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*Paraphrase and Version*

OF THE  
**NEW TESTAMENT:**

WITH  
**CRITICAL NOTES;**

AND A

*Practical* IMPROVEMENT of each *Section*.

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**V O L. III.**

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CONTAINING THE  
**ACTS of the APOSTLES;**

With additional NOTES, on the  
**HARMONY OF THE EVANGELISTS;**

And TWO DISSERTATIONS,

I. On Sir ISAAC NEWTON'S System of the Harmony.

II. On the INSPIRATION of the NEW TESTAMENT.

With proper **INDEXES** to the **WHOLE**.

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By *P. D.* **D O D D R I D G E, D. D.**

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Ταῦτα γεγραπτα, να πισθεωσῆτε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ να πισθεωσῆτε  
ὅτι ἐχρῆσεν ἐν τῷ ὀνόματι αὐτοῦ. John xx. 31.

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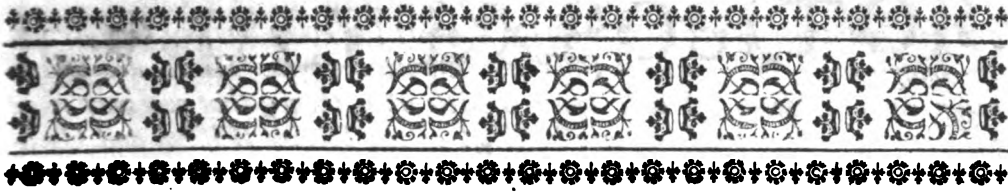
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T H E  
P R E F A C E.



*THE Nature and Design of this Work, and the Principles on which it hath been undertaken and conducted, have been so largely represented in the preceding Volumes, that it is unnecessary here to enlarge upon them. But, as what I now present to the Reader concludes the Historical Part of the New Testament, this seems a very proper Place to recollect the Promise which I long since made, of offering*

some Remarks on the Excellence and Usefulness of that History, which may dispose the Reader more frequently to review it, and to study it with the greater Application.

*It must be universally granted, that the Excellence of any Performance is to be estimated, by considering its Design, and the Degree in which it is calculated to answer it. The Design of the Gospel History is summed up in the Words which I have placed for my Motto; which, though they are taken from the Conclusion of St. John's Gospel, are applicable, not only to all the other Evangelists, but likewise to the Acts of the Apostles, that invaluable Appendix to them. These Things are written, that ye might believe that JESUS is the Christ, the Son of GOD; and that believing ye might have Life through his Name.*

*I shall beg Leave to shew, how admirably the History before us is calculated to answer both these Ends; viz. to produce a Conviction of the Truth of Christianity; and to make those good Impressions on the Heart, which may secure the Eternal Life and Happiness of the Reader; which no Speculative Conviction, even of the most sublime comprehensive and important Truths, will itself be able to do. I apprehend, that in Proportion to the Degree in which these Two Premises can be illustrated, the Excellence and Value of this History will immediately appear: For no Man is so far infatuated as to dispute, whether obtaining Life, Eternal Life, be an End of the highest Importance; how light soever he may in Fact make of it,*  
and

*and how wantonly soever he may barter it away for every Trifle, that strikes his Imagination, or fires his Passions. Obvious as the Hints are which occur on these Heads, I will touch a little upon them; that we may more evidently see, how much we are indebted to the Divine Wisdom and Goodness in giving us so invaluable a Treasure as these Books contain, and how highly we are concerned to attend diligently to the Contents of them.*

*First, Every intelligent Reader of this Evangelical History must have seen, that it is admirably adapted to produce and support in all attentive and impartial Minds a strong Conviction of the Truth of Christianity, and by Consequence of the Divine Glories of JESUS the Christ, as the Son of GOD.*

*It is evident, that our most material Arguments for the Demonstration of the Truth of Christianity are drawn from Miracles, from Prophecies, from the Character of its Founders, and from the Genius of the Religion itself. Now though all these receive great Illustration from the Epistolary Parts of the New Testament, and some of them, especially the Second, from the Old; yet it is certain, that the grand Basis and Foundation of them all, is what we read in the History of CHRIST and his Apostles. There we are informed, of the Miracles which they wrought, of the Character they maintained, and of the System of Religion which they published to the World; and the Application of Old Testament Prophecies to JESUS of Nazareth is beyond all Controversy to be justified chiefly from what we find there.*

*These Books do in the most authentick Manner, as we have demonstrated elsewhere, shew us, who JESUS of Nazareth was, and what he professed himself to be. They give us an Account of the very high Pretensions he made, to an immediate Mission from GOD, and to a most intimate Relation to him, as his Son, in a peculiar and appropriate Sense, not communicable to any other. They give us also, as in this Connection it is very fit they should, a very large and circumstantial Narration of a Variety of Miracles which he wrought. Their Number appears to be very great; so that a late Writer, who had considered them very accurately, reckons up Sixty-nine relating to particular Persons, besides Twenty other Instances, in all of which several, and in most of them Multitudes, yea frequently great Multitudes, are mentioned, not merely as the Spectators, but as the Objects of his Miraculous Power, which must on the most moderate Computation arise to many Hundreds. Not to mention those yet more numerous Miracles which were performed by his Apostles in his Name, where-ever they came; especially after the Descent of the Holy Ghost upon them; or the Variety of Supernatural Gifts and Powers with which they were endowed, and which in many Thousands of Instances they communicated to others.*

*It is farther to be recollected here, that these Miracles were not of such a Kind as to leave any Room for a Doubt, whether they lay within the*  
*natural*

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v

*natural Efficacy of Second Causes, or not; since the most hopeless and inveterate Diseases gave Way, not merely to some trivial Application of Means, whether Internal or External, but to a Touch, or a Word; and Death itself obeyed the Voite of JESUS, and of his Servants speaking by his Authority.*

*Now I could wish, that any one who feels himself inclined to Scepticism with Regard to Christianity, would sit down and read over any one of the Evangelists in this particular View: That he would take the Stories of the several Miracles in their Succession, and after having attentively weighed them would ask his own Heart, whether if he had seen such Facts as these, he would not immediately have been convinced in his own Conscience, that this was indeed the Seal of Heaven set to the Commission of the Person who performed them; and consequently, whether if these Things were really done by JESUS, and his Missionaries in his Name, he must not be compelled to acknowledge, that Christianity is true. Let any impartial and rational Man in the World judge, whether if an Impostor had arisen, falsely and blasphemously arrogating to himself the high Titles of the Son of GOD, and Saviour of Men, GOD would have honoured his Lips with this wonderful Power over Diseases and Death, or his Dead Body after a publick Execution with a Resurrection; that is, in one Word, whether He would have interposed to give such Credit to him, as it is not pretended He hath ever given, in any other Instance, to the Best of Men in the Best of Causes. Every Man's Heart will surely tell him, with the Circumstances of such Facts full in his View, that the only Question is, whether they be themselves credible? And that, if this be allowed, the Divine Attestation to the Authority of such a Teacher follows, by a Connection which can never be broken, and which probably few Men living will have an Inveteracy of Prejudice sufficient to gainsay.*

*The Historical Books of the New Testament do also admirably illustrate that Argument in Favour of Christianity, which is drawn from the Accomplishment of Prophecies; and this, in a Variety of Respects. Many very important Passages of this Kind are expressly quoted; not merely by Way of Allusion, but by a literal and exact Application of them, according to their genuine Sense, and agreeably to the Connection in which they stand. The Application of some others, in themselves more dubious, will upon strict Examination appear just, and may prove a Key to the Sense of many more, on the truest Principles of Analogy; as many Writers have shewn, and perhaps no one, since Eusebius wrote his Demonstratio Evangelica, more judiciously than Mr. Jeffery in his Controversy with Mr. Collins. Nay, the Texts quoted by Way of Allusion and Accommodation, of which there are such numerous Instances, have consequentially tended to the Establishment of the Argument from Prophecies, however under injudicious Management they may seem to have perplexed it; as they have had their*

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*Share in recommending the Jewish Scriptures to the Perusal of Christians, and so in guarding them more surely against any Possibility of Corruption, if the Jews themselves could have been wicked enough to attempt it.*

*But, besides these various Views in which the Citations may be considered under this Head, I must farther observe, that when not this or that particular Passage of the Evangelical History alone, but the whole Series of it comes to be compared with correspondent Representations in the Old Testament, it fixes upon the Mind the strongest Impression that can well be imagined, of the Reference of the Prophets to JESUS as the Messiah. The ingenious Earl of Rochester, whose Story is so celebrated, was deeply sensible of this with Regard to the 53d of Isaiah, as illustrated by all the Story of our Lord's Passion: And there are many other Sections of that Prophet, and of several others, to which the Remark may be applied; which indeed extends to all the general Representations of the Messiah's Character, Conduct, and Circumstances.*

*The Account which the New Testament gives us of the Temper and Character of our Divine Redeemer, is a Topick of Argument on this Head by no Means to be forgotten. We do not indeed there meet with any studied Encomiums upon the Subject. The Authors deal not in such Sort of Productions; but, which is a thousand Times better, they shew us the Character itself. The Sight of what is great and beautiful has another Kind of Effect, than the most eloquent Description of it. And here we behold the Actions of CHRIST; we attend his Discourses; and have a plain and open View of his Behaviour. In Consequence of this, we see in him every Thing venerable, every Thing amiable. We see a Perfection of Goodness, no where else in the World to be seen, or to be heard: And numberless Arguments plead at once, to persuade the Heart, that it is absolutely impossible such a Person should be engaged in a Design founded in known Falsehood, and tending only to mislead and ruin his Followers.*

*And tho' it is true, the Character of his Apostles does not fully come up to the Standard of their Master, nor is entirely free from some small Blemishes; yet we see so little of that Kind in them, and on the contrary such an Assemblage of the Human, Divine, and Social Virtues, that we cannot, if we thoroughly know them, if we form an intimate Acquaintance with them, entertain with Patience the least Suspicion, that they were capable of a Part so detestable as theirs must have been, if they knew JESUS to have been an Impostor, and the Gospel a Fable; with which they must be chargeable, if Christianity were not indeed Authentick and Divine.*

*The Series of Sufferings which they endured, the gentle humble Patience with which they bore them, the steady Perseverance and invincible Fortitude with which they pursued their Scheme, in the Midst of them all, and with no Earthly Prospect but that of continued Hardship and Persecution, till it should end in Death, furnish out an important Branch of this Argument,*

*which*

*which the Book of Acts, especially taken in Connection with the Epistles, does almost continually illustrate, in the most artless, and therefore the most forcible Manner.*

*To conclude this Head, The History before us represents, in the most clear and convincing Light, the Genius of that Doctrine which CHRIST taught, and of the Religion which He came to settle in the World. When we view it as exhibited in Human Writings, we may mistake; for it is too often tinged with the Channel, thro' which it has passed. Men of bad Dispositions have warped it, to make it comply with the Corruption of their own Hearts, and to subservise, in many Instances, the Schemes of their Ambitious and Worldly Interests. Good Men, insensibly influenced by a Variety of Prejudices, which under fair and plausible Forms have insinuated themselves into their Breasts, have frequently mistaken, not the Essentials of Christianity, (for no good Man can mistake them,) but the Circumstantials of it; and have propagated the various, and frequently contradictory Mistake, with a Zeal, which nothing, but an Apprehension that they were its Fundamentals, could have inspired: And thus its original Purity and Beauty have been debased, and obscured. But here we drink this Water of Life at its Fountain-Head, untainted and unmixed, and with that peculiar Spirit, which at a Distance from it is so apt to evaporate. Here we plainly perceive, there is nothing in the Scheme, but what it is most worthy of GOD to reveal, and of his Son to publish to the World. Here we see, not, as in the Heathen Writers, some detach'd Sentiment, finely beightened with the Beauty of Expression and Pomp of Words, like a scattered Fragment, with the partial Traces of impair'd Elegance and Magnificence; but the Elevation of a compleat Temple, worthy of the Deity to whom it is consecrated: So harmonious a System of unmingled Truth, so compleat a Plan of universal Duty, so amiable a Representation of true Morality in all its Parts, without Redundancy, and without Defect, that the more capable we are of judging of real Excellence, the more we shall be possessed in its Favour. And if we have a Capacity and Opportunity of examining together with it the Books which the Followers of other Religions have esteemed Sacred, and the Systems of Doctrines and Manners which their respective Founders have published to the World, we shall find how much the Gospel is credited by the Comparison; shall indeed find the Difference, much like that of a coarse Picture of Sun-shine, from the original Beams of that Celestial Luminary. This I have so deeply felt in mine own Heart while reading these Books, and especially while commenting upon them, that it has been Matter of Astonishment as well as of Grief to me, that there should be any Mind capable of resisting Evidence so various, so powerful, and so sweet.*

*But this leads me to the other Branch of the Argument, in which I shall remind my Reader,*

Secondly,

Secondly, *That these Books are admirably adapted to make those good Impressions on the Heart, which may prepare it for Eternal Life, thro' the Name of the REDEEMER, of whose Divine Mission they contain such incontestable Proofs.*

*Now the most effectual Demonstration of this would be, an attentive Perusal of these Books, not so much with a View to criticise upon them, as to give up the Soul to their genuine Influences, and to leave the Heart to be (if I may so express myself,) carried away with the Torrent whither it will. And the Impulse cannot fail of being in some happy Direction, and, amidst all its Varieties, will undoubtedly bear us forward towards that Perfection of Goodness and of Happiness, which is the great End of all our Pursuits.*

*For surely the Breast of every well-disposed Reader, under the Influences of that Blessed Spirit which guided the Sacred Penmen in these lively and well-chosen Narrations, must by every Page of them be inflamed with some devout Passion; and his Progress must often be interrupted with Tears of holy Delight, or with warm and perhaps rapturous Aspirations of Soul. Surely this adorable Saviour cannot be heard, cannot be seen, without Admiration and Love. Surely the Heart must often, as it were, go out to meet him, with its chearful Hosannahs to him that cometh in the Name of the Lord. Often must it rise in affectionate Praises to the GOD and Father of all, who blessed this Earth of ours with such a Visitant, who enriched it with such an unspeakable, such an inestimable Gift. A thousand Times must it congratulate, and almost envy, the happy Lot of those, who dwelling on Earth, tho' in the meanest Cottages, when it was blessed with the Presence of such a Teacher, of such a Friend, had daily Opportunities of conversing with him. And as often may it exult to think, that He is still near by his Spiritual Presence, carrying on the kind Purposes of his Appearance in mortal Flesh, and waiting, by the Dictates of his Divine Philosophy, to train up the immortal Spirits of Men for their proper and compleat Happiness. Under the Impression of that Thought, how strongly must the Soul be disposed to enquire after CHRIST, to form an Acquaintance with him, to commit itself to his Discipline and Guardianship, to trace his Steps, and as far as possible to imbibe his Spirit. What will appear so desirable, as to secure his Friendship, to be honoured with his high Approbation, and enriched with the Blessings of his Patronage and Care? Receiving the Divine Oracles from his Lips, what incomparable Advantages have we for learning every Thing truly great and lovely? what powerful Inducements, diligently to labour, ardently to pray, liberally to dispense Good, calmly to endure Injuries, patiently to support the heaviest Afflictions, and resolutely to meet the most dreadful Death, if called out to encounter it in the Way of our Duty?*

*Among many other good Affections which the Perusal of this History may naturally inspire, and which I have endeavoured often to suggest in the*  
Improve-

Improvements which conclude each Section, I cannot forbear mentioning one more; I mean, a generous and cordial Love to our Fellow-Christians, of every Rank and Denomination. I never reflect upon the New Testament in this View, but I find it difficult to conceive, how so much of a contrary Temper should ever have prevailed among such Multitudes, who have professed religiously to receive it, yea whose Office hath been to interpret and enforce it. To have listed under the Banner of JESUS, to have felt his Love, to have espoused his Interest, to labour to serve him, to aspire after the Enjoyment of him, should methinks appear to every one, even on the slightest Reflection, a Bond of Union too strong to be broken by the different Apprehensions that one or another of us may entertain, (perhaps, too after diligent Enquiry,) concerning the exact Sense of some of the Doctrines he taught, or the circumstantial Forms of some of his Institutions. An humble Sense of our own Weakness, and of the many Imperfections of our Character, which will never be more deeply felt than when we consider ourselves as standing before our Divine Master, will dispose us to mutual Candor, will guard us against the Indecency of contending in his Presence, and will, as St. Paul with admirable Spirit expresses it, dispose us to receive one another, as CHRIST hath received us. Yea our Hearts will be so eagerly desirous of employing our Life in serving him to the best Purpose we can, that we shall dread the Thought of mispending, in our mutual Animosities, Accusations, and Complaints, the Time that was given us for Ends so much nobler, and which is capable of being employed to the Honour of our Common Lord, and for the Benefit of the Church and the World.

I hope, I have not forgot, in the ensuing Work, this Lesson which I have on every Occasion been so solicitous to inculcate on others. It would have been almost impossible, on some Texts which have fallen before me, especially in this Third Volume, not to have shewn my Sentiments on some Points of Discipline, in which if they were not different from those which generally prevail, my known Conduct in continuing among the Protestant Dissenters, would be equally foolish and wicked. Yet in handling these Texts, I have not only conscientiously abstained from all Reproaches, to which indeed I am on no Occasion inclined, and which I should esteem peculiarly indecent where the Religious Establishment of my Country is in Question, and above all where a Body of Men would be affected, many of whom have been, and are, among the ablest Advocates and brightest Ornaments of our common Christianity: But I have also been careful to adjust my Expressions with as much Tenderness and Respect, as Integrity and that Reverence which an Honest Man would owe to the Judgment of his own Conscience, were it much more singular than mine, would admit. On these Principles I have chosen to content myself, with giving what I take to be

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*the true and genuine Sense of the Scripture in Question, rather than to point out any Society or Body of Men that seem to have mistaken it.*

*I have also been obliged, in many of my Interpretations, to differ from Writers of various Countries, and of various Denominations in our own, whom I greatly esteem, and from whom on other Passages I have received much Light: But I have in such Cases been careful, not to drop any severe Word. As indeed I think, where we have Reason to believe that a Writer sincerely intends to illustrate Scripture, and to inform the World, he has so far at least a Title to our Candor and Respect; tho' we may imagine him to be much mistaken in his Judgment, and may think it our Duty to endeavour to point out his Mistake, and to guard others against it. I hope, such a Conduct will need no Apology, to the living Writers with whom I have taken such a Liberty; nor shall I take it amiss to be animadverted upon by any of them, with the same Spirit: And if I may by this Means be led to rectify any Mistakes into which I may have unwarily fallen, I hope I shall be duely sensible of the Obligation. For I esteem an Endeavour to set a Man right in Religious Opinions, which we ourselves apprehend to be important, the Second Office of Christian Friendship, as that of attempting to reform his Morals is undoubtedly the First.*

*No Offence will, I hope, be taken at the Method I have thought myself obliged in Honour and Conscience to have recourse to, for solving some of the Difficulties which have occurred; and which I knew not how to account for candidly any other Way, than by supposing, that here and there our received Reading hath varied from the Original. I believe, it will be allowed by every competent Judge, that there is no one Manuscript now in the World unexceptionably exact. And it is some Satisfaction to me to reflect, that Criticks of the first Character for Modesty, Piety, and Orthodoxy, have not only made use of this Expedient, but have abundantly justified it in their Writings: Among whom I cannot forbear mentioning those Two justly celebrated Criticks, as well as accurate Divines, Calvin and Beza; the latter of which has expressed his Sentiments on this Head in so judicious, correct, and elegant a Manner, that I cannot forbear inserting his own Words at the Bottom of the Page, tho' I have had obvious Reasons in this Work for taking Care not to load the Margin with Quotations from the learned Languages.\**

*I am*

\* Beza in his Note on Acts vii. 14. when he proposes the conjectural Emendation of *aviles* instead of *avils*, adds, " Neque verò hujus Erroris Observatio quonquam debet offendere, vel in dubium revocare Verbi Divini Auctoritatem; quum et ex *Hebræâ Veritate*, ut diximus, emendetur, et salva nihilominus, tum Doctrinæ, tum etiam Historiæ ipsius, Fides permaneat: Et Res ipsa clamat, non uno Loco, Temporis Injuriam, Persecutionum Acerbitate, Adversariorum Veritatis Fraude, Hæreticorum Audaciam, Pastorum

I am sensible, how much I am indebted to the Publick for the kind Reception it was pleased to give to the Two former Volumes. I hope, they who favoured them with their Patronage and Encouragement, and have an Opportunity of perusing this, will find by what I now offer them, that the Indulgence shewn me, far from making me indolent, hath rather quickened my Diligence. If GOD grant me Life and Health, I purpose concluding the whole in Three Volumes more; in which I shall still endeavour, by the Divine Assistance, uprightly to illustrate what I in my Conscience believe to be the true Sense of the Sacred Writers; and shall at the same Time labour, to the utmost of that Ability which GOD may give me, to elevate, to animate, and to unite the Hearts of my Fellow-Christians, that I may subsolve the grand Plan of the Gospel, and give the most substantial Proof, that I have not studied its Doctrines in vain. May I ever reap the first Fruits of the Attempt in my own Soul! And if the slender and precarious Tread of my Life be cut short, before, in the Midst of so many other necessary Employments, such a Work can be compleated, may GOD graciously accept a Purpose with which I trust He has inspired a Breast unfeignedly devoted to his Service! And may He in that Case raise a much abler Hand to execute a Task, at the Prospect of which, though after the Preparation of more than Twenty Years, I feel a Secret Kind of Terror, mingling itself with all the Delight with which I am springing forward to undertake it!

Northampton, Dec. 11. 1746.

torum denique Inscitiâ et Oscitantia, Numerorum Notas labefactari, et alia periculiosiora in sacros Libros iuehi potuisse: Quæ tamen eruditi et sancti Homines, tum ex aliorum Locorum Collatione, tum ex Fidei Analogiâ, partim animadverterunt, et emendarunt; partim etiam Posteris observanda, et corrigenda reliquerunt: Sic prospiciente suæ Ecclesiæ Domini, ut quamvis integri non pauci Libri interciderint, et Errata de quibus dixi irrepserint, tamen Salutis Doctrinam totam his ipsis Libris certissime et verissime comprehensam habeat Ecclesia, et ad Finem usque Sæculorum sit habitura.

Calvin on Mat. xxvii. 9. Harm. Evang. pag. 354. speaking of the Insertion of Jeremiah's Name (as he thinks,) for Zechariah's, says roundly, "Quomodo Hieremiæ Nomen obrepserit, nos nescire fateor, nec anxie laboro. Certe Hieremiæ Nomen errore potius esse pro Zechariâ, Res ipsa ostendit, quia nihil tale apud Hieremiam legitur, vel etiam quod accedat." And on Acts vii. 16. where the Name of Abraham seems to be put for that of Jacob, he says, "In Nomine Abraham erratum esse palam est: — Quare hic Locus corrigendus est."

POST-

# POSTSCRIPT.

SINCE I first published the Two former Volumes of the *Family Expositor*, I have taken the *Harmony* under an attentive Review; but tho' the Publication of this Volume, which has long since gone thro' the Press to the End of the *Chronological Table*, has been delayed so many Months beyond my Expectation, yet during all this Time I have not met with any convincing Reasons for transposing one Section of it. A Variety of necessary Engagements have prevented my taking the new and elaborate Work of the Reverend *Mr. Pilkington* on this Subject under that accurate Examination, which the Learning, Ingenuity and Candor apparent in it on the slightest Review may well demand. I hope, I shall soon have the Pleasure of doing it, and shall receive much Light and Benefit from it. In the mean Time, as a Specimen of the Readiness with which I shall make my Acknowledgements on any such Occasion, for farther Instruction on Subjects on which I have publicly delivered mine own Thoughts, I cannot but mention the great Pleasure with which I have traced the Illustration which the Account of *our Lord's Resurrection* has received, from those very weighty and accurate *Observations* which have been made upon it, with so much Sagacity, Delicacy and Candor, by *Gilbert West, Esq.*

It is a great Satisfaction to me to find, that we agree in several very important Circumstances of the Story, in which some late very ingenious Writers on this Subject have differed from us both; as it likewise is to see, that several of those Versions and Criticisms which I had proposed and pleaded for, have the Sanction of *Mr. West's* Concurrence in them. But as this Gentleman has advanced several very material Things relating to this very important Part of the *Harmony of the Evangelists*, which were wholly unthought of by me or any other Commentators that I have perused, and which also seem to carry along with them a very high Degree of Probability, in the happiest Manner to agree with each other, and greatly to illustrate other Scriptures, I shall here give my Reader a brief View of *Mr. West's Scheme* referring to his invaluable Work itself for a more particular Account of it, as well as for a Variety of most solid and important Remarks, relating to the Evidences of this great Fact, and of the Truth of *Christianity* in general which is so inseparably connected with it.

The

The *Scheme* proposed there, so far as I can recollect it from an attentive Perusal, is this. That during the Time of our Blessed Redeemer's lying in the Grave, several of the pious *Women* who had 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, mixing, and melting *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 *before*, before the appointed Time, *early in the Morning*, or as the Day dawned, in order *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's being stolen*, and others went into other Parts of the City, and told the Matter as it really was. In the mean Time 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; tho' 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 \*. 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 *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 *τα θωια κειμενα μονα*, *only the Linnen 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 Infor-

\* Our Author 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 recall 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*; (see *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; which Hint I mention as a Key, by Means of which many Passages in the *Evangelists* are explained in this Work.

formation, (*Luke xxiv. 22,—24.*) left the Place, before the Arrival of the Two *Maries* 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 easily perceive, that it chiefly differs from mine 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 mine unites them, (tho' I do 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 I now think there can be no reasonable Doubt, though I before incorporated *Luke's Account* with that of *John*, relating to his running thither with *John* on *Mary Magdalene's* first Report.

On the whole, whatever Embarrassments some may apprehend, I am fully convinced, that the *Scheme* I have offered in my *Harmony* will fully acquit the *Evangelists* from any Charge of Absurdity or Contradiction; and I think it far preferable to any other Method of adjusting them, which I ever met with before or since the Publication, till this Piece of *Mr. West* came into my Hands: But his Plan, though not altogether clear of some Difficulties, (especially from the Connection of the 1st and 10th Verses of the xxivth of *Luke* with the intermediate,) yet seems on the whole to have so many Advantages, that I am inclined to acquiesce in it. I doubt not, but those of my Readers who have not read the ingenious Piece from which *this Extract* is taken, will be glad to find it here, and will take the first Opportunity of perusing the Book itself, in which they will find a Variety of other excellent Remarks. I cannot conclude without recommending it to the Divine Blessing, and declaring my Joy, that so able and worthy a Defender of *Christianity* is risen up in a Rank of Life, which leaves no Room for insinuating any Suspicion of those *secular Views*, to which some, who may perhaps judge of others by what they know of their own low Principles of Action, may be ready ungenerously, and in many Instances ridiculously, to impute those Efforts, which the *Ministers of the Gospel* are so frequently making for its Vindication.

Since

Since all the preceding Part of this *Postscript* was written, the World has been blessed with another admirable Production of this Kind, from the Pen of one of the politest of Writers and worthiest of Men, who is lately become the publick Advocate of that Religion, to which he hath much longer been a distinguished Ornament. Many of my Readers will undoubtedly know, that I refer to the *Observations on the Conversion and Apostleship of St. Paul*, by the Honourable *George Lyttelton, Esq;* one of the Lords of the Treasury; a Piece, if I may presume to give my Opinion of it, as perfect in its Kind as any our Age has produced. I cannot but greatly regret, that I have not the Opportunity of enriching my *Notes* on the *Acts* with several of this Gentleman's judicious and entertaining Remarks, which I shall not fail to attempt if a *Second Edition* should be required. In the mean Time, I mention it here, that no one who has it in his Power, may lose the Pleasure and Benefit of perusing that masterly Treatise; in which he will find a most compendious yet unanswerable *Demonstration of Christianity*, proposed in so clear, elegant and nervous a Manner, with such intermingled Traces of the Author's excellent Heart, that he must surely be among the most perfect, or the most unteachable of Mankind, who is not greatly instructed and edified by it.

Oct. 28. 1747.



T H E

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# FAMILY EXPOSITOR.

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V O L. III.

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*The ACTS of the Holy APOSTLES,  
written by Saint LUKE.*

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S E C T. I.

*St. LUKE connects this History with his Gospel, by a more particular Account of the Ascension of CHRIST than he had there given. Acts I. 1,---12.*

ACTS I. 1.

**T**HE former Treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

ACTS I. 1.

**T**HE former Treatise, which I lately composed (a), and inscribed to thee, O Theophilus, contained a faithful Narrative, as far as might be necessary for the Confirmation of a Christian Convert, concerning all the most considerable Things which Jesus began both to do and

Sect. I.  
Acts I. 1.

to

(a) *The former Treatise I composed.*] This former Treatise is undoubtedly the Gospel, which was written by St. Luke, and dedicated by him to Theophilus: And as this History of the Acts was written by the same Person, it is allowed by all Antiquity, the Author of it was St. Luke, whom the Apostle Paul styles the beloved Physician, (Col. iv. 14.) and speaks of as his Fellow-Labourer; (Philem. ver. 24.) who was with him at Rome, when he wrote his Epistles to the Colossians and to Philemon, and again afterwards when he wrote his Second Epistle to Timothy; (2 Tim. iv. 11.) and so continued an Associate and Companion to the Apostle Paul, as it is evident, from his Manner of Expression, the Penman of the Acts had been, in several of his Travels, and in his dangerous Voyage when he went first to Rome. This Book is generally thought to have been written about the Year of our Lord 63, at which Time the History ends, which it is reasonable to suppose would have proceeded further, if it had been written later: And probably, as Mr. L'Enfant and others have observed, it made as it were a Second Part of St. Luke's Gospel, which in all Copies has the Author's Name prefixed, while this is left without a Title in the oldest Manuscripts; tho' in the Syriack Version it is expressly ascribed to Luke, whom the Translator seems to call his Master. — Not to mention the supposed Allusions to this Book in Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp, it is certain that Irenæus, Cle-

VOL. III.

A

mens



Sect. 1. *to teach (b)*, and gave an Account of the Manner in which Christ opened the Gospel, and in which he confirmed it, from his first Appearance on Earth to the last Period of his Abode upon Earth; *Even to the very Day in which he was taken up into Heaven again, after he had, by the Influence and Assistance of the Holy Spirit (c)*, with which he himself was so abundantly anointed, *given a proper Charge to the Apostles, whom he had chosen to be the Prime Ministers of his Kingdom, and the great Instruments of extending it in the World: To whom also, in order to fit them more compleatly for the Discharge of their important Office, he presented himself alive after his Suffering, with many most evident Testimo-*

Acts I. 1.

2 Until the Day in which he was taken up, after that he through the Holy Ghost had given Commandments unto the Apostles whom he had chosen.

3 To whom also he shewed himself alive after his Passion, by many infallible Proofs,

*mens Alexandrinus, Tertullian, Origen, and Eusebius*, bear the most express Testimonies to the *Genuineness of it*, in a Multitude of Passages, which I need not here insert, as they are produced at large by *Dr. Benson*, in the *First Part of the Appendix to his History of the Plantation of Christianity, Vol. ii. pag. 295, — 310.* and, since the Publication of that, by *Mr. Biscoe*, in his learned *Discourses at Boyle's Lecture, Chap. xiv. xv.* where he has shewn, in a most convincing Manner, how capable these antient Writers were of judging in this Matter, and how universally it was owned by the *Christians of the First Ages as a Sacred Book*. How incontestably it demonstrates *the Truth of Christianity*, is shewn at large in both these useful Treatises, and every attentive Reader must needs observe it for himself.

(*b*) *Began both to do and to teach.*] To begin to do a Thing, as *Heinsus* and many other Criticks have observed, is a common *Greek Idiom* for *doing or undertaking a Thing*. Compare *Mat. xii. 1.* with *Luke vi. 1.* and *Mark vi. 2.* with *Mat. xiii. 54.* See also *Gen. ii. 3. Septuag. Numb. xxv. 1. Judg. xiii. 5. xx. 31. Luke iii. 8. xxi. 28.* and *Acts ii. 4.* Yet in most of these Places it refers to some of the *first Actions or Events of the Kind*. Accordingly I apprehend, with *Chrysofom*, that the Phrase here refers to the Account which *Luke* had given of *Christ's Ministry, from the Beginning and first Rise of it*, (as he speaks, *Luke i. 2, 3.*) to the *Ascension* with which he concludes his Gospel.

(*c*) *By the Holy Spirit.*] It is certainly much more agreeable to the Order and Construction of the Words in the *Original*, to connect and explain them as above, than to refer them, as the *Syriack and Ethiopick Versions* do, to his *choosing the Apostles by the Spirit*, or with *Elfsner (Observ. Vol. i. pag. 353.)* to his *being taken up by it*. It is no Wonder, considering how short a History we have of what passed between *Christ's Resurrection and Ascension*, that *this* should be the *only Place* which speaks of his *acting by the Spirit* after he rose from the Dead: Nor can I, with a late learned and ingenious Writer, think that a sufficient Reason for adhering to the *Versions* mentioned above. (See *Benson's Plantation of Christianity, Vol. i. pag. 14, 15.*) His *Breathing on the Apostles, and saying, Receive ye the Holy Spirit; (John xx. 22.)* seems also to agree very well with this Interpretation. To render it, *the Orders they were to execute by the Holy Spirit*, (as in the *Translation of 1727.*) is altogether arbitrary, and is substituting a quite different Truth instead of what was written by *Luke*. — I have before inserted the remaining Verses of *this Section* in the *Two last Sections of the Second Volume*, to compleat the *History of our Lord to the Time of his Ascension*: (See *Note (d), Vol. ii. pag. 642.*) But notwithstanding this it will be easily excused, that I have not omitted them *here* in their proper Place, that the whole History of the *Acts* might stand together, and the Work be kept entire.

(*d*) *Having*

*orders them to wait for the Spirit at Jerusalem.*

Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of GOD :

*Testimonials* of the Truth of his Resurrection ; Sect. 1. while, tho' he declined appearing publicly among the Jews, he often shewed himself to his Disciples, *being seen by them* at various Times for no less than *Forty Days*, and speaking to them of the Things concerning the Kingdom of GOD, which was then shortly to be erected by their Means. Acts I. 3.

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, *said he*, ye have heard of me.

And on the Fortieth Day after his Resurrection, *having assembled them together* with peculiar Solemnity (*d*), he charged them not to depart from Jerusalem directly (*e*), tho' he was now to stay no longer with them, and they knew of no immediate Business which they had there ; but ordered them to wait there for the Accomplishment of that *Promise of the Father*, to send the Spirit, which [*said he (f)*], you have so often, and so lately heard from me. (See John xiv. 26. xv. 26. xvi. 7. and Luke xxiv. 49.) For 4

5 For John truly baptized with Water ; but ye shall be baptized with the Holy Ghost, not many Days hence.

*John indeed baptized with Water* only, when he was sent to call Men to Repentance ; but, as he then declared, (Mat. iii. 11.) there is a nobler Baptism you may expect from me ; and to prepare and furnish you for the great Work to which I have commissioned you, of preaching Repentance and Remission of Sins in my Name, you shall be baptized with an abundant Effusion of the Holy Spirit, far beyond what you have ever yet received : And this, I assure you, shall be done within

(*d*) *Having assembled them together.*] Tho' some considerable antient as well as modern Criticks, and particularly *Cbryostom*, and *Theophylact*, understand the Word *συναρξουσαν* as expressive of *Christ's eating with his Apostles* during the *Forty Days* spoken of above ; the Notes of *Elsner* (*Observ. Vol. i. pag. 355.*) and *Raphelius* (*ex Xen. pag. 146. et Herod. pag. 320, & seq.*) seem abundantly sufficient to justify the *Version* here given.

(*e*) *Not to depart from Jerusalem.*] This seems a plain Intimation, that after our Lord had met his Disciples in *Galilee*, he appointed the *Apostles* to meet him at *Jerusalem*, or perhaps accompanied them thither, and spent his last Days on Earth there ; doing this last Honour to the Place, where GOD had chosen to dwell, and where the most solemn Ordinances of his Worship were administered.

(*f*) *Said he.*] These Words, tho' omitted in the *Original*, are plainly implied. *Raphelius* (*ex Xen. pag. 146, 147.*) has produced many Examples of such a Change in the Person speaking in the best *Greek Writers*. Many others occur in the *Sacred Authors*. Compare *Luke v. 14. Acts xvii. 3. xxiii. 22. Gen. xxvi. 7. Deut. ii. 13.* See also *Psal. ii. 3, 6. and xci. 14.* And I the rather mention it, as it may account for many Prophecies of *Christ* in the *Old Testament*, where he is introduced as speaking on a sudden, in an abrupt Manner ; which is not so usual, especially in *Modern and Western Writers*.

Sect. 1. *within these few Days*; which proved by the Event to be but Ten.

Acts-I. 6.

But now, as the appointed Time was come for his returning to the Father, Jesus withdrew with his Apostles from the City, and led them out, as was observed before, unto the Mount of Olives, as far as to the Boundaries of Bethany. (See Luke xxiv. 50. Vol. ii. pag. 650.) *They therefore being come together, full of Expectation that he had brought them thither with a View to some remarkable Transaction, asked him, saying, Lord, wilt thou at this Time break the Roman Yoke from our Necks, and after all this Confusion restore the Kingdom to the ungrateful People of Israel (g), who have been thus shamefully abusing and crucifying thee? Is the Empire of the Messiah immediately to be erected? and wilt thou begin it from Jerusalem; a Place, that of all upon the Face of the Earth, seems to be the least worthy of such a distinguished Honour?*

7 *But he, waving a direct Answer to this curious Question, and leaving it to the Spirit, which was shortly to be given, to rectify the mistaken Notions on which they proceeded in it, only said to them, Cease your Enquiries at present on this Head; since it is not convenient for you now to know those Times or Seasons, in which many remarkable Prophecies concerning my Kingdom shall be fulfilled: For the Father hath reserved them in his own Power, under his own Direction and Disposal, and hath not expressly determined them in those Predictions which certify the Events themselves. And he hath taken this Precaution on Purpose, that the Minds of his People might be kept in an humble, dependent, resigned Frame:*

It

6 When they therefore were come together, they asked 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.

(g) *Restore the Kingdom to Israel.*] They seem to have expected, that when the Spirit was in so extraordinary a Manner poured out, and the World, according to Christ's Prediction, (John xvi. 8.) *convinced of Sin, of Righteousness, and of Judgment*, the whole Nation of the Jews would own him for the Messiah; and so not only shake off its Subjection to the Romans, but itself rise to very extensive, and perhaps universal Dominion. The Word *σπασθῆναι* intimates the shattered and weakened State, in which Israel now was. And I cannot but think, our Lord's Answer may intimate, it should at length be restored, tho' not immediately, or with all the Circumstances they imagined; which Concession seems the most satisfactory Answer to Rabbi Isaac's Objection against Christianity, from his mistaken Sense of these Words. *Chiffuck Emunah, Part ii. pag. 59.*

(h) *A Sab-*

*and having blessed them, ascends to Heaven in their Sight.*

5

Sect. 1.

Acts I. 7.

8 But ye shall receive Power after that the Holy Ghost is come upon you : and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Part of the Earth.

It will therefore be your Wisdom always to cultivate such a Temper, applying yourselves diligently to the Duties of your Office, and leaving all Events to be determined by his infinite Wisdom and Goodness. *But* for the present let it suffice you to be told, that 'ere long, tho' I say not exactly when, *you shall receive* an extraordinary Power of the Holy Spirit coming upon you ; and in Consequence of that, *shall be* abundantly qualified to be my Witnesses, both in the City of Jerusalem, and in all the Land of Judea ; and not only so, but in Samaria too, tho' you have never yet addressed yourselves to the Samaritans in any former Mission, (see Mat. x. 5. and compare Acts viii. 5, 14, 25.) and even to the remotest Parts of the Earth ; the barbarous Nations of which you shall visit, with a Success which shall gloriously illustrate my Father's Promise, of " giving me the Heathen for mine Inheritance, and the uttermost Parts of the Earth for my Possession." (See Psalm ii. 8.)

8

9 And when he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight.

*And having said these Things*, he lifted up his Hands, and blessed them ; (Luke xxiv. 50.) and while they beheld him with great Earnestness, and high Expectation of some extraordinary Event consequent on this solemn Preparation, *he was lifted up* from the Ground in a miraculous Manner, and rose gradually higher and higher, till at length a bright Cloud, conducted by the Ministry of Angels, who joyfully attended their returning Lord, *received him out of their Sight*, and they saw him no more.

9

10 And while they looked stedfastly toward Heaven, as he went up, behold, two Men stood by them in white Apparel ;

This marvellous Event was so astonishing to the Apostles, that they continued with their Eyes fixed the Way that he was gone : *And while they were stedfastly looking up to Heaven* after him, as he went on in his triumphant Ascent, behold, Two Angels in the Form of Men, in white and shining Raiment, came and stood near them : Who also spake to them, and said, *Ye Men of Galilee, why do ye stand thus gazing up to Heaven*, with so much Surprize and Amazement ? *This Jesus, who is now taken up from you into Heaven*, is gone to that World from whence he came, and

10

11

11 Which also said, Ye Men of Galilee, why stand ye gazing up into Heaven ? This same Jesus, which is taken up from you into Heaven,

in

The Apostles return from Mount Olivet to Jerusalem.

Sect. 1. Acts I. 11.

in which he is to make his final Abode : Nevertheless there will be a Time, when he shall visit your Earth once more, and so come in a visible Form, riding on a Cloud as his triumphant Chariot, and attended by Angelick Guards, in the same Manner as you have now beheld him going into Heaven : Depart therefore in Peace, and pursue the Interest of his Kingdom, with a firm Assurance, that his Cause shall prosper amidst all Opposition, and that while you are engaged in the Service of this ascended triumphant Lord, you can never be Losers by your Fidelity and your Zeal.

Heaven, shall so come, in like manner as ye have seen him go into Heaven.

12

Then were the Hearts of the Apostles filled with Joy by what they had seen and heard ; and having worshipped their ascended Lord, (Luke xxiv. 52.) they returned to Jerusalem, from the Mount called Olivet, which is but a Sabbath-Day's Journey, or about a Mile distant from Jerusalem (b). And there they employed themselves in a daily Course of publick and private Devotion ; rejoicing in what they had seen, and firmly believing some extraordinary Event was at Hand, whereby they should be more fully qualified for the great Work assigned them ; which, whatever the Hazard of it might be, they were firmly determined to undertake and prosecute.

12 Then returned they unto Jerusalem, from the Mount called Olivet, which is from Jerusalem a Sabbath-Day's Journey.

I M P R O V E M E N T.

Ver. 1.

IF we have ever seriously considered the Contents of this excellent History on which we are now entering, we must surely see abundant Reason to adore that gracious Providence, which hath transmitted it to us, to confirm our Faith, and animate our Hope in the Gospel. The

Ver. 2, 9.

Account of our Lord's Ascension with which it begins, relates to a Fact of

(b) A Sabbath-Day's Journey from Jerusalem.] For the Extent of a Sabbath-Day's Journey, see Vol. ii. pag. 652. Note (c). — The easiest Manner of reconciling this Text with Luke xxiv. 50. and John xi. 18. may be seen in the Note on the former of those Passages, Vol. ii. pag. 650. Note (a). And it is with Pleasure that I see it confirmed and illustrated by the learned Mr. Biscoe, in his Sermons at Boyle's Lecture, pag. 391, — 394. An elaborate and valuable Work ; by referring to which I shall have an Opportunity of saving myself and the Reader a great deal of Trouble in these Notes : For which therefore I gladly take this Opportunity of making my Acknowledgment to the worthy Author.

of so great Importance, that we may well bear *the Repetition* of what we have read concerning it in the *former History*.

We see the *Apostles* still dreaming of a *Temporal Kingdom* to be *restored* Ver. 6. to *Israel*: So hard is it for the best of Men to be entirely *crucified to the World*, even by *the Cross of Christ*! (*Gal. vi. 24.*) Our Lord does not Ver. 7. set himself, at large, to combat *that Error*: Nor is it necessary, that we should be *eagerly solicitous* on the like Occasions, where *Mistakes* do not affect Men's Characters, or their Eternal State. Prudently does He direct them to *wave the Indulgence of their Curiosity*. Let us learn to *moderate ours*; and refer *Times and Seasons*, to Him *who hath reserved them in his own Power*. Let a Sense of the perfect Wisdom and Goodness of the Divine Being *silence and compose us*, amidst all the Darkness which veils our Prospects of Futurity.

With the *Apostles*, let us *look up after an ascending Saviour*, and send Ver. 10. our Wishes and our Souls to *Heaven*; where He *now is*, and where He must *remain*, till that important *Day* in which He shall *descend* to the final Judgment. *Behold, He then cometh in the Clouds, and every Eye* Ver. 11. *shall see him!* (*Rev. i. 7.*) May we view Him to our *Joy*, and not to our *Terror!* and *lift up our Heads* with a Serenity and Chearfulness, becoming those who see *the Approach* of their compleat *Redemption!* (*Luke xxi. 28.*) In the mean Time, may *His Cause* and *Service* be ever dear to us! And while He is attending to *our Concerns* in the World above, may we with grateful and joyful Alacrity *pursue that*, which He graciously condescends to own as *His Interest* here upon Earth!

S E C T. II.

*The Apostles being returned to Jerusalem, and assembled with the rest of the Disciples, Matthias is chosen to succeed Judas in the Apostolick Office. Acts I. 13, to the End.*

ACTS I. 13.

AND when they were come in, they went up into an

ACTS I. 13.

NOW the Apostles being returned from the Mount of Olives to Jerusalem, immediately after the Ascension of Christ, (as was observed in the Conclusion of the former Section;) when they were entered [into the City,] they presently retired for Devotion, and went up into an upper Room. Sect. 2. Acts I. 13.

Sect. 2.  
Acts I. 13.

Room (a), where they usually held their Assemblies. And as this was the Place *where* the Apostles commonly abode, all the Eleven were there, both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the Son] of Alphaeus, and Simon the Zealot, and Judas, or Jude, [the Brother] of James (b). But Judas the Traitor was now dead, as was observed towards the Close of the preceding History: (Vol. ii. Sect. 193.) And the Vacancy occasioned by his Death, gave Rise to that important Business to which they quickly proceeded.

14 These all continued with one Accord in Prayer and Supplication, with great Intensity and Ardor of Soul, together with the pious Women, who were formerly mentioned as attending the Cross of their Lord, and particularly Mary, so celebrated as the Mother of Jesus; and also with his Brethren and near Kinsmen after the Flesh, of whom there were some other besides the Apostles, whose Prejudices, tho' once strong, were now happily worn off. Compare John vii. 5.

15 And in these Days, while they were waiting for the Promise of the Spirit, Peter rising up in the Midst of a full Assembly of the Disciples, spake as follows: Now the Number of Persons (c) that were met together in that Place, was about an Hundred and Twenty; the greater Part of the Five Hundred to whom Christ had appeared (1 Cor. xv. 6.) continuing in Galilee, during this Interval

an upper Room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the Son of Alphaeus, and Simon Zealotes, and Judas the Brother of James.

14 These all continued with one Accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren.

15 And in those Days Peter stood up in the Midst of the Disciples, and said, (the Number of the Names together were about an Hundred and Twenty)

(a) *Into an upper Room.*] I can see no sufficient Reason for saying, as many have done, that this was in the Temple. (Compare Note (d), on Luke xxiv. 53. Vol. ii. pag. 653.) Epiphanius says, it was on Mount Sion, and that a Christian Church was afterwards erected on the Spot of Ground, on which it stood. (See Hammond, in Loc.) Perhaps they might the rather chuse it, as giving some Advantage for looking to the Temple. But it is plain from many other Passages, that upper Rooms were often large, and fit for containing a considerable Number of Persons. (Compare Mark xiv. 15. and Acts xx. 8.) See Bos, Exercit. pag. 64, & seq.

(b) *The Brother of James.*] The Expression in the Original is ambiguous, and may signify either Son, or Brother: But Jude himself expressly determines it, that he was his Brother, in ver. 1. of his Epistle.

(c) *Number of Persons.*] It is literally the Number of Names; but it is well known, that *νομα* often signifies Persons: (See Rev. iii. 4. xi. 13. and Raphael, ex Polyb. pag. 297.) And it best suits the English Language, to render it so.

(d) *This*

Interval between the Feast of the Passover and that of Pentecost. And he said, Sect. 2.

16 Men and Brethren, This Scripture must needs have been fulfilled, which the Holy Ghost by the Mouth of David spake before concerning Judas, which was Guide to them that took Jesus.

Oh ye Men that hear me this Day, [and] whom I regard as my Brethren; in the Bonds of Religion, as well as of Friendship! *It was necessary* in the righteous Judgment of God, that *this* awful Passage of Scripture should be fulfilled, which the Holy Spirit spake, long before the Event, by the Mouth of David (d), and which God intended with a particular Regard to Judas; who was so wicked a Wretch, that in Contempt of all the most solemn and indearing Obligations to distinguishing Duty and Fidelity to his Divine Master, he became the Guide of those that seized on the Blessed Jesus, and marked him out to them by a traiterous Kiss. (Mat. xxvi. 47, 48.) And indeed he well deserved to be made a Monument of Vengeance to succeeding Ages, considering the near Relation in which he stood to Christ, and to us; for he was once numbered with us his Apostles, and for a while had obtained Part of this Ministry, with which our Lord was pleased to honour us, as the principal Officers in his Kingdom. The calamitous End of this unhappy Man is therefore fresh in your Memories; and it

Acts I. 16.

17 For he was numbred with us, and had obtained Part of this Ministry.

17

18 Now this Man purchased

18 is

(d) *This Scripture should be fulfilled, &c.*] Two Prophecies are afterwards quoted for this Purpose, (ver. 20.) from *Psal.* lxi. 25. and cix. 8. and it has been Matter of much Debate, whether they do in their original Sense refer to Judas, or to the Enemies of David. Mr. Jeffery (in his Review, pag. 179, & seq.) maintains the former, and Dr. Sykes (on the Truth of Christianity, pag. 271, 272.) the latter. It is certain, the Sixty-ninth Psalm is not to be confined to Judas; for St. Paul (*Rom.* xi. 9, 10.) has quoted the 22d and 23d Verses of it, as applicable to the unbelieving Jews in general. There are so many Passages in both the Psalms in Question, more applicable to David, than to Christ, that I was very inclinable to render the Words before us, *The Scripture which the Holy Ghost spake before by the Mouth of David, must necessarily have been fulfilled concerning Judas, &c.* and to have explained them as if the Apostle had said, "That Vengeance, which David foretold as to be executed on his Enemies, must much more fall on Judas, whose perfidious and cruel Attack on Christ himself rendered him so much more criminal." But it is certain, the Order of the Greek Words will not so naturally admit this; nor do I remember to have seen the Phrase *καταδικασθαι περι τινος*, the Particle *επι*, or *εφ*, with the Dative Case, being much more proper in that Connection. (Compare *Mat.* xiii. 14. and *Luke* xxii. 37.) I therefore conclude, that while David prophesied of the Calamities which should befall his Persecutors, it was revealed to him by the Holy Spirit, that the Enemies and Murtherers of the Messiah should inherit those Curses in all their Terror, and be yet more miserable than the Persons on whom they were more immediately to fall. This Fact (in itself exceeding probable,) I take to be asserted in these Words, as what was revealed by the same Spirit to the Apostle Peter. And I hope, the Reader will excuse the Length of a Note, which may serve as a Key to many other Passages of the New Testament.



Sect. 2.  
Acts I. 18.

is known to all of you, that instead of enriching himself by his Crimes, and securing those worldly Advantages he so eagerly pursued, he only *purchased* (that is, was the Occasion of purchasing) a *Field (e)* with that Money, which was the *Reward of his Iniquity*: For his Conscience would not suffer him to keep it; but he threw it down, as you know, in the Temple, and then going away he hanged himself. (Mat xxvii. 5.) But that which should have supported the Weight of his Body breaking, he could not fully execute his horrid Design; and *falling down on his Face, he burst asunder in the Middle (f)*, and all his *Bowels were* in a miserable Manner *poured out* upon the Ground; so that he expired in the utmost Agonies both of Body and Mind, to the Horror of all that beheld him.

19 (And by the Way, this was a Fact so publick and notorious, that *it was known to all the Inhabitants of Jerusalem (g)*, who could not but take Notice of such an extraordinary Circumstance; so that that *Field* which was so purchased, is to this Day called in their Language, which is the Syriack

chased a Field with the Reward of Iniquity; and falling headlong, he burst asunder in the Midst, and all his Bowels gushed out.

19 And it was known unto all the Dwellers at Jerusalem; insomuch as that Field is called in their proper Tongue,

(e) *Purchased a Field.*] It is worth observing, that an Action is sometimes said in Scripture to be done by a Person, who was the Occasion of doing it. (Compare Gen. xlii. 38. Exod. xxiii. 8. 1 Kings xiv. 16. Isa. vi. 10. Jer. xxxviii. 23. Rom. xiv. 15. 1 Cor. vii. 16. and 1 Tim. iv. 16.) But some would render *ἐκποίησε*, he possessed the Field, supposing Judas was buried there. (See *Bron.* and *Heins.* in *Loc.*) Dr. Lightfoot thinks, he was strangled in the Air by the Devil, and thrown down headlong in this Field; and so might be said to possess it, and occasioned its being called the Field of Blood. (*Hor. Hebr.* on Mat. xxvii. 5. and in *Loc.*)

(f) *Falling down on his Face, he burst asunder &c.*] Thus Matthew's Account is reconciled with Luke's above. (See Note (b) on Mat. xxvii. 5. Vol. ii. pag. 587.) I find the learned Casaubon has taken the same Method; nor can I see any Reason to recede from this Interpretation, on the most attentive Review of the various Solutions proposed by Mr. Biscoe: (*Boyle's Lect.* pag. 637, — 644.) But were I to change it, I should prefer to any other that of Limborch, that some Jew, who would have concealed the Suicide, cut Judas down, and threw him into some Pit or Valley, where he was afterwards found lying on his Face, with his Bowels gushed out. — That *ἄπρηνος γαυόμενος* should be rendered, not falling headlong, but falling down on his Face, see proved by Raphelius, (*ex Polyb.* pag. 103, & seq.) and Elfner, (*Observ.* Vol. i. pag. 358, 359.)

(g) *It was known to all the Inhabitants of Jerusalem.*] Aringhius (in his *Rom. Subterr.* pag. 436.) mentions a Funeral Inscription dug up in the *Via Nomentana*, by which it appears that the Fate of Judas became a proverbial Form of Cursing. — The Reader will perceive, that with many of the best Criticks I take this Verse to be a Parenthesis, to be considered, not as the Words of Peter, but of the Historian; which effectually answers the Objection from the Fact having happened but a few Days before the Speech was delivered. This also accounts for his calling the Syriack, which was spoken by the Jews at that Time, their Language; for *דמא דקל* is the Syriack Dialect.

(b) One

and advises, that another Apostle should be chose in his Room.

II

Tongue, Aceldama, that is to say, The Field of Blood.

Syriack Dialect, *Aceldama*, that is, the Field of Blood, as being bought with Money, which was, in more Senses than one, the Price of Blood; having been the cursed Hire, for which Judas sold the Blood of his Master, and in Effect his own.)

Sect. 2.  
Acts I. 19.

20 For it is written in the Book of Psalms, Let his Habitation be desolate, and let no Man dwell therein: and, His Bishoprick let another take.

Now, said Peter to the Disciples, I observed to you, that the Scripture speaks something of this remarkable Event: For it is written in the Book of Psalms, (Psal. lxxix. 25.) "Let his Habitation be desolate, and let no Man inhabit it;" and again, (Psal. cix. 8.) "Let another take (that is, another shall take and discharge) his Office." The former of these Clauses is already awfully verified, as he is become such a Spectacle of Horror, that Men will detest the very Place where he lived; and the other must now be accomplished.

21 Wherefore of these Men which have companied with us, all the Time that the Lord Jesus went in and out among us,

It is necessary therefore, that of the Men who have conversed intimately with us, and have attended during all the Time, in which the Lord Jesus was going in and coming out among us, and so can testify of all he did and said, Beginning from the Baptism of John, when he first entered on his Ministry, even to the Day in which he was taken up from us into Heaven, one of these should be chosen to the Apostolick Office, to be made a Witness with us (b) of that great and fundamental Fact, his Resurrection from the Dead, upon which the Proof of his being the Messiah so evidently rests:

22 Beginning from the Baptism of John, unto that same Day that he was taken up from us, must one be ordained to be a Witness with us of his Resurrection.

23 And they appointed Two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

The Apostle had no sooner spoke, but immediately the whole Assembly assented to the Reasonableness of this Proposal: And accordingly they set up Two Men; the one, Joseph called Barsabas (i), who was also surnamed Justus, on Account

(b) One of these should be made a Witness with us.] They might reasonably and modestly conclude, that it was fit the Number of Apostles which Christ first chose should be kept up, perhaps in Allusion to the Twelve Tribes of Israel. But it is impossible, as well as quite unnecessary, that we should at this Distance of Time be able to assign a Reason, why the Two that are afterwards mentioned, and no more, were proposed as Candidates. Perhaps a longer and more intimate Acquaintance with our Lord might intitle them to a Preference on this Occasion.

(i) Joseph called Barsabas.] The Cambridge Manuscript reads Barnabas: But Dr. Benson seems to have assigned solid Reasons for concluding, this was not Barnabas the Cyprian, (AAs

Se<sup>c</sup>t. 2. count of the remarkable Openness and Integrity of his Temper; and the other, a Person of no less eminent Note for his Piety, who was called *Matthias*.

Acts 1. 23.

24 *And they prayed with great Solemnity, answerable to the Importance of the Occasion, saying, Thou Lord, who knowest the Hearts of all, and perfectly discernest every secret Sentiment of the Soul, and all the future Circumstances of Life! We humbly intreat thee to shew, which of these Two, whom we esteem thy faithful Servants, thou hast chosen, to be advanced to this distinguished Honour; That he may take Part of this Ministry, and share with thine other Servants in the Apostleship, from which Judas is fallen by [his] Transgression to his eternal Ruin; that he might go to his own Place (k), to that miserable World, which in thy righteous Judgment is appointed for the Reception of such heinous Offenders, and the due Punishment of such enormous Crimes.*

26 *And after this Prayer they gave out their Lots for each (l); and the Lot fell upon Matthias, on which they concluded, that he was the Person whom GOD had appointed: And the rest of the Apostles accordingly gave him the Right Hand of Fellowship, so that for the future he was numbered with the Eleven Apostles (m), and made the Twelfth of that venerable Society of Men.*

24 And they prayed, and said, Thou, Lord, which knowest the Hearts of all Men, shew whether of these Two thou hast chosen,

25 That he may take Part of this Ministry and Apostleship, from which Judas by Transgression fell, that he might go to his own Place.

26 And they gave forth their Lots; and the Lot fell upon Matthias, and he was numbered with the Eleven Apostles.

### IMPROVE-

(Acts iv. 36.) of whom we read so often in this History, whose Name was also *Joses*, or *Joseph*, (which are both the same;) but rather the *Joseph* mentioned *Mat. xxvii. 56.* and *Mark vi. 3.* the Son of *Cleopas* or *Alpheus*, and Brother to at least *Two* of the Apostles, *James the Less*, and *Jude*.

(k) *To his own Place.*] *Oecumenius*, *Hammond*, and *Le Gene* seem to interpret this Phrase very unnaturally, when they explain it of a Successor going into the Place of *Judas*. That *ἰδιον τόπον* signifies a Place proper and suitable for such a Wretch, and therefore by GOD's righteous Judgment appointed for him, many Writers have shewn, and particularly *Dr. Benson*, in his *History of the first Planting of Christianity*, pag. 23. (Compare *Mat. xxvi. 24.* *John vi. 70, 71.* and *xvii. 12.*)

(l) *They gave out their Lots.*] This was, no doubt, most impartially adjusted, tho' we know not in what particular Method. The Honour GOD has conferred on *Enquiries by Lot*, (*Josh. vii. 14, 15.* *1 Sam. x. 20, 21.*) and the Custom of fixing the Offices of the Priests in the Temple, while in waiting there, by Lot, (*1 Chron. xxiv. 5, 7.* and *Luke i. 9.*) might lead them to this Turn of Thought. *Grotius* has shewn in his Note here, that such a Designation to Sacred Offices prevailed also among some Pagan Nations.

(m) *Matthias—was numbered with the Eleven Apostles.*] Tho' *Nathaniel* and *Matthias* both signify the Gift of GOD, I cannot think, that this will prove them, (as some have

I M P R O V E M E N T.

IT was wisely and well determined by the *Apostles*, to spend this Interval of Time in *Devotion*, and in *Christian Converse*; for never have we more Reason to expect the *Communication of the Holy Spirit* of GOD to us, than when we are sharing our Time between the one and the other, so far as Providence affords us Leisure from our secular Affairs. With their *Devotions* they properly joined a *Care* for the future *Edification of the Church*, and therefore chose another *Apostle*, to compleat the Number which our Lord had appointed.

Sect. 2.  
Ver. 13, 14.

Ver. 15.

Ver. 25.

V. 17,—19.

Ver. 18.

Ver. 25.

Ver. 21, 22.

Ver. 22.

Ver. 24.

and

It is dreadful to think, how the *Vacancy* happened, and by what a horrible *Transgression* it was, that one of this Sacred Society fell from his *Office*. The Hand of GOD's righteous Vengeance was heavy upon him, and brought him in a few Hours to *publick Infamy* and irrecoverable *De-struction*. So that his *Example*, dreadful as it is, shews us at once, that no *Dignity of Office* can secure Men from Sin, and that when they break thro' the solemn Bonds of a remarkably *high* and *eminent Profession*, they must expect a *Punishment* proportionably signal.

*Riches profit not in the Day of Wrath*: (*Prov. xi. 4.*) The Time is swiftly approaching, when *ill-gotten Gain* will prove a Burthen and a Terror, and the *Wages of Unrighteousness* will appear as the *Price of an Aceldama, a Field of Blood*; even in that dreadful Day, when impenitent Sinners go to their own Place, to those Abodes of Misery, which are so properly prepared for them, and so justly assigned to them; assigned especially to those, whose Business (like that of *Judas*) it was, to preach *Repentance* unto others, to shew them their *Transgression*, and to warn them of their *Danger*, and who were more especially obliged to have enforced their Admonitions and their Precepts by the peculiar Lustre of their own Examples.

But the *Badness of the Man*, who in some Instances may be advanced to bear the most sacred Office, is not to be interpreted to the *Disgrace of that Office* itself. The *Apostles* were careful to keep up the *Honour of theirs*, by seeking out a more proper Person, who might do his Part towards taking away the *Reproach* which *Judas* had brought upon it, and might approve himself a worthy *Witness of the Resurrection of Jesus*, the Knowledge of which depended the Salvation of Millions. After all, they refer the Matter to the Determination of *Providence*, to which they make a very instructive Appeal. Let us always remember the universal

have supposed,) the same Person. Nor can I see, that the Question of the Right of choosing Church-Officers can receive much Light from so singular a Story, in which so peculiar an Act of GOD was expected.

*While the Disciples are assembled on the Day of Pentecost,*

Sect. 2. and intimate Inspection of the Divine Being. *Thou, Lord, knowest the Hearts of all! All their Treachery, and all their Integrity, is manifest in Thy Sight: And in Persons of equal Sincerity, Thou discernest, what renders one more fit than another, for this or that Situation and Service! Let it be our Desire, to follow Providence ourselves; and let us pray, that God would set over all his Churches Pastors after his own Heart, who may feed them with Knowledge and Understanding.* (*Jer. iii. 15.*)

Ver. 26.

*The Lot is cast into the Lap; but, casual as the Determination may seem, the whole Disposal thereof is from the Lord.* (*Prov. xvi. 33.*) Let us own his Hand in the Determination of every Circumstance which befalls us, and especially in those by which any solemn and important Trust may be committed to us! And may the Consideration of it be an additional Engagement upon us, to discharge it with becoming Diligence and entire Fidelity!

## S E C T. III.

*The Descent of the Holy Spirit upon the Apostles on the Day of Pentecost, with the former Part of the Speech, which Peter made to the Multitude on that great Occasion. Acts II. 1, --- 21.*

## ACTS II. 1.

## ACTS II. 1.

Sect. 3.  
Acts II. 1.

**T**HE Disciples of Jesus, after the Choice of Matthias, employed their Time in Devotion, and continued the same Course of Religious Exercises as before, for several succeeding Days. *And when the Day of Pentecost (a) was compleatly arrived*

**A**ND when the Day of Pentecost was fully come, they

(a) *The Day of Pentecost.*] It has often been observed, that as our Lord was crucified at one of the great Jewish Feasts, it was fit that he should be glorified at another. And this of Pentecost was chosen with peculiar Propriety, as next succeeding that of the Passover, at which Christ suffered; and also, as it was celebrated in Commemoration of the giving the Law from Mount Sinai on that Day, (*Exod. xix. 1, 11.*) and as the first Fruits were then offered and anointed. (*Exod. xxiii. 16.* and *Lev. xxiii. 17.*) To these answered the fuller Discovery of the Gospel on this Occasion, and the Anointing the first Fruits of the Christian Church by the Effusion of the Spirit; as Brennius has well observed. (See also *Miscell. Sacra, Essay i. pag. 113, — 115.*) — The Solemnity of the Feast, the general Expectation of the Messiah that prevailed among them, and the Length of the Days, as it was about the Middle of Summer, would, no doubt, bring great Numbers to Jerusalem at that Time; who when they returned Home, and reported this great Event, would naturally make Way for greater Regard to the Apostles, when they came to the Places where these People dwelt.

(b) Was

*the Spirit in the Form of cloven Tongues descends upon them.*

they were all with one Accord in one Place.

*arrived (b)*, that is, when the Morning of the Fiftieth Day after the Passover was come, it being then the First Day of the Week, the Apostles with the rest of the Hundred and Twenty Disciples were together; and *they were all assembled with the most unanimous Affection in the same Place*, in the upper Room which was mentioned before, where they had used to meet. *And*

Sect. 3.  
Acts II. 1.

2 And suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting.

*on a Sudden there was a very extraordinary and surprizing Sound from Heaven, as of a rushing violent Wind*, which shook the very Place, and came with such a mighty Force, that it filled all the House where they were sitting. *And there*

3 And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them:

*appeared to them at the same Time a Number of divided Tongues, made as it were of Fire (c)* in a pyramidical Form, which were so parted as to terminate in several Points, so as to afford a proper Emblem of the marvellous Effect attending them, by which they were endowed with a miraculous Diversity of Languages; and it was ordered so, that one of these Tongues *sat upon each*

(b) *Was compleatly arrived.*] The first Day of unleavened Bread, that is, the *fifteenth of Nisan*, began this Year on *Friday Evening*; and this was *the Day* on which they were to offer the *Wave-Sheaf*: And from *the Morrow after that Day*, that is, from the *Saturday Evening*, they were to count *Seven Weeks*, or *Forty-nine Days*, which would bring *the Fiftieth*, that is, *the Day of Pentecost*, then to begin on *Saturday Evening*; so that on the *Lord's Day Morning*, it might properly be said to be *fully come*. See *Lev. xxiii. 15, 16.* The Word *συνπληρωσας* cannot signify, that the Day was ended, but that it was *fully come*. Compare *Luke i. 57. ii. 21.* and see *Beza, in Loc.*

(c) *Divided Tongues, as of Fire.*] This wonderful Appearance, in the Form of *Fire*, might be intended to signify the *quickening and purifying Influences* of the Spirit, as well as to illustrate *John the Baptist's Prediction*, that *Christ* should baptize with the *Holy Ghost and with Fire.* (*Mat. iii. 11.* and *Luke iii. 16.*) But I will not venture to affirm with *Mr. Fleming*, (*Christol. Vol. i. pag. 324.*) and *Elsner*, (*Observ. Vol. i. pag. 364.*) that it was to signify, that the *Shekinah* (which appeared in a glorious *Flame*, surrounded with a *Cloud*), was now passed from the *Jews* to the Disciples of *Jesus*. The *Jews* (as *Wolfius* tells us,) have a Tale among them, relating to the Appearance of some *Flashes of Fire*, which fell on an Assembly of *their Doctors*, while they were studying the Law; which probably was invented, to *sur, or imitate* this important History. — *Bos* (*Exercit. pag. 67.*) thinks, *each Tongue* appeared *compleat*, and that they are said to be *divided*, on Account of the *Distribution* that was made of one to each Person. But it seems, that the *Division* of each might aptly represent the *Variety of Languages*, with which each Person was endowed; and some have thought, that the Form of the *Mitres* worn by *Bishops*, (according to the *Roman Ritual*,) bears some Allusion to the supposed Form of these *cloven Tongues*. — It is observed by *Dr. Lightfoot* and others, that as the *Division of Tongues* at *Babel* once introduced Confusion, and was the Means of *casting off the Gentiles* from the Knowledge of the true *God*; so now there was a Remedy provided by the *Gift of Tongues* at *Zion*, to bring the *Gentiles out of Darknes into Light*, and to *destroy the Veil* which had been spread over all Nations. (*Isa. xxv. 7.*) See *Lightf. Hor. Hebr. and Grot. in Loc.*

(d) Upon:

16 *They speak with Tongues to the Amazement of the Multitude :*

Sect. 3. *each of them (d), who were then present in the Room. And as soon as ever these lambent*  
 Acts II. 4. *Flames appeared to touch them, they were all in a most sensible and extraordinary Manner filled with the Holy Spirit, and began to speak with other Tongues than they had ever used or understood before, with a most ready Flow of Language, according as the Spirit gave them a Power and Facility of expressing themselves.*

4 And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance.

5 *Now as this happened at one of the Three grand yearly Feasts, and at that in which the Days were longest, there were sojourning in Jerusalem at that Time a great Number of pious Men, [that were] by their Descent or by Profession Jews; who were come thither out of all Parts of the known World, from every Nation under Heaven (e), where there were any of that People dwelt, or any that were Profelytes to the Jewish Religion.*

5 And there were dwelling at Jerusalem, Jews, devout Men, out of every Nation under Heaven.

6 *And when this strange Report came to be noised abroad (f), as it presently did, the Multitude soon gathered*

6 Now when this was noised abroad, the Multitude came

(d) *Upon each of them.] I agree with the learned Dr. Benson, (Plant. of Christianity, pag. 28, 29.) who thinks, (as Jerom and Chrystom did,) that it is probable, each of the Hundred and Twenty shared in this miraculous Donation. (See also Miscell. Sacra, Essay i. pag. 101, 102.) The Hundred and Twenty mentioned Chap. i. 15. are plainly referred to, ver. 1. as the Persons here assembled: And as this would best illustrate the pouring forth of the Spirit on the Handmaids, as well as on the Servants of GOD; (ver. 18.) so it is certain, that the Manuscripts, which would confine this Effusion to the Apostles, are of very small Authority. Nor do Beza's Arguments on the other Side of the Question appear to me by any Means conclusive. Compare Acts x. 44, — 46. and xi. 15, — 17.*

(e) *From every Nation under Heaven.] Should this be taken for an Hyperbole, we have other Instances in Scripture of the like Way of speaking; as where we read of Cities walled up to Heaven; (Deut. i. 28. ix. 1.) and of the Dread of the Jews falling upon every Nation under the whole Heaven. (Deut. ii. 25.) See also Gen. xi. 4. Judg. xx. 16. and Psal. cvii. 26. — But not to insist upon it, that the Jews were then so numerous, as to have spread through every Country, so that, as Agrippa in Josephus says, "There was not a People upon Earth, who had not Jews inhabiting among them;" (Bell. Jud. Lib. ii. cap. 16. §. 4. pag. 191. Havercamp.) the Expression here can signify no more, than that there were some at Jerusalem at that Time from all the several Nations among whom the Jews were dispersed. (See Lightfoot, and Whitby, in Loc.) It would be very absurd to argue from hence, that there must be Natives of Britain and America at Jerusalem, when this great Event happened. And many Arguments, drawn from such universal Phrases elsewhere, seem as weak as this would be.*

(f) *When this Report came abroad.] De Dieu concludes, this must signify Thunder; which, he too confidently says, is always the Import of ἦρ and ὄρν in the Hellenistic Language, and argues from hence, that the rushing Wind (ver. 2.) was attended with Thunder. But the following Clause, which refers the Assembly to the different Languages spoken by those on whom the Holy Spirit fell, plainly shews, that it was not Thunder which brought them together; which indeed could hardly occasion their Assembling in one Place.*

(g) *Elamites,*

*And People of all Nations hear them in their own Language.* 17

came together, and were confounded, because that every Man heard them speak in his own Language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every Man in our own Tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the Dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the Parts of Libya about Cyrene, and Strangers of Rome, Jews and Profelytes,

11 Cretes, and Arabians, we do hear them speak in our Tongues the wonderful Works of GOD.

gathered together, and were quite confounded and amazed: For every one of this various Assembly heard one or another of them, as they addressed themselves by Turns to People of a different Language, speaking to each of them in his own proper Dialect. And they were all astonished at it beyond Measure, and wondered at this marvellous Event, saying one to another, Behold, how unaccountable is this! Are not all these that speak, by Birth and Country Galileans? And how then do we every one of us hear them, as they direct their Speech to so many different People, who are here come together out of so many Nations, speaking to each of us in his own native Language? For while there are among us Parthians, and Medes, and Elamites or Persians; and those that inhabit Mesopotamia (g); and those that dwell too in Judea, where the Dialect is so different from that of Galilee; and likewise the Natives of Cappadocia and Pontus, and of the Country more properly called Asia; As well as the Inhabitants of the neighbouring Provinces of Phrygia, and Pamphylia, of Egypt, and the Parts of Africa which are about Cyrene, and the many Sojourners in this City [who are] Romans, some of us native Jews, and others of us Profelytes to the Mosaic Religion (h); Together with those of both these Sorts who use the Language of Crete, and those who are Arabians; we do every one of us hear them speaking in our own native Tongues (i) the wonderful

Sect. 3.  
Acts II. 6.

7

8

9

10

11

(g) *Elamites, and those that inhabit Mesopotamia.*] Bishop Cumberland takes these to be the Remainder of the Jews, who had been carried captive into Assyria, first by Tiglath-pileser, (2 Kings xv. 29.) and afterwards by Sbalmaneser, and placed in the Cities of the Medes. (2 Kings xvii. 6.) See *Cumb. Orig. Gent.* pag. 225.

(h) *Romans, Jews and Profelytes.*] It appears from Josephus, Suetonius, Tacitus, the Roman Satyrists, and other Writers of this Age, in a Variety of Passages well known to the Learned, that great Numbers of Jews dwelt at Rome about this Time, and made many Profelytes to their Religion. See Mr. Biscoe, at Boyle's Lecture, pag. 85.

(i) *We hear them speaking in our own Tongues.*] Cyprian, and Erasmus, and some later Criticks have thought, (particularly from ver. 8.) that the Miracle was not in the Speakers, but the Hearers; so that, while the Apostle spake his own native Syriack, it would appear Latin to one, and Greek to another, &c. But this must be a Mistake; for we read of their speaking with Tongues, ver. 4. before any Foreigners came in upon them. (Compare Chap. x. 46. and 1 Cor. xiv. 2.) Nor could what they said, on this Supposition, have appeared a Jargon to any; which yet we find to have been the Case, ver. 13. See *Castalia*, on ver. 4.



Sect. 3.  
Acts II. 11.

wonderful Works of GOD, in the surprizing Testimonies he has given to the Mission of Jesus who was lately crucified, not only by the Miracles he wrought, but by his Resurrection and Ascension: And while they are discoursing of these marvellous Events, they run thro' such a great Variety of Languages, which no one can suspect they have ever been taught, with so much Readiness and Propriety, as among the most Learned of Mankind is perfectly unequalled.

12 *And they were all in a Mixture of Amazement and Perplexity, and said one to another, What can this unaccountable Appearance possibly mean? Or*

13 *what can it be designed to effect? But others of them, and particularly those who were native Jews, and understood none of these foreign Languages, hearing the Sound of their Words as a Kind of barbarous Jargon, derided them, and in a mocking and contemptuous Manner said, Surely these Men have begun the Festival betimes, and are undoubtedly filled with sweet intoxicating Wine (k), and therefore make this unintelligible Noise.*

14 *But Peter standing up with the Eleven, who were then in Company with him, and who had each of them before been speaking in different Languages, raised his Voice so loud that those who had been reproaching them might hear it, and said to them, in the Tongue that was commonly used among them, Ob ye Men that are Jews, and especially all you that inhabit Jerusalem, whom I would be solicitous in the first Place to inform and convince, let this be known unto you as to the Cause of this extraordinary Appearance, and listen to my Words with an Attention becoming the Importance of the Occasion on which I speak.*

15 *For these Men are not drunk, as you who do not understand them rashly suppose; and it is indeed very uncharitable for you to imagine it, considering*

12 And they were all amazed, and were in Doubt, saying one to another, What meaneth this?

13 Others mocking said, These Men are full of new Wine.

14 But Peter standing up with the Eleven, lift up his Voice, and said unto them, Ye Men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my Words:

15 For these are not drunken, as ye suppose, seeing

(k) Filled with sweet Wine.] There was no new Wine, or Must, at the Feast of Pentecost, as Beza and many others observe; but γλυκος properly signifies sweet Wine. We are informed by Plutarch, that the Antients had Ways of preserving their Wine sweet a great while; and such Wines are known to be very intoxicating.

(l) The

Peter defends them, and shews it was foretold by Joel.

ing it is but the Third Hour of the Day.

ing that *it is now but the Third Hour of the Day* (1), that is, about Nine o'Clock in the Morning, the Hour of Morning Sacrifice; before which, you know, none, who have any Regard for their Character, will allow themselves so much as to taste Wine, and much less to drink any large Quantity of it; whereby they would be rendered incapable of attending the Service of the Temple, on such a solemn Festival as this. *But this*

Sect. 3.  
Acts II. 15.

16 But this is that which was spoken by the Prophet Joel,

which has occasioned so much Admiration, and which you know not how to account for, *is that great Event, which was spoken of by the Prophet Joel* (m), Chap. ii. 28.—32. where it is written,

16

17 And it shall come to pass in the last Days (saith GOD) I will pour out of my Spirit upon all Flesh: and your Sons and your Daughters shall prophesy, and your young Men shall see Visions, and your old Men shall dream Dreams:

“ *And it shall come to pass in the last Days* (n), or in the Times of the Messiah, *saith the Ever-blessed GOD, I will pour out an extraordinary Effusion of my Spirit upon all Flesh*, that is, upon some of all Ranks and Orders, of all Ages and Nations of Men: *And as the wonderful Effect of it, your Sons and your Daughters shall prophesy* (o); *and your Young Men shall see prophetick Visions, and your Old Men shall dream significant and divinely inspired Dreams. Yea in those Days, I will in a most extraordinary Manner pour out the Gifts*

17

18 And on my Servants, and

“ *in a most extraordinary Manner pour out the Gifts*

18

(1) *The Third Hour of the Day.*] Josephus tells us, that on *Feast-Days* the Jews seldom eat or drank till Noon; (*de Vita sua*, §. 54. pag. 26. *Haverc.*) which, if it were Fact, would (as Grotius observes,) render this Calumny the more incredible. — As to the Computation of the *Jewish Hours*, see Sect. 6. Note (b), on Acts iii. 1.

(m) *By the Prophet Joel.*] Some have explained this Prophecy, as referring, in its original Sense, to the *Pouring forth the Spirit* on the Jews at their last general Conversion; and think Peter's Argument is, as if he had said, “ You need not wonder at such an Event “ as this, since so much more is at length to be expected.” (See *Jeffery's True Grounds*, pag. 120.) But from attending to the Context I am led to conclude, for Reasons too long to be here stated, that the Prophecy is here applied in its most direct Sense; and that the Event of *this great Day*, and the Destruction of the Jews for rejecting a Gospel so confirmed, were originally referred to in it.

(n) *In the last Days.*] Every one knows, that *the last Days* was a Phrase commonly used to denote *the Times of the Messiah*, when the Gospel should be published, which is *the last Dispensation* of Divine Grace: But here it seems to have a more particular View to the Days immediately preceding the Destruction of the *Jewish Nation*, or *the last Days of that People*, when the extraordinary Means which were in vain employed for their Conviction, would fully justify GOD in the severest Vengeance he should execute upon that hardened People.

(o) *Your Sons and your Daughters shall prophesy.*] Compare Acts xxi. 9. If this Miracle had not been foretold, the Argument for the Truth of *Christianity* from it would, no doubt, have been conclusive; but as it was referred to in the *Old Testament*, it might dispose the Minds of the Jews still more readily to regard it, as it was indeed the more remarkable.

Sect. 3. " Gifts of my Spirit upon my Servants, and even  
 Acts II. 18. " upon my Handmaids; and they shall also prophesy, and shall not only publish and proclaim  
 " the Riches of my Grace, but shall foretell the  
 " Judgments that are coming upon those who  
 19 " shall continue hardened in their Sins. *And*  
 " this Effusion of my Spirit shall be followed  
 " with a most awful Revolution; for *I will give*  
 " you to see *Prodigies in Heaven above, and Signs*  
 " upon the Earth beneath (p): And such destructive Wars shall arise, as a Punishment for  
 " the Wickedness of those who reject the Mercy  
 " I offer, that there shall be *Blood shed in*  
 " Abundance, and *Fire* scattered abroad to consume your Cities and Villages, so that a *Cloud*  
 " of *Smoke* shall ascend from the Ruins of them.  
 20 " Yea, there shall be such Confusion and Misery,  
 " and all regular Government both in Church  
 " and State shall be so entirely dissolved, that *the*  
 " Sun shall as it were be turned into *Darkness,*  
 " and the Moon into *Blood,* before that great and  
 " illustrious Day of the Lord shall fully come, in  
 " which he will take ample Vengeance on every  
 21 " Unbeliever. *And it shall come to pass, that*  
 " whosoever shall with humble Submission to my  
 " Method of saving Grace in my Son invoke the  
 " Name of the Lord, shall be saved (q) from this  
 " terrible

and on my Handmaidens, I will pour out in those Days of my Spirit, and they shall prophesy:

19 And I will shew Wonders in Heaven above, and Signs in the Earth beneath; Blood, and Fire, and Vapour of Smoke.

20 The Sun shall be turned into Darkness, and the Moon into Blood, before that great and notable Day of the Lord come.

21 And it shall come to pass, that whosoever shall call on the Name of the Lord, shall be saved.

(p) *Prodigies in Heaven above, and Signs upon the Earth beneath.*] This doubtless refers to the *Prodigies* and *Signs* which preceded the Destruction of *Jerusalem*; (such as, the Flaming Sword hanging over the City, and the fiery Comet pointing down upon it for a Year; the Light that shone upon the Temple and the Altar in the Night, as if it had been Noon-day; the Opening of the great and heavy Gate of the Temple, without Hands; the Voice heard from the most Holy Place, *Let us depart from hence*; the Admonition of *Jesus* the Son of *Ananus*, crying for Seven Years together, *Woe, Woe, Woe!* the Vision of contending Armies in the Air, and of Intrenchments thrown up against a City there represented; the terrible Thunderings and Lightnings, and the dreadful Earthquakes, which every one considered as portending some approaching Evil: ) All which by the singular Providence of GOD are recorded by *Josephus*, (*Bell. Jud. lib. vi. cap. 5. [al. vii. 12.] §. 3. & lib. iv. cap. 4. [al. 7.] §. 5.*) in that *History* of his, the Truth of which the Emperor *Titus* attested under his own Hand: (See *Joseph. Vit. §. 65. pag. 33. Haverc.*) And accordingly the greatest Part of these Circumstances are inserted in *Tacitus*, (*Hist. lib. v. cap. 13.*) and happily preserved, though most of his Account of the Siege and Destruction of *Jerusalem* be lost.

(q) *Whosoever shall invoke the Name of the Lord, &c.*] This Context being quoted thus was a strong Intimation, that nothing but their *Acceptance of the Gospel* could secure them from impending Ruin. *Brennius* has proved by an ample Collection of *Texts*, (in his *Notes* on this Place,) that *Calling on the Name of the Lord* is often put for *the whole of Religion*:

“ terrible Destruction, and brought into a State  
“ of Security and Happiness.”

Sect. 3.  
Acts II. 21.

These Premises the Apostle Peter afterwards applied to the Conviction of those, who had rejected and slain our Lord; and the Argument wrought most powerfully upon them. But the Prosecution and Success of this Address must be referred to the following Sections.

## I M P R O V E M E N T.

**W**ITH how much Attention and Delight should we read the History of this glorious Event; so frequently referred to in the Predictions of *our Lord*, and of so great Importance to the *Christian Cause*: The miraculous *Descent* of the *Holy Spirit*! He came down *as a mighty rushing Wind*, to signify the powerful Energy of his Operations, whereby the whole World was to be shaken. He fell upon them in *Tongues of Fire*, cloven or *divided* into several Parts, to denote the most celebrated Effect to be immediately produced, in causing them to *speak* with the utmost Readiness and Propriety *Languages* they had never learnt. An astonishing *Miracle*! which was intended, not for Pomp and Ostentation; but to render them capable of *propagating the Gospel* to the most *distant Nations*, to which the Grace of God had determined to send it.

It is observable, that this Divine Gift fell upon them, while they were *unanimously gathered together*: Perhaps to intimate, that the Influences of the *Spirit* are most to be expected, where there is the greatest *Unanimity*, and the greatest *Devotion*. Thus did the Blessed *Jesus* accomplish what had been foretold concerning him, (*Mat. iii. 11.*) that he should *baptize* his Disciples *with the Holy Ghost, and with Fire*. And surely the *Sacred Flame* did not only illuminate *their Minds* with Celestial Brightness, but did also cause *their whole Hearts* to glow with Love to God and Zeal for his Gospel. To this Purpose may He still be *imparted to us*, whether we hold publick or private Stations in the *Church*; and may our Regards to him be ever most dutifully maintained! Especially may He be *poured out* upon the *Ministers* of it, to direct them how they should *speak the wonderful Things of GOD*; and may their *Hearers* under His *gracious Energy* *gladly receive the Word*!

Let us not wonder, if the *more common Operations* of the *Spirit* on Men's Minds be *derided* by profane Ignorance and Folly, when there were *some even* on this glorious Day, who were stupid or malicious enough to

*Religion*: And if it do not here directly signify *invoking Christ*, which is sometimes used to express *the whole Christian Character*, (compare *Acts ix. 14, 21. xxii. 16. Rom. x. 12, 13. and 1 Cor. i. 2.*) it must imply, that it is impossible for any who *reject him*, to pray in an acceptable Manner. How awful a Reflection!

Sect. 3. to ascribe *the amazing Event* we have been surveying, to the supposed  
 Ver. 13. *Intoxication* of the *Apostles*, and to say, they were *full of sweet Wine*.  
 Ver. 14. 15. But let us observe, how well *Peter* vindicated himself and his Brethren,  
 with *Words*, not of *Satyr* and *Reproach*, but of *Meekness* and *Sobriety*,  
 as well as of *Truth*; shewing at once the most perfect Command, both of his  
 Reason, and of his Temper. Justly did he *apply* on this Occasion *that*  
 V. 16,—18. celebrated *Prophecy* of *Joel*, in which this grand Event is so exactly de-  
 scribed. Let us adore the Divine Goodness, which has *poured forth the*  
*Spirit* like a refreshing Dew upon his *Church*. Let us pray, that we may  
*all receive it*, in such Degrees as may suit the present State of Things:  
 And let us deprecate *those Judgments*, which the *Contempt of this Spirit*  
 has too evident a Tendency to produce.

Ver. 19. 20. Justly might God have made our *Land* gloomy and horrible with  
*Blood*, and *Fire*, and *Pillars of Smoke*. Justly might he have *turned our*  
*Sun into Darknes*, and *our Moon into Blood*. Let us adore his *Patience*,  
 that these *National Judgments*, which are so well deserved, have been  
 thus long with-held. But let us also remember, that *the great and nota-*  
*ble Day* is approaching, in which *the Lord Jesus shall be revealed from*  
*Heaven in flaming Fire*, taking *Vengeance on them that know not GOD*,  
 and that obey not a *Gospel* so gloriously attested. (2 *Thess.* i. 7, 8.) Then  
 shall *these figurative Expressions* be *literally fulfilled*. Then shall *the Hea-*  
*venly Luminaries* be *quenched* in their Orbs; *the Elements shall melt with*  
*fervent Heat*, and *the Earth and all that is therein shall be burnt up*:  
 (2 *Pet.* iii. 10.) But even then, *all those*, that have *believed in Christ*, and  
 Ver. 21. with obedient Love have *called upon the Name of the Lord*, shall be *saved*  
 with an everlasting Salvation. May *that* be thro' *Grace our happy Por-*  
*tion*; and may *its Prospects* be daily brightening upon us, till it shall open  
 in its full *Lustre*, and shine beautiful and glorious amidst the *Flames* of a  
*dissolving World!*

## S E C T. IV.

*Peter continues his Discourse to the People just after the*  
*Descent of the Holy Spirit, and shews, that JESUS whom*  
*they crucified, was risen from the Dead, and was the*  
*true Messiah.* Acts II. 22,---36.

ACTS II. 22.

Sect. 4. **W**HEN Peter had quoted the Passage in  
 Acts II. 22. *Joel*, mentioned above, as referring to  
 the Days of the *Messiah*, he added, *Ye Men of*  
*Israel,*

ACTS II. 22.

**Y**E Men of *Israel*, hear  
 these *Words*; *Jesus*  
 of

**GOD had approved, and raised up JESUS whom they crucified.** 23

of Nazareth, a Man approved of GOD among you, by Miracles and Wonders and Signs, which GOD did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate Counsel and Foreknowledge of GOD, ye have taken, and by wicked Hands have crucified and slain :

24 Whom GOD hath raised up, having loosed the Pains of Death; because it was

*Israel*, let me charge it upon you, that ye bear these Words, with an Attention proportionable to the Importance of them : You cannot but remember, that there hath lately appeared amongst you a celebrated Person, called *Jesus the Nazarene* ; a Man, who was approved and recommended to you (a) by GOD himself, by those powerful Operations, and Wonders, and Signs, which GOD wrought by him in the Midst of you, in your most publick Places and Assemblies ; as ye yourselves have seen, and cannot take upon you to deny but that ye also know : Yet you were so far from paying him any becoming Regard, that you entered into an impious and ungrateful Conspiracy against his Life ; and have in Prosecution thereof seized him, even this illustrious Prophet, being given up into your Hands by the determinate Counsel and Prescience of GOD (b), who well knew what Treatment he would meet with from you, and for wise and good Reasons permitted it to be : Him, I say, by the Hands of Gentile Sinners (c), with publick Ignominy you have fastened [to the Cross] and slain, as if he had been the meanest and vilest of Malefactors. But be it known unto you, that GOD hath abundantly vindicated the Honour of this his dear Son, whom you had thus infamously abused, and hath borne a most glorious Testimony to his Innocence, Truth, and Dignity : For it is He whom GOD hath raised up from the Dead, by a miraculous Effort of his Divine Power, having loosed the Bonds in which he lay, when the Pains of Death had done their Work upon him (d) ; as indeed it was impossible,

Sect. 4.  
Acts II. 22.

23

24

(a) Recommended to you.] *Αποδεικνυμενος εις υμεις*, pointed out to you as the Object of your most respectful Regards.  
 (b) Prescience of GOD.] *Grotius*, as well as *Beza*, observes, that *προγνωσις* must here signify Decree ; and *Elfner* has shewn, it has that Signification in approved Greek Writers.— And it is certain, *επιδοτος* signifies one given up into the Hands of the Enemy. See *Elfner*, and *Rappel*. in *Loc*.  
 (c) By the Hands of Gentile Sinners.] That is, by the Hands of the Wicked and Idolatrous Romans ; who were the immediate Agents in the Crucifixion of Christ, yet were only the Instruments of the Jewish Rage and Cruelty in what they did. Some Copies read it, *δια χειρος ανομου*, by the Hand of the Ungodly.  
 (d) The Pains of Death.] *Beza* conjectures, (I think, with great Probability,) that as the Hebrew Word *חבלי* with the Variation only of one little Point may indifferently signify Pains

- Sect. 4. *possible*, all Things considered, *that he should finally be held under the Power of it.* was not possible that he should be holden of it.
- Acts II. 25. For David saith concerning him (e), when he is speaking in the Person of the Messiah, (Psal. xvi. 8, & seq.) “ I have regarded the Lord as always before me (f), with an Assurance that in the greatest Trials I am called to, he will continually be ready to appear in my Behalf ; because I know, that he is at my Right Hand, in the whole Series of my Labours and Sufferings, that I might not be moved by any of them.
- 26 “ And for this Reason, upon Account of the firm Confidence I have in him, my Heart is glad, and my Tongue exulteth in the most cheerful Manner ; yea, and moreover too, even my mortal Flesh, while it lodges in the Sepulchre,
- 27 “ shall rest in a joyful and assured Hope ; Because I am fully satisfied, that thou wilt not leave my Soul, while separated from it, in the unseen World (g) ; neither wilt thou permit even “ the
- 25 For David speaketh concerning him, I foresaw the Lord always before my Face, for he is on my Right Hand, that I should not be moved.
- 26 Therefore did my Heart rejoice, and my Tongue was glad : moreover also, my Flesh shall rest in Hope.
- 27 Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy

*Pains or Bonds*, the former is here used for the latter, which to be sure agrees best with the Connection. Else it must necessarily signify *the State of Confinement* to which *the Pains of Death* had brought him, by an *Hebraism*, which sometimes occurs. Compare *Mat.* xxiv. 15. and *Rev.* xvii. 1.

(e) *David saith concerning him.*] It is plain, that *eis autos* here signifies *of or concerning him*. The Particle *eis* has the same Import, *Eph.* v. 32. and *apos* is likewise used in the same Sense, *Heb.* i. 7. as the Prefix *ל*, and the Particle *ל*, is sometimes in *Hebrew* put for *by* : Compare *Gen.* xx. 13. xxvi. 7. *Esb.* iii. 2. *Psal.* iii. 3. xxxv. 19, 24. xci. 11. and *Job* xlii. 8. (See *Elsner*, in *Loc.* and *Gataker* on the *Title to Antoninus.*) *Mr. Jeffery* (in his *True Grounds*, pag. 121.) observes from this Text, and lays great Strefs upon it every where, that the *Apostle* does not make *David* to speak these Things, first of himself, and then of *the Messiah* only in a secondary Sense ; but quotes them as referring to *Christ alone*.

(f) *I have regarded the Lord as always before me.*] The *Sixteenth Psalm*, from whence this Quotation is taken, cannot without great Difficulty be wholly explained as spoken in the Person of the *Messiah* ; and yet it is very hard to say, on that Supposition, where he is first introduced as speaking. We might have imagined the Sense of the 10th Verse to have been, “ I am persuaded thou wilt not leave my Soul in Hell, because thou wilt not suffer Christ thine Holy One to see Corruption in the Grave ; and by what thou wilt do for him in raising him up, thou wilt give me a Security of my own Resurrection.” This, I say, might have seemed an easy Solution, did not the *Apostle*, in the 31st Verse, refer both the Clauses to *Christ*. I therefore suppose the Transition to be made immediately after the 7th Verse of the *Psalms*, and to express the Instruction which *David* received from *God*, in a Revelation concerning the *Messiah* made to him in the *Night-Season* ; when, perhaps, he had some Vision, in which he heard him speak the following Words. — The Passage is here quoted in the Words of the *Greek Translation*, something different from the *Hebrew* ; but the Sense is much the same.

(g) *Thou wilt not leave my Soul in the unseen World.*] *Beza* (to guard against the *Papish Doctrine of Christ's Descent into Hell*.) would render the Words as they stand in the *Hebrew*,

Holy One to see Corruption.

“ the Body of *thine Holy One*, thy peculiar Fa-  
 vourite, whom Thou hast set apart to such ho-  
 nourable and important Services, so much as  
 to see Corruption in the Grave, or to lie so long  
 there, as in the Course of Nature to be in  
 Danger of Putrefaction. *Thou hast made me*  
 to know the Ways of Life, to which thou wilt  
 assuredly conduct me; and after all my Suf-  
 ferings here, *thou wilt fill me with Joy*, in those  
 upper and more glorious Regions to which  
 thou wilt raise me, making me glad with the  
 Light of *thy Countenance*, and taking me to  
 dwell in thine immediate Presence, where there  
 is Fulness of Joy, and at thy Right Hand,  
 where there are everlasting and uninterrupted  
 Pleasures.”

Sect. 4.

Acts II. 27.

28 Thou hast made known to me the Ways of Life; thou shalt make me full of Joy with thy Countenance.

And now, continued Peter, when he had re-  
 cited these Words at large, Ye Men of Israel,  
 whom I respect [and] love as my Brethren, per-  
 mit me to speak freely to you concerning the Patri-  
 arch David who wrote this, and to open a Hint,  
 which if pursued will lead you into the true Sense  
 of many other Scriptures, which you and your  
 Teachers are far from understanding. As for  
 the Royal Psalmist, you well know, that he is  
 long since both dead and buried; and that his Se-  
 pulchre in which his Dust remains is here among  
 us in Jerusalem, even unto this Day (b). He

28

29

29 Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day :

30 Therefore being a Prophet,

therefore could not say this of himself; but being a divinely

30

*brew*, נפשׁוֹ לְשׂוּאָו, *My Corpse in the Grave*: And it is certain, that *Nepheesh* and *Sheel* have sometimes these Significations; (see *Whitby* and *Beza*, in *Loc.*) and the Phrase of bringing a Person's Life down to the Grave, or up from it, often occurs. (Compare *Psal.* xxx. 3. xlix. 15. lxxxvi. 13. lxxxviii. 3. lxxxix. 48.) — But as *ψυχη*, which is the Word here used, can hardly be thought to signify a dead Body, and *αδης* is generally put for the State of separate Spirits, (see Note (f) on *Mat.* xvi. 18. *Vol.* i. pag. 546.) the Version here given seemed preferable to any other: Nor can any just Inference be drawn from it, in Favour of *Christ's Descent into the Hell of the Damned*.

(b) *His Sepulchre is among us unto this Day.*] *Jerom* mentions the Remains of *David's Sepulchre* as extant in his Time; (*Hier. Epist.* xvi. *ad Marcell.*) and a large Account of other Testimonies concerning it, may be seen in *Fabricius*. (*Cod. Apoc. Vet. Test.* pag. 1063,—1070.) It is strange, that *this Sepulchre* should have survived so much barbarous Rage, as we know *Jerusalem* was often subjected to; but perhaps, it was rebuilt in later Days. As for the *Treasures*, which *Josephus* so often mentions as found in this Sepulchre by *Hyrcanus* and *Herod*, (*Antiq. lib.* vii. cap. 15. [al. 12.] §. 3. — *lib.* xiii. cap. 8. [al. 16.] §. 4. — *lib.* xvi. cap. 7. [al. 11.] §. 1. — & *Bell. Jud. lib.* i. cap. 2. §. 5. *Haverc.*) I think with *Beza*, the Stories have an Air of Fable.



- Sect. 4. a divinely inspired Prophet, and knowing, that  
 Acts II. 30. *GOD had, in a special Revelation from Heaven, solemnly sworn to him with an Oath, that of the Fruit of his Loins, or out of his Descendants, he would, according to the Flesh (i), when he should send his Son into the World in the Human Nature, raise up the promised Messiah, to sit on his Throne, and to inherit universal Empire ; (Psal. cxxxii. 11.)*
- 31 *He, with a firm Reliance on the Faithfulness of GOD, foreseeing [this] great Event, by Divine Inspiration spake the Words which I have now been repeating ; not meaning them of himself, or intending they should be taken in any lower Sense, but referring them to the Resurrection of the Messiah ; thereby plainly signifying, that His Soul should not be left in the unseen World, nor His Flesh be suffered to see Corruption.*
- 32 *This very Jesus then, whom we assert to be the true Messiah, GOD hath now raised up according to the Tenour of this Promise ; of which Resurrection, astonishing as it may seem, all we his Apostles are Witnesses, on our own personal and certain Knowledge ; having seen him with our Eyes, and examined into the Truth of the Matter with all possible Care.*
- 33 *And more than this we solemnly assure you, that mean and contemptible as this Jesus once appeared among you, he is invested now with Sovereign Dominion ; and being exalted therefore to supream Majesty and Glory at the Right Hand of GOD, and having as the great Anointed of the Lord received the Promise of the Holy Spirit from the Father, he hath agreeably to the Notices he gave us before his Ascension, which happened but Ten Days ago, shed forth this miraculous Effusion of it, which has produced the wonderful Effects that you now see and bear,*
- Prophet, and knowing that GOD had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ to sit on his Throne :
- 31 He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption.
- 32 This Jesus hath GOD raised up, whereof we all are Witnesses.
- 33 Therefore being by the Right Hand of GOD exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

(i) *According to the Flesh.*] This is expressed in the *Original* in such a Manner, with an Article prefixed, (*το καλα σαρα ανωσεν τον Χριστον.*) as seems to refer *these Words*, not to the Loins of David, but to Christ ; and so may be an Intimation, that it was only with Respect to his Human Nature that the Messiah should descend from David, while there was still a higher Nature in which He was superior to him, and was indeed to be regarded as the Son of GOD. (Compare *Rom. i. 3, 4.*) It was with a View to this, that *Clarius* and some others suppose *these Words* to be inserted here by the *Apostle* ; and I have therefore so disposed them in the *Version*, as to leave no Room for any Ambiguity.

(k) *Until*

bear, and which is given us as an Holy Unction from above, by which he constitutes us Ministers in his Church below. Sect. 4.  
A&S II. 33.

34 For David is not ascended into the Heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my Right Hand,

And indeed it appears from other Passages of his Writings, that the great Patriarch, whom I mentioned before, had some Views to this Kingdom of the Messiah : *For David*, who has never yet been raised from the Dead, *is not* himself ascended into Heaven in the Body, to be advanced there to the highest Dignity and Power ; but plainly intimates, that this belonged to one superior to himself, when *he says*, (Psal. cx. 1.) “ *The Lord Jehovah said unto my Lord*, that is, GOD “ the Father said unto the Messiah, (whom, tho’ “ in one Sense He is to be my Son, I honour as “ my Lord,) *Sit thou exalted on a Throne at my Right Hand, Until I make* all that are so “ presumptuous as to go on to be *thine Enemies thy Footstool (k)*, and lay them prostrate at thy “ Feet, so that thou mayst trample upon them “ at Pleasure, as entirely subdued.”

35 Until I make thy Foes thy Footstool.

36 Therefore let all the House of Israel know assuredly, that GOD hath made that same Jesus whom ye have crucified, both Lord and Christ.

*Therefore* upon the whole, from this concurrent Evidence both of Prophecy and Miracle, and from the Testimony GOD has given to that Jesus whom we preach, not only by his Resurrection from the Dead, but by the Effusion of the Holy Spirit on his Followers, *let all the House of Israel assuredly know*, how contrary soever it may be to their former Apprehensions and rooted Prejudices ; *that GOD hath made this Jesus, whom you rejected and crucified, that Lord and that Messiah*, whose Kingdom you profess so eagerly to desire, and who will surely come to execute his Wrath upon you, if you are still so obstinate as to continue in your Sins.

Thus Peter concluded his Discourse ; and GOD blessed it as the Means of awakening and converting Thousands, as we shall see in the following Section.

(k) *Until I make thine Enemies thy Footstool.*] This Text is quoted on this Occasion with the happiest Address, as suggesting, in the Words of *David*, their great Prophetick Monarch, how certain *their own Ruin* must be, if they went on to oppose *Christ*. — *Elfner* has a fine Collection of antient Passages, referring to the Custom of *trampling upon the Vanquished* dead or alive.

## I M P R O V E M E N T.

- Sect. 4. **L**ET us firmly believe the Wisdom of the *Divine Counsels*, and  
 Ver. 23. humbly adore the Depths of them ; according to which, without  
 the least Violation of that *Human Freedom* on which the Morality of  
 our Actions depends, those Events happen, which the *Wickedness of Men*  
 as really effects, as if Providence were wholly unconcerned in them.
- Ver. 24. Let us thankfully own the Riches of *that Grace*, which gave our Lord  
*Jesus Christ* to be a *Sacrifice for us* ; and then raised him triumphant from  
 the Grave, to reign *at the Right Hand of the Majesty on high, far above*  
*all Principality, and Power, and Might.* (Heb. i. 3. and Eph. i. 21.) In
- Ver. 31. Him the *Prophecies* are accomplished. *His Soul was not left in Hell*, nor  
 did He so much as *see Corruption in the Grave*. And we may consider  
*His Resurrection*, as a Pledge given us for our Assurance, that GOD will  
 not abandon us in that ruinous State, to which His righteous Sentence for  
 a while brings our Bodies. He will at length *redeem them from the*  
 Ver. 28. *Power of the Grave* : (Hosea xiii. 14.) He will shew us also *the Path of*  
*Life*, which our Redeemer bath trodden, and by treading has marked out  
 for us ; and will conduct us *to his Right Hand*, where *Jesus* reigns, and  
 Ver. 26. with him *everlasting Pleasure*. In Him therefore *let our Heart be glad*,  
 and in Him *let our Tongue rejoice* ; and when it is thus employed, it will  
 indeed be the *Glory of our Frame.* (Psal. xvi. 9.) In this *Hope let our*  
*Flesh rest* ; nor let our Faith stagger at the *Promise of GOD*, as if any  
 Thing could be hard to Omnipotence. (Rom. iv. 20, 21.)
- Ver. 33. In the mean Time, beholding this wonderful *Effusion of the Spirit*,  
 as the blessed Consequence of the *Ascension and Exaltation of Christ* ;  
 let us, with that Affection which becomes *his Disciples*, take our Part  
 in His Glory and Joy. Let us triumph in the Thought, that GOD hath
- Ver. 34, 35. now said unto him, *Sit thou at my Right Hand, till I make thine*  
*Enemies thy Footstool*. And while we rejoice in the Security which we have  
 as *his Friends*, let us pray, that the blessed Time may come, when *every*  
*opposing Power* shall be brought down, and when we shall see *that Sight*,  
 for which our Eyes so long have been waiting, even *all Things put under*  
*his Feet.* (1 Cor. xv. 25, 27.) Hasten, Oh Lord, *that glorious Day* ; and  
 whatever our *Station of Furniture* is, may we be honoured as *the happy*  
*Instruments of doing something*, whether by Life or by Death, in Subser-  
 vency to this great Design !

S E C T.

S E C T. V.

*Great Numbers are converted by Peter's Discourse; and, being immediately baptized, signalize themselves by their Piety and mutual Affection, which produces a farther Increase in the Church. Acts II. 37, to the End.*

ACTS II. 37.

NOW when they heard *this*, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

ACTS II. 37.

THUS Peter addressed himself to the Jews on the Day of Pentecost, arguing from the miraculous Communication of the Spirit, that Jesus being risen from the Dead was declared by GOD to be the promised Messiah, and charging them on this incontestable Evidence with the aggravated Guilt of being his Betrayers and Murderers. *Now when they heard [these Things,] they were pierced to the Heart* with deep and lively Sorrow, and felt such a Conviction of their enormous Guilt in the Injuries and Indignities which they had offered to this glorious, this Divine Person, that with the utmost Eagerness and Solitude they cried out, *and said to Peter and the rest of the Apostles, Men [and] Brethren, what shall we do to free ourselves from that Guilt and Danger, which our own Folly and Wickedness have brought upon us?*

Sect. 5.  
Acts II. 37.

38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for

*And Peter said unto them, Thro' the Divine Goodness still continued to you, your Case is not yet desperate: Repent therefore of this aggravated Crime, and in Token of your Desire to be washed from the Guilt of that Blood, which you have so rashly imprecated upon yourselves and your Children, (Mat. xxvii. 25.) be each of you baptized (a) in the Name of the Lord Jesus Christ,*

(a) *Repent, and be each of you baptized.]* They are not only called here to *repent*, but a Submission also to the Ordinance of *Baptism* is required of them, *in order to the Forgiveness of their Sins*: For tho' on their *repenting* and *believing* they were, according to the Tenor of the *Gospel-Covenant*, intitled to the *Remission of their Sins*; yet as *Christ* had for wise Reasons appointed *this solemn Rite*, as a *Token of their taking up the Christian Profession* in a publick Manner, there could have been *no sufficient Evidence* of the Truth of their *Repentance and Faith*, if this Precept of *Christ* had not been obeyed.

(b) In

Sec. 5.  
Acts II. 38.

Christ (b), in order to the Forgiveness of that and all [your] other Sins; and you not only shall obtain the free and full Remission of them all, but also shall receive the Gift of the Holy Spirit, by which He will own the Work of his Grace upon your Hearts, and qualify you for serving that Lord whom you have crucified. For the Promise of the Spirit is made, as you see in the forecited Passage from Joel, (ver. 17, 18.) to you, and to your Children (c), whom GOD is ready to admit to the same Privilege with you; and not only so, but it extends to the remotest Nations, to all that are afar off (d), as well as to them that are near, even to as many as the Lord our GOD shall call by the Preaching of his Gospel; which shall be propagated to the Ends of the Earth, and receive glorious Attestations every where, by the Effusion of the like miraculous Gifts as we have received on many, and by the Communication of the inward Graces of the Spirit unto all, who shall become obedient to the Faith.

40 Thus Peter addressed himself to the Multitude, and with many other Words he bore his Testimony to these important Truths, and earnestly exhorted them to an immediate Consideration of the Danger of persisting in their Infidelity; saying in the

for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.

39 For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our GOD shall call.

40 And with many other Words did he testify and exhort, saying, Save yourselves

(b) *In the Name of Jesus Christ.*] The learned *Vitringa* has taken a great deal of Pains to shew, that the Phrases βαπτισθησθε εν Χριστω, εν ονομα Χριστου, εν ονοματι Χριστου, and εν ονοματι Χριστου, have different Significations; and labours to prove, that the last Phrase (which is here used) signifies, not only (as *Le Clerc* understands it,) being numbered among those who are called by his Name, but professing to devote themselves to the Glory of it. See *Vitring. Observ. Sacr. Lib. iii. cap. 22.*

(c) *The Promise is to you, and to your Children.*] Considering that the Gift of the Spirit had been mentioned just before, it seems most natural to interpret this, as a Reference to that Passage in *Joel*, which had been so largely recited above, (ver. 17, & seq.) where GOD promises the Effusion of the Spirit on their Sons and their Daughters: And accordingly I have paraphrased the latter Clause of this Verse as referring to its extraordinary Gifts; and the rather, as the sanctifying Influences of the Spirit must already have been received, to prepare them for entering into the Church by Baptism. But if the Promise be interpreted as referring to a remoter Clause, the Forgiveness of their Sins, this whole Verse must be taken in a greater Latitude, as referring to the Encouragement which all future Converts and their Children had, to expect the Benefits of the Gospel: In which View, I think it would much favour Infant-Baptism, as many Writers on the Subject have largely shewn.

(d) *To all that are afar off.*] Since Peter knew nothing as yet of the intended Calling of the Gentiles, he could only mean by this, that the Gospel should be preached to all the Dispersed of Israel in distant Nations: But the Spirit of GOD might have a farther View.

(e) There

## *Three Thousand Souls are added to the Church.*

elves from this untoward Generation.

the Conclusion of all, See that you lay these Things to Heart, receiving them with such Regard as the Importance of the Case requires; renounce that obstinate Unbelief, in which you joined with those who crucified Christ; and *be ye saved from that Ruin*, which will quickly come upon *this perverse and depraved Generation*.

Sect. 5.  
Acts II. 40.

41 Then they that gladly received his Word, were baptized: and the same Day there were added unto them about three Thousand Souls.

And the Exhortation was not in vain; for many were awakened and wrought upon by it. *They therefore, who received his Word with Readiness, were baptized*; thereby taking upon them the publick Profession of Faith in Jesus as the Messiah: *And there were added to the Number of [the Disciples] that very Day about Three Thousand Souls (e)*.

41

42 And they continued stedfastly in the Apostles Doctrine.

Not was this only a Transport of sudden Passion, with which they were affected only for the present, with an Impression that quickly wore off; but on the contrary, it produced the most solid and lasting Effects. *And notwithstanding all the apparent Danger to which they were exposed, they continued stedfast in their Attendance on the Word which the Apostles preached, and resolutely adhered to their Doctrine (f)*: And tho' many of them that believed were such as had come thither out of foreign Countries, who would otherwise have returned Home

42

(e) *There were added*—*that very Day about Three Thousand Souls.*] It is commonly said, that all these were converted by one Sermon. But it is probable, that while Peter was preaching in the Syriack Language, the other Apostles were preaching at some small Distance, much to the same Purpose, in other Languages; and it is not surely to be imagined, that none of them but Peter should be blessed as the Means of converting any Soul: Not to insist upon it, that he himself might deliver several Discourses this Day to different Auditories, when the Concourse of People was so great, and their Languages so various. — It will not be improper to add, that *προσέτεθσαν* emphatically signifies *to pass over to a Body of Men*, as Bos, Raphelius, and Elfner have shewn; and that Elfner has shewn at large, in a very curious Note on this Clause, not only, (as Gataker, Raphelius, and many others have,) that *Souls* often signifies *Persons* in the Greek and Latin Clafficks; but also, that *Jamblicus* in his *Life of Pythagoras* has exactly imitated this Passage, in the Account he gives of that *Philosopher's* Success in Italy, as proselyting *Two Thousand* by one Discourse, engaging them to continue with him, frequently worshipping in the Temples, and sharing their Goods in common, as these Primitive Christians did: Facts, of which we have no Manner of convincing Evidence, and which were probably intended for *Christianity* by an invidious Comparifon. (*Elfn. Observ. Vol. i. pag. 375, 376.*) Compare *Vol. ii. Sect. 90. Note (c), pag. 2.*

(f) *They continued stedfast in the Apostles Doctrine.*] This may intimate on the one hand, that many Efforts were made to shake their Resolution; and on the other, that upon fuller Enquiry they found all Things, as the Apostles had represented.

(g) In

Sect. 5.  
Acts II. 42.

Home immediately after the Feast, they staid a considerable Time longer at Jerusalem, to be more thoroughly instructed in the Christian Faith; and they all lived in the most indearing Fellowship and intimate Friendship with each other, and particularly expressed their mutual Affection in Breaking of Bread together (g), and joining in the Exercise of Social Prayer. And many others who were not converted, when they took Notice of this wonderful Effect of the Apostles Preaching, were mightily struck and impressed with the Thought of it; so that a reverential Fear and inward Dread fell upon every Soul, and spread itself over the whole City and Neighbourhood, at the Sight of so unexampled an Event, which they apprehended might be the Fore-runner of some publick Calamity, on those who had slain that Jesus, of whom it was declared by his Disciples, that it was all effected by his Power: And the Consternation was farther increased, as many Miracles and Signs, which plainly shewed an extraordinary Divine Interposition, were wrought by the Apostles in his Name.

43

44

And all that believed were together, meeting as frequently as possible in the same Place (h); and such was their mutual Affection and Love to each other, that they had all Things in common (i).

And

Doctrine and Fellowship, and in Breaking of Bread, and in Prayers.

43 And Fear came upon every Soul: and many Wonders and Signs were done by the Apostles.

44 And all that believed were together, and had all Things common,

(g) *In Breaking of Bread.*] Tho' we have great Reason to believe, that the *Eucharist* was often celebrated among these *Primitive Converts*, perhaps much oftener than every Lord's Day; yet I cannot see Reason to conclude with *Suicer*, (*Theaur. Eccles. Vol. ii. pag. 105.*) *Lightfoot*, *Pearson*, and many others, that this Phrase must here refer to it; since it may undoubtedly signify common Meals, as *Casaubon*, *Grotius*, *Wolfius*, and several others have shewn; and in this Sense the Phrase is used, *Luke xxiv. 35.* where it is plain the *Eucharist* could not be intended.

(h) *In the same Place.*] *Dr. Whitby* pleads, that as they were at least Three Thousand one Hundred and Twenty, they could not be in the same Place; and therefore would understand it of Communion in the same Action. He would rather render it, (as our Translation does,) they were together; and produces several Places from the *Septuagint* to this Purpose; as, *Ezr. iv. 3. Psal. xlix. 2. Isa. lxvi. 17. Jer. vi. 12. &c.* But as it generally signifies an Assembly in the same Place, and many larger Assemblies than of Three or Four Thousand People are held, it seemed best to render it thus, only qualifying it as in the Paraphrase; especially, as *επι το αυτο* has plainly this Sense, *ver. 1.*

(i) *Had all Things in common.*] Peculiar Reasons made this Community of Goods eligible at that Time; not only as so many Sojourners, who had come from other Parts, would justly be desirous to continue at Jerusalem, much longer than they intended when they came up to the Feast, that they might get a thorough Knowledge of the Gospel; but as the Prospect likewise of the Roman Conquests, which according to *Cbrist's* known Prediction were

were

45 And sold their Possessions and Goods, and parted them to all Men, as every Man had Need.

46 And they continuing daily with one Accord in the Temple, and breaking Bread from House to House, did eat their Meat with Gladness and Singleness of Heart,

47 Praising GOD, and having Favour with all the People. And the Lord added to the Church daily such as should be saved.

And this generous Principle went so far, that they who had Estates, or any other valuable Substance, sold their Possessions and Effects, and readily divided the Price of them to all their Brethren, as every one had particular Necessity. (Compare Chap. iv. 34, 35.) And they continued resolutely and unanimously in the Temple, at the appointed Hours of Publick Worship every Day: And at other Times they associated, as frequently as they could, breaking Bread from House to House, each Family making Entertainments for their Brethren, especially for those who were Sojourners in Jerusalem: And they partook of their common Refreshment, with the greatest Joy on the Side of those that made the Entertainments; and with disinterested Simplicity of Heart in those who received them; and on all Sides with the sincerest Sentiments of Devotion and Friendship. Such was the Effect the Gospel had upon them, and in this Manner they went on, praising GOD for the Riches of his Grace to them, and having in the general that Favour and Respect among all the People, which so amiable and benevolent a Conduct would naturally secure. And the Lord Jesus Christ, to whom they had given up their Names, added daily to the Church considerable Numbers of those happy Souls, who by this Means were saved from the general Destruction which was approaching, and from the future Punishment to which they would otherwise have been transmitted by it.

Sect. 5.  
Acts II. 45.

46

47

were soon to swallow up all Jewish Property, would of course dispose many more readily to sell their Lands. But the New Testament abounds with Passages, which plainly shew, this was never intended for a general Practice. — None can reasonably imagine, that the Number of Christian Converts, even then at Jerusalem, is to be accounted for by a Desire to share in these divided Goods. For it is evident, that as the Portion each could have would be very small; so the Hardships to be endured for a Christian Profession would soon counterbalance such Advantages: And accordingly we find, the Converts at Jerusalem were soon reduced to such necessitous Circumstances, as to need Relief by the Contributions of their Gentile Brethren. Candour would rather lead Men to argue the incontestable Evidence of the Gospel, from its prevailing on the Professors of it to part with their Estates, to relieve Persons, who, excepting the Community of their Faith, had no particular Claim to their Regards. If such Instances were numerous, this Argument is strengthened in Proportion; and if they be supposed few, the Objection is proportionably weakened.



## I M P R O V E M E N T.

Sect. 5. *FAITHFUL* are the Wounds of a Friend; and far more beautiful than a Jewel of Gold, or an Ornament of fine Gold, is a wise Reprover on an obedient Ear. (Prov. xxvii. 6. xxv. 12.) Happy are they, who feel such an holy *Compunction of Soul*, as these *Penitents* did! *Salvation* is come to their House; and tho' they *sow in Tears*, they shall reap in Joy. (Psal. cxxvi. 5.) What Reason have we for Thankfulness, that when we are crying out, *What shall we do?* the Gospel gives us so ready an Answer, and directs us to *Faith* and *Repentance*, as the sure Way, by which we may obtain *the Remission of our Sins*, and at length rise to an *Inheritance among them that are sanctified*. Let us rejoice, that *the Promise is to us, and to our Seed*; and that the important *Blessings of it* will run down *from Generation to Generation*. And let all the Ardor of our Souls be awakened to *secure these Blessings*, and to *be saved from that Ruin*, in which we shall otherwise be involved with *the crooked and perverse Generation* among which we live.

Ver. 37.

Ver. 38.

Ver. 39.

Ver. 40.

Ver. 41. Glorious Effect of this convincing and excellent Discourse, when *Three Thousand* were in *one Day* added to the Church! *Three Thousand*, who not only expressed some present good Impressions and Resolutions, but *continued steadfast* in the Religion they had embraced, and sacrificed all their worldly Interests to it. How glorious an *Earnest* of the *future Success* of the Gospel! How great an *Encouragement* to the *Apostles*, in all the Difficulties they were to encounter! And how convincing a *Proof* to all *Ages of its Truth*! since all these *Profelytes* were made *upon the Spot*, where, if it had been *false*, it is impossible it should have been *believed* by any one *Rational Enquirer*, how mean soever his Capacity, or how low soever his Rank in Life had been.

Ver. 42.

Ver. 46. Let us reflect with Pleasure on *the happy Change*, produced in the *Character and State* of these Converts. *Bitter* as the first Pangs of *their Convictions* were, *Anguish* soon yielded to *Delight*. *Pardon of Sin*, and the *Hope of Glory* added a *Relish before unknown*, to the Supports of *Nature*, the *Accommodations of Life*, and the *Endearments of Friendship*. Whilst their Hearts were opened in Sentiments of *Gratitude to GOD*, who had provided a *Laver* for their *Crimson Sins*, which rendered them *like Wool* and *like Snow*; and to *that Redeemer*, who had *saved them by that Blood*, which they had cruelly and impiously shed; they were also dilated in *Liberality* and *Bounty*. And they undoubtedly found a *rich Equivalent* for all the *worldly Possessions* which they resigned, in *that Holy Joy* which sprang up in their Souls, when *the Treasures of the Gospel* were opened to them, and dealt out with so generous a Hand.

So

Peter and John go up to the Temple at the Hour of Prayer. 35

So may the Kingdom of Christ spread and flourish in the Souls of Men! Sect. 5.  
 So may that blessed Time come, when thro' the Operation of the same Spirit, (for that Spirit is for ever the same,) Nations shall be born in a Day. Ver. 47.  
 Let us not despair: The Morning was glorious; and in the Evening it shall be Light. (Zech. xiv. 7.) In the mean Time, let us thankfully own whatever Progress Christianity may be making, amongst us, or others, tho' by slow Degrees; and acknowledge, that it is the great Lord of the Church, who, by His secret but powerful Influence, adds unto its respective Societies such as shall be saved. May the Additions every where be numerous; and may the great Author of all Good be more thankfully owned in them all!

S E C T. VI.

Peter and John, quickly after the Feast of Pentecost, cure a Man, who had been Lame from his Birth, at the Temple-Gate; which occasions a great Concourse of admiring Spectators. Acts III. 1, --- 11.

ACTS III. 1.

ACTS III. 1.

NOW Peter and John went up together into the Temple, at the Hour of Prayer, being the ninth Hour.

NOW while the Church was in the flourishing State described above, an extraordinary Circumstance happened, which tended still more to increase its Numbers and Reputation: For on a certain Day about that Time (a), Peter and John went up to the Temple, at the Hour of Prayer, [being] the Ninth Hour, that is, about Three o'Clock in the Afternoon (b); which was

Sect. 6.  
 Acts III. 1.

(a) About that Time.] Thus I would chuse, with Grotius, to render the Words *ἐν τῷ αὐτῷ* at the Beginning of this Chapter; as it does not seem to suit so well with the Original, to take them to imply no more, than that Peter and John went up together to the Temple. I see no Reason to suppose with Dr. Lightfoot, that this happened the same Day, on which the Spirit was miraculously poured out; or to conclude with others, that it was not till the next Year, or at least several Months after. The Time is no where determined; but it appears most probable, that it was soon after the Feast of Pentecost. Compare Note (c) on Acts iv. 4. Sect. 8.

(b) At the Hour of Prayer, being the Ninth Hour.] It may suffice once for all to observe, that the Jews divided the Time, from the Rising to the Setting of the Sun, into Twelve Hours; which were consequently, at different Times of the Year, of unequal Length, as the Days were longer or shorter. When we say therefore, (as we often do in this Work,) that the Third Hour was about Nine in the Morning, the Ninth about Three in the Afternoon, &c. we are not to be understood to speak with the utmost Exactness.

Sec̄t. 6. was the usual Time of Day, when great Numbers attended the Evening Sacrifice, and joined their Prayers with those of the Priest, who was burning Incense before the Lord. (Compare Luke i. 10.)

Acts III. 1.

- 2 *And a certain Man*, well known among them that frequented the Place, *who had been Lame from his Mother's Womb*, by a Weakness in his Ancles, which rendered him incapable of walking, *was carried* thither by the Help of others; *whom they daily brought and laid down at the Eastern Gate of the Temple, which is called the Beautiful Gate (c)*, being made of Corinthian Brass, and richly adorned with the most curious Workmanship: And here he lay, *to ask Alms of those that entered into the Temple* to pay their Devotion there, as such charitable Actions seemed peculiarly suitable, when Men were going to make their Supplications to the GOD of Mercy; and the Relief that he obtained there was the only Means he had for his Subsistence.
- 3 *Such was the Case of this Poor Cripple, who seeing Peter and John about to go into the Temple*, applied himself to them among the rest, and *begged to receive an Alms* of them. *But Peter*, being then (as was observed before) *with John* the Beloved Disciple, felt at that Time a strong Emotion of Soul, which intimated to him, that the Divine Energy was then to be displayed in an illustrious Miracle to be wrought by his Means: And turning therefore to the Poor Man, and *looking stedfastly upon him*, he said, *Look upon us*.
- 4 *And accordingly he fixed his Eyes upon them*, as *expecting*

2 And a certain Man lame from his Mother's Womb was carried, whom they laid daily at the Gate of the Temple which is called Beautiful, to ask Alms of them that entered into the Temple:

3 Who seeing Peter and John about to go into the Temple, asked an Alms.

4 And Peter fastning his Eyes upon him, with John, said, Look on us.

5 And he gave heed unto them,

The *Third Hour* was the *Middle Space* between *Sun-rising* and *Noon*, which, if the Sun rose at *Five*, was *Half an Hour after Eight*, if at *Seven*, was *Half an Hour after Nine*, &c. — The chief *Hours of Prayer* were the *Third* and the *Ninth*; at which Seasons the *Morning* and *Evening Sacrifices* were offered, and *Incense*, as a Kind of Emblem representing *Prayer*, burnt on the Golden Altar. See *Joseph. Antiq. Jud. lib. xiv. cap. 4. [al. 8.] §. 3.*

(c) *Called the Beautiful Gate.*] This Gate, which was added by *Herod* to the *Court of the Gentiles*, was *Thirty Cubits* high, and *Fifteen* broad, and made of *Corinthian Brass*, more pompous in its *Workmanship* and *Splendour* than those that were covered with *Silver* and *Gold*. (*Joseph. Bell. Jud. Lib. v. cap. 5. [al. vi. 6.] §. 3.*) *Josephus*, as our present Copies stand, says it was the *outer Gate*; but *Lud. Cappellus* thinks, this Reading is wrong, and that it was the *inner Gate* between the *Court of the Gentiles* and that of *Israel*: And *Grotius* allows of his Reasoning. See *Grot. in Loc.*

(d) *Silver*

them, expecting to receive something of them.

6 Then Peter said, Silver and Gold have I none; but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the Right Hand, and lift him up; and immediately his Feet and Ankle-Bones received Strength.

8 And he leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising GOD.

9 And all the People saw him walking and praising GOD.

10 And they knew that it was he which sat for Alms at the Beautiful Gate of the Temple: and they were filled with Wonder and Amazement at that which

expecting to receive something from them for the Relief of his Necessities. Sect. 6.

But Peter, under the Divine Impulse, intended him a far more important Favour; and therefore said, As for Silver and Gold, I have none of either to impart to thee (d), were I ever so free to do it; but what I have in my Power I willingly give thee; and thou shalt find it not less valuable: I say unto thee therefore in the great and prevailing Name of Jesus Christ of Nazareth, and as a Proof that he is indeed the Messiah, rise up and walk. Acts III. 6.

And Peter taking him by the Right Hand, encouraged him to do as he had said, and raised him up: And immediately on his speaking this, and touching him, his Feet and his Ankle Bones, which had before been disabled, were in an extraordinary Manner strengthened and reduced to their proper Situation. 7

And leaping up from the Place where he lay, he first stood in an erect Posture, which he had never before been able to do; and then walked with Strength and Steadiness, and entered with them into the Court of the Temple, there to offer his First-fruits of Thanksgiving; sometimes walking, and sometimes leaping for Joy, and in a Rapture of Astonishment and Thankfulness, praising GOD for so singular a Mercy manifested to him. (Compare Isa. xxxv. 6.) 8

And all the People who were there present, saw him thus walking in the Court of the Temple and the Cloyster adjacent to it, and heard him praising GOD with this uncommon Extasy of Delight: 9

And they knew him perfectly well; that this was he who had sat so long at the Beautiful Gate of the Temple, to beg for Alms of those that entered in and came out: And they were filled with Astonishment, and felt in themselves likewise a Kind of Extasy something resembling his, 10

(d) *Silver and Gold I have none.*] This was after the Estates were sold, (Chap. ii. 45.) and plainly shews, how far the Apostles were from enriching themselves by the Treasures which passed thro' their Hands; as Mr. Reynolds well observes, in his Letters to a Deist, N<sup>o</sup>. iii. pag. 242. By his mentioning Gold as well as Silver, (which a Beggar like this could not expect to receive,) he probably meant to speak of himself as continuing still a poor Man; and not merely to say, that he had no Gold about him.

(e) Kept

Sect. 6. his, at that miraculous Event which had befallen him. which had happened unto him.

Acts III. 11. And upon this, while the Lame Man who was thus miraculously healed, full of the tenderest Sentiments of Gratitude, still kept his Hold of Peter and John (e), and walked on between them, sometimes taking them by the Hand, and sometimes embracing them, as his great Benefactors and the Means of his Deliverance; all the People in the Neighbouring Parts, alarmed with so strange a Story, ran together to them in great Amazement, to the spacious and celebrated Portico of the Temple, which (for Reasons elsewhere assigned) was called Solomon's Portico (f). And Peter observing the great Concourse of People, and finding that they were exceedingly affected with the Miracle which had been wrought, took that Opportunity of making a very instructive Discourse to them, which will be recorded in the ensuing Section.

11 And as the lame Man which was healed, held Peter and John, all the People ran together unto them in the Porch that is called Solomon's, greatly wondering.

## I M P R O V E M E N T.

Ver. 1. **H**APPY are those Souls, who are so formed for Devotion, that the proper returning Seasons of it, whether Publick or Private, are always welcome! Doubly delightful that Friendship, which, like this of Peter and John, is endeared, not only by taking sweet Counsel together, but by going to the House of GOD in Company! (Psal. lv. 14.)

Ver. 3, 4; If we desire this Devotion should be acceptable, let us endeavour, not only to lay aside all the malignant Passions, and to lift up holy Hands without Wrath; (1 Tim. ii. 8.) but let us stretch out our Hands in Works of Benevolence and Kindness. To our Piety, let us add the most diffusive Charity, which our Circumstances will permit; and there are none, whose Circumstances will forbid every Exercise of it. As for those that have neither Silver nor Gold, such as they have let them give.

Ver. 6.— These holy Apostles, we see, had not enriched themselves by being intrusted with the Distribution of those Goods which were laid at their Feet; but

(e) Kept his Hold of Peter and John.] Perhaps fearing his Lameness should return, if he lost Sight of them; as Beza and others have observed.

(f) The Portico called Solomon's.] The Reason why it was so called, and what a Sort of Building it was, may be seen, in Note (b) on John x. 23. Vol. ii. pag. 217. To which we may add, that this is said to have been the only Part of the Temple, which was not destroyed by the Chaldeans.

But had approved themselves *faithful Stewards*. The *Members of Christ* Sect. 6. were far dearer to them than any Temporal Interest of their own : And fatally, sure, would *the Church* in all Ages have been mistaken, if it had measured the *Worth of its Pastors* by *their Wealth*. They bestowed nevertheless a *much more valuable Bounty*. And if it be more desirable to heal Ver. —6. *Mens Bodies* than to enrich them, how much more advantageous is it to be the Instrument of *healing their Souls*? which, if it be ever accomplished, must surely be *in the same Name*, even that of *Jesus of Nazareth*. May He *strengthen the feeble Powers* of fallen Nature, while we are attempting to *raise Men up*! And may *Spiritual Health* and *Vigour*, Ver. 7, 9. when restored, be improved, like the *Cure* wrought on this *Lame Man*, in the *Service of GOD*, and a *thankful Acknowledgment* of his Goodness! Ver. 8.

We are not to wonder, that as *the Name of Jesus*, their great Deliverer, is incomparably *precious* to all that truly believe ; such have also some peculiarly tender *Friendships for the Persons*, by whose means He Ver. 11. has wrought this good Work upon them. May *many such Friendships* be formed now, and be perfected in *Glory*! And, in the mean Time, may *the Ministers of Christ* be watching every *Opportunity* of doing Good ; and especially, when they see Men under any lively Impressions, which tend towards Religion ! May they have that holy Mixture of *Zeal* and *Prudence*, which taught *the Apostles* now to speak a *Word in Season* ; a Word, which proved so remarkably good, and was owned by GOD in so singular a Manner, for the *Conversion* and *Salvation* of Multitudes that heard it!

S E C T. VII.

*Peter makes a most affectionate Discourse to the People, assembled in the Temple on Occasion of the Cure of the Lame Man.* Acts III. 12, --- to the End.

ACTS III. 12.

ACTS III. 12.

AND when Peter saw it, he answered unto the People,—

THE miraculous Cure of the Lame Man Sect. 7. at the Beautiful Gate of the Temple was presently reported in the City, and occasioned (as Acts III. 12. we have seen before) a vast Concourse of People, who ran together to the Temple, and gathered in Crouds about Peter and John, astonished at so marvellous a Cure, and eager to behold the Persons who had wrought it. *And Peter seeing [this,] was ready to improve it as a proper Opportunity of renewing his Address to them, upon that*

Sect. 7. that important Errand, with which, as an Apostle  
 of Jesus, he was charged : Accordingly he answered those of *the People* who were there assembled, and were earnestly enquiring into the Circumstances of the Fact, in the following Manner.

Acts III. 12.

- Ye Men of Israel, why do ye wonder so at this which has now happened, when so much greater Miracles have lately been performed among you ? or why do ye fix your Eyes so earnestly on us, with that Astonishment which your Looks express, as if it were by our own Power, or by any peculiar Piety and Holiness of ours, that we had made this poor Man able to walk ?*
- 13 We would by no means take the Honour of this Miracle to ourselves ; but would direct your Views unto the Great Original of all, even *the GOD of Abraham, and of Isaac, and of Jacob*, whom we adore and reverence as *the GOD of our Fathers (a)* ; and would have you to consider what has now happened, as a signal Proof that He *hath glorified his Son Jesus*, and given all Power into his Hands ; even that Jesus, *whom you*, kind as his Design, and exemplary as his Life was, ungratefully *delivered up to the Roman Power* as a Criminal, and treated with such vile Contempt, as that you openly *renounced* and refused to accept of *him in the Presence of Pilate*, when he was satisfied of his Innocence, and *determined to release him*.
- 14 *But you*, I say, *renounced the Holy and Righteous One*, declaring that you would not own him as your King, nor even be contented to admit of his Discharge, when it was offered by the Roman Governour, and pressed upon you ; and were so set against him, that with outrageous Clamour you *desired* rather, that Barabbas, one of the most infamous of Mankind, a Robber and a Murderer, *might be granted* and released
- 15 *unto you* : And while you asked for the Deliverance

—Ye Men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own Power or Holiness we had made this Man to walk ?

13 The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our Fathers hath glorified his Son Jesus ; whom ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One, and the Just, and desired a Murderer to be granted unto you :

15 And killed the Prince of

(a) *The GOD of our Fathers.*] This was wisely introduced here in the Beginning of his Discourse, that it might appear, they taught *no new Religion*, inconsistent with the *Mosaic*, and were far from having the least Design to divert their Regards from *the GOD of Israel*. — For the Force of the Word *ἠνυσάμεν*, which we have render'd *renounced*, See *Heins. Exercit. Sacr. pag. 254, 255.*

(b) *Killed*

*The Cure of the Lame Man was wrought by Faith in CHRIST.* 41

of Life, whom GOD hath raised from the Dead; whereof we are Witnesses.

liverance of so vile a Wretch, you inhumanly and insolently *killed* him who is *the* great Author and *Prince of Life*, the only Person who had Power to conduct you to it (b): *Whom* nevertheless GOD has amply vindicated, having raised him up from the Dead; of which we his Apostles are Witnesses, upon a repeated Testimony of our own Senses, in Circumstances in which it was impossible that they should be deceived.

Sect. 7.  
Acts III. 15.

16 And his Name, through Faith in his Name, hath made this Man strong, whom ye see and know: yea, the Faith which is by him, hath given him this perfect Soundness in the Presence of you all.

And GOD is still continuing to heap new Honours upon Him, whom you have treated with so much Infamy; for be it known unto you, it is by Faith in his Name that he hath strengthened this poor Man (c), whom you see here before you, and whom you know to have been unable from his Birth to walk: [Yea,] I repeat it again, as what highly concerns you all to know and regard, It is his Name, and the Faith which is center'd in him, and which derives its Efficacy from his Power, that has given him this perfect Strength and Soundness which he now manifests before you all.

16

17 And now, Brethren, I wot that through Ignorance ye did it, as did also your Rulers.

And now, Brethren, while I am urging this for your Conviction, that I may lead you to repent of your great Wickedness in crucifying so excellent and so Divine a Person, I would not aggravate the Crime you have been guilty of beyond due Bounds, so as to drive you to Despair; as I know, that it was thro' Ignorance of his true Character that you did [it,] as [did] also your Rulers (d), by whom you were led on and prompted to it: For surely, if the Dignity and Greatness of his Person, and his Divine Authority

17

ity

(b) *Killed the Prince of Life.*] Even him, to whom the Father had given to have Life in himself, (John v. 26.) and whom he had appointed to conduct his Followers to Life and Glory. The Contrast between their killing such a Person, and interceding for the Pardon of a Murderer, a Destroyer of Life, has a peculiar Energy.

(c) *And by Faith in his Name he hath strengthened &c.*] The Construction of the Original, as it is commonly pointed, is so exceedingly perplexed, that Heinsius's Manner of Pointing seems greatly to be preferred. He places a Period after *ερεπεως*; referring that Verb to *ο θεος* in the preceding Verse, and *Το ονομα το εδωκεν* in the latter Clause of this.

(d) *Thro' Ignorance you did it, &c.*] Probably, if it had not been so, they would have been immediately destroyed, or reserved to Vengeance without any Offer of Pardon. Yet it is plain, their Ignorance, being in itself highly criminal amidst such Means of Information, did not excuse them from great Guilt.



Sect. 7. rity and Mission had been known, both you and they must have treated him in a very different  
 Acts III. 18. Manner. (Compare 1 Cor. ii. 8.) *But GOD permitted this that you have done, and over-ruled it, for wise and gracious Purposes; and hath thus fulfilled those Things, which he so plainly had foretold by the Mouth of all his Prophets in the various Ages of the World; even that Christ should suffer, as an atoning Sacrifice for the Sins of his People. (Compare Acts xiii. 27.)*

- 19 See to it *therefore*, that it be your immediate Care to secure an Interest in the Benefits purchased by his Death: And to this Purpose let us exhort you to *repent* of your Iniquities, *and* with a Sense of what you have done amiss to *turn* to GOD in the Way of sincere and universal Obedience; *that so your Sins may be blotted out*, and you may be delivered from the heavy Burthen of your Guilt; *that Seasons of sacred Refreshment and Delight may come upon you from the Presence of the Lord (e);* And that in Consequence of your complying with this important Counsel, you may not only be received to all the Joys of a State of Pardon and Divine Acceptance, but *he may at length send unto you this Jesus Christ, who was so long before appointed (f) by GOD to this blessed Purpose, and represented and proclaimed under such a Variety of Symbols as the*  
 great

18 But those Things which GOD before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord,

20 And he shall send Jesus Christ, which before was preached unto you:

(e) *That Seasons of Refreshment may come &c.*] So it is that *Tertullian, Luther, Heinsius, Lightfoot, De Dieu, and Raphelius, (ex Herod. pag. 329.)* I think very reasonably, render the Words *ὅπως αὐ ἐλθῶσιν &c.* as the same Phrase is used, *Luke ii. 35. ὅπως αὐ ἀποκαλυφθῶσιν &c.* *that the Thoughts may be revealed;* and *Mat. vi. 5. ὅπως αὐ φανῶσι, that they may be seen.* (See also *Acts xv. 17. and Rom. iii. 4.*) — *Erasmus and Piscator* render it, *Seeing Times of Refreshment are come;* and *Beza, After that, or when they shall come:* But the Authorities produced in Favour of this Version seem not sufficient to justify it; nor was the blotting out the Sins of Penitents deferred to any distant Time. *Divine Refreshment* would, no Doubt, *immediately* mingle itself with a Sense of Pardon, and *eternal Happiness* would certainly *at length* succeed: But the *following Clause* seems to intimate, that *Peter* apprehended the *Conversion of the Jews* as a People would be attended with some extraordinary Scene of *Prosperity and Joy*, and open a *speedy Way* to *Christ's Descent from Heaven*, in order to the *Restitution of all Things.* — I have the Pleasure, since I wrote this, to find that the Learned *Vitringa* agrees with me in this Interpretation. *Vitring. Observ. Sacr. lib. v. cap. 6. §. 14.*

(f) *Before appointed.*] Instead of *ἠροκηρυγμένων, before preached,* I here follow *Beza* in reading *ἠροκχερισμένων,* as *Tertullian* and several of the *Fathers* quote it, and the *Alexandrian* and several other valuable *Manuscripts,* and *antient Versions* likewise, have it: And then *ἠροκχε* must (as in *this Version*) be referred to *ἀποσῆλ,* *shall send to you &c.*

(g) *The*

Sect. 7.  
Acts III. 20.

21 Whom the Heaven must receive, until the Times of Restitution of all Things, which GOD hath spoken by the Mouth of all his Holy Prophets, since the World began.

great Saviour of lost Sinners ; that having triumphed over all his Enemies, and accomplished all the Prophecies as to the Prosperity and Glory of his Church on Earth, he may finally receive you and all his faithful Servants to compleat and eternal Happiness above. Submit yourselves this Day then to this glorious Redeemer, whom you must not indeed expect, as immediately to appear in Person among you ; for Heaven must continue to receive and retain him, till the long expected and happy Times of the Regulation of all Things (g), that is, till the great appointed Day, when GOD will rectify all the seeming Irregularities of his present Dispensations, and make the Cause of Righteousness and Truth for ever triumphant and glorious : Concerning which great [Events,] (that is, that such a Saviour should be raised up, and should at length be fixed in universal Dominion, and the like,) GOD has spoken by the Mouth of all his Holy Prophets from the Beginning of Time (h).

21

22 For Moses truly said unto the Fathers, A Prophet shall the Lord your GOD raise up unto you, of your Brethren, like unto me ; him shall ye hear in all

For Moses, the first of these Prophets whose Writings are come down to us, has in the plainest Terms described him, when he said to the Fathers in his early Days (i), (Deut. xviii. 15, 18, 19.) " Surely a Prophet shall the Lord your GOD in After-times raise up unto you, out of the Families of your Brethren, like unto me ;  
" him

22

(g) *The Regulation of all Things.*] This *αναταξασαυς* may so well be explained of regulating the present Disorders in the Moral World, and the seeming Inequalities of Providential Dispensations, that it is surprizing to find Dr. Thomas Burnet, Mr. Whiston, and other Learned Writers, urging it for such a Restoration of the Paradisaical State of the Earth, as they on their different Hypotheses have ventured to assert, without any clear Warrant from Scripture, and amidst a thousand Difficulties which clog our Conceptions of it. (Compare Note (k) on Mat. xvii. 11. Vol. ii. pag. 5.)

(h) *From the Beginning of Time.*] See Note (b) on Luk. i. 70. Vol. i. pag. 33.

(i) *Moses said to the Fathers.*] This Quotation from Deut. xviii. 15, & seq. does in its primary Sense refer to the Messiah, as Dr. Bullock and Mr. Jeffery have excellently shewn ; he being like Moses, not only a Prophet, but a Saviour, and a Lawgiver too. On this Scripture does Limborch chiefly build in that noble Controversy of his with Orabio, most justly called *Amica Collatio cum erudito Judæo* ; which not only contains a Variety of beautiful, and some of them very uncommon Arguments, but is also on both Sides so fine a Model of a genteel and amicable Manner of Debating the most momentous Question, as it would have been much for the Credit of their Religion and of themselves, if all other Advocates for Christianity had followed. *Justin Martyr's Dialogue with Trypho* is written with much of the same decent Spirit, tho' by no means with equal Compass and Solidity of Thought.

- SeCt. 7. "him shall ye hear and hearken to in all Things  
 Acts III. 23. "whatsoever he shall say unto you : And it  
 shall come to pass, [that] every Soul, who will  
 not hearken to that Propbet, and be obedient  
 to him, shall be cut off from among the People  
 without Mercy (k), and be made an Example  
 of the severest Punishment due to such ag-  
 24 "gravated and ungrateful Rebellion." Yea,  
 and those that succeeded Moses, even all the Pro-  
 phets from Samuel (l), and those that follow after,  
 as many as spoke any Thing largely concerning  
 the future Purposes and Schemes of Divine Pro-  
 vidence, have also foretold these important Days,  
 which, by the singular Favour of GOD to you,  
 ye are now so happy as to see.
- 25 Let us now therefore solemnly intreat you to  
 regard and improve these Declarations in a be-  
 coming Manner : For you have peculiar Oblig-  
 ations to do it, as you are the Children of the Pro-  
 phets, and of the Covenant which GOD consti-  
 tuted of old with our Fathers, saying to Abraham  
 again and again, (Gen. xii. 3. xviii. 18. xxii. 18.)  
 "And in thy Seed shall all the Families of the  
 26 "Earth be blessed." And accordingly this  
 Messiah, who was promised as so extensive and  
 universal a Blessing, has sprung from him ; and  
 to you first (m), GOD having raised up his Child  
 Jesus from the Loins of this pious Patriarch, has  
 sent him with ample Demonstrations of his Divine  
 Mission,

all Things whatsoever he shall say unto you.

23 And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People.

24 Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days.

25 Ye are the Children of the Prophets, and of the Covenant which GOD made with our Fathers, saying unto Abraham, And in thy Seed shall all the Kindreds of the Earth be blessed.

26 Unto you first, GOD having raised up his Son Jesus, sent him to bless you, in

(k) *Shall be cut off from among the People.*] One cannot imagine a more masterly Address than this, to warn the Jews of the dreadful Consequence of their Infidelity, in the very Words of Moses, their favourite Prophet ; out of a pretended Zeal for whom they were ready to reject Christianity, and to attempt its Destruction. See above, Sect. 4. Note (k), pag. 27.

(l) *All the Prophets from Samuel.*] As Samuel is the earliest Prophet next to Moses, whose Writings are come down to us, and as the Books which go under his Name, and were probably begun by his Pen, speak very expressly of the Messiah, (1 Sam. ii. 10. 2 Sam. xxiii. 3,—5.) nothing can be more unnecessary, and hardly any Thing more unnatural, than to draw an Argument from this Passage to support the Notion of Samuel's being the Author of the Pentateuch ; which many Texts in the Old and New Testament seem most directly to contradict. (See Lord Barrington's Essay on Var. Dispensat. Appendix, N<sup>o</sup> ii.) It would be trifling to argue from this Expression of *all the Prophets*, that every one of them, and particularly Jonah and Obadiah, must have said somewhat of the Messiah. It is abundantly sufficient, that it is true of the Prophets in general.

(m) *To you first.*] Accordingly the Gospel was (by the astonishing Grace of our Blessed Redeemer) every where offered first to the Jews. Had it been otherwise, humanly speaking, many who were converted in this Method, might have been exasperated and lost.

(n) *Every*

in turning away every one of you from his Iniquities.

Mission, lately in his own Person, and now by our Ministry and the Effusion of his Spirit, to offer Pardon and Salvation to you, and to bless you; every one of you turning from your Iniquities (n), in which, tho' by Profession you are God's People, you have been so long indulging yourselves; nor are the vilest and most aggravated Sinners among you excepted from the Grace of such an Invitation. Let it therefore be your most solicitous Care, that this gracious Message may not be addressed to you in vain.

Sect. 7.  
Acts III. 26.

I M P R O V E M E N T.

**H**APPY the Minister, whose Heart is thus intent upon all Opportunities of doing Good, as these Holy Apostles were! Happy that faithful Servant, who like them arrogates nothing to himself, but centers the Praise of all in Him, who is the great Source from whom every good and perfect Gift proceeds! Happy the Man, who is himself willing to be forgotten and overlooked, that GOD may be remembered and owned! He, like this wise Master Builder, will lay the Foundation deep in a Sense of Sin, and will charge it with all its Aggravations on the Sinner, that he may thereby render the Tidings of a Saviour welcome; which they can never be, till this Burthen has been felt. Yet will he, like Peter, conduct the Charge with Tenderness and Respect, and be cautious not to overload even the greatest Offender.

We see the absolute Necessity of Repentance, which therefore is to be solemnly charged upon the Consciences of all, who desire that their Sins may be blotted out of the Book of God's Remembrance, and that they may share in that Refreshment, which nothing but the Sense of His pardoning Love can afford. Blessed Souls are they who have experienced it! for they may look upon all their present Comforts as the Dawning of Eternal Glory; and having seen Christ with an Eye of Faith, and received that important Cure, which nothing but His powerful and gracious Name can effect, may be assured that GOD will send him again to

(n) Every one of you turning from your Iniquities.] That is, All those of you that turn from Sin, shall be intitled to his Blessing. This, which is just equivalent to Beza's, seems a natural Version of the Words εν τω αποστρεφειν εκασον &c. And I chuse it, because it is plain, (as Orobio with his usual Sagacity objects to Limborch,) that Christ did not in Fact turn every one of them from their Iniquities; tho' it must be allowed, that he took such Steps as were very proper for that Purpose: And the Version seems farther preferable, as the Apostle knew, that the Jews would in Fact reject the Gospel, and bring Destruction on themselves as a Nation by that Means.

Se<sup>c</sup>t. 7. to compleat the Work he has so graciously begun, and to reduce the seeming *Irregularities* of the present State into everlasting Harmony, Order, and Beauty.

Ver. 18. In the mean Time, let us adore the Wisdom of *his Providence* and the Fidelity of *his Grace*, which has *over-ruled* the Folly and Wickedness of Men, to subserve *his own holy Purposes*; and has *accomplished the Promises* so long since made of *a Prophet to be raised up to Israel like Moses*, and indeed gloriously superior to him, both in the Dignity of his Character and Office, and in the great Salvation he was sent to procure.— This Salvation was *first* offered to *Israel*, which had rendered itself so peculiarly unworthy by *killing the Prince of Life*. Let us rejoice, that it is now published to us; and that *GOD* has condescended to *send his Son*, to *ble<sup>s</sup>s us Sinners* of the Gentiles, *in turning us from our Iniquities*. Let us view this Salvation in its true Light; and remember, that if we are not willing to *turn from Iniquity*, from *all Iniquity*, from *those Iniquities* that have been peculiarly *our own*, it is impossible we should have any Share in it.

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## S E C T. VIII.

*The Two Apostles being seized by Order of the Sanhedrim, and examined by them, courageously declare their Resolution of going on to preach in the Name of JESUS, notwithstanding their severest Threatnings.* Acts IV. 1,—22.

### ACTS IV. 1.

[Se<sup>c</sup>t. 8. *ACTS IV. 1.* **T**HUS it was that Peter and John improved the Opportunity of addressing themselves to the Multitude, who had assembled in the Temple (as we have seen before) upon Occasion of the miraculous Cure of the Lame Man: *And while they were thus speaking to the People*, a considerable Number of *the Priests came upon them*; and with the Priests there came *the Captain of the Temple*, that is, the Person who commanded the Guard of Levites then in waiting (a); and <sup>2</sup> *the Sadducees* also joined with them: For this Sect of Men were greatly exasperated against the Apostles, *being peculiarly grieved that they taught the*

### ACTS IV. 1.

**A**ND as they spake unto the People, the Priests and the Captain of the Temple, and the Sadducees came upon them,

2 Being grieved that they taught

{a} *The Captain of the Temple.*] See Note (o) on Luke xxii. 52. Vol. ii. pag. 511. (b) *It*

taught the People, and preached through Jesus the Resurrection from the Dead.

the People in the Name of that Jesus whom they had so lately put to Death; and especially that they preached the Doctrine of the Resurrection from the Dead, as exemplified and demonstrated in [the Person of] Jesus; whose recovered Life had so direct a Tendency to overthrow the whole System of the Sadducean Tenets, which denied every Thing of that Kind, yea even the Existence of the Soul after Death, and any future Account of the Actions of Life. (Compare Acts xxiii. 8.)

Sect. 8.

Acts IV. 2.

3 And they laid Hands on them, and put them in Hold unto the next Day: for it was now Even-tide.

And therefore, that they might prevent their preaching any more, they laid violent Hands upon Peter and John, and seized them as seditious Persons, who were labouring to incense the Populace against the Conduct of their Governours: And they committed them into Custody until the next Day, that when the Sanhedrim met at the usual Hour they might consult what it was proper to do with them; for it was now late in the Evening (b), and was no fit Season to have them examined.

3

4 Howbeit many of them which heard the Word, believed; and the Number of the Men was about Five Thousand.

But in the mean Time, the Disciples had the Satisfaction to see, that the Apostles had not laboured in vain; for many of those, who had heard the Word preached by them, believed; and the Number of the Men became about Five Thousand, including those who had been converted before, and still attended on the Instructions of the Apostles (c).

4

And

(b) *It was now late in the Evening.*] As Peter and John went up to the Temple at Three in the Afternoon, this Expression makes it probable, some Hours might be spent in preaching to the People; and consequently, that what we have in the former Chapter is only an Abstract or Specimen of the Discourses they held on this Occasion: which I suppose is generally the Case, as to the Speeches recorded by the Sacred Historians, as well as others.

(c) *The Number—became about Five Thousand, &c.*] Dr. Benson concludes, that Five Thousand were converted on this Occasion, besides the Three Thousand mentioned before. (Chap. ii. 41.) Had it been said, as there, that so many were added to the Church, it had determined the Sense to be, as he and others understand it: (See Lightfoot, and Whittiy, in Loc.) But I think the Use of the Word *εγεννηθη* here, (whereas *ην* is used Chap. i. 15.) favours the Interpretation I have preferred. It is hardly to be thought, (unless it were expressly asserted,) that another Day should be so much more remarkable for its Number of Converts, than that on which the Spirit descended. And as for any Argument drawn from the Probability of more than Five Thousand being converted in a Year's Time, I must observe, that I see no Proof at all, that this Event was a Year, or even a Month after the Descent of the Spirit: Nay, I rather think it highly improbable, that the Sanhedrim should suffer

Sect. 8.  
Acts IV. 5.

6 And the next Day there was a general Assembly of their Rulers, and Elders, and Scribes, which constituted the Sanhedrim, who gathered together and formed a Court at Jerusalem: And there was with them Annas, who had formerly been the High Priest, and Caiaphas also who then bore that Office (d), and John, and Alexander (e), and as many as were of the High Priest's Kindred (f), who came and joined the Council upon this Occasion.

7 And having ordered the Apostles to be brought before them, and set them in the Midst of the Assembly, (the Place where Criminals used to stand to be tried by their Court,) they enquired of them, saying, Declare to us truly, and without Reserve, what is the Bottom of this Affair? By what

5 And it came to pass on the Morrow, that their Rulers, and Elders, and Scribes,

6 And Annas the High-Priest, and Caiaphas, and John, and Alexander, and as many as were of the Kindred of the High-Priest, were gathered together at Jerusalem.

7 And when they had set them in the Midst, they asked,

suffer the Apostles to go on so long unquestioned in their Publick Work: And to suppose they did not teach publicly, would be most absurd.

(d) *Annas the High-Priest, and Caiaphas.*] As it seems evident, that *Caiaphas* was the High-Priest at this Time, it may appear strange, that the Title should be given to another, merely to signify that *he*, that is, the *Annas* spoken of, was *that Annas* who had once borne that Office with great Honour, and had now most of the Authority, tho' his Son-in-Law *Caiaphas* had the Name. — I would submit it to Examination, whether placing a *Comma* after *Annas*, the following Words might not be joined, *τον αρχιερα και Καϊαφαν*, and rendered the High-Priest also, that is, *Caiaphas*; tho' I confess the Insertion of *Copulatives* between each Name in the following Clauses does not favour such a Version: And therefore I rather incline to acquiesce in the former Solution; for the Illustration of which, see *Mr. Biscoe*, at *Boyle's Lect.* pag. 648,—659.

(e) *John, and Alexander.*] It is very evident, these were Persons of great Note among the Jews at that Time: And it is not improbable, that (as *Dr. Lightfoot* and others suppose,) the former might be the celebrated *Rabban Jochanan Ben Zaccai*, mentioned in the *Talmud*, the Scholar of *Hillel*: And that the latter might be the *Alabarch*, or Governour of the Jews at *Alexandria*, Brother to the famous *Philo Judæus*, and in great Favour with *Claudius Cæsar*. *Josephus* mentions him often, and tells us, among other Things, that he adorned nine Gates of the Temple with Plates of Gold and Silver. *Joseph. Bell. Jud. Lib. v. cap. 5. [al. vi. 6.] §. 3.*

(f) *As many as were of the High Priest's Kindred.*] Or as others render it, of the *Pontifical Family*. *Dr. Hammond* explains this of the *Twenty-four Courses*: Others refer it to those, who were nearly related to *Annas* and *Caiaphas*: But *Grotius* thinks, that it includes the Kindred of those who had lately been in the Office of *High Priest*, which (he says) made them *Members* of the *Sanhedrim*. Who were properly *Members* of that *Council*, it is extremely difficult to say; but I cannot think with a late Learned Writer, (*Mr. Biscoe*, at *Boyle's Lect.* pag. 79.) that the Presence of *Alexander* (tho' stately resident in *Egypt*) will prove, that this was not properly the *Sanhedrim*, but an extraordinary *Council* occasionally called, consisting of some who were, and others who were not, of that Court. It is very evident, they act with Authority as a *Court of Judicature* here; and the *Council*, expressly called *συνοδος*, again and again in the 5th Chapter, (ver. 21, 27, 34, 41.) refer to the Acts of this Assembly as their own: (Compare *Chap. v. ver. 27, 28.*) And the same Word is likewise used here in this Chapter, ver. 15.

(g) Whom

*Peter declares, What they had done was in the Name of JESUS.* 49

asked, By what Power, or by what Name have ye done this?

*what Power, or in the Authority of what Name, have you done this strange Work, which has been wrought on the Cripple now healed? Is it by the Art of Medicine, or by Magick? Or do you pretend to any Prophetick Mission, in Attestation of which this is done?*

Sec. 8.  
Acts IV. 7.

8 Then Peter, filled with the Holy Ghost, said unto them, Ye Rulers of the People, and Elders of Israel,

*Then Peter, full of the Holy Spirit, according to the Promise of his now glorified Master, which was upon this Occasion remarkably verified, (compare Mat. x. 19, 20. and Mark xiii. 11.) spake with the utmost Freedom, and said unto them, Oh ye Rulers of the People, and Elders of Israel, before whom we are now brought as Malefactors!*

9 If we this Day be examined of the good Deed done to the impotent Man, by what Means he is made whole;

*We are not conscious to ourselves, that we have done any Thing to deserve Censure or Punishment; but if we are this Day examined, and called to an Account as Criminals, about the Benefit conferred upon the Impotent Man, and you would have us to declare, by what means he is saved from his calamitous State, and healed in the Manner which you now see, we are most free to tell you what we before have testified on this Occasion. (Chap. lii. 16.)*

10 Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom GOD raised from the Dead, even by him doth this Man stand here before you whole.

*Be it known therefore to you all, and to all the People of Israel, that it is by the Name of Jesus Christ of Nazareth, whom you a few Weeks ago crucified with all the Marks of Detestation and Contempt, as a Criminal worthy of the most infamous Death, but whom GOD hath owned, in that he hath raised him from the Dead (g) and received him to Glory: [Yea,] I declare it again, and will abide by it whatever be the Consequence, that it is by him, even by that illustrious Name of his, that this poor Man, whom you well know to have been a Cripple from his Mother's Womb, now stands before you perfectly sound and well.*

10

11 This is the Stone which was

*And give me Leave, Sirs, to tell you, that this Jesus is a Person, with whom you are all intimately concerned; for, as David expresses it, (Psal. cxviii. 22.) "This is the Stone, which was"*

11

(g) *Whom GOD hath raised from the Dead.*] They knew in their own Consciences, that it was so; and though they had hired the Soldiers to tell a most senseless and incredible Tale to the contrary, (Mat. xxviii. 12,—15.) yet it is observable, they did not (so far as we can learn) dare to plead it before Peter and John.



Sect. 8. "contemptuously refused and set at nought by  
 you, who by your Office should have been

Acts IV. 11. "Builders in the Church of GOD, that is in-  
 deed become the very Head of the Corner, to  
 which the whole Building owes its Strength,  
 12 "its Union, and its Beauty." *And there is*

really *Salvation* and *Healing in no other*, but in  
 him; *neither is there any other Name under Hea-*  
*ven, given out by GOD among the Children of*  
*Men, whether of Patriarch or Prophet, of Priest*  
*or King, in which we must be saved* and recover-  
 ed (b): For though we are not thus disabled and  
 afflicted in Body, yet there are other Maladies  
 of a much more threatening Nature, for the Cure  
 of which, you and I, and all that hear me this  
 Day, must, as we value the very Lives of our  
 Souls, apply to Jesus, and only to him.

13 *Now when they of the Council saw the Boldness*  
*of Peter and John, and observed the Freedom*  
*of Speech with which they pleaded their Master's*  
*Cause, and the high Degree to which they ex-*  
*tolled him, in the Presence of those Magistrates,*  
*who had so lately condemned him to the most*  
*shameful Death; and understood at the same Time,*  
*that they were illiterate Men, and in private Sta-*  
*tions of Life (i), they were greatly astonished: And*  
*upon farther Recollection too they knew them,*  
 and

was set at nought of you  
 Builders, which is become  
 the Head of the Corner.

12 Neither is there *Salva-*  
*tion in any other: for there*  
*is none other Name under*  
*Heaven given among Men,*  
 whereby we must be saved.

13 Now when they saw  
 the Boldness of Peter and  
 John, and perceived that  
 they were unlearned and ig-  
 norant Men, they marvelled;  
 and they took Knowledge  
 of

(b) *In which we must be saved.*] Dr. Whitby and some later Writers have taken a great  
 deal of Pains to prove, that σωθῆναι here signifies *Healing*; and have argued for it from the  
 Connection, and from many Texts, especially in the *Evangelists*, where it plainly has that  
 Sense; as it has likewise, Acts xiv. 9. where it is translated *to be healed*. (See *Mat.* ix. 21,  
 22. *Mark* v. 23. vi. 56. x. 52. *Luke* xvii. 19. and compare *Note (d)* on *Mark* v. 28.  
*Vol. i. pag. 442.*) But it is strange, that any should not have seen, that if the most de-  
 terminate Word for *Healing* had been here used, (as θεραπεύωντας, or ἰαθῆναι,) it must have  
 signified *Spiritual* and *Eternal Salvation*; since it is plain, that when Peter says, ἐν ᾧ δε-  
 σωθῆναι ἡμᾶς, he takes it for granted, that *all who heard him* needed to apply to *Christ* for  
 this *Healing*: Now there is no Reason to believe, they were *all afflicted* with *Bodily Mala-*  
*dies*; nor could he have any imaginable Warrant, to promise them all *supernatural Reco-*  
*very* in that Case.—Raphelius in a remarkable Note on this Text, (*ex Herod. pag. 329,—*  
*332.*) endeavours among other Things to prove, that ὄνομα, or *the Name of a Person*,  
 was a Manner of Speaking used in Reference to one regarded as *GOD*, and the *Author*  
 of *Salvation*.

(i) *Illiterate Men, and in private Stations of Life.*] The original Words ἀγραμματοῖσι καὶ  
 ἄδικοις have literally this Signification, that they were *not Scholars*, nor in any *publick Rank*  
*of Life* as the *Priests* and *Magistrates* were: But they import no Want of *Natural good*  
*Sense*, or any *Ignorance* of what was then the Subject of Debate: So that *our Translation*  
 seems very unhappy here.

(h) *They*

*The Council are at a Loss what to do with them.*

of them, that they had been with Jesus.

and remembered of these Two Disciples, *that they had been with Jesus*, particularly the Night that he was taken, and had attended him to the House of Caiaphas, where several now in Court had been present at his Examination (*k*). (Compare John xviii. 15, 16.) *And* they would gladly have done their utmost to confound a Testimony, which bore so hard upon themselves: But *seeing the Man that was cured*, whom they knew to have been so long Lame, now *standing with them* perfectly recovered, *they had nothing to say against the Fact*, tho' they were most unwilling to own a Doctrine which [*it*] tended so strongly to prove.

Sect. 8.  
Acts IV. 13.

14 And beholding the Man which was healed standing with them, they could say nothing against it.

14

15 But when they had commanded them to go aside out of the Council, they conferred among themselves,

*But* as they did not chuse the Apostles should perceive they knew not what to say, *having ordered them to withdraw* for a while out of the Room where *the Council* was sitting, *they privately conferred among themselves*,

15

16 Saying, What shall we do to these Men? For that indeed a notable Miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

*Saying, what shall we do with these Men?* It would be neither reasonable, nor safe, to punish them now; *for that indeed a very surprizing and signal Miracle hath been wrought by them, is clearly manifest to all the Inhabitants of Jerusalem, and we ourselves cannot possibly deny it.*

16

17 But that it spread no further among the People, let us straitly threaten them, that

*Nevertheless (l)* on the other hand, it is equally plain, that both our Credit and our Interest require us, to suppress the Rumour of it as much as we can: And therefore, *that it may not any farther spread among the People*, and be a Means of raising Discontent, and perhaps of occasioning some dangerous Insurrection among them, which may throw the City and Nation into Confusion, *let us severely threaten them with the most rigorous Punishment*, in Case they persist in such bold Discourses as those

17

[*k*] *They knew them, that they had been with Jesus*, particularly the Night that he was taken, &c.] See Note (*g*) on Luke xxii. 57. Vol. ii. pag. 517. — Grotius justly observes also, that *the Rulers* were often present when *Christ* taught publickly, and so might have seen *Peter* and *John* near him at other Times, as well as on the Occasion mentioned in the Paraphrase.

[*l*] *Nevertheless.*] Instances in which *αλλα* signifies *nevertheless*, are numerous in the New Testament; and it is often rendered so by our Translators. See Mark xiv. 36. Jobn xi. 15. Rom. v. 14. 2 Cor. xii. 16. Gal. iv. 30. 2 Tim. i. 12. And many Instances from Profane Writers are brought by *Elsner* in his Note here.

52 *They charge them to speak no more in the Name of JESUS.*

Sect. 8. those we have now been hearing, *that so they may not dare to preach as they have done, and from henceforth may speak no more to any Man in this obnoxious Name.* that they speak henceforth to no Man in this Name.

Acts IV. 17.

18 *And the whole Council having agreed to this as the most proper Method they could at present take with the Apostles, they called them in again; and telling them how much they were offended at the Liberty they took, they charged them in a very strict and severe Manner, that, upon Pain of their highest Displeasure, and as they regarded their own Safety and even their Lives, they should not presume on any Account whatever to speak any more, or to teach the People, in the Name of Jesus (m); if they would not be looked upon as seditious Persons, and be dealt with as Incendiaries and Rebels, as their Master had been; whom they still asserted to have deserved the Punishment that he had suffered.*

18 And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus.

19 *But Peter and John felt themselves animated in this arduous Circumstance with a courageous Zeal, which would not permit them to be silent, lest that Silence should be interpreted as a Promise to quit their Ministry; and therefore answering them with an undaunted Freedom, they said before them all, Whether it be a fit or a righteous Thing in the Sight of GOD, to whom we are all accountable, to obey you rather than GOD, judge ye (n). You cannot but know in your own Consciences, on which Side the superior Obligation*

19 But Peter and John answered and said unto them, Whether it be right in the Sight of GOD, to hearken unto you more than unto GOD, judge ye.

(m) *They charged them, that they should not speak any more—in the Name of Jesus.]* The very Thing, that Men conscious of the Truth of the Apostles Testimony, and self-condemned, would do; attempting by Violence to stop their Mouths, as they knew they could not answer them any other Way.

(n) *Whether it be righteous—to obey you rather than GOD, judge ye.]* As they professed to believe the Being and Infinite Perfections of GOD, they must, on their own Principles, easily see the Absurdity of expecting Obedience to their Commands from good Men, who believed themselves divinely commissioned. There is a Passage which bears some Resemblance to this, in the *Apology of Socrates* as recorded by *Plato*, (*Oper. pag. 23.*) which appears to me among the finest of Antiquity. When they were condemning him to Death for teaching the People, he said, “ Oh ye Athenians, I embrace and love you; but I will obey GOD rather than you; [*πεισομαι δε το Θεω μαλλον η υμιν.*] and if you would dismiss me and spare my Life, on Condition that I should cease to teach my Fellow-Citizens, I would rather die a Thousand Times than accept the Proposal.” What are Ten Thousand Subtilties of the antient *Philosophers*, when compared with a Sentiment like this!

*The Apostles declare, they cannot desist; and are let go.*

53

20 For we cannot but speak the Things which we have seen and heard.

tion lies; and you must therefore expect, that we shall act accordingly. *For tho' we respect you as our Civil Rulers, and are heartily willing to yield all Subjection to you so far as we lawfully can, yet since GOD hath charged us with the Publication of this important Message, on which, as we have already testified, the Eternal Salvation of Men depends, we dare not to be silent in a Case of such Importance, and are free to tell you that we cannot but speak the Things which we have so often seen and heard, and which GOD hath so miraculously impowered us to declare, not only in this City, but throughout all the Earth.*

Sect. 8.

Acts IV. 20.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the People: for all Men glorified GOD. for that which was done.

*And tho' the Apostles spake with such great Freedom, the Council were so confounded by the Force of Truth, that they did not think fit to proceed to any farther Extremities at that Time; but Having threatened them again in severer Terms than before, they dismissed them; finding nothing done by them for which they might with any Shew of Reason punish them, and not daring to proceed in so arbitrary a Manner as they would otherwise have done, because of the People, whose Resentment they feared: For such was the Impression that was made upon the People by the Cure of the Lame Man, that they had all an high Esteem and mighty Veneration for the Apostles, who were publickly known to be the Instruments of working it, and all glorified GOD in Raptures of Astonishment for that which was done: And indeed they well might be affected with it, for the Man on whom this Miracle of Healing was wrought, was more than Forty Years old; so that hardly any Thing could have appeared to Human Judgment to be a more desperate Case, than so inveterate and confirmed a Lameness: And yet he was (as we have already related) in one Moment compleatly cured, by the Word of the Apostles, and the Power of their Divine Master operating with it.*

21i

22i

22 For the Man was above Forty Years old, on whom this Miracle of Healing was shewed.

IMPROVE

## I M P R O V E M E N T.

Sect. 8. **W**E see, in the Instance before us, the natural but detestable Effects of a proud, bigotted, over-bearing Temper, even where it seems least excusable. The Sadducees themselves, tho' they believed no future State of Retribution, yet persecuted the Apostles as eagerly, as if they, like some other Jews, had expected to merit Heaven by their Severity to them. (Compare John xvi. 2.)

Ver. 10, 11. On the other Side, it is delightful to observe the Zeal and Courage, with which Peter and John defended the Cause of their crucified Redeemer, even in the Presence of those by whom he had so lately been condemned. Thus can God give Power to the Feeble, and increase the Strength of them that have no Might. (Isai. xl. 29.) The Testimony they bore is well worth our regarding.

Ver. 12. There is Salvation in no other; neither is there any other Name under Heaven given among Men, whereby we must be saved. Oh that the Ends of the Earth might hear and reverence that Name! Oh that Thousands, to whom it is yet unknown, may learn to build all their Hopes of Salvation upon it! And may We never be ashamed to own it, never afraid to adhere to it! May we speak of it with such a Savour, may we defend it with such a Zeal, that they who are round about us may take Knowledge of us that we have been with Jesus, and trace the genuine Effects of our intimate Acquaintance with him!

Ver. 13. Never was there an Instance of a more memorable Combat, between the Force of Evidence, and of Prejudice: Never a more impudent Attempt, to bear down the Cause of unquestionable Truth by brutal Violence. But great is the Truth, and it will prevail. May the Ministers of the Gospel never want that Courage in the Defence of it, which these holy

Ver. 14. Men expressed; always judging it infinitely more reasonable, more safe, and more necessary, to obey GOD than Man! Never may we be ashamed to profess our Reverence and Love to Him, who is our supream Ruler, and our most bountiful Friend! And may He give us such an inward and Heart-influencing Sense of the Worth and Sweetness of his Gospel, as may effectually prevent our betraying or neglecting it!

S E C T.

S E C T. IX.

Peter and John return to their Company; and having told them what had passed, they all unite in an inspired Prayer, which is attended with a renewed Effusion of the Spirit, in Consequence of which they all preach the Gospel with new Vigour and wonderful Success: The Number of Converts, and the Sales of Estates, are greatly increased. Acts IV. 23, --- 35.

ACTS IV. 23.

AND being let go, they went to their own Company, and reported all that the Chief Priests and Elders had said unto them.

24 And when they heard that, they lift up their Voice to GOD with one Accord, and said, Lord, Thou art GOD which hast made Heaven and Earth, and the Sea, and all that in them is:

25 Who by the Mouth of thy Servant David hast said,

ACTS IV. 23.

PETER and John being dismissed from their Examination by the Sanhedrim, with a strict Charge that they should preach no more in the Name of Jesus, no sooner were at Liberty, but they came to their own Company, and related all that the Chief Priests and Elders had said to them, and how severely they had threatened them.

And when they heard [it,] a Divine Inspiration came upon all that were present in an extraordinary Manner, so that they immediately lifted up their Voice with one Accord to GOD (a) in the following Prayer, which upon this Occasion was suggested by the Holy Spirit to every one in the Assembly: And they said, Ob Thou supreme Lord of universal Nature, we humbly acknowledge Thou art the GOD who didst make Heaven and Earth, and the Sea, and all Things that are in them; Who didst by thine Holy Spirit say by the Mouth of thy Servant David, (Psal.

Sect. 9.  
Acts IV. 23.

24.

25.

(a) When they heard it, they immediately lifted up their Voice &c.] It is strange any should have imagined, this was a precomposed Form; since, besides all the other Absurdities of such a Supposition, it so expressly refers to the Threatenings of the Sanhedrim, (ver. 29.) of which they had been but just then informed: And the Words ἀνασπασίτες ομοθυμαδόν προσευχόμενοι will not allow us to imagine any Interval, between the Report of Peter and John, and this Prayer. I conclude it therefore probable, that all their Voices might join by immediate Inspiration; which seems a Circumstance graciously adapted for the Encouragement of them all to suffer the greatest Extremities in this Cause, and answers the Phrase here used much better, than if we were to suppose one only to have spoken, and the rest to have put their cordial Amen to it; which yet would be a much more tolerable Account of the Matter, than that which I first mentioned.

(b) Have.

Sect. 9. (Pfal. ii. 1, 2.) "*Why did the Heathen Nations rage, and the People imagine vain Things, forming Pro-*

Acts IV. 25. "*jects which must certainly end in their own Dis-*

26 "*appointment and Ruin? Why did the Kings of the Earth combine to set themselves as it were in hostile Array, and why were the Rulers of it, forgetting their mutual Differences, combined together in one Association against the Lord, and against his Messiah, whom He hath anointed to be the great Ruler of all?*"

27 *We, oh GOD, have now seen the literal Accomplishment of these Words; for of a Truth here has been a most audacious Conspiracy in this City of Jerusalem where we now are, against Thee, and against thine Holy Child Jesus, whom thou hast so visibly anointed with the Holy Ghost and with Power, to accomplish the glorious Work of erecting thy Kingdom among Men; and both Herod the Tetrarch, and Pontius Pilate the Roman Governour, with the Heathen, and the People of Israel, have combined in the impious*

28 *Attempt: But it is our unspeakable Comfort, to think, that by their utmost Rage they cannot break in upon thy Schemes, or prevent the Efficacy of any of thy Purposes; for we know, that in the Midst of all this impious Fury they have shewn against thy Son, they have only been able to do what thine Hand had pointed out before, and what thy unerring Counsel, to which all future Events are obvious, had before determined, that for wise Reasons thou wouldest permit to be*

29 *done (b). And as to what now remains to accomplish this important Scheme of raising thy Church*

said, *Why did the Heathen rage, and the People imagine vain Things?*

26 *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ.*

27 *For of a Truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together,*

28 *For to do whatsoever thy Hand and thy Counsel determined before to be done.*

29 *And now, Lord, behold*

(b) *Have combined to do &c.] Limborch (Theolog. Lib. ii. cap. 30. §. 17.) contends strongly for a Transposition of the Words thus, They have combined against thine Holy Child Jesus, whom thou hast anointed to do what thine Hand and thy Counsel had determined &c. But this Transposition is arbitrary; and it is so expressly said elsewhere by Luke, when he was entering on his Sufferings, that the Son of Man went as it was determined concerning him, (Luke xxii. 22.) and it so plainly appears in Fact, that these Circumstances were expressly determined or marked out in the Prophecies of the Old Testament, that I see not what End the Admission of such a Transposition would answer. It is much more rational (as we observed in Note (i) on that Text in Luke, Vol. ii. pag. 434.) to explain this Determination in such a Manner, as to make it consistent with the Free Agency of the Persons concerned. When GOD's Hand and his Counsel are said to have determined these Things, it may signify GOD's having pointed out this great Event so wisely*

hold their Threatenings : and grant unto thy Servants, that with all Boldness they may speak thy Word,

Church on the sure Foundation of his Cross, we beseech thee, *Ob Lord*, to regard these their haughty Threatenings, with which they are endeavouring to discourage the chosen Witnesses of his Resurrection ; and to give unto these thy Servants, and to all others that are to join their Testimony, to speak thy Word with all Freedom and Resolution (c) in the Midst of the most violent Opposition that can arise : Especially, whilst thou art animating them by the Performance of such Works of Power and Mercy, and art stretching out thine own Almighty Hand for healing the most incurable Distempers ; and while such astonishing Signs and Wonders as these are done by the Name of thine Holy Child Jesus ; which we hope thou wilt still continue to perform, however the Rage of the Enemy may be excited by them.

Sect. 9.  
Acts IV. 29.

30 By stretching forth thine Hand to heal ; and that Signs and Wonders may be done by the Name of thy Holy Child Jesus.

And while they were thus praying, GOD was pleased miraculously to declare his gracious Acceptance of their Petitions ; for the Place in which they were assembled was shaken, as the upper Room had been on the Day of Pentecost, (Acts ii. 2.) and they were all filled with the Holy Spirit (d) : And being animated by that strong Impulse, which thro' his Operation they felt upon their Hearts, they spake the Word of GOD, wherever they came, with all courageous Freedom, and renewed their publick Testimony without any Appearance of Fear, on the very Day on which they had been so solemnly forbidden by the Sanhedrim to preach any more in the Name of Jesus.

30

31

31 And when they had prayed, the Place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the Word of GOD with Boldness.

And

wisely concerted in his Eternal Counsels, and marked beforehand as it were all the Boundaries of it (as the Word *πεποιτισ* may well signify,) in the Prophetick Writings. This seems more natural, than to suppose, (as Bishop Pearson and Dr. Hammond do,) that it alludes to the Designation of the Lord's Goat on the Day of Expiation, which was by lifting up the Lot on high, and then laying it on the Head of the Animal to be sacrificed. See Pearf. on the Creed, pag. 185. and Hamm. in Loc.

(c) Give unto thy Servants to speak thy Word with all Freedom.] *Elfner* has shewn here, by some very happy Quotations, that several of the Heathens acknowledged the [*ελευθερια*] Freedom of Speech on great and pressing Occasions, to be a Divine Gift. Compare Prov. xvi. 1.

(d) They were all filled with the Holy Spirit.] I will not assert, that cloven Tongues fell upon them again ; but I think it probable, with Dr. Benson, that some visible Symbol of the Spirit's Descent might now be given.



Sect. 9.  
Acts IV. 32.

And that Sacred Agent wrought upon their Souls, not only as the Spirit of Zeal and Courage, but of Love, so that *the very Heart and Soul of the whole Multitude of Believers*, numerous as they were, *was all one*: Nor did any one [of them] call any of his Possessions his own; but all Things were common amongst them (e), and each was as welcome to participate of them, as the original Proprietor could be, being in these new Bonds of Christian Fellowship as dear to him as himself. And with great Power, that is, with a Divine Force of Eloquence and of Miracles, did the Apostles give forth their important Testimony of the Resurrection of the Lord Jesus; and great Grace was upon them all (f), so that the Energy and Sweetness of the Gospel was felt by the inward Experience both of Speakers and Hearers, beyond what it was possible for Words to express.

34 Neither was there any one indigent Person among them, tho' many of them were far from their Habitations, and many others in low Circumstances of Life; for as many as were Proprietors of Lands or Houses, sold them as fast as they could find any to purchase them, and brought the Price of the Things they had sold, whether it were more or less, And laid [it] down at the Feet of the Apostles, to be disposed of as they should direct; who discharged their Trust with the strictest Fidelity, and took Care that Distribution was made to every one according as any had Need for his present Relief: (Compare Chap. ii. 45.) The Apostles esteeming themselves sufficiently happy, while living in the same plain Manner with their Brethren, in the Opportunity which the Divine Goodness gave them of being so helpful to others both in Temporals and Spirituals.

(e) *All Things were common amongst them.*] See Note (i) on Chap. ii. 44. pag. 32.—  
To have one Heart and Soul is a Proverbial Expression for the most intimate and endearing Friendship; as *Elfner* and others have shewn.

(f) *Great Grace was upon them all.*] *Casaubon*, *Grotius*, and some others understand this of the Favour they had among the People on Account of their Charity and good Conduct: But this is by no means the natural Import of this Phrase, which is very different from that used, Acts ii. 47.

32 And the Multitude of them that believed, were of one Heart, and of one Soul: neither said any of them, that ought of the Things which he possessed, was his own, but they had all Things common.

33 And with great Power gave the Apostles Witness of the Resurrection of the Lord Jesus: and great Grace was upon them all.

34 Neither was there any among them that lacked: for as many as were Possessors of Lands, or Houses, sold them, and brought the Prices of the Things that were sold,

35 And laid them down at the Apostles Feet: and Distribution was made unto every Man according as he had Need.

I M P R O V E M E N T.

**T**HIS was indeed *the Golden Age* of the Church; and it is impossible to trace the Memoirs of it, if we *love Sion*, without a secret Complacency and Exultation of Mind. How amiable, and how venerable, do the *Apostles* and *Primitive Converts* appear, in this native Simplicity of the *Christian* Character! and what a Glory did *the Grace* and *Spirit of GOD* put upon them, far beyond all, that Human Establishments, splendid Dignities, or ample Revenues could ever give to those that have succeeded them! While *the Multitude of them had one Heart and one Soul*, and each was ready to impart to his Brethren whatever he himself possessed, how high a Relish of *Pleasure* did they receive, and how were *their Joys* multiplied by each of their Number!

Thus does *Divine Grace*, when it powerfully enters into the Heart, open it in Sentiments of *Generosity* and *Love*. Thus does it conquer that *selfish Temper*, which reigns so frequently in the Minds of sinful Men, and makes them like *wild Beasts*, rather than like *Brethren* to each other. Providence does not indeed call us *entirely to give up our Possessions*, or to introduce a *Community of Goods* among *Christians*, in Circumstances so different from those which we have now been surveying. Yet surely it is always *our Duty*, and will be *our highest Interest*, to remember, that we are *not original Proprietors* of what we possess, but *Stewards*, who are to manage what is intrusted to our Care, for the *Honour of our Great Master*, and the *Good of his Family* here on Earth; continually ready to *resign any Part*, or even *the whole of it*, whenever these important Ends shall require such a Resignation.

In the mean Time, let us frequently *lift up our Hearts* to the great and ever-blessed *GOD*, who hath *made Heaven and Earth, and the Sea, and all that is in them*, that He would support and extend the Progress of *that Gospel* in the World, which he hath so graciously begun to plant. *Kings* may still *set themselves*, and *Rulers take Counsel* against it; but He knows how to turn *their Counsels* into *Foolishness*, and *their Rage* into *Shame*. He hath *anointed Jesus* his Holy Child *with the Oil of Gladness*, and placed him *on his Throne* in Heaven; and all the united Malice and Fury of *his Enemies* can do no more, than what shall make a Part of *his wise* and *gracious Scheme* for the Government of his People. Let us *pray*, that He would *give Freedom of Speech* to all employed in pleading his Cause; and that He will plentifully *anoint them* with the *Effusion of his Spirit*! And let the *Signs and Wonders*, which were *done by the Name of Jesus* in former Ages, encourage us to hope, that He will

Sect. 9. never totally desert a Scheme, which He once so illustriously interposed to establish; and consequently let them animate us to exert ourselves in its Service, whatever Labours, Threatenings, or Dangers may meet us in our Way!

## S E C T. X.

*The Sale of Estates proceeding, Ananias and Sapphira attempt fraudulently to impose upon the Apostles, and are immediately struck dead. That Event, together with other extraordinary Miracles wrought about the same Time, promotes the Increase of the Church still more and more. Acts IV. 36, to the End. V. 1, --- 16.*

ACTS IV. 36.

Sect. 10. **A**MONG the rest of those Primitive Converts, who so generously contributed of their Substance for the Relief and Subsistence of the Poor Believers in so extraordinary a Circumstance, there was one *Joses*; who, on Account of his great Benevolence and Usefulness, was much respected in the Church, and by the Apostles was surnamed *Barnabas*, which being interpreted from the Syriack Language, signifies, *A Son of Consolation* (a): He was a *Levite*, who was so far from being prejudiced against this New Religion, as it might seem to oppose his Temporal Interest, that he gladly devoted himself to its Service; [and] was a Native of another Country, being

Acts IV. 36.

ACTS IV. 36.

**A**ND *Joses*, who by the Apostles was surnamed *Barnabas* (which is, being interpreted, The Son of Consolation) a *Levite*, and of the Country of *Cyprus*,

(a) *Joses*—*surnamed Barnabas*,—*a Son of Consolation*.] Considering how common the Names of *Joses* and *Joseph* were, there seems no just Reason to conclude, as some have done, that *this* was the *Joseph* mentioned *Chap. i. 23.* as a Candidate for the Office of an *Apostle*. (Compare *Note (i)* on that Text, *pag. 11.*)—Nor can I see any Reason to conclude with *A. Bp. Wake*, (*Apost. Fathers, Introd. p. 62.*) that this *Joses* was called a *Son of Consolation*, to express the great Consolation the Brethren received from the Sale of his Estate. The Name seems rather to refer to his extraordinary Abilities for the Ministerial Work, and to those Gifts of the Spirit whereby he was enabled, both to comfort, and to exhort; as the Word also signifies.—*Mr. Fleming* makes it a most honourable Title indeed; as signifying, a *Son of the Operation of the Paraclet*, that is, of the Holy Ghost.

(b) *An*

## Ananias sells his, and keeps back Part of the Price.

61

37 Having Land, sold it, and brought the Money, and laid it at the Apostles Feet.

being by Birth a Cyprian: And having an Estate, which was capable of being alienated without any Transgression of the Law (b), he sold it, and brought the Money, as others had done, and laid it down at the Feet of the Apostles (c), desiring they would dispose of it in such a Manner, as might be most serviceable to the Necessities of the Saints: And the Addition which it made to the Publick Stock was so considerable, that it seemed to deserve this particular Mention.

Sect. 10.  
Acts IV. 37.

ACTS V. 1. But a certain Man named Ananias, with Sapphira his Wife, sold a Possession,

2 And kept back Part of the Price, his Wife also being privy to it, and brought a certain Part, and laid it at the Apostles Feet.

But it is in a very different Point of Light, and on a very melancholy Occasion, that we are obliged to mention another Person, before we leave this Story. There was also among these early Professors of the Gospel a certain Man named Ananias; who with the Concurrence of Sapphira his Wife, sold an Estate; And fraudulently secreted Part of the Price, his Wife also being conscious [of it;] and bringing only a certain Part of it, he laid it down at the Feet of the Apostles, as the rest did, pretending that it was the whole of the Purchase-Money; and consequently intimating, that having deposited his All in their Hands, he should hope for the future to be taken Care of, among the rest of the Brethren.

ACTS V. 1.

3 But Peter said, Ananias,

But upon this, the Holy Spirit, under whose Direction the Apostle Peter acted, immediately suggested to him the Fraud, and the awful Manner in which the Divine Wisdom saw fit to advert

2

3

(b) *An Estate*, which was capable of being alienated &c.] He could not have sold that which was his paternal Inheritance as a Levite: But this might perhaps be some Legacy or Purchase of Land in Judea, to which he might have a Title till the next Jubilee; or perhaps, some Land in Cyprus: And we may suppose it mentioned, either as the first foreign Estate sold, or as of some extraordinary Value.

(c) *Laid it down at the Feet of the Apostles.*] Orobio insinuates, *apud Limborch. Collat. pag. 134.* (and it is one of the weakest and meanest Things I remember in his Writings,) that it was no small Advantage to poor Fishermen to be Treasurers of so considerable a Bank. But nothing can be more unjust and unnatural, than to suspect, that Men who were so ready to sacrifice their Lives to the Cause of Truth and the Happiness of Mankind, should be capable of falsifying such a Trust as this, for the Sake of a little Money. Their miraculous Powers were joined with a Thousand Marks of Probity in their daily Conduct to warrant such a Confidence, which was but a natural Token of due Respect. We see in Chap. vi. 2, 3, 4. how ready they were soon to transfer the Management of this Affair to other Hands; and the following Story furnishes us with an additional Answer to this Cavil, which is beyond all Exception.

(d) Filled

Sect. 10. advert upon it: In Consequence of which inward Suggestion, looking sternly upon him he  
 Acts V. 3. *said, Ob Ananias, why hath Satan through thine own Wickedness, in yielding to his Temptations filled thine Heart with such a Degree of Covetousness, Falsehood, Folly, and Presumption, [that thou shouldst audaciously attempt] to impose on the Holy Spirit himself (d); under whose special Direction we are; and to secrete Part of the Price of the Land thou hast sold, when thou pretendest to have brought the whole? While it remained unfold, did it not continue thine, notwithstanding thy Profession of Faith in Jesus? And when it was sold, was it not still in thine own Power (e), to have given, or not given, the whole, or any Part of it, into the Treasury of the Church, as thou shouldst think proper? Why then hast thou admitted this Thing into thine Heart, so meanly and so profanely to dissemble on this solemn Occasion? Thou hast not lyed to Men alone, to us, or to the Church, whose Treasurers we are; but hast lyed to the Blessed GOD himself, who residing in us by his Divine Spirit, is determined to make thee a terrible Example of his Displeasure, for an Affront so directly levelled at himself, in the Midst of this astonishing Train of his extraordinary Operations.*

4  
 5 *And Ananias bearing these Words, while the Sound of them was yet in his Ears, fell down and expired (f); that by his sad Example all might*

niaſ, why hath Satan filled thine Heart to lie to the Holy Ghost, and to keep back Part of the Price of the Land?

4 Whilst it remained, was it not thine own? And after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thine Heart? Thou hast not lied unto Men, but unto GOD.

5 And Ananias hearing these Words, fell down and gave up the Ghost: and great

(d) *Filled thine Heart — to impose on the Holy Spirit.*] The Hebrews express a Person's being emboldened to a Thing, by the Phrase of *his Heart being filled*: (Compare *Esth.* vii. 5. and *Ecclef.* viii. 11.) And *Bos* has abundantly shewn, that *ἰσχυροῦσθαι τινα* signifies to *lye to a Person*, or to *impose upon him*; (*Bos Exercit.* pag. 73, 74.) but I cannot recollect, that it ever signifies to *belye a Person*; as *Dr. Benson* would here render it. *Hist. of Christianity*, Vol. i. pag. 103.

(e) *When it was sold, was it not in thine own Power?*] It evidently appears from hence, that no *Christian Converts* were obliged to *sell their Estates*. An Answer to the *Papish Argument* from hence, in Favour of *Works of Supererogation*, may be collected from our *Paraphrase on Mat.* xix. 12. Vol. ii. pag. 228.

(f) *Ananias — fell down and expired.*] This *Severity* was not only *righteous*, considering that Complication of *Vain-glory* and *Covetousness*, of *Fraud* and *Impiety*, which, as *Limborch* and *Mr. Biscoe* (pag. 659, — 661.) have well proved, the Action contained: But also, on the whole, was *wise* and *gracious*; both as it served to vindicate the Honour of the *Blessed Spirit*, so notoriously affronted by this Attempt to *impose on those*, who had been so lately and eminently *anointed* by his *extraordinary Effusion*; and farther, as it tended

most

great Fear came on all them that heard these Things.

6 And the young Men arose, wound him up, and carried him out, and buried him.

7 And it was about the Space of three Hours after, when his Wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the Land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the Feet of them which have buried thy Husband  
are

might learn, how dangerous it was to affront that Divine Spirit under whose Influence the Apostles acted: *And* it answered its End; for *great Fear came*, not only on the immediate Spectators, but on all that heard the Report of these Things. Then some of the Young and able-bodied Men in the Assembly arose, and perceiving there was no Room to hope for the Recovery of one who was struck dead by such an immediate Act of the Divine Power, they bound him up in his Mantle, without any farther Circumstance of Mourning or Delay; and carrying him out, they buried him.

And after the Interval of about Three Hours, his Wife Sapphira also, who was absent when this happened, not knowing what was done, came in to the Place in which they were assembled. And Peter upon this Occasion said to her before them all, Tell me freely, Sapphira, with that Uprightness which becomes a Disciple of Jesus, whether you indeed sold the Land only for so much Money, as you know your Husband brought hither, naming the Sum. And she said, Yes, it was sold exactly for so much. Then Peter by an immediate Impulse of the same Spirit, which had before so awfully interposed, said unto her again, How is it that you have thus wickedly conspired together to tempt the Spirit of the Lord, as if you had really suspected, whether he were capable of discerning the Affair, or not; and were resolved to bring it to a Trial? Alas, unhappy Woman, it will appear to be a fatal Experiment to you both; for behold, the Feet of those who have just been burying thy Husband, whom

most effectually to deter any dishonest Persons from joining the Christians, merely for the Sake of a present Alms; to which, by a Fraud like this, many might on easy Terms have purchased a Pretence, who would also, no doubt, have proved a great Scandal to a Profession taken up on such infamous Motives. (Compare ver. 13.) This likewise was a very convincing Attestation of the Apostles most upright Conduct in the Management of the Sums, with which they were intrusted; and indeed, in general, of their Divine Mission: For none can imagine, that Peter would have had the Assurance to pronounce, and much less the Power to execute such a Sentence as this, if he had been at the same Time guilty of a much baser Fraud of the like Kind; or had been belying the Holy Ghost, in the whole of his Pretensions to be under his miraculous Influence and Direction. See Cradock's Apost. Hist. pag. 27. and Reynolds's Lett. to a Deist, pag. 245.

(g) She

Sect. 10.  
Acts V. 5.

6

7

8

9

64 *Fear comes on all, and none dare join them on a false Pretence.*

Sect. 10. whom Divine Vengeance has already struck dead on this Occasion, *are even now at the Door upon their Return ; and they shall forthwith carry thee out, and lay thee by him in the Grave.* *are at the Door, and shall carry thee out.*

Acts V. 9.

10 *And immediately upon this, she also fell down at his Feet, and expired (g) : And the Young Men, who were just then coming in, found her quite dead in a Moment ; and accordingly they carried her out, and buried her by Ananias her Husband.*

10 Then fell she down straightway at his Feet, and yielded up the Ghost : and the young Men came in, and found her dead, and carrying her forth, buried her by her Husband.

11 *And great Fear came upon all the Assembly, who were Eye-witneses of what had passed, and upon all others that heard the Report which was soon spread abroad of these Things ; who could not but acknowledge, that it was the immediate Hand of God by which they both died, and that He was just in this awful Dispensation.*

11 And great Fear came upon all the Church, and upon as many as heard these Things.

12 *And many other stupendous Signs and Wonders were done among the People in the most publick Manner, by the Hands of the Apostles : And they continued in the strictest Fellowship and Union with the whole Company of Believers, and were frequently all unanimously together in that spacious Building, which we have already mentioned by the Name of Solomon's Portico, conversing together with the most affectionate Expressions of mutual Endearment.*

12 And by the Hands of the Apostles were many Signs and Wonders wrought among the People ; (and they were all with one Accord in Solomon's Porch.

13 *And none of the rest, who were not really converted to Christianity, presumed to join himself to them (b), as some mean-spirited Creatures might possibly otherwise*

13 And of the rest durst no Man join himself to them :

(g) *She also fell down — and expired.]* To what is said before in Vindication of *this seeming Severity*, in Note (f), we may add, that *such exemplary Punishment* of so heinous a Crime was *the more expedient*, as *Christianity* was now in its first Rise. So just at the Opening of the *Mosaick Institution*, *Nadab and Abihu* were struck dead with Lightning, for a Fault (as it seems) of much less aggravated Guilt : (*Lev. x. 1, 2.*) And the wisest *Human Governments* generally act on the like Principle.

(b) *None of the rest presumed to join himself to them.]* Dr. Lightfoot explains this of the rest of the *Hundred and Twenty*, that they durst not join to the *Twelve*, or equal themselves to the *Apostles* in Office or Dignity : (*Lightf. Comment. in loc.*) But as there is no Mention of that Number in this Chapter, so (as Dr. Whitby observes,) they never joined themselves before to the *Apostles* in this Sense ; nor is this any where the Meaning of the Word *καλλαδας*, which signifies to *associate* or *unite with*, to *adhere* or *cleave to any*. (Compare *Acts ix. 26. x. 28. xvii. 34.*) — *Beza* would have it, that *καλλαδας* signifies here to *attack* or *touch* ; and that *λοιπων*, the rest, refers to their *powerful Enemies* as distinguished from the *People* : But that Signification of *καλλαδας* is, as he acknowledges, *very unusual*, and is here quite unnecessary. — *L'Enfant* thinks the Meaning is, that *Persons of Distinction* had not the *Resolution to join them*, whatever inward Conviction they might have as to the Truth of their Doctrine. But after all, it is most natural to understand it, as if

it

them : but the People magnified them.

otherwise have done for a while, in a low View of some transient Advantage by a Share in the Distributions that were made. *But all the People* had a mighty Veneration for the Apostles, and *magnified them* with the highest Expressions of Reverence and Respect, as Persons who were owned by GOD in the most signal Manner :

Sect. 10.  
Acts V. 13.

14 And Believers were the more added to the Lord, Multitudes both of Men and Women.)

*And,* tho' the Death of these Two unhappy Offenders terrified any from hypocritically joining their Company, yet the Success of the Gospel was promoted, rather than hindered by it ; so that great *Multitudes both of Men and Women, believing their Testimony, were so much the more [willingly] added* in a solemn Manner to the Church of *the Lord*, and made an open Profession of their Faith ; wisely inferring from what had happened, how dangerous it would be to oppose or suppress the inward Convictions of their Minds, in a Matter of so great Importance.

14

15 Inasmuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the Shadow of Peter passing by might overshadow some of them.

And they were farther animated to Boldness in their Profession, by the many gracious Miracles which succeeded to this Work of Terror ; *inasmuch that all along the most publick Streets they brought out the Sick, and laid them at their Doors on Beds and Couches,* when they were not able to walk ; *that at least the Shadow of Peter, as he was coming by, might overshadow some or other of them :* And this extraordinary Faith was rewarded by the Healing of many in that Circumstance.

15

16 There came also a Multitude out of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits : and they were healed every one.

*And* as the Fame of these wonderful Works spread abroad, *Multitudes also [out] of the Cities round about came together to Jerusalem, bringing the Sick, and those that were troubled with unclean Spirits ; who by the Divine Power of Jesus, working in his humble Disciples, were all healed ;* as Persons in the like Circumstances had often been by Christ himself in the Days of his Flesh. So that the Alarm which this gave to the Enemies

16

it had been said, "*The People held them in distant Admiration, and presumed not on any false Pretence to join them, if not truly converted to their Religion ;*" which yet (as it appears by the next Verse,) *many were,* who readily came into a full and solemn Profession of it ; as indeed *the late Miracle was a glorious, tho' dreadful, Demonstration of its Truth.*



Sect. 10. mics of the Gospel, grew continually more and  
 Acts V. 16. more painful to them, and occasioned some remarkable Proceedings against the Apostles, which will be related in the following Section.

## I M P R O V E M E N T.

- Ver. 5, 11. **L**ET us behold, with humble Reverence, this awful Instance of the *Divine Severity*; so well calculated to *impress the Minds* of these *new Converts*, and to *prevent any of those Frauds*, which the Charity of those who were most zealous in their Profession might have occasioned in some others. Let us learn, how hateful *Falsehood* is to the *GOD of Truth*, and make it our Care to avoid it; and not only shun a *direct Lye*, but the taking undue Advantage from any *Ambiguities of Expression*, and, in a Word, all Recourse to the Arts of *Equivocation*.
- Ver. 4. GOD only knows, how soon such *treacherous Lips* may be *sealed up* in Eternal Silence.
- Ver. 5, 10. How does *Satan* delude *the Heart* which he *fills*! And how peculiarly fatal is *the Delusion*, when he leads Men to Sins, which especially *affront the Holy Spirit of GOD*! That *Spirit* rested on the *Apostles*, and taught them to discover *the hidden Things of Darkness*; so that they who *tempted it*, fell in the Attempt, and *became a Sign*. May *Integrity and Uprightness* ever *preserve us*! (*Psal. xxv. 21.*) And while we avoid all the Kinds and Arts of *Dissimulation*, let us peculiarly detest *those*, which would offer a *double Insult* to the GOD of Heaven, by taking their Dress from the *Religion*, which His own Son has planted.
- Ver. 3. The *Church* is never *happier*, than when *the Sons of Falsehood* are *deterred* from intruding into it. If its *Members* are *less numerous*, it is a sufficient Balance, that it is *more pure*. We see what singular *Miracles* were
- Ver. 9. *done by the Apostles*: *Miracles equal*, and in some Respects, as it seems by these Instances, *superior* to those which *Christ* performed in the Days of his *Ministration* here below. When will the happy Time come, in which Men shall express as great a Concern *for their Souls*, as they here did *for their Bodies*? When shall *the Streets and Assemblies* be filled with those, who from a Sense of their *Spiritual Maladies*, shall apply to the *Ministers of Christ* for *Healing*? Let it always be remembered, that whatever *they do* for this happy Purpose, it is indeed *their Master* that does it by them; and that *all their most assiduous Applications*, separate from *his Blessing*, can effect no more, than *the Shadow of Peter* could have done, if *the Power of Christ* had not wrought on those over whom it passed.
- Ver. 13. done by the Apostles: Miracles equal, and in some Respects, as it seems by these Instances, superior to those which Christ performed in the Days of his Ministration here below. When will the happy Time come, in which Men shall express as great a Concern for their Souls, as they here did for their Bodies? When shall the Streets and Assemblies be filled with those, who from a Sense of their Spiritual Maladies, shall apply to the Ministers of Christ for Healing? Let it always be remembered, that whatever they do for this happy Purpose, it is indeed their Master that does it by them; and that all their most assiduous Applications, separate from his Blessing, can effect no more, than the Shadow of Peter could have done, if the Power of Christ had not wrought on those over whom it passed.
- Ver. 15, 16.

S E C T. XI.

The Apostles continuing to preach to the People, are apprehended and imprisoned; and, after a miraculous Deliverance, are brought before the Sanhedrim the next Day, and scourged; Gamaliel's Advice prevailing to prevent any farther Extremities. Acts V. 17, to the End.

ACTS V. 17.

THEN the High-Priest rose up, and all they that were with him, (which is the Sect of the Sadducees,) and were filled with Indignation;

ACTS V. 17.

IT was observed in the preceding Section, what extraordinary Miracles were done by the Apostles in the Name of Jesus, whom still, notwithstanding all the Menaces of their Rulers, they continued faithfully to preach, and to assure the People of his Resurrection from the Dead, and of Eternal Life to be obtained through him. But this, as it might reasonably be expected, drew another Storm upon them: For the High-Priest arising as it were with awakened and renewed Fury, and all they that were with him, which was the Sect of the Sadducees (a), who were especially devoted to his Interest, and most offended at the Doctrine of the Resurrection, were filled with Zeal and Indignation against these Men, who, as their Enemies affected to represent it, made so dangerous an Attack both on their Religious and Political Establishment: And in Support of these unjust Charges, they were determined to bring them to another Trial before the Sanhedrim; and for that Purpose laid their Hands on the Apostles, and put them into the common

Sect. 11.  
Acts V. 17.

18 And laid their Hands on the Apostles, and put them in the common Prison.

18

(a) The Sect of the Sadducees.] There is no sufficient Reason from this Text to conclude with Grotius, that the High-Priest and his Kindred were Sadducees; tho' it is probable they might be so, as Josephus affirms that some of the High-Priests were of this Sect, and particularly Ananus, one of the Sons of that Annas, who was Father-in-law to Caiaphas. (See Mr. Biscoe, at Boyle's Lect. Chap. v. §. 4. pag. 110, 111.) The Sadducees however would be most ready to exert themselves in persecuting the Apostles, as they were most exasperated by their Doctrine, which was directly opposite to the Notions they maintained. See the Paraphrase on Acts iv. 2. Sect. 8. pag. 46, 47.

Sect. 11. *mon Prison*, where the vilest Malefactors were lodged (b).

Acts V. 19.

But that GOD might evidently shew, how impotent all their Rage was against those whom he determined to support, and that they might be imboldened with a becoming Confidence to bear their Testimony in the Midst of Oppositions and Dangers, *an Angel of the Lord* was sent to them, who appearing in the Midst of them by *Night*, opened the *Doors of the Prison*; and without giving any Alarm to the Keepers, or any of the other Prisoners, *bringing them out* of that Place

20 of Confinement, *said*, As GOD hath thus miraculously interposed for your Deliverance, neither flee, nor fear; but go, as soon as the Gates are opened, *and presenting yourselves boldly in the Temple*, as you did before you were seized, (however disagreeable the Doctrine that you preach may be to those who believe nothing of a Future State,) *speak to the People* assembled there at the Hour of Morning Sacrifice *all the Words of this* glorious Gospel with which you are charged, on which the *Eternal Life* of Men so evidently depends, and by which alone their final Happiness can be secured:

21 *And the Apostles bearing [this] Divine Command*, made no Scruple immediately to obey it; and were so far from being discouraged by the Fear of Persecution, that with an earnest Zeal to carry on the Work they were engaged in, *they went very early into the Temple*, and taught the People with the same Freedom as before, who assembled there to pay their Morning Adorations unto GOD.

But in the mean Time, *the High-Priest being come, and they that were with him*, into the Room where the Council was usually held; *they called together all the Members of the Sanhedrim*, even (as we have hinted several Times before, that the Name signifies,) *the whole Senate of the Children of Israel*, being solicitous that there might be as full

(b) *Into the common Prison.*] That this was, as the *Paraphrase* expresses it, the Place where the vilest Malefactors were lodged, cannot be doubted. But it is not certain, the Apostles were actually thrust among them; and I think *Ver. 23.* makes it rather more probable, they were in an Apartment by themselves.

19 But the Angel of the Lord by Night opened the Prison-Doors, and brought them forth, and said,

20 Go, stand and speak in the Temple to the People, all the Words of this Life.

21 And when they heard that, they entred into the Temple early in the Morning, and taught. —

—But the High-Priest came, and they that were with him, and called the Council together, and all the Senate of the Children of

(c) *They*

of Israel, and sent to the Prison to have them brought.

full a House as possible on so important an Occasion: *And* when they were convened, they sent proper Officers to the common Prison to take Charge of the Apostles, and to have them brought into their Presence, that the Court might proceed to their Examination and Punishment. *But when*

Sect. 11.  
Acts V. 21.

22 But when the Officers came, and found them not in the Prison, they returned and told,

*the Officers came* thither, to their great Surprize they found them not in the Prison; and yet could not discover what Way they had took to make their Escape, considering the Circumstances that appeared on Enquiry. *Returning therefore* to the Council, they made their Report, saying, *We found indeed the Prison shut with all possible Safety, and the Keepers standing without as Centinels before the Doors; but having opened [them,] and gone into the Place in which the Prisoners had been put, and where we did not doubt but we should find them, to our great Astonishment we found no one within* of those whom we sought.

22  
23:

23 Saying, The Prison truly found we shut with all Safety, and the Keepers standing without before the Doors: but when we had opened, we found no Man within.

24 Now when the High-Priest, and the Captain of the Temple, and the Chief Priests heard these Things, they doubted of them whereunto this would grow.

*Now when the [High] Priest, and the Captain of the Temple, and the other Chief Priests* who were gathered together, heard these Words, they doubted concerning them, and knew not what to think of it, how *this could be*; that is, whether they had procured their Liberty by corrupting the Keepers, or whether there might not be something miraculous in the Deliverance of Persons whom such extraordinary Circumstances had attended. *But one, who knew their Disappointment and the Uneasiness it gave them, came into the Court, and told them, saying, Behold, the Men whom ye put Yesterday in Prison, are now standing in the Temple, however they came thither, and are teaching the People* assembled there with as much Freedom and Confidence as ever: Which indeed does not look like a clandestine Escape, which could only have been made with a View of Flight and Concealment.

24  
25

25 Then came one and told them, saying, Behold, the Men whom ye put in Prison, are standing in the Temple, and teaching the People.

26 Then went the Captain with the Officers, and brought them without Violence: (for they feared the People, lest they should have been stoned.)

*Then the Captain of the Temple went with the Officers* by the Direction of the Sanhedrim, and having found the Apostles in the Temple, brought them away, but not by Violence; for they feared the People, lest if they had offered any Violence in their Presence, it might have so provoked them that

26

Sect. II.  
Acts V. 26.

that *they should be stoned (c)*: For the People were so fully persuaded of a Divine Power engaged with the Apostles, that they held their Persons sacred, and would not have borne any open Attack upon them: The Apostles, on the other hand, were ready cheerfully to obey the Summons, that they might repeat their Testimony to their Divine Master.

27 And accordingly the Captain and those that attended him, *when they had brought them* to the Place where the Council was sitting, made a Report of what *they had done*, and *set them before the Sanhedrim*. And as soon as they appeared, *the High-Priest* singling out Peter and John, who had so lately been examined before them, *asked them*,

28 *Saying, Did we not strictly charge you Two* in particular but a very little while ago, and so in Effect all the rest of your Company, *that you should not*, on Pain of our highest Displeasure and the utmost Rigour of the Law, *teach any more in this Name* of Jesus of Nazareth? *And behold*, instead of regarding our Admonition, or shewing any Sense of the great Lenity with which the Court then treated you, you have been more busy and more daring than before in your seditious Practices, so that *you have filled Jerusalem with your Doctrine*; and it all centers in this, that you *would bring the Odium of this Man's Blood upon us*, and would incense the Populace against us, as if he were an innocent Person whom we had murdered: So that it is no Thanks to you, if we are not stoned, or torn in Pieces by them, for that Act of necessary Justice, for such it was, which we were obliged to do upon him.

29 *But Peter, and [the rest of] the Apostles*, who were now all before them, *answered and said*, Oh ye Senate of Israel, ye cannot but in your own Consciences

27 And when they had brought them, they set them before the Council: And the High-Priest asked them,

28 Saying, Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled Jerusalem with your Doctrine, and intend to bring this Man's Blood upon us.

29 Then Peter and the other Apostles answered and said,

(c) *They feared the People, lest they should be stoned.*] This may seem a surprising Change in the People, considering the Eagerness with which they demanded that *Christ should be crucified*. But it is exceeding probable, that seeing the mighty Power which wrought in the *Apostles*, they might entertain some Hope of obtaining *Temporal Deliverance* by their Means, (compare *Acts* i. 6.) of which they were so exceeding fond, and a Disappointment in their Hope of which had turned their *Hofannahs* into the Cry, *Crucify him, Crucify him*. See *Mr. Lardner's Credibility*, Vol. i. pag. 179.

(d) To

said, We ought to obey  
GOD rather than Men.

Consciences know, as we plainly declared before  
this Assembly when we received the Charge  
now referred to, (Chap. iv. 19.) that *it is ab-*  
*olutely fit and necessary to obey the Almighty and*  
*Ever-Blessed GOD, rather than Men,* be they  
ever so great and powerful. We assuredly

Sect. II.  
Acts V. 29.

30 The GOD of our  
Fathers raised up Jesus,  
whom ye slew and hanged  
on a Tree.

know, and we testify it to you as we have been  
testifying to the People, that *the GOD of our*  
*Fathers hath raised up Jesus* his Son, *whom ye*  
*slew* in the most infamous Manner that ye could  
invent, *hanging him crucified on a Tree,* as if he  
had been the meanest of Slaves and the vilest of

30

31 Him hath GOD ex-  
alted with his Right Hand,  
*to be a Prince and a Saviour,*  
for to give Repentance to  
Israel, and Forgiveness of  
Sins.

Malefactors : But this very Person, notwith-  
standing all the Outrage with which you treated  
*him, hath GOD exalted at his own Right Hand*  
*[to be] a Prince and Saviour* to his People ; *to*  
*give Repentance,* or to send Terms of Peace and  
Reconciliation by him, even *unto Israel (d),* by  
whom he hath been so ungratefully insulted and  
abused, *and to bestow on those that shall repent*  
*the free and full Remission of all their aggravated*  
*Sins.* *And we are appointed his Witnesses of*

31

32 And we are his Wit-  
nesses of these Things ; and  
*so is also the Holy Ghost,*  
whom GOD hath given to  
them that obey him.

*these Things,* how incredible soever they may  
appear to you ; *and so is the Holy Spirit also,*  
*whom GOD hath given,* not only to us the  
Apostles, but also *to many others of them who*  
*submit themselves to his Government (e),* most evi-  
dently attesting the same, and proving how ab-  
solutely necessary it is for every one, great and  
small, to lay aside Prejudice and Opposition, and  
with humble Penitence to believe in Jesus.

32

*And*

(d) *To give Repentance unto Israel.]* As *Repentance* was not actually wrought in *Israel*  
by the efficacious Grace of *Christ,* I think it evident, that *δυναμι μείσωνται* here signifies *to*  
*give Place or Room for Repentance ;* just as the same Phrase does in *Josephus,* (*Antiq.*  
*Lib. xx. cap. 8. [al. 6.] §. 7.*) where he says, that the *Jews* rising up at *Cæsarea* in  
a tumultuous Manner, the wiser People among them went to interceed with the Govern-  
our *δυναμι μείσωνται επι τοις πεπραγμεις, i. e.* to publish a Pardon to those who should  
lay down their Arms ; agreeable to the Turn given to the Expression in the *Paraphrase.*

(e) *The Holy Spirit also, whom GOD hath given to them who submit &c.]* The Testimony  
arising from this miraculous *Communication of the Spirit to Christians* at that Time, en-  
tirely removes the Objection from *Christ's* not appearing in *Publick* after his Resurrection.  
For had there been any *Imposture,* it had been easier of the two, to have persuaded People  
at a Distance, that he had so appeared to the *Jewish Rulers,* or even to the *Multitude,*  
and yet had been *rejected ;* than that he had given his Servants such *extraordinary Powers.*  
Since had this Assertion been false, every one might have been a Witness to the Falsehood  
of such a Pretence, without the Trouble and Expence of a Journey to *Jerusalem,* or any  
other distant Place.

(f) *Gama-*

Sect. 11.  
Acts V. 33.

And the High-Priest and the Sadducees, when they heard [this] courageous Testimony and faithful Remonstrance, were enraged beyond all Measures of Patience and of Decency, so that they even grinded their Teeth at them, like Savage Beasts that could gladly have devoured them; and with Hearts full of Rancour they immediately consulted how they might put them all to Death, either under Pretence of Blasphemy, or for Sedition and Rebellion against the Supream Council of the State.

- 34 But a certain celebrated Pharisee then in the Sanhedrim, whose Name was Gamaliel (f), a Doctor of the Law, who trained up a great Number of young Students in the most exact Knowledge of it, and was in great Esteem among all the People on Account of his Learning, Wisdom and Piety, rose up; and as he purposed to speak his Mind with great Freedom on a very tender Point, he commanded the Apostles to be taken out for a little while. And then addressing himself to his Brethren, the other Members of the Court, he said unto them, Ye Men of Israel, to whom Divine Providence has committed the Guardianship of this People, and the great Care of their Publick Affairs! I think it my Duty, on this important Occasion, seriously to advise you to take Heed to yourselves, as to what you are about to do to these Men. For you cannot but know, that several remarkable Occurrences have lately happened, which have awakened a great Degree of Publick Expectation and Regard; and it may not be improper to recollect some of them at this Crisis. You particularly remember, that
- 35
- 36
- some*

33 When they heard that, they were cut to the Heart, and took Counsel to slay them.

34 Then stood there up one in the Council, a Pharisee, named Gamaliel, a Doctor of Law, had in Reputation among all the People, and commanded to put the Apostles forth a little Space,

35 And said unto them, Ye Men of Israel, take Heed to yourselves, what ye intend to do, as touching these Men.

36 For before these Days rose

(f) *Gamaliel.*] This was the elder of that Name, a Man in so great Honour among them, that *Onkelos*, the Author of the *Targum*, is said to have burnt Seventy Pound-weight of Perfumes at his Funeral: Nay it is said, *The Honour of the Law failed with him*. If he were really, as he is reported to have been, the Author of those *Prayers against Christians*, so long used in the *Jewish Synagogues*, he must have lost that *Moderation of Temper* which he manifested here; perhaps exasperated at the Growth of the *New Sect*, and the Testimony so boldly borne by the *Apostles*. He was *Paul's Master*; (*Acts* xxii. 3.) and no doubt he informed that *headstrong Youth* (for such he then was,) of what now passed, and of many other Things, which render his Sin in persecuting the *Christians* so much the more aggravated. See *Witsj. Meletem. cap. 1. §. 13. pag. 12, 13.* and *Mr. Biscoe, at Boyle's Lect. Chap. iii. §. 9. pag. 77, 78.*

(g) *One*

rose up Theudas, boasting himself to be some body, to whom a Number of Men, about Four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After this Man rose up Judas of Galilee, in the Days of the Taxing, and drew away much People after him: he also perished, and

some Time ago one Theudas arose (g), pretending himself to be some extraordinary Person, to whom a Number of Men, amounting to about Four Hundred, adhered; who, notwithstanding this, was himself quickly slain by the Roman Forces, and all who hearkened to him were scattered, and after all the boasting Promises of their Leader, came to nothing.

After him (h) Judas the Galilean arose (i), in the Days of the late Enrollment, and endeavouring on the Principles of Sacred Liberty to dissuade the Jews from owning the Authority of the Romans in that Instance, he drew a Multitude of People after him; and the

SECT. II.  
ACTS V. 36.

37

Confesse

(g) One Theudas arose.] As the Theudas mentioned by Josephus, (*Antiq. Lib. xx. cap. 5. [al. 2.] §. 1.*) under the Character of a false Prophet, (who drew a great Number of People after him, with a Promise of dividing Jordan before them, but was defeated and beheaded, most of his Followers being also slain or imprisoned,) appeared when Fadus was Procurator of Judea, that is, according to Cappellus Seven, or according to Dr. Whitby at least Ten Years after this was spoken, there can be no Reference to him here. I am therefore ready to conclude with Dr. Lightfoot and Basnage, (whose Opinion Mr. Lardner has so learnedly defended,) that among the many Leaders, who, as Josephus assures us, (*Antiq. Lib. xvii. cap. 10. [al. 11.] §. 4.—8.*) took up Arms in Defence of the Publick Liberties, when the grand Enrollment and Taxation were made by Cyrenius in the Days of Archelaus, (see Note (b) on Luke ii. 2. Vol. i. pag. 52.) there was one called Theudas, which (as Grotius observes,) was a very common Name among the Jews. — He seems to have been supported by smaller Numbers, than the Second of the Name, and (as the Second afterwards did,) perished in the Attempt: But as his Followers were dispersed, and not slaughtered, like those of the Second Theudas, Survivors might talk much of him, and Gamaliel might have been particularly informed of his History, tho' Josephus only mentions it in general. Mr. Lardner, in his judicious Remarks on this Subject, has shewn, that there were many Persons of the same Name, whose Histories greatly resembled each other. See Lardner's *Credib. of Gosp. Hist. Part i. Book 2. chap. 7.*

(b) After him.] Bos has taken great Pains in his Note on this Text, (*Exerc. Sacr. pag. 75.—78.*) to shew, that *μετα τῶν* may signify besides him; and even before him, in this Connection with *μετα τῶν ἡμερῶν*, which he would render of late Days. (Compare Acts xxi. 38.) This he observes in Favour of his Interpretation of Ver. 36. which he supposes to refer to the Theudas of Josephus, whose Insurrection he thinks must have happened before this Speech of Gamaliel. — But as Beza and many others have abundantly proved, that this would quite overturn the Chronology, either of St. Luke, or of Josephus, I conclude, that the very indeterminate Expression *μετα τῶν ἡμερῶν* in the preceding Verse is most safely rendered some Time ago; which, especially in an Assembly of aged Men, (as no doubt many of this Council were,) might well be used in Reference to an Affair, which, tho' it happened more than 20 Years before, must be fresh in most of their Memories. (See Mr. Lardner's *Credibility, Part i. Book 2. chap. 7.*) And as Judas might arise after Theudas, tho' the same Enrollment might (as is supposed in the preceding Note,) occasion the Insurrection of both, I see no need of departing from the usual rendering of the Preposition *μετα* in this Construction, which every body knows is generally used to signify after. — To connect *μετα τῶν* with the preceding Verse, (as some propose,) is quite unnatural in Grammar, as well as disagreeable to Fact.

(i) Judas the Galilean arose.] Josephus's Account of this Judas Gaulonites, as he is generally called, may be seen in the Beginning of the xviii<sup>th</sup> Book of his Antiquities.



Sect. II. Consequence was, that he also himself was quickly destroyed, and all who had hearkened to him were dispersed (k). And therefore with regard to the present Affair I say unto you, and give it as my most serious and deliberate Advice now in the present Crisis, *Refrain from these Men, and let them alone* to go on as they can; neither siding with them, nor violently opposing them: For if this Counsel which they are taking, or this Work which they have performed, be of Men, if it be merely a Human Contrivance and Deceit, which we are not capable of proving that it is, it will soon sink and come to nothing of itself; some Incident will arise to discredit it, and the whole Interest of this Jesus will moulder away, as that of Theudas and of Judas did, which seemed to be much more strongly supported by Human Force.

Acts V. 38. *But on the other hand, if it be really the Cause of GOD, which does not appear to me impossible, you cannot with all your Power and Policy dissolve it; but even tho' these particular Instruments should be taken off, He will undoubtedly raise up others: And it will certainly become you in regard to your own Safety, to be particularly cautious, [and take heed] lest you not only lose the Benefit of any Deliverance which may be intended for Israel, but also be yourselves found even Fighters against the Power and Providence of Almighty GOD; an Undertaking, which must prove infinitely fatal to all, who are so rash and unhappy as to attempt it.*

39 *And as the Council were unable to elude the Force of what Gamaliel said, they yielded to him, acknowledging that his Advice was safe and wise: And having called in the Apostles, and ordered them*

40 *And to him they agreed: And when they had called the Apostles, and beaten*

and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these Men, and let them alone: For if this Counsel, or this Work be of Men, it will come to nought:

39 But if it be of GOD, ye cannot overthrow it; lest haply ye be found even to fight against GOD.

40 And to him they agreed: And when they had called the Apostles, and beaten

(k) *All who had hearkened to him were dispersed.*] Mr. Lardner justly observes, this does not imply they were destroyed; and imagines, that tho' Gamaliel would not directly assert it, yet he insinuates, (agreeably to his Principles, as a Pharisee,) that perhaps Judas the Galilean, as well as the Apostles, might be acted by some Divine Impulse; and that, in one Instance, as well as the other, the Doctrine might survive, when the Teachers were taken off. (See Lardner's Credibility, Part i. Book 2. chap. 1. §. 3.) But the Argument will be good on the common Interpretation; and as the Word here used, διασκοπῆσθαι, especially in this Connection, most naturally implies a calamitous and disappointing Dispersion, I apprehend, that had it been intended in the Sense my learned and much esteemed Friend supposes, the Present Tense would rather have been used.

*The Apostles are scourged, and go away rejoicing.*

75

beaten *them*, they commanded that they should not speak in the Name of Jesus, and let them go.

them to be *scourged* and beaten with Rods in their Presence, that in some Measure they might vent their Indignation, and might expose *them* to Disgrace and Shame, *they* strictly charged *them*, as they had done before, (Chap. iv. 18.) *not to speak* any more *in the Name of Jesus*, if they would not incur yet severer Punishment; and having threatened them with what they must expect, if ever they were brought before them for the same Crime again, they *dismissed them* for that Time.

SeCt. 11.  
Acts V. 40.

41 And they departed from the Presence of the Council, rejoicing that they were counted worthy to suffer Shame for his Name.

Thus were the Apostles sent away, and far from being terrified by all the cruel Usage they had met with, or by the Threatenings of their Adversaries, *they departed from the Presence of the Sanhedrim, rejoicing that they were* so honoured in the Course of Divine Providence, as to be *counted worthy* to suffer for Christ, and *to be exposed to Infamy for the Sake of his Venerable and Sacred Name*; rightly judging, that a Punishment of this Kind, tho' generally shameful, became a Glory to them, when borne in so excellent a Cause, and for the Sake of Him, who, tho' so divinely great and so perfectly happy, had submitted not only to Stripes, but to Death for them. Instead therefore of obeying the Order of the Rulers, they grew so much the more couragious and diligent in spreading the Gospel: *And every Day*, from Morning to Night, *they ceased not* to pursue this great Work; but took all Opportunities to preach *in the Temple*, tho' within Sight of the Sanhedrim, and among many of its chief Members, who being obliged by their Office often to resort thither, must frequently see and hear them; and at other Times, between the Seasons of Publick Worship, they were engaged privately *from House to House*; and on the whole, one Way or another, it was their constant Business *to teach and to preach Jesus as the Messiah*, and to proclaim with unspeakable Pleasure the good News of Life and Salvation given to Sinners by him: The Sanhedrim in the mean Time, by the special Providence of God, suffering them to go on, and affecting to overlook them

41

42 And daily in the Temple, and in every House they ceased not to teach and preach Jesus Christ.

42

Sect. II. as beneath their Notice, tho' still with a secret  
 Rancor, which at length broke out into the ex-  
 Acts V. 42. tremest Violence.

## I M P R O V E M E N T.

- Ver. 17, 18. **W**HICH shall we survey with the greater Surprize, the *continued* Courage of the *Apostles*, or the *continued Malice* of their *Persecutors*? Again they *seize them*; again they *imprison them*: But how vainly do these *feeble Worms*, amidst all the Pride of Dignity and Power, oppose the Counsels of *Omnipotence*!
- Ver. 19. The *Angel of the Lord* opens the *Door of their Prison*, and leads forth his faithful Servants to renewed Liberty: An Office, which *this Celestial Spirit* could not but perform *with Delight*; as it was, no doubt, *with unutterable Pleasure* that he gave them their Errand, to go and *publish* with undaunted Freedom and Zeal *the Words of this Life*, of this *Gospel* which *enlivens dead Souls*, and points out the Road to an happy Immortality. Oh that *the Folly* of those who have heard it, had never converted it into a *Savour of Death*!
- V. 21,—26. Yet behold, *the Council* renewed the Attack! The same *Madness*, which instigated the *Jews* to *seize Jesus*, when they had been *struck to the Ground* by his miraculous Power, (*John xviii. 6.*) animated these *Wretches* to *contrive the Destruction* of Persons, whom *GOD himself* had just before *rescued from their Hands*; as they had before plotted *that of Lazarus*, (*John xii. 10.*) who had by a yet more astonishing Wonder been *recalled from the Grave*. To what fatal Extravagancies will not *Prejudice* hurry the Mind? Against what convincing Evidence will it not harden it?
- Ver. 29. *Ye shall*, says our Lord, *be brought before Councils for my Sake*; and it shall be *for a Testimony against them*. (*Mat. x. 18.*) And such was *this repeated Admonition*, which these Holy Prisoners then *at the Bar* gave to the *Judges of Israel*. Still they urge the *Divine Authority* of their Mission: Still they proclaim *Him*, as *Head of the Church and World*; whom *these very Men* had so lately *crucified* in so outrageous and contemptuous a Manner. They point to *Him*, whom these *Priests and Rulers* had *insulted on the Cross*, as now *exalted at the Right Hand of GOD*; and urge them to seek *Repentance and Remission of Sin* from *Him*, to whom they had *denied the common Justice* due to the meanest of Men, *the common Humanity* due to the vilest of Criminals in their dying Moments, *giving him* in the Thirst of his last Agonies *Vinegar mingled with Gall*. (*Mat. xxvii. 34.*)
- Ver. 30, 31. Thousands of *the People* had fallen under this Charge; and *Jesus the Prince* had taken them under his Protection: *Jesus the Saviour* had washed

washed them in his Blood. But by what is too frequently the fatal Sect. 11.  
*Prerogative of Greatness*, these *Princes of Israel* had Hearts too high for  
the Discipline of Wisdom, and were *enraged against* these humble Mi- Ver. 33.  
nisters of the Son of GOD; who nevertheless addressed them with *all the*  
*Respect* which Fidelity would allow, and could gladly have *poured forth*  
*their Blood* for the Salvation of those who *so cruelly thirsted* for it. They  
*gnasped* on these faithful Embassadors *with their Teeth*, as if they would  
have devoured them alive; and justly will *Gnashing of Teeth* be the Eter-  
nal Portion of *those*, who thus outrageously *rejected the Counsel of GOD*  
*against themselves.* (Luke vii. 30.)

But GOD raised up a *Guardian* for the *Apostles*, where perhaps they Ver. 34:  
least expected it; and the *Prudence of Gamaliel* for a while *checked the*  
*Fury* of his Brethren. So does GOD sometimes use the *natural good*  
*Sense* and *Temper* of those who *do not* themselves receive the Gospel, for  
the *Protection* of those who are faithfully devoted to its Service. *Ga-*  
*maliel* had attentively *observed former Events*; which is indeed the Way V. 35.—37  
to learn the *surest Lessons of Wisdom*, which are to be learnt any where  
but from the Word of GOD. He had seen *some ruined* by their *Sedi-*  
*tious Zeal*: And let those who *call themselves Christians*, take heed, how  
they *rashly rise up* against legal Authority; lest *taking the Sword*, they  
*perish by it.* (Mat. xxvi. 52.) Judiciously does he admonish *the Council*,  
to *take heed lest they be found Fighters against GOD.* May Divine Grace Ver. 39.  
ever guard us from *that fatal Error*, into which all who *oppose the Gospel*,  
whatever they may imagine, assuredly fall! They *cannot indeed dissolve*  
*it*; but they *dash themselves in Pieces* against it. *Be wise therefore, O ye*  
*Kings*; *be instructed, ye Judges of the Earth!* (Psal. ii. 10.)

For Reasons of State *the Apostles* were to be *scourged*, tho' *their Judges* Ver. 40.  
were *inwardly convinced*, that it was at least possible *their Message* might  
be *Divine*. Deliver us, *O Lord*, from *that Policy*, which shall lead us  
to imagine *any Evil so great*, as that which may offend Thee! *The*  
*Punishment*, which these excellent Men suffered, was *infamous*; but *the*  
*Cause* in which they endured it, rendered it *glorious*: Nor could *those*  
*Stripes* be half so *painful* to their Flesh, as an *Opportunity* of thus *ap-*  
*proving their Fidelity* to their Lord was *delightful* to their pious Souls.  
Well might they *triumph* in *bearing the Scourge* for Him, who *bore the*  
*Cross*, and *died on it* for them. Let us *arm ourselves with the same Mind*,  
if in a severer Sense than this *we should be called* for his Sake to *resist*  
*unto Blood.*

## S E C T. XII.

*The Choice of the Seven Deacons. Stephen preaches CHRIST, and after disputing with some of the Jewish Societies, is brought before the Sanhedrim. ACTS VI. 1, --- 12.*

## ACTS VI. 1.

## ACTS VI. 1.

Sect. 12.  
ACTS VI. 1.

**N**OW in those Days of which we have been speaking, and some Time after the Fact last recorded had fallen out, *the Number of the Disciples being multiplied, there arose a Murmuring of the Hellenists or Grecians, that is, of those Converts to the Gospel, who being foreign Jews, and coming from the Western Countries, used the Greek Language in their Synagogues and in their Conversation (a), against the Hebrews, who were Natives of Judea, and used the Hebrew or the Syriack Tongue; because, as they were Strangers at Jerusalem, and had not so much Interest as the Natives, some of their necessitous Widows were in some Degree at least neglected (b), in the daily Ministration of the Charities that were distributed to the poor Members of the Church. - And as the Apostles were concerned, tho'*

**A**ND in those Days, when the Number of the Disciples was multiplied, there arose a Murmuring of the Grecians against the Hebrews, because their Widows were neglected in the daily Ministration.

(a) *Grecians, that is, — foreign Jews &c.] This, for Reasons which may be seen at large in Dr. Benson's History, appears to me by far the most probable of the Seven Opinions mentioned by Fabricius, (in his Biblioth. Græc. Lib. iv. cap. 5. Not. (q) Vol. iii. pag. 226.) as well as that which is generally allowed by all the best Commentators. (See Critic. Magn. in Loc.) That of Mons. Fourmont, (Hist. Acad. Roy. Vol. iii. pag. 105.) that they were Syrians, depends on uncertain and improbable Conjectures, either that the Acts were written in Syriack, or ελληνιστά read for ευνσαι, Persons belonging to Helena Queen of the Adiabeni. (See Wolf. in Loc.) As there were so many Jews who used the Greek Translation of the Bible, who might therefore very properly be denoted by this Word, it is extremely probable, their united Interest should be in Question on such an Occasion, and not merely that of those who came from Syria. — Beza interprets the Word, as denoting only circumcised Proselytes: But I think, without any Reason. See Drus. in Loc.*

(b) *Their Widows were neglected.] The Apostles undoubtedly acted a very faithful Part in the Distribution of Money raised by the Sale of Lands: (See Note (c) on Chap. iv. 37. Sect. 10. pag. 61.) But as Lord Barrington well observes, (Miscell. Sacr. Abstract, pag. 11.) they could not do all Things. Perhaps they intrusted some who had been Proprietors of the Estates sold, who would naturally have some peculiar Regard to the Necessity of their Neighbours, as being best acquainted with them. And if any Suspicions arose, as to the Sincerity of their Character, and the Reasonableness of their Pretensions; these Strangers would (cæteris paribus) be least capable of giving Satisfaction.*

(c) *Having*

tho' not alone, in that Distribution, (the Money raised as above by the Sale of Estates having been brought to them,) they were solicitous to obviate all those Reflections, which might fall upon them on this Occasion, as they might otherwise in some Measure have affected their Usefulness.

Sect. 12.  
Acts VI. 1.

2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of GOD, and serve Tables.

And the Twelve Apostles, having called the Multitude of the Disciples together (c), communicated the Matter to them, and said, It is by no means proper or agreeable, that we, who have an Office to discharge of so much greater Weight and Consequence, should leave the important Care of dispensing the Word of GOD, to attend the Tables of the Poor, and see who are served there: And yet this we must do, in order to prevent these Complaints, unless some further Measures be taken by common Consent. Therefore,

3. Wherefore, Brethren, look ye out among you Seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business.

Brethren, as you easily see how inconvenient it would be to suffer this Care to lie upon us, and how inevitably it would render us incapable of attending to the proper Duties of our Office, it is our united Request to you, that you look out from among yourselves Seven Men (d) of an attested Character, full of the Holy Spirit, and of approved Wisdom, whom we may by common Consent and Approbation set over this Affair (e), and who may make it their particular Business to

(c) Having called the Multitude of the Disciples together.] Dr. Whitby has solidly proved on this Head, that by these we are to understand, not (as Dr. Lightfoot imagined,) the rest of the Hundred and Twenty, but the whole Body of Christian Converts, they being the Persons to whom Satisfaction was then due.

(d) Seven Men.] Mr. Mede thinks this an Allusion to the Seven Arch-angels, whom he supposes the great Courtiers of Heaven: And many other Texts produced in Support of that Rabbinical Opinion, seem almost as little to the Purpose as this.

(e) Whom we may set over this Affair.] I apprehend, the Apostles speak here of what was to be the joint Act of themselves and the whole Church; as to be sure, after they had exercised the Trust for a while, it would have been most indecent to have devolved it on any, but such as they should have approved. — It is a Maxim with me in this Work, to meddle as little as possible with Controversies about Church-Order and Government, or any other circumstantial Points, that have unhappily divided the Protestant World. Yet I hope, I shall give no Offence by observing, that no just Argument can be drawn from the Actions of the Apostles, with their extraordinary Powers and Credentials, to the Rights of succeeding Ministers destitute of such Powers and Credentials. It would however have been happy for the Church in every Age, had its ordinary Ministers taken the same Care to act in Concert with the People committed to their Charge, and to pay all due Deference to their natural Rights, which the Apostles themselves, extraordinary as their Commission and Office was, did on this and other Occasions. — The Three grand Canons, that all Things

Sect. 12. to attend to the Management of it. *And we*  
 in the mean Time, being freed from this great  
 Incumbrance, *will constantly attend to Prayer,*  
 and to the Ministry of the Word, which is our  
 grand Business, and which we could be glad to  
 prosecute without Interruption.

Acts VI. 4.

5 *And the Speech* the Apostles made *was pleasing*  
 to all the Multitude, who were called together  
 upon this Occasion; and having deliberated a  
 little upon the Choice that was to be made, *they*  
*elected* Seven to be set apart to the Office of  
 Deacons, whose Names were as follows: There  
 was *Stephen, a Man full of Faith, and of the*  
*Holy Spirit (f)*, of whose Heroick Character and  
 glorious End we shall presently have Occasion to  
 speak; and *Philip*, who long continued an Or-  
 nament and Blessing to the Church, being at  
 length raised to a yet higher Character; and *Pro-*  
*chorus, and Nicanor, and Timon, and Parmenas,*  
 and *Nicolas*, who was not a Jew born, but a  
 Profelyte of *Antioch (g)*, whom they were the  
 more willing to fix in this Office, as his peculiar  
 Relation to the Grecians would make him espe-  
 cially careful to remedy any Neglect of them,  
 which might insensibly have prevailed.

6 These were the Persons in *whom* they chose to repose  
 this Confidence; and accordingly *they presented*  
 them before the Apostles: *And they, having prayed*  
 that

4 But we will give our-  
 selves continually to Prayer,  
 and to the Ministry of the  
 Word.

5 And the Saying pleased  
 the whole Multitude: and  
 they chose Stephen, a Man  
 full of Faith and of the  
 Holy Ghost, and Philip,  
 and Prochorus, and Nica-  
 nor, and Timon, and Par-  
 menas, and Nicolas a Pro-  
 felyte of Antioch:

6 Whom they set before  
 the Apostles: and when  
 they

Things should be done *decently, in Charity, and to Edification*, duly attended to, would  
 superede the Necessity of *Ten Thousand* which have been *made since*, and perhaps, if right-  
 ly weighed, would be found absolutely to *vacate* a great Part of them.

(f) *Stephen, a Man full of Faith, &c.*] *Mr. Fleming* (in his *Christology*, Vol. ii. pag. 166.)  
 endeavours to prove, that *Stephen* was one of the *Seventy*; but it seems quite a precarious  
 Conjecture. The *Termination* of most of these *Names*, makes it probable they were *Hel-*  
*lenists*; a Supposition, which also agrees very well with the *Occasion* of their Election.

(g) *Nicolas, a Profelyte of Antioch.*] Some antient Writers tell us, that he *fell into*  
*Error* in the Decline of Life, and became the *Founder* of the Sect of the *Nicolaitans*,  
 mentioned *Rev. ii. 6, 15.* (See *Euseb. Eccles. Hist. Lib. iii. cap. 29.* and *Iren. Lib. i. cap.*  
*26.*) But it seems much more probable, that the *Founder* of this Sect, considering how  
 common the Name was, might be *some other Person* so called; or else (as *Mr. L'Enfant*  
 conjectures,) that some of *his Words* or *Actions* being *misinterpreted* might be the Occasion  
 of *Seduction*, under the Authority of so venerable a Name as his. — We may observe  
 by the Way, that it is evident the Word *Profelyte* here signifies, one who by *Circumcision*  
 had entered himself into the Body of the *Jewish* People; for none imagine *Nicolas* to have  
 been what is commonly called a *Profelyte of the Gate*; no *uncircumcised Persons* being yet  
 admitted into the *Christian Church*.

(b) *A great*

*The Church increases, and many of the Priests believe.*

they had prayed, they laid their Hands on them.

that a Divine Blessing might attend all their Ministrations and Care, laid [their] Hands upon them, that so they might not only express their solemn Designation to the Office, but might confer upon them such extraordinary Gifts as would qualify them yet more abundantly for the full Discharge of it.

Sect. 12.  
Acts VI. 6.

7 And the Word of God increased; and the Number of the Disciples multiplied in Jerusalem greatly; and a great Company of the Priests were obedient to the Faith.

And the Consequence was, that the Matter of Complaint being thus removed, and the Apostles more entirely at Leisure to attend to the great and peculiar Duties of their Office, the Word of GOD grew, and the Number of Disciples in and about Jerusalem was greatly multiplied; and in particular, what might seem very surprizing, a great Multitude of Priests became obedient to the Faith (b), notwithstanding all those Prejudices, which they had imbibed against this New Doctrine, from the Scorn with which the Great and the Noble generally treated it, and the Loss of those Temporal Advantages which they might be called to resign out of Regard to it.

7

8 And Stephen, full of Faith

And Stephen, having for some Time discharged the Office of a Deacon with great Honour and Fidelity, was raised by Divine Providence and Grace to the superior Honours of an Evangelist and a Martyr (i), and was enabled, in a very extraordinary

8

(b) *A great Multitude of Priests &c.*] We learn from *Exra*, Chap. iii. 36,—39. that Four thousand Two hundred and Eighty-nine Priests returned from the Captivity; the Number of which was now probably much increased.—I see no Foundation in the Authority of any *antient Copies*, for reading with *Casaubon*, καὶ τῶν ἱερέων, and explaining it as if it were καὶ τινὲς τῶν ἱερέων, and some of the Priests. It is indeed wonderful, that a great Multitude of them should embrace the Gospel, considering what peculiar Resentments they must expect from their unbelieving Brethren, and the great Losses to which they must be exposed in Consequence of being cast out of their Office; (as it is not to be imagined, that when Christians were cast out of the Synagogues, they would be retained as Temple-Ministers :) But the Grace of GOD was able to animate and support them against all: And it is very probable, the Miracle of rending the Veil of the Temple, and the Testimony of the Guards to the Truth of the Resurrection, (which some of the Chief of that Order heard, and might perhaps be whispered to some others,) might contribute considerably toward their Conversion, in Concurrence with the miraculous Gifts and Powers of the Apostles, the most convincing Proofs of which they saw before their Eyes in their own Temple.—Some would render ἀόλουσ ὄχλος, a numerous Body, as if it intimated, that after mutual Conferences with each other they agreed to come over in a Body; which might be the Case: But as the Original does not determine that positively, I have kept to what seemed a more literal Version. For which Reason also I cannot, with *Heinsius*, render ὄχλος ἱερέων, many Priests of the lower Rank.

(i) *The superior Honours of an Evangelist &c.*] It plainly appears from the foregoing History of the Institution of the Office, that it was not as a Deacon, that he preached; but



Sect. 12.  
Acts VI. 8.

traordinary Manner, to confirm the Doctrine he taught; for being full of Grace and of Power (k), and eminently qualified for the Performance of great Things, he wrought many extraordinary Miracles and great Signs among the People.

Faith and Power, did great Wonders and Miracles among the People.

9 But notwithstanding all the Miracles that were done by him, there arose some of the Synagogue which is called [that] of the Libertines, as having been the Children of Freed Men, that is, of emancipated Captives or Slaves (l), and [some] of the Cyrenians, and Alexandrians, and of them who were Natives of Cilicia and Asia, who endeavoured to prevent the Success of his Preaching, by disputing with Stephen (m), and arguing with him concerning his Doctrine.

9 Then there arose certain of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And tho' they had an high Opinion of their own Sufficiency to manage the Dispute, yet such was the Force of his Reasoning, that they were not able to stand against the Wisdom and Spirit with which he spake; the Divine Spirit itself guiding his Thoughts

10 And they were not able to resist the Wisdom, and the Spirit by which he spake.

the extraordinary Gifts of the Spirit he received, eminently qualified him for that Work: And no Doubt, many Christians, not stately devoted to the Ministry, and whose Furniture was far inferior to his, would be capable of declaring Christ and his Gospel to Strangers in an edifying and useful Manner, and would not fail accordingly to do it, as Providence gave them a Call and Opportunity.

(k) Full of Grace and of Power.] So many valuable Copies read *χαριστος*, instead of *σοφως*, that I thought myself obliged to follow them. See Dr. Mill, in Loc.

(l) Libertines, as having been the Children of Freed Men, &c.] Grotius, Salmafus, Basnage, Vitringa, and many other illustrious Writers, generally agree in the Interpretation given in the Paraphrase; for the Illustration of which most of them remind us, that great Numbers of Jews taken Captive by Pompey, and carried into Italy, were (as Philo tells us, Oper. pag. 1014.) set at Liberty, and obtained their Freedom from their Masters. Their Children therefore would be *Libertini*, in the proper Sense of that Word; and agreeably to this, the Jews banished from Rome by Tiberius, (who are mentioned both by Josephus, Antiq. Lib. xviii. cap. 3. [al. 5.] §. 5. and Suetonius, Tiber. cap. 36.) are spoken of by Tacitus, Annal. Lib. ii. cap. 85. as of the *Libertine Race*; who might easily constitute one of the 480 Synagogues said to have been at Jerusalem. (See Mr. Lardner's Credibility, Part i. Book 1. chap. 3. §. 4.) — When so natural a Solution offers, it is hardly worth while to enquire after Altingius's *Netbinim*, or Cademan's *לעברתת*, i. e. Persons speaking Hebrew; or the *Libertinus*, whom Maius (agreeably indeed to the Syriack,) supposes to have built this Synagogue. But the curious Reader may, if he pleases, see a farther Account of their Opinions, and that of some others, in Wolfius's Notes on this Verse. — Dr. Hammond and Mr. Biscoe (Chap. iv. §. 4. pag. 103.) take them to have been such Jews as were free Citizens of Rome: But I do not remember to have seen the Word *Libertini* used in that Sense.

(m) Disputing with Stephen.] As the most considerable Synagogues in Jerusalem had each a Kind of Academy or College of young Students belonging to it, instructed under some celebrated Rabbi, it is no Wonder such Nurseries should afford Disputants, like these spoken of here.

(n) Blasphemy

Thoughts and animating his Expressions, which raised him far above the Strength of his natural Genius, and made him indeed a Wonder to all that heard him. (Compare Mat. x. 20. and Luke xxi. 15.)

Sect. 12.

Acts VI. 10.

11 Then they suborned Men which said, We have heard him speak blasphemous Words against Moses, and against God.

Then, as they found they were incapable of defending themselves by fair Argument, they had Recourse to a most mean and dishonest Fraud; for they suborned Men to depose and say, We heard him, even this very Stephen, speak blasphemous Words against Moses, and [against] GOD himself (n), the great Author of that Religion which Moses taught us by Command from Him.

11

12 And they stirred up the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council.

And as the Law required that a Blasphemer should be stoned, (Lev. xxiv. 16.) they stirred up the People, and the Elders, and the Scribes, especially those who were in Stations of Authority, against him; and setting upon [him,] they violently seized and dragged him away with them, and brought [him] to the Sanhedrim which was then sitting: And there, in Presence of their highest Court of Judicature, they prosecuted the Affair to an Issue, which will be described in the following Sections.

12

## I M P R O V E M E N T.

WE see how difficult it is, even for the wisest and best of Men, to manage a great Multitude of Affairs without Inconvenience, and without Reflection. It will therefore be our Prudence, not to ingross too much Business into our own Hands, but to be willing to divide it with our Brethren, with our Inferiors; allotting to each their proper Province, that the whole may proceed with Harmony and Order.

Ver. 1,—4

Let us be solicitous, that nothing may be done thro' Partiality: Especially, let those avoid it, who are intrusted with the Distribution of Charities. It is a solemn Trust, for which their Characters at least are to answer to the World now, and they themselves must e'er long account for it to GOD. Let them therefore be willing to be informed of the Truth of particular Cases; willing to compare a Variety of them; and then select such, as in their Consciences they are persuaded, it is the Will

Ver. 1.

L 2

of

(n) Blasphemous Words against Moses, and against GOD.] See Note (a) on Chap. vi. 14. in the Beginning of the next Section.

Sect. 12. of GOD, they should in present Circumstances regard, and in such or such a Proportion prefer to the rest.

Ver. 3. In *Religious Societies* it may be highly proper, that after the Example here given in the Apostolick Age, *Deacons*, or Persons to perform this Office, should be elected by the Society, in Concurrence with their Ministers. It is their Business, it may be, to serve Tables. Happy those Societies, who make Choice of Men of an attested Character, and of those who appear by the Virtues and Graces of the Christian Temper to be in that Sense full of the Holy Spirit!

Ver. 4. While these Good Men are dealing forth their liberal Contributions, (by which, while Christ has any poor Members remaining, we are still to testify our Love to him;) let Ministers devote themselves with all Attention to Prayer, and to the Ministry of the Word. Let those, who would administer the Word with Comfort and Success, remember of how great Importance it is, that it be watered with Prayer, falling upon it as the former and as the latter Rain; and especially see to it, that by the constant Exercise of lively Devotion; in Secret, in their Families, and on other proper Social Occasions, they keep their Graces vigorous and active; that living continually in such a State of Nearness to GOD, they may be qualified to speak in his Name with that Dignity, Tenderness, and Authority, which nothing but true and elevated Devotion can naturally express, or can long retain.

Ver. 7. Let us adore that Efficacy of Divine Grace, whereby a Multitude of the Jewish Priests were made obedient to the Faith: And let us heartily pray, that if there are any who claim a Sacred Character, and yet, out of Regard to Worldly Honour or Interest, oppose the Power and Purity of the Gospel, they may be convinced by the Influence of the Blessed Spirit, that they can have no Interest in Contradiction to the Truth; and that they are happy in purchasing, at the highest Price, that Gospel which may enrich them for ever.

Ver. 9. In whatsoever Station we are fixed, whether in the World, or the Church, let us always remember our Obligation to plead the Cause of the Gospel, and to render a Reason for the Hope that is in us. If this engage us in Disputation with Men of corrupt Minds, we must still bold fast the Profession of our Faith without wavering, knowing that He is faithful that has promised. (Heb. x. 23.)

Ver. 11. The vile Charge may, as in this Instance, be fixed upon the most worthy Men: Piety may be defamed as Blasphemy, and that which is the true Love of our Country as Treason against it. But there is one Supreme Lawgiver and Judge, who will not fail, sooner or later, to plead the Cause of injured Innocence. And when we read of this vile Attack, that was made by Perjury on the Character and Life of Stephen, we may take Occasion to adore that wise Providence, which so remarkably

ably exerts itself to defend our Reputation, and our Lives, from those false and venomous Tongues, which, were it not for that secret invisible Restraint, might, like a two-edged Sword, so quickly destroy both. Sect. 12.

S E C T. XIII.

Stephen, being accused before the Sanhedrim of Blasphemy, begins his Vindication of himself from that Charge. Acts VI. 13, to the End. VII. 1, --- 14.

ACTS VI. 13.

AND set up false Witnesses, which said, This Man ceaseth not to speak blasphemous Words against this Holy Place, and the Law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this Place, and shall change the Customs which Moses delivered us.

ACTS VI. 13.

IT was observed in the last Section, that those Jews, who had been confounded by the Force and Spirit of Stephen's Argument and Address, had brought him before the Sanhedrim; and while he stood before them as a Prisoner, they set up certain false Witnesses, who said, This detestable Man is incessantly speaking blasphemous Words against this Holy Place, in which we now are, that is, against Jerusalem and the Temple, and likewise against the divinely inspired Law, as one that has no Reverence at all for its Authority. For we ourselves have heard him saying, that this same Jesus of Nazareth, whom he celebrates so much upon every Occasion as the long expected and desired Messiah, having been rejected and crucified by your Authority, in Concurrence with that of the whole Jewish People, shall nevertheless destroy this City, and this Holy Place; and in Consequence of that, shall entirely change the Rites and Customs which Moses delivered to us (a), and put an End to the whole Authority of his Law. Sect. 13.  
Acts VI. 13.

And

(a) Shall change the Customs which Moses delivered to us.] I see no Reason to believe, that Stephen knew the Mystery of the Abolition of the Mosaick Law, which the Apostles do not seem immediately to have understood; and it is much less probable, that he openly taught, what Paul himself many Years after insinuated with so much Caution. (Compare Gal. ii. 2.) This therefore seems to have been the Inference they drew from what he taught, of the Destruction he denounced on the Jews, if they continued in their Unbelief. But it was a very precarious Inference, as the City and Temple had been destroyed before, without any Repeal of the Law; and therefore they were false Witnesses.

(b) Like.

Sect. 13. *And at the very Instant that this heinous Charge was advanced against Stephen, all that were sitting in the Sanhedrim as his Judges, fixing their Eyes upon him, saw a surprizing Radiancy upon his Countenance, so that it appeared like the Countenance of an Angel (b);* God being pleased to crown the natural Benignity, Sweetness, and Composure of his Aspect, with a refulgent Lustre, like what those Celestial Spirits have sometimes worn, when they have appeared as his Messengers to Men.

ACTS VII. 1. Nevertheless the Council proceeded against him, *and the High-Priest, without any particular Notice of it, said with an affected Calmness, as to a common Criminal on his Trial, Are these Things indeed thus, as these Witnesses have deposed? Thou art permitted to make thy Defence, and this is thy Time to speak: If therefore thou hast any Thing to offer in thine own Vindication from this Charge of Blasphemy, which the Witnesses have so expressly advanced against thee, plead it; and the Court will patiently attend to what thou hast to say, before it proceeds to Sentence.*

2 *And upon this, Stephen began a large Discourse (c), in which, in the softest and most inoffensive*

15 And all that sat in the Council, looking steadfastly on him, saw his Face as it had been the Face of an Angel.

ACTS VII. 1. Then said the High-Priest, Are these Things so?

2 And he said, Men, Brethren,

(b) *Like the Countenance of an Angel.*] Grotius, Brennius, L'Enfant, and some others interpret this as a Proverbial Expression of the Majesty and Beauty of his Countenance, arising from a Transport of inward Joy, in the Consciousness of Innocence and Expectation of Glory, tho' he had so cruel a Sentence and Execution in View: (Compare Gen. xxxiii. 10. 1 Sam. xxix. 9. Eccles. viii. 1. and Esth. [Apoc.] xv. 13.) And upon this the Translation of 1727. takes the strange Liberty of rendering it, *They saw an Air of Majesty in his Aspect.* But with Dr. Hammond and Benson, I rather think, there was a supernatural Splendor as on the Countenance of Moses, Exod. xxxiv. 29.—It was indeed a most astonishing Instance of the incorrigible Hardness and Wickedness of their Hearts, that they could murder a Man, on whom God put such a visible Glory, similar to that of their great Legislator: But perhaps, they might ascribe it to Magick; and we know how little they made of other Miracles, the Truth of which they were compelled to acknowledge. Compare Acts iv. 16.

(c) Stephen began a large Discourse.] *Le Clerc* with a Mixture of Rashness and Weakness, into which he frequently falls in his Reflections on Scripture, not understanding the true Scope of this excellent Discourse, presumes to censure it, as containing many Things not to the Purpose, as well as many Slips of Memory; tho' it is expressly said, (ver. 55.) that Stephen was full of the Holy Spirit, when he delivered it. I am persuaded, that it will be admired by all that well understand it, and hope the Hints I have given in the Paraphrase will lead the Reader into the true Design of it, and shew the Propriety of the Circumstances introduced. Dr. Benson has illustrated it in a large and very judicious Manner,

thren, and Fathers, hearken, The GOD of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

inoffensive Manner, he solemnly declared his firm Persuasion of the Divine Authority of that Law, which he was charged with blaspheming; and proved to them from their own Scriptures, that GOD's gracious Regards to his People were not limited within the Boundaries of that Land, nor appropriated to those who were subjected to the Mosaick Ritual; at the same Time reminding them of some Instances, in which they had ungratefully rejected those whom GOD had appointed for their Deliverers, that they might be cautioned against repeating the Fault in this Instance to their final Ruin. *He* therefore traced the Matter to its Original, and *said, Men, Brethren, and Fathers, I beseech you all, whether Old or Young, whether of greater or lower Rank, to hearken to me, while I offer these Things, which may not only serve for my own Vindication from this unjust Charge, but may likewise remind you of some important Particulars, which it is your highest Interest in present Circumstances seriously to consider. It is well known to all of you, that long before our Law was given, or the Place in which we stand had any peculiar Sanctity, the GOD of Glory appeared to our Father Abraham, by some resplendent and majestick Symbol of his Presence, while he was yet with his Idolatrous Ancestors in Mesopotamia, (Gen. xi. 31.) before he dwelt in Charran, which for a while he did, after he had removed his Abode from Ur of the Chaldeans, which was the Land of his Nativity. In this Idolatrous Land it was, that GOD appeared and said to him, Depart from this thy Native Country, and from thy Kindred, who are now alienated from my Worship, and come away from this Land, which for so long a Time has been the Seat of thy Family, into a pleasant and excellent Land which I will shew thee,*

Sect. 13.  
Acts VII. 2.

3 And said unto him, Get thee out of thy Country, and from thy Kindred, and come into the Land which I shall shew thee.

3:

ner, in his *History*, Vol. i. pag. 123,—135. which I shall leave the curious Reader to consult. I only add, that had not Stephen been interrupted by their Fury, it is probable, he would have added some other Articles, and have summed up the Discourse in such a Manner, as to shew, that the main Design of it was to humble that Haughtiness of Spirit, which occasioned their rejecting Jesus and his Gospel.

(d) After

Sec't. 13. thee, and to which, by my extraordinary Inter-  
 position, I will guide thee; tho' thou at present  
 dost not know, either its Situation or its Product.

Acts VII. 3.

- 4 Then Abraham, strange as this Command might seem, with all Submission readily obeyed it; and departing from Ur in the Land of the Chaldeans, he dwelt for several Years in Charran, having been led by Divine Conduct thither, and not immediately receiving a Signal to proceed any farther: But by another Call from God he was directed to depart from Charran; and accordingly from thence, after his Father died (d), He, (that is, God,) by the singular Interposition of his Providence, caused him to remove his Habitation into this Land in which you now dwell. And yet upon his Coming into Canaan, he gave him no present Inheritance in it, not so much as the Dimension of his Foot, or a Piece of Land which he might cover with the Sole of it; for the little Portion of it that he could call his own, he held by Purchase, and not as by any Claim of Divine Donation: Nevertheless he promised to give it for a lasting Possession to him, even to his Seed after
- 5

4 Then came he out of the Land of the Chaldeans, and dwelt in Charran: and from thence, when his Father was dead, he removed him into this Land wherein ye now dwell.

5 And he gave him none Inheritance in it, no not so much as to set his Foot on: yet he promised that he would give it to him for a Possession, and to his Seed after

(d) After his Father died.] Many Passages in Stephen's Speech have been objected to, as contradictory to the Account given of the same Facts in the Old Testament. I can by no Means acquiesce in the Answer which some have given, that Luke's Inspiration only secured to us an exact Account of what Stephen said. For it seems very unreasonable to suppose, that on so extraordinary an Occasion the Spirit so expressly promised in such Circumstances, (even to the Seventy, as well as to the Apostles,) should leave him to frequent and palpable Slips of Memory, into which it is not probable any intelligent Christian Minister would now fall in a like Circumstance. It seems therefore much more honourable to Christianity to suppose, that if there are any Passages here which cannot be reconciled with the Passages of the Old Testament to which they refer, (which most that have been objected to, certainly may,) it is owing to some Error of Transcribers; from which, as it is plain from various Readings, even the Copies of the Sacred Books have not always been secure, as without a continued Miracle it is impossible they should. — But as for what is here urged, as if it were inconsistent with Gen. xi. 26, 32. xii. 4. from whence it is argued, that as Terah was but 70 Years old when Abraham was born, and Abraham but 75 when he departed from Haran, these make no more than 145 Years; but Terah lived to be 205, and so must have lived 60 Years after Abraham left Haran; whereas Stephen affirms, that Abraham went not from thence till after his Father died: In Answer to this, it is well observed by Mr. Biscoe, (Chap. xviii. pag. 595, — 600.) that this Objection is built upon an unproved Supposition, that Abraham was Terah's eldest Son, or that he was born in his 70th Year; not to insist on the Solution which is offered to this Difficulty by Le Clerc, Knatchbull, Cappellus, and others, that, according to the Samaritan Copy, Terah lived but 145 Years. — Cladenius's Solution, built on the Distinction between *καταξενωσθαι* sojourning, and *μενοικησθαι* fixing his Abode there by the Purchase of a Sepulchre, seems too mean a Subterfuge to be particularly discussed.

(e) Even

after him, when as yet he had no Child.

after him (e), when [as yet] by the Way he had no Child, and humanly speaking it was not likely he ever should have one: But the Faith of our pious Ancestor triumphed over all these seeming Difficulties, and joyfully embraced the Divine Revelation and Promise.

Sect. 13.  
Acts VII. 5.

6 And GOD spake on this wise, that his Seed should sojourn in a strange Land, and that they should bring them into Bondage, and entreat them evil Four hundred Years.

And when GOD had brought Abraham into this Country, he did not keep him and his Posterity here, till the Time they were to enter upon the Possession of it in Consequence of this Divine Grant; but on the contrary, God spake [to him] thus in a Vision, (Gen. xv. 13, 14.) "that his Seed should sojourn and be Strangers in a foreign Land, and they among whom they sojourn shall enslave and abuse them; and these Events, with the Circumstances preparatory to them, shall extend themselves to the full Period of Four Hundred Years (f). And the Nation to

6

7 And the Nation to whom they shall be in Bondage, will I judge, said GOD: and after that shall they come forth, and serve me in this Place.

"which they shall be enslaved," said GOD in the same Oracle, "I will assuredly judge, and punish with a righteous and tremendous Severity: And afterwards they shall come out of that Land, and serve me in this Place; inhabiting this Land in which thou now dwellest, and erecting a Temple for the Performance of my Worship here." This was GOD's Promise to him,

7

8 And he gave him the Covenant of Circumcision: and

while he was yet uncircumcised; and in Confirmation of it he gave him, as you well know, the Covenant of Circumcision, a Sacred Rite, which, far

8

(e) Even to his Seed.] The Particle *et* so often signifies *even*, that I think it much more natural to render it thus, and to consider this Clause as explaining the former; in order to avoid that express Contradiction, which seems to arise from translating it as we do.

(f) Four Hundred Years.] Many good Critics suppose, that this is mentioned here, as well as in the Text from which it is quoted, (Gen. xv. 13.) as a round Sum, without taking Notice of the broken Number; the exact Time being Four Hundred and Thirty Years, as Moses determines it, Exod. xii. 40. with whom the Apostle Paul agrees, Gal. iii. 17. For Abraham was 75 Years old, when he came into Canaan; (Gen. xii. 4.) which being considered as the Beginning of the Period, from thence to the Birth of Isaac was 25 Years; and Isaac was 60 Years old when he begat Jacob, who went to Egypt at 130; which Numbers added together make 215 Years: And from thence to the Time of Israel's Departure from Egypt was 215 Years more. (See Joseph. Antiq. Lib. ii. cap. 15. [al. 6.] §. 2.) — But Moses, in the Text quoted from Exodus, refers to the whole Period of the Sojourn of Abraham and his Family in Canaan and Egypt, as Strangers in those Lands: Whereas this Promise being made but a little before Isaac's Birth, and the Prediction taking Place from that Event, must include only 405 Years, which might in a round Sum be yet more easily and properly called Four Hundred. See Bishop Patrick on Gen. xv. 13. and Dr. Whitby, in Loc.



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Acts VII. 8.

far from blaspheming, I revere as the solemn Seal of this Contract between GOD and Abraham: *And so* being circumcised himself, as soon as GOD required it, (Gen. xvii. 23, 24.) *he* quickly after *begat Isaac, and circumcised him also on the eighth Day*, according to the Divine Appointment: *and Isaac [begat] Jacob, and Jacob [begat] the Twelve Patriarchs*, who were the respective Heads of our Twelve Tribes of Israel.

and so *Abraham* begat *Isaac*, and circumcised him the eighth Day: And *Isaac* begat *Jacob*, and *Jacob* begat the Twelve Patriarchs.

9 *And* in those Days the Providence of GOD began to work for the Accomplishment of that surprizing Prediction, which I mentioned but now: For the rest of *the Patriarchs*, tho' their Relation to such holy Ancestors might have taught them a much better Lesson, *being moved with Envy (g)* at the superior Regard which *Jacob* shewed to his favourite Son, most inhumanly *sold Joseph* their Brother *into Egypt*; where he became a Slave, and went through a great Variety of Calamities: *Nevertheless GOD was with him* there, tho' no longer in the promised Land, and made that Country a Scene of very glorious Providences towards him.

9 *And* the Patriarchs moved with Envy, sold *Joseph* into Egypt: but *GOD* was with him.

10 *And* he there *delivered him out of all his Afflictions*, which his Integrity and Piety had brought upon him, *and gave him Favour and high Veneration*, on Account of that distinguished *Wisdom* which appeared to be in him, *in the Sight of Pharaoh King of Egypt*; *and he constituted him Ruler over the Land of Egypt*, and in particular over *all his Royal House*; committing all Things in the Palace, as well as elsewhere, to his Direction and Management; even to the Management of this despised *Joseph*, whom his Brethren (then the whole

10 *And* delivered him out of all his Afflictions, and gave him Favour and Wisdom in the Sight of *Pharaoh King of Egypt*; and he made him Governour over Egypt, and all his House.

(g) *Being moved with Envy.*] From what *Stephen* mentions of the Story of *Joseph*, it was obvious to infer, (as many good Writers have observed,) that the greatest Favourites of Heaven might suffer by the Envy of those who were called the Israel of GOD, and might be exalted by him after having been rejected by them. A Thought worthy of their Consideration with Respect to *Jesus*: But it would not have been proper directly to insert such a Reference in the Paraphrase, as Prudence would not allow *Stephen* in the Beginning of this finely adjusted Defence to say expressly what they could not have borne to bear; as appears by the Manner in which they resented his Application of these Premises, when he was drawing towards a Conclusion.

(b) *Amounting*

11 Now there came a Dearth over all the Land of Egypt and Chanaan, and great Affliction; and our Fathers found no Sufte-nance.

12 But when Jacob heard that there was Corn in Egypt, he sent out our Fa-thers first.

13 And at the second Time Joseph was made known to his Brethren; and Joseph's Kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his Father Jacob to him, and all his Kindred, Threefcore and fifteen Souls.

whole House of Israel,) had most outrageously Sect. 13. insulted and abused, and even sold for a Slave.

And according to the Predictions of Joseph, A.C.S. VII. II. which had awakened so great an Attention, when Seven Years of Plenty were past, a Famine came upon all the Land of Egypt, and extended itself over Canaan too; and this Calamity reduced them to such great Affliction and Distress, that they knew not how to subsist, and even in this fruit-ful Land our Fathers did not find sufficient Sufte-nance to support themselves and their Families.

But Jacob hearing that there was Corn in Egypt, 12 ordered his Sons to go and fetch them a Supply from thence; and sent our Fathers, the Ten Pa-triarchs, thither first, keeping Benjamin with him at Home.

And the second Time that they went, 13 when sorely against his good Father's Will Benja-min accompanied them, Joseph was made known to his Brethren; and as the Matter was immedi-ately made publick, the Family and Descent of Joseph was discovered to Pharaoh, of which he had not been particularly informed before.

And upon this, with the full Consent of that 14 generous Prince, Joseph sent and invited his Aged Father Jacob, and all his Kindred to him into Egypt; who accordingly went down thither in a Company, amounting in the whole, together with their Wives, to Seventy-five Souls (b), without reckon-  
ing

(b) Amounting to Seventy-five Souls.] Of the various Solutions which Learned Men have given of the seeming Inconsistency between this Account, and that given by Moses, (Gen. xli. 27. Exod. i. 5. and Deut. x. 22.) which makes them but Seventy; (with which also Josephus agrees, Antiq. Lib. ii. cap. 7. [al. 4.] §. 4.) the most probable seems to be this. Moses expressly leaves out all the Wives, (Gen. xli. 26.) whom he had said before the Sons of Israel carried with them, (ver. 5.) and only speaks of those that came out of Jacob's Loins, inserting in the Catalogue that he gives of his Children, Two Grand-child-eren of Judah, (to supply the Place of Er and Onan, who had died in Canaan,) Hezron and Hamul, tho' it is probable they were not born till after Jacob's Arrival in Egypt; and having first computed them at Sixty-six, he then adds Joseph and his Two Sons that were before in Egypt, and reckoning Jacob with them, makes the whole Number to amount to Seventy. But Stephen speaks of all that went down with him, and so excludes Jacob him-self, and the Two afterwards born, and Joseph and his Children, which reduces the Num-ber thus: The Eleven Brethren with Dinah their Sister, and Fifty-two that had descended from them, amount to Sixty-four; to which adding Eleven Wives, (some of the Patri-archs having probably buried theirs, and but few of their Children being yet married,) they amount in all to Seventy-five. See Pool's Synopsis, and Whitby, in Loc. and Biscoe at Boyle's Lect. Chap. xviii. pag. 602, — 606. — Could the Reading of *wives* or *wifor* instead of *wife*, (which Beza mentions as a Conjecture,) be supported by proper

Se&. 13. ing Jacob himself, and Joseph's Family already  
 there. And thus, their Sojourning in that Land  
 A&ts VII. 14. began; during which they were still under the Care  
 of Divine Providence, till the Time of their Re-  
 turn to Canaan approached, of which I shall  
 presently speak.

## I M P R O V E M E N T.

A&ts VI. 13. **T**HUS loud may the Clamour of *Malice* and *Falseness* rise against  
 14. *Innocence* and *Truth*. Incessant *Blasphemy* is charged on one of  
 the most pious of Men: And we wonder at it the less, since it was  
 charged upon *Jesus* himself; and if they called the *Master of the House*  
 A&ts VII. 2. *Beelzebub*, how much more those of his *Household*? (*Mat. x. 25.*) His Dis-  
 ciple learns of him *not to render Evil for Evil*; but answers in the Lan-  
 guage of *calm Reason*, and of meek, tho' powerful *Conviction*.

While *Stephen* leads back our Contemplation to so many remarkable *Facts*  
 of the *Old Testament*, let us reflect upon them with those *devout Affec-*  
 Ver. 2,—5. *tions* which become the *Israel of GOD*. Let us adore the *GOD of*  
*Glory*, that appeared to *Abraham*, and called him forth to be so bright an  
 Example of Faith and Piety, in leaving his *Country and Kindred*, to fol-  
 low the Leadings of Providence, when he knew not in what Settlement  
 they should end. Let us, in Imitation of him, whose *Children*, if true  
 Believers, *we also are*, sit loose to every Thing in this World, that we  
 may be ready to leave it, when *GOD* shall; by one Providence or another,  
 give the *Signal* for our Remove. If the next *Step of Duty* lies plain be-  
 fore us, let us trust our *Leader* to mark out all that follow, in such an  
 Order, and to such an End, as He shall think fit; secure of this, that  
 while we follow *Infinite Wisdom*, we cannot wander out of the *Way* to  
 true Happiness; and that all the *Divine Promises* shall certainly be ac-  
 complished, whatever cross Event may seem to interpose and obstruct.

Ver. 6, 7. When *GOD* appointed that the *Seed of Abraham* should sojourn, and suf-  
 fer in a *strange Land*, the pious *Patriarch* acquiesced in it: Nor let us  
 be over-anxious about the Difficulties into which our *Posterity* may be  
 Ver. 8. led. Let us adore the Divine Goodness, that He has established his *Cove-*  
*nant with us*, and with our *Seed after us*: And while we, in Imitation of  
*Abraham*, bring our *Infant-offspring* to receive the solemn *Seal of that*  
*Covenant*,

Authorities, so that it might be rendered *all amounting to Seventy Souls*, it would make the  
 whole Matter quite easy. *Grotius* also supposes, that the original Reading here was *Seventy*,  
 and that the *Septuagint* Copy was altered to its present Form, to suit with the mistaken  
 Reading of *Seventy-five*: For in the Two first Texts referred to in the Beginning of this  
 Note, the *Septuagint* read *Seventy-five*; while in *Deut. x. 22.* they agree with the *He-*  
*brew*, and read *Seventy*, which is somewhat strange.

*Covenant*, let us remember our Engagements to *instruct them*, as they Sect. 13. grow up, in the Tenor of it; and labour to the utmost to engage *their own personal Consent* to it; and then they will be *truly rich and free*, Ver. 11, 12. tho' in the Penury of a *famished Land*, or under the Rod of an *Egyptian Tyrant*.

The mysterious Conduct of *Divine Providence* with Regard to the pious *Joseph*, who became a *Slave*, that he might be made a *Prince*, Ver. 9, 10. and who was trained up for the *Golden Chain*, in the Discipline of *Iron Fetters*, may surely be sufficient to teach us, to *judge nothing before the Time*, and to wait *the End of the Lord*, before we arraign the *seeming Severity* of a Part of his Conduct towards those, whom we might imagine the most proper Objects of his Regard. And surely it will appear none of the least considerable of *those Rewards*, which Providence Ver. 13, 14. bestowed on the approved and distinguished *Virtue* of *Joseph*, that he had an Opportunity of *nourishing his pious Father* in his declining Days; of spreading a mild and pleasant Ray over the *Evening of a Life*, which had been so often beclouded with Storms; and of sheltering (as it were) under his princely Robe, *that hoary Head*, which had once been turned into a *Fountain of Tears* over the *bloody Fragments* of the *many coloured Coat*.

S E C T. XIV.

Stephen proceeds; in his Discourse before the Sanhedrim; to enumerate several other Facts in the Jewish History, all tending to the Purpose of his own Vindication, and their Conviction. Acts VII. 15, --- 36.

ACTS-VII. 15.

ACTS VII. 15.

SO Jacob went down into Egypt, and died, he and our Fathers,

STEPHEN, while he stood before the Council with the Radiancy of Countenance taken Notice of above, proceeded in his Discourse, and said, I have observed to you, Brethren and Fathers, how *Jacob went down into Egypt*; and you well know, that having been supported about Seventeen Years, by the filial Gratitude and Tenderness of *Joseph*, he died there; and our Fathers also, the Patriarchs his Children, ended their Lives in the same Country. And yet, by the Way, they were solicitous not to be buried there: But

Sect. 14.  
Acts VII. 15.

16 And were carried over

16

as

Sect. 14.  
Acts VII. 16.

as Jacob was immediately brought up, with solemn Funeral Pomp and Proceſſion, to be buried in the Cave of Machpelah, with Abraham and Iſaac; (Gen. 1. 13.) ſo the Patriarchs alſo, having been embalmed, and put into Coffins in Egypt, (Gen. 1. 26.) were at the Return of Iſrael from thence carried over to Sychem, and were laid in the Sepulchre which was made in that Field, which Jacob bequeathed to Joſeph as a peculiar Legacy; he having firſt, as Abraham had done in a like Caſe, purchaſed it for a Sum of Money (a), that is, for an Hundred Pieces of Silver, of the Sons of Emmor [the Father] of Sychem, from whom in particular the Place was named; and the Amorites having afterwards ſeized it, Jacob had by

over into Sychem, and laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor the Father of Sychem.

(a) Which Abraham purchaſed &c.] It is ſo evident from Gen. xxxiii. 19. and Joſh. xxiv. 32. that the Field at Sychem or Shechem, in which the Bones of Joſeph (and, as it ſhould ſeem from this Paſſage, and from what is aſſerted by Jerom, Epitaph. Paulæ, thoſe of the other Patriarchs) were buried, was purchaſed, not by Abraham, but by Jacob; and alſo that Abraham's Sepulchre was purchaſed, not of Emmor, or Hamor, the former Proprietor of Jacob's Ground, but of Ephron the Hittite; (Gen. xxiii. 10, & ſeq.) that it ſeems demonſtrable, that this Paſſage has ſuffered ſomething by the Addition or Omiſſion of Tranſcribers. For to ſuppoſe, that Stephen or Luke deſignedly uſed the Name of Abraham for Jacob, is, I think, one of the groſſeſt Affronts that can be offered to the Character of either. A real Slip of Memory would be a Trifle, when compared with ſuch a deſigned Prevarication. But without ſuppoſing either, I apprehend with Beza in his admirable Note on this Text, that Luke probably wrote only which He (that is, as the Connection fixes it, Jacob) bought &c. which was the exact Truth; and ſome officious Tranſcriber, who fancied the Verb wanted a Nominative Caſe, and thought he remembered the Purchaſe of Abraham, (which it is plain he did not exactly diſtinguiſh,) put in his Name. This Solution, which is advanced by the learned Bochart, (Hierozoi. Part. i. lib. ii. cap. 43.) Dr. Benſon, and others, is ſo natural, that I will not trouble the Reader with the Mention of ſeveral others, which may be ſeen in Dr. Whitby, Sir Norton Knatchbull, and Brennius: But ſhall only obſerve, that if this be not allowed, (which has indeed no Copy to ſupport it,) the eaſieſt Senſe ſeems to be that which Mr. L'Enfant has given in his Note; that Jacob died, he and our Fathers, and they [that is, our Fathers] were carried over to Sychem, and buried; [he, that is, Jacob,] in the Sepulchre which Abraham bought for a Sum of Money; and they (that is, the other Patriarchs,) in that which was bought of the Sons of Emmor, the Father of Sychem.—That Εμμορ το Συχημ is very juſtly rendered Emmor the Father of Sychem, (as he is declared to be in the Old Teſtament,) tho' the Relation be not here expreſſed in the Original, ſufficiently appears from other Paſſages, in which not only the Relation of a Son, of which we have frequent Inſtances, but other Relations too are left to be ſupplied. So Μαρια Ιακωβου is Mary the Mother of James: (Luke xxiv. 10. compared with Mark xv. 40.) And Ιουδας Ιακωβου is Judas the Brother of James: (Acts i. 13. compared with Jude, ver. 1.) Nor was this only uſual with the Jews, but (as Bochart has ſhewn, in the Place cited before,) we have many Inſtances of the like Way of ſpeaking in the moſt approved Greek Writers. (See Dr. Whitby's Note on Luke xxiv. 1.)—The other Objections, which Rabbi Iſaac has made againſt this Paſſage, (Cuiſſ. Emun. Part. ii. cap. 63.) are ſo trifling, that I content myſelf with referring to Mr. Biſhop's full Account and learned Solution of them: Boyle's Leſt. Chap. xviii. pag. 607,—609.

(b) Exceed-

by Force recovered it out of their Hands. (Compare Josh. xxiv. 32. with Gen. xlviii. 22.) And it was by their own Direction the Heads of our Tribes were kept to be interred here, that they might testify thereby to their Posterity, as long as their embalmed Bodies continued unburied in Egypt, that they died in the Faith of Israel's being led forth from thence, and settled in the Land of Promise, which accordingly happened.

17 But when the Time of the Promise drew nigh, which GOD had sworn to Abraham, the People grew and multiplied in Egypt.

And to make Way for the Accomplishment of this Event, as the Time of the Promise drew near, which GOD had sworn to Abraham, (Gen. xxii. 16, 17.) the People of Israel, tho' they had such a small Beginning, grew very numerous, and multiplied exceedingly in Egypt: And they continued there for many Years in very comfortable Circumstances, till another King arose, of a different Race and Family from the former, who knew not Joseph, and had no Regard to his Memory. (Exod. i. 8.) He therefore used them in a barbarous Way, and forming crafty and treacherous Designs against our Kindred, lest they in Time should grow to be too powerful, treated our Fathers most injuriously; and cruelly contrived to cut them off from being a People, by causing all their Male Infants, in Obedience to a most inhuman Order that he published, to be exposed or cast into the River Nile, that in a little Time their Race might perish and be quite extinct. (Exod. i. 22.)

18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our Kindred, and evil entreated our Fathers, so that they cast out their young Children, to the end they might not live.

20 In which Time Moses was born, and was exceeding

Such was the miserable State to which our Fathers were reduced; in which afflictive persecuting Time it was, that the celebrated Moses was born: And he was so exceeding beautiful (b), that his

(b) Exceeding beautiful,] This our Translators render in the Margin, fair to GOD; which is the literal Sense of the Original, *αἰσιος τῷ Θεῷ*. Grotius and others have observed, it is a common Hebraism; being no more than an Emphatical Expression to denote his extraordinary Beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the Name of GOD being often introduced, to express such Things as were extraordinary in their Kind. So in the Hebrew, what we translate *great Wrestlings*, is *Wrestlings of GOD*; (Gen. xxx. 8.) *goodly Cedars* are *Cedars of GOD*; (Psal. lxxx. 10.) *great Mountains* are *Mountains of GOD*; (Psal. xxxvi. 6.) and an *exceeding great City* is a *great City of GOD*; (Jon. iii. 3.) *πολις μεγάλη τῷ Θεῷ*. Septuag. And in like Manner in the New Testament, (2 Cor. x. 4.) *Weapons mighty thro' GOD*, *ὄπλα δυνατά τῷ Θεῷ*, might not improperly be rendered *very strong Weapons*. This then agrees with what is

said

Sect. 14.  
Acts VII. 20.

his Parents were struck with a peculiar Desire of preserving him; and that they might, if possible, secure him from the Execution of the barbarous Edict I have just now mentioned, *he was bred up* with all the Privacy that could be for Three Months in his Father's House: But as they were unable to conceal him any longer, he was committed by them to the Care of Providence, and having put him in an Ark of Bulrushes, they laid him in the Flags upon the Brink of the River Nile. (Exod. ii. 2, 3.)

21

And being thus exposed, the Providence of GOD so ordered it, that he was found by the Daughter of Pharaoh, who at the Sight of him was moved with Pity, and took him up (c), and nourished him with a Purpose of adopting him for her own Son.

22

And Moses by this Means was educated in all the whole Circle of Arts and Learning, which came within the System of the celebrated Wisdom and Philosophy of the Egyptians (d): And such was his remarkable Proficiency, that he was mighty in the Solidity of his Discourses (e), and in the

ing fair, and nourished up in his Father's House three Months:

21 And when he was cast out, Pharaoh's Daughter took him up, and nourished him for her own Son.

22 And Moses was learned in all the Wisdom of the Egyptians, and was mighty in Words, and in Deeds.

said of Moses, (Exod. ii. 2.) that he was a goodly Child; and in the Account Josephus gives of him, he says, "that when he was but Three Years old, his extraordinary Beauty was such, that it struck every one that saw him; and as they carried him about, Persons would leave their Work to look at him." (Antiq. Lib. ii. cap. 9. [al. 5.] §. 6.) The Fame of it had also spread among the Heathen; for Justin in his History relates from Trogus, (Lib. xxxvi. cap. 2.) that besides the Inheritance of his Father's Knowledge, (whom he takes to have been Joseph,) his beautiful Appearance greatly recommended him. See Grotius, and Whitby, in Loc.

(c) The Daughter of Pharaoh took him up.] All these extraordinary Circumstances relating to the Birth, Preservation, Education, Genius, and Character of Moses, serve to aggravate the Crime of Israel in rejecting him, when he offered himself to them as a Deliverer under so many Advantages, and when Providence had so wonderfully interested itself in his Favour.

(d) Educated in all the Wisdom of the Egyptians.] Geography, Geometry, Arithmetick, Astronomy, Natural History, Physick, and Hieroglyphicks are all mentioned by antient Writers, as Branches of Egyptian Literature. As for Magick in the bad Sense of the Word, it is not to be imagined that so good a Man would have any Thing to do with it. Several antient Testimonies to the extraordinary Learning of Moses may be seen in the following Passages. Phil. de Vit. Mos. Lib. i. pag. 470. Justin. Mart. Quæst. ad Orthod. xxv. Orig. contra Cels. Lib. iii. pag. 139. Clem. Alex. Strom. Lib. i. pag. 343.—I only add, it must have been a Self-Denial, which none but a Lover of Learning, and one who has made some Progress in it, can understand, for a Person of such a Genius and Education, in the Prime of Life, to leave the polite Court of Egypt, and live as a retired Shepherd in the Arabian Desert.

(e) Mighty in Discourses.] It may seem difficult to reconcile this, with what Moses himself says of his own Want of Eloquence. (Exod. iv. 10.) Some have attempted to do it, by explaining this Expression, as importing the Wisdom of the Laws he gave; as they explain

the Prudence of his *Actions* (f); so that he made a very conspicuous Figure, both in the Counsels that he gave, and the Commands he executed, in that polite and justly renowned Nation.

23 And when he was full Forty Years old, it came into his Heart to visit his Brethren the Children of Israel.

*But when he was arrived at the full Age of Forty Years, he was conducted into a very different Scene of Life: For having been instructed in the Knowledge of his real Descent, and in the Principles of the Jewish Religion, it came into his Heart to visit his Brethren the Children of Israel; and his Spirit was so impressed with it, that all the Pleasure and Grandeur at the Court of Egypt could not make him easy without going in Person to take a Survey of their State. And* 23

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

there *beholding one* [of them] injured by an oppressive Egyptian Task-master, who had subdued and got him down, and seemed about to take away his Life, his generous Spirit was not able to brook it; but *he defended* [him,] *and smiting the Egyptian* with a mortal Wound, *he* at once rescued and *avenged him that was oppressed.* 24

25 For he supposed his Brethren would have understood, how that GOD by his Hand would deliver them; but they understood not.

(Exod. ii. 11, 12.) *And as he did this Action by a special Impression from GOD on his Mind, intimating the important Work for which he was intended; so he supposed that his Brethren, observing the remarkable Circumstances of the Fact, by which he substantially declared his Readiness to venture, not only his Fortune, but his Life in their Service, would have understood that the Action was expressive of what they might hope to obtain by his Means, and intimated that GOD would give them Salvation and Deliverance by his Hand* (g): *But they were so exceeding* 25

explain the next Clause, *mighty in Actions*, of the *Miracles* he wrought. But *Stephen* seems rather to refer, to what he was in the *Court of Pharaoh*, than to what he afterwards proved. I conclude therefore, that it expresses such a *Weight and Solidity* in his *Counsels and Speeches*, as may be very consistent with the *Want of a flowing Elocution*; and the remarkable *Calmness* of his natural Temper would render him more entirely *Master of himself* on great Occasions, than others of readier Speech with warmer Passions.

(f) *And in Actions.*] *Archbishop Tillotson* (in his Works, Vol. ii. pag. 23.) and many others think, that this refers to a Story mentioned by *Josephus*, (*Antiq. Lib. ii. cap. 10. al. 5.*) that when *Moses* dwelt in *Pharaoh's Court*, the *Ethiopians* invaded *Egypt*, and *Moses*, being made *General* in the War against them, gave them a *total Defeat*, and drove back the small Remainder of their Forces in Confusion to their own Country.

(g) *He supposed that his Brethren would have understood &c.*] They might have known, that the Time drew near which God had prefixed in his *Promise to Abraham*, in a *Prediction*



Sect. 14. exceeding stupid, that they *did not understand* it.  
 Acts VII. 26. *And the next Day he shewed himself again to Two*

*of them, as they were quarrelling together, and would have interposed between them, and have persuaded them to live in Peace and Friendship, saying, Men, my Friends, consider you are Brethren, descended from Jacob our common Ancestor, and now too joined in Affliction as well as in Religion, which ought doubly to cement your Affections to each other; why then do ye injure one another? But he that injured his Neighbour,*

*unable to bear with his plain and faithful Reproof, insolently thrust him away (h), saying, What hast thou to do with this Controversy? Who has made thee a Ruler and a Judge over us?*

28 *Wilt thou kill me, as I know thou didst Yesterday slay the Egyptian? His Blood may cost thee dear enough, without adding mine to the Account.*

29 (Exod. ii. 13, 14.) *Then Moses, as he found the Matter was discovered, and was apprehensive that in Consequence of it the Egyptian Power would be soon armed against him, while the Israelites were not inclined to use any Efforts for his Protection, nor to put themselves under his Guidance, presently fled from Egypt at this Saying, and became a Sojourner in the Land of Midian; where nevertheless Providence furnished him with a comfortable Settlement, tho' in Circumstances of great Retirement; for he became the chief Shepherd to Jethro, the Prince of the Country, and marrying Zipporah his Daughter, he begat Two Sons, Gershom and Eliezer.*

30 *And when Forty Years more were fulfilled, in which Israel had continued under this Bondage, and*

26 *And the next Day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are Brethren; why do ye wrong one to another?*

27 *But he that did his Neighbour wrong, thrust him away, saying, Who made thee a Ruler and a Judge over us?*

28 *Wilt thou kill me, as thou didst the Egyptian yesterday?*

29 *Then fled Moses at this Saying, and was a Stranger in the Land of Midian, where he begat Two Sons.*

30 *And when Forty Years were expired, there appeared*

dition which might probably be delivered down by Tradition, and which would be more like to be remembered under their Oppression, as the Patriarchs had in Dependence upon it directed that their Bones should continue unburied in Egypt. And when they saw a Person of so much Dignity, Authority, and Influence, whom God had so wonderfully preserved, interposing in this generous and heroick Manner, which plainly shewed that he in good Earnest intended at all Hazards to do his utmost for their Deliverance, it would have been highly reasonable for them to have taken Occasion from this Action of his, to enter into some Treaty with him relating to it.

(h) *He that injured his Neighbour, thrust him away.* It is plain the Speech of this single Person is represented ver. 35. as expressing the Sentiments of the whole Body of the People; as their Slowness afterwards to believe the Mission of Moses, when attested by Miracle, (Exod. v. 20, 21.) seems evidently to shew that it was;

(i) *Loose*

appeared to him in the Wilderness of Mount Sina, an Angel of the Lord in a Flame of Fire in a Bush.

and Moses had been trained up in that humble and retired Life for the great Work for which GOD had intended him, *the Angel of the Lord appeared to him in a Flame of Fire in the Midst of a Bush*, while he was feeding the Flock of Jethro his Father-in-law in the Wilderness of Mount Sinai; even of that Mount Sinai, which (as you know) lay in the Confines of the Midianite Country, not far from the Red Sea. (Exod.

Sect. I 4.  
Acts VII. 30.

31 When Moses saw it, he wondred at the Sight: and as he drew near to behold it, the Voice of Lord came unto him,

iii. 1, 2.) *And Moses seeing [it,] admired the Vision*, for the Bush burned with Fire, and yet was not consumed; *and as he drew near to behold and survey [it] more particularly, the Voice of the Lord came unto him out of the Bush,* [Say-

31

32 *Saying, I am the GOD of thy Fathers, the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob. Then Moses trembled, and durst not behold.*

ing.] *“ I am the GOD of thy Fathers, the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob, who led them safely through all the Difficulties of Life, and still manifest a Friendship to them; in Consequence of which, I am not even now ashamed to own that Title.”*

32

33 Then said the Lord to him, Put off thy Shoes from thy Feet; for the Place where thou standest is Holy Ground.

*And Moses upon this, perceiving that it was GOD himself who was there present and spake to him, trembled at this Appearance of his Majesty, and did not dare to behold it, as he intended, with a curious Regard. And the Lord said unto him,*

33

34 I have seen, I have seen the Affliction of my People which is in Egypt, and I have heard their Groaning, and am come down to deliver

*Loose thy Shoes from thy Feet (i); for the Place in which thou standest is now Holy Ground, while I thus visibly appear upon it; and it becomes thee (by that usual Token of Respect before Princes) to express thy Reverence for my Royal Presence. I have surely seen the evil and oppressive Treatment of my People which are in Egypt, and I have heard their Groaning; and moved with Pity and Compassion at their Sufferings, I am come down to deliver*

34

(i) *Loose thy Shoes from thy Feet.*] It was formerly in the Eastern Nations, and is now in the Southern, esteemed a Ceremony of Respect, to put off the Shoes when approaching a Superior; lest any of the Dirt or Dust cleaving to the Shoes should be brought near him; and that the Person approaching barefoot might tread more cautiously. This, which perhaps was introduced at first in Court-Apartments where rich Carpets might be used, the King of Kings requires to be done in a Desert, as a Token of the infinitely greater Reverence due to him, (Compare Job. v. 15. and Eccles. v. 1.) On the same Principle, it seems, the Priests ministered thus in the Tabernacle and Temple; no Direction being given for Shoes or Sandals as a Part of their Dress, tho' all the rest of it was so particularly prescribed.

Sect. 14. "deliver them by thine Hand: And now there-  
 fore come, and lay aside immediately thy Carca-  
 Acts VII. 34. "of a Shepherd for others of much greater Im-  
 portance; and I will send thee into Egypt, to de-  
 mand their Dismission from that proud Tyrant,  
 "who so injuriously detains and oppresses them."  
 (Exod. iii. 5,—10.)

35. And thus you see, what in present Circum-  
 stances it will be proper for you to reflect upon,  
 that *this Moses, whom they renounced (k), say-*  
*ing with Disdain, Who has constituted thee a Ruler*  
*and a Judge? even this very Person did GOD, by*  
*the Hand of the Angel who appeared to him in the*  
 36 *Bush, send [to be] a Ruler and a Redeemer.* And,  
 tho' he hesitated for a while, he afterwards com-  
 plied; and at length led them forth in Triumph,  
 a willing People list'd under his Banner, doing  
*Wonders and Signs in the Land of Egypt; and af-*  
*terwards in the Red Sea, where Pharaoh and his*  
*Host were overwhelmed; and working many*  
*other Miracles in the Wilderness for the Space of*  
*Forty Years, where indeed they were every Day*  
 miraculously fed by Manna from Heaven, and  
 conducted by the Pillar of Fire and Cloud.

deliver them: and now  
 come, I will send thee into  
 Egypt.

35 This Moses whom  
 they refused, saying, Who  
 made thee a Ruler and a  
 Judge? the same did GOD  
 send to be a Ruler and a De-  
 liverer by the Hands of the  
 Angel which appeared to  
 him in the Bush.

36 He brought them out,  
 after that he had shewed  
 Wonders and Signs in the  
 Land of Egypt, and in the  
 Red Sea, and in the Wil-  
 derness Forty Years.

## I M P R O V E M E N T.

Ver. 17. **H**E is indeed faithful, that hath promised: He remembereth his Co-  
 venant for ever, the Word which he commanded even to a Thou-  
 sand Generations. (Psal. cv. 8.) He multiplied his People in Egypt, that  
 Canaan might not want Inhabitants; when the Sinners against their own  
 Souls that then held it, should be cut off. And when He had determined  
 so to multiply the holy Seed, vain were all the Attempts of the ungrateful  
 Egyptians to destroy the Kindred of him, by whom, as they had formerly  
 Ver. 18, 19. confessed, their Lives had been saved. (Gen. xlvii. 25.) Yet was the Rod of  
 the Wicked permitted for a while to rest upon their Back, that the Remem-  
 brance of the Bondage and the Cruelties they had there endured, might,  
 throughout

(k) *This Moses, whom they renounced.*] As the Terms of high Respect, in which Stephen thro'  
 the whole of this Discourse speaks of Moses, tended to shew how improbable it was, that  
 he should have spoken contemptibly of him, as the Witnesses pretended; so this Circum-  
 stance of the Israelites having rejected him, whom GOD had appointed to be a Ruler and  
 Redeemer, intimated how possible it was, that Jesus, whom they had lately rejected, might  
 nevertheless be constituted a Saviour by the Divine Determination.

throughout all Generations, be a *Source* of joyful and grateful Obedience Sect. 14.  
 to that *GOD*; who delivered them *from the Land of Egypt, and from*  
*the House of Bondage*; and an *Engagement* to serve Him, who had so  
*illustriously triumphed over Idolatry*, as it were *in its Head-quarters*.  
 The *Church* has often had its *Winter Season*; yet Providence has over-  
 ruled the Severity of that, to conduce to the *Verdure and Beauty* of its  
*Spring*, and to the *Fruitfulness* of its *Summer* and its *Autumn*.

*Moses* was born, in the *Midst* of *this* persecuting *Time*; and when Ver. 20, 21.  
*exposed*, was the *Care* of *Divine Providence*. The *Compassion* which *GOD*  
 put into the *Heart* of this *Egyptian Princess*, was to draw after it a *Train*  
 of most important *Consequences*. *Moses* was fitted for the great *Part*  
 he was to act in the *Close* of *Life*, by *very different Means*. The *Learn-* Ver. 22.  
*ing*, the *Magnificence*, and *Politeness* of the *Court of Egypt* were to do  
*their Part*, that he might be able to appear with *Honour* in that *Court*  
*as an Ambassador*, and to conduct himself with becoming *Dignity as a*  
*Prince*: But they could not *do the whole*. They were to illustrate *his*  
*Generosity* in seeking, in the *Midst* of such *various Pleasures*, and at the  
 Expence of such *high Prospects*, to vindicate *his oppressed Brethren*; whose Ver. 23, 24.  
*Sorrow* touched his *Heart*, and whose *Groans* pierced (if I may so ex-  
 press it,) through all the *Musick* of the *Court*, through all the *Martial*  
*Noise* of the *Camp*, in which he might sometimes reside and command.  
*Glorious Triumph of Faith*, that when he was *come to such full Age*, he  
*refused to be called the Son of Pharaoh's Daughter*, and chose rather to  
 meet with *Affliction* in the *Cause of Christ*, than to enjoy the *Temporary*  
*Pleasures of Sin!* (*Heb. xi. 24, 25.*)

But *Forty Years* of *Retirement in the Desert of Midian*, spent in the Ver. 29.  
*Meditations and Devotions* for which *the Life of a Shepherd* gave so  
 great *Advantage*, must ripen him to feed *GOD's People Israel*; while  
*they*, in the mean *Time*, justly *groaned under* the *Continuance* of *that*  
*Bondage*, from which they were so *backward to accept* of a proffered Ver. 25.  
*Deliverer*.

At length, *Light breaks in* upon them, in the *Midst* of their *Darkness*. Ver. 30, 31.  
 Let us *turn aside*, and *behold* with proper *Affection this great Sight*, *the*  
*Bush burning, but not consumed*; and therein an *Emblem* of the *Preserva-*  
*tion of the Church*, even amidst the fiercest *Flames*. Let us *hear* with  
*Pleasure that Voice*, which proclaims to all that hear it so *compassionate* Ver. 32.  
 and faithful a *GOD*; which opens so *glorious and lasting a Hope*: *I am*  
*the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob*.  
 "Thou art not, O Lord, *the GOD of the Dead, but of the Living*.  
 " (*Mat. xxii. 32.*) These *pious Patriarchs* therefore *live with thee*; and  
 "their *believing Seed* shall partake of that *Life and Joy in the City*, which  
 "because *thou hast prepared for them*, thou art not *ashamed to be called*  
 "their *GOD.*" (*Heb. xi. 16.*)

How

Sect. 14. How does GOD manifest the Heart of a Parent, towards these his oppressed Children! *I have seen, I have seen the Affliction of Israel.* Thus, O Lord, dost thou see all our Afflictions! Let thy Church, and each of thy People, trust thee to come down for their Deliverance in thine own Time and Way! Let us with Pleasure behold *this Moses whom they rejected*, and from whom a worthless Offender could not bear a Reproof, made a Leader and a Redeemer. So is our Blessed Jesus, tho' once rejected and despised, exalted to be a Prince and a Saviour. It is not in vain, that we have trusted, it is he that should redeem Israel. (Luke xxiv. 21.) He has conquered the Tyrant of Hell; he has broken our Chains; he has brought us forth into a Wilderness; but a Wilderness, in which GOD nourishes and guides us: And he shall e'er long have, what Moses had not, the Honour and Delight of leading all his People into the Land of Promise, and dividing to them a joyful and everlasting Inheritance there.

## S E C T. XV.

Stephen proceeds in his Discourse, till his Audience are so enraged, that they rush upon him and stone him. ACTS VII. 37, to the End. VIII. 1.—

## ACTS VII. 37.

Sect. 15. STEPHEN went on, in his Discourse before the Sanhedrim, to mention several other Circumstances concerning Moses, which he judged important to his present Purpose; and having taken Notice of the Commission he received from GOD to be a Ruler and Deliverer, and of the Wonders that he wrought in Egypt, in the Red Sea, and in the Wilderness, he added, *This is that Moses, who expressly said to the Children of Israel*, (Deut. xviii. 15.) “A Prophet shall the Lord your GOD raise up unto you from amongst your Brethren, like unto me; him shall ye hear (a):” Thereby pointing

## ACTS VII. 37.

THIS is that Moses which said unto the Children of Israel, A Prophet shall the Lord your GOD raise up unto you of your Brethren, like unto me; him shall ye hear.

(a) *A Prophet shall the Lord your GOD &c.*] As to the Justice with which *this Prophecy* is applied to Christ, in its original and literal Sense, see Dr. Bullock's Serm. on Deut. xviii. 18. and Mr. Jeffery's True Grounds, pag. 128,—135. whom I mentioned before in Note (i) on Acts iii. 22. pag. 43. to which add Bishop Sherlock on Prophecy, pag. 187, & seq.

(b) *This*

pointing out that Jesus of Nazareth, who is to be regarded as the great Prophet and Lawgiver of Israel, by whom GOD has sent you, as he did by Moses, a new System of Precepts, and new ample Discoveries of his Will.

Sect. 15.  
Acts VII. 37.

38 This is he that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sina, and with our Fathers: who received the lively Oracles to give unto us.

This Moses is he, who was the Chief in the Assembly convened in the Wilderness (b), who had the Honour of conversing with the Angel that spake to him there on Mount Sinai, and of transacting all Things with our Fathers whom he then entered into Covenant with GOD: (Exod. xix. 3, 17. xxiv. 7, 8.) And it was he who received the lively Oracles of GOD, to give them unto us, even those Oracles of the living Jehovah, which are so full of Divine Life and Energy, which were delivered in so awakening and impressing a Manner, and which instruct us in the Way to Life and Happiness. Yet notwithstanding this, you cannot but remember, that this is the illustrious Prophet, to whom our Fathers, even after all the Proofs of his miraculous Power in Egypt and the Red Sea, would not be obedient (c); but acted a Part yet more stupid and ungrateful, than that which I mentioned before; (ver. 27, 35.) when they (as it were) thrust him from them a second Time, as in Contempt of all these wonderful Appearances of GOD by him, and returned back again to Egypt

38:  
39:

39 To whom our Fathers would not obey, but thrust him from them, and in their Hearts turned back again into Egypt,

(b) This is he, who was in the Assembly in the Wilderness.] When this Clause is quoted, as it has been by some very Great Men, to prove that Christ was the Person, who brought Israel out of Egypt, gave them the Law, conducted them through the Wilderness, &c. the Argument from thence is certainly inconclusive: For *αἰσος* here evidently answers to *αἰσος*, ver. 36. and to *αἰσος ο Μωϋσους*, ver. 37. And the following Clause, which expresses his being with the Angel, plainly proves the Angel to be a different Person. But I think the Doctrine itself, "that Christ was the GOD of Israel, or the Angel who appeared to Moses," a great and certain Truth, capable of being evinced from many Passages of the Old and New Testament, and from this Paragraph in particular, tho' not from this Clause: And I hope in due Time to shew, that the Arguments which Mr. Pierce has urged against it from Heb. xiii. 2. and ii. 2,—4. are quite inconclusive.— I follow Beza, Heinsius, and the Prussian Translators, in rendering *ἐκκλησια*, Assembly, as our Translators do, Acts xix. ult. because I am persuaded it refers, not in the general to their being incorporated into one Church in the appropriate Sense of that Word, but to their being assembled round the Mountain on the solemn Day when the Law was given. Exod. xix. 17, & seq.

(c) To whom our Fathers would not be obedient.] This is observed by Stephen once and again, and he insists upon it largely, that they might see it was no new Thing, for Israel to rebel against GOD by rejecting Deliverers sent from him.

(d) You

Sect. 15.  
Acts VII. 40.

*Egypt in their Hearts; Saying to Aaron, at the very Foot of that Mountain upon which GOD had visibly manifested himself to them, while the Sound of his Voice was (as it were) yet in their Ears, and tho' they but a few Days before had seen their great Leader ascending up to him by an Intimacy of Approach allowed to no other Mortal,*  
 " *Make us Gods, who may march before us, and*  
 " *conduct us in the Way; for [as for] this Moses,*  
 " *who indeed brought us up out of the Land of*  
 " *Egypt, we know not what is become of him,*  
 " *and cannot have Patience to wait for him any*  
 41 " *longer.*" *And they stupidly made a Calf, in Imitation of the Egyptian Apis, in those very Days while they continued encamped in that remarkable Situation, and brought a Sacrifice to the Idol, and rejoiced in the Works of their own Hands, as if instead of a Reproach and Abomination, it had been an Ornament and Defence to them.*  
 42 (Exod. xxxii. 1, 6.) *But upon this GOD was most righteously provoked, so that he turned as it were away from them; and, as in many other Instances, punished one Sin by letting them fall into another: Yea, at length he gave them up in succeeding Ages to the most abandoned, publick and general Idolatry, even to worship all the Host of Heaven with as little Reserve, and as little Shame, as the most stupid of the Heathen Nations; as it is written in the Book of the Prophets, and particularly in that Part of the Volume of which Amos was the Penman, (Amos v. 25,—27.) " Ob ye House of Israel, did ye offer*  
 " *Victims and Sacrifices to me alone, even for*  
 " *Forty Years in the Wilderness? You know,*  
 " *that even then you began to revolt and pro-*  
 " *voke me to Jealousy with your Abominations.*  
 43 " *And you have ever since been renewing, and*  
 " *aggravating, your Rebellions and Treasons against*  
 " *me; for you have openly taken up the Taber-*  
 " *nacle (d) of Moloch, instead of confining your-*  
 " *selves*

40 Saying unto Aaron, Make us Gods to go before us: for as for this Moses, which brought us out of the Land of Egypt, we wot not what is become of him.

41 And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.

42 Then GOD turned, and gave them up to worship the Host of Heaven; as it is written in the Book of the Prophets, O ye House of Israel, have ye offered to me slain Beasts, and Sacrifices, by the Space of Forty Years in the Wilderness?

43 Yea, ye took up the Tabernacle of Moloch, and the

(d) *You have openly taken up &c.]* The Learned *De Dieu* has a most curious and amusing, but to me very unsatisfactory *Note*, on this Verse. He saw, and I wonder so many great Commentators should not have seen, the *Absurdity* of imagining, that *Moses* would have

*And therefore were carried into Captivity.*

the Star of your God Remphan, Figures which ye made to worship them: and I will carry you away beyond Babylon.

“ selves to mine, and have carried in publick  
 “ Proceſſion *the Star of your God Chiun or Rem-*  
 “ *phan (e)*, paying a Religious Veneration to the  
 “ Emblematical Figures and Representations which  
 “ you have made whereby to worship them; and  
 “ therefore I will pour out on this Generation,  
 “ the Wrath that you and your Fathers have  
 “ been so long treasuring up, and will carry you  
 “ away into Captivity beyond Babylon, into Coun-  
 “ tries more distant than those inhabited by  
 “ the Captives who were carried from Da-  
 “ mascus (f).”

Sect. 15.  
 Acts VII. 43.

44 Our Fathers had the  
 Taber-

Nor can you be insensible, that their Crime  
 was far more aggravated, than the Idolatry of  
 the Heathen whom they imitated, considering  
 the

44

have suffered Idolatrous Processions in the Wilderness. Therefore he maintains, that *Amos* here refers to a *Mental Idolatry*, by which, considering *the Tabernacle* as a Model of the visible Heavens, (a Fancy to be sure as old as *Philo* and *Josephus*;) they referred it, and the Worship there paid, to *Moloch*, so as to make it in their Hearts, in Effect, *his Shrine*; and there also to pay Homage to *Saturn*, whom he would prove to be the same with *Chiun* or *Remphan*, who (as this Critick thinks,) might be called *their Star*, because some later *Rabbies*, out of their great Regard to *the Sabbath*, which was among the Heathen *Saturn's Day*, have said many extravagant and ridiculous Things in Honour of that Planet. *Lud. Cappellus* hints at this Interpretation too. But the Words of *the Prophet*, and of *Stephen*, so plainly express *the making of Images*, and the Pomp of their superstitious *Processions*, (see *Young on Idolatry*, Vol. i. pag. 128,—131.) that I think, if *external Idolatry* is not referred to here, it will be difficult to prove it was ever practised. I conclude therefore, considering what was urged in the Beginning of *this Note*, that GOD here refers to *the Idolatries*, to which in succeeding Ages they were gradually given up, (after having begun to revolt in the Wilderness by the Sin of the *Golden Calf*;) which certainly appears (as *Grotius* has justly observed,) from its being assigned as *the Cause of their Captivity*; which it can hardly be conceived, *the Sin of their Fathers in the Wilderness*, almost *Seven or Eight Hundred Years* before, could possibly be, tho' in Conjunction with *their own Wickedness in following Ages* GOD might (as he threatened, *Exod. xxxii. 34.*) remember that. Compare *2 Kings xvii. 16. xxi. 3. xxiii. 5.*

(e) *Moloch, and — Remphan.*] Probably *the Sun* was represented by *Moloch*, and some *Star* (whether *Saturn, Venus, or the Moon*, I cannot determine,) by *Remphan*, which plainly is intended to answer to *Chiun* (if that were the original Reading) in the *Old Testament*; but neither *the Etymology of the Name*, or the *particular Planet* to which it referred; seems to me sufficiently evident. The Learned Reader will find a curious *Dissertation* on this Subject in *Vitringa, Observ. Sacr. Vol. i. Lib. ii. cap. 1.* with which he may compare *Witf. Miscell. Lib. ii. Diff. v. §. 2,—17.* *Beza* reads *Rephan* for *Remphan*, and interprets it of some gigantick Statue of *Hercules*, called *Chiun* from his Strength; and *Lud. Cappellus*, and *Dr. Hammond* interpret it of an *Egyptian King* called *Remphis*: But I can pronounce nothing certain concerning so obscure a Point.

(f) *Beyond Babylon*, into Countries more distant &c.] Thus *Dr. Prideaux (Connect. Vol. i. pag. 13.)* reconciles *Stephen's Quotation* with the Original in *Amos*, where it is said *beyond Damascus*; and I find no Solution more natural. But *Beza* observing these Words to be quoted in *Justin Martyr* according to the *Hebrew*, thinks the original Reading here accidentally changed.



Sect. 15. the exact Model of Religious and Divine Worship which GOD had given them : For *the Tabernacle of Witness (g)*, in which the Tables of Testimony were lodged, as a constant Witness of the Relation between GOD and Israel, *was with our Fathers in the Wilderness* ; a Tabernacle, which was made in all Respects *as he had appointed, who spake unto Moses*, commanding him to make it exactly according to the Model which he had seen in the Mount. (Exod. xxv. 40.)

45 Which also our Fathers, who succeeded them in the next Generation, *receiving from their Hands, brought in with Joshua*, when he led them over Jordan into the Land which had been formerly in Possession of the Heathen, whom GOD drove out from before the Face of our Fathers, and divided the Land for an Inheritance to them. And this Tabernacle continued to be the Resort of the pious Worshippers of Israel, *until the Days of David* ; *Who found Favour before GOD*, and was made remarkably successful in the Wars he undertook in Defence of that Kingdom over which GOD had placed him ; upon which he made it his Petition (h), that he might have the Honour to find a more stable and splendid Dwelling for the GOD of Jacob, and with this View he consecrated a considerable Part of the Spoils which he had taken from the Enemy, towards erecting it. But as he was a Man of War, and had shed Blood, the Offer that he made was not accepted ; ( 1 Chron. xxviii. 3. ) nor was there any Temple for the Worship of GOD, for many Years after the Settlement of our Fathers in Canaan, till Solomon at length, by express Divine Appointment, *built him an House*, which till

46

47

Tabernacle of Witness in the Wilderness, as he had appointed, speaking unto Moses, that he should make it according to the Fashion that he had seen :

45 Which also our Fathers that came after, brought in with Jesus into the Possession of the Gentiles, whom GOD drove out before the Face of our Fathers, unto the Days of David :

46 Who found Favour before GOD, and desired to find a Tabernacle for the GOD of Jacob.

47 But Solomon built him an House.

(g) *The Tabernacle of Witness.*] As Stephen had been accused of blaspheming the Temple, he with great Propriety takes Occasion to speak of their Sacred Places with due Reverence, as raised by special Direction from GOD ; and yet corrects that extravagant Regard for them, and Confidence in them, which the Jews were ready to entertain.

(h) *Made it his Petition.*] So *ἰστῆσαι* signifies : And from the Account the Scripture gives of David it appears, how much it lay upon his Heart, and how greatly he longed to find out a Place for the Lord : ( Compare 2 Sam. vii. 2, & seq. and Psal. cxxxii. 1,—5. ) The Gold and Silver, and other costly Materials he had prepared for it, amount to *so vast a Sum*, that it is not easy to give an Account of it. See 1 Chron. xxii. 14. and xxix. 2,—5.

(i) Which

48 Howbeit, the Most High dwelleth not in Temples made with Hands; as saith the Prophet,

49 Heaven is my Throne, and Earth is my Footstool: what House will ye build me? saith the Lord: or what is the Place of my Rest?

50 Hath not my Hand made all these Things?

51 Ye stiff-necked, and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost: as your Fathers did, so do ye.

till the Reign of that Prince he never had commanded or permitted to be done. Sect. 15.

Yet after all we are not to imagine, that he permitted it even then for his own Sake; for, as it was acknowledged at the same Time by Solomon himself, (2 Chron. vi. 18.) *the Most High dwelleth not in Temples made with Hands*, be they ever so rich, splendid, and majestick; as the Prophet Isaiah also says, (Isa. lxvi. 1.) where he is speaking in the Name of GOD,

“ *Heaven is my Royal Throne, and the whole Earth is no more than my Footstool*; and how then shall my Presence be confined to any particular Place? *What suitable House will you build for me? saith the Lord; or what is the Place of my stated Rest? Hath not my Hand made all these Things*, and whatever Splendour they have, did not I form the Materials, and endow the Workmen that have fashioned them with all their Art and Genius? Do not imagine then, that you can confer any Obligation upon me, by such Structures as these, or by any Act of Homage which you can render in them; nor think, that you can charm me to continue my Abode there, or to be a constant Guard to you, merely because you have such Edifices amongst you.”

And Stephen finding by a confused Murmur in the Place, that they understood whither his Discourse was leading them, and perceiving by the Eagerness of their Countenance, that they would be like soon to interrupt him, applied himself more closely to his Persecutors in these remarkable Words, which he boldly addressed to them under the Influence of the Holy Spirit, by whose immediate Direction he spoke. *Ob ye stiff-necked, inflexible, and obstinate Sinners, who tho' you have received the Sign of Circumcision, and boast that you belong to GOD as his peculiar People, yet in Reality are alienated from him, and uncircumcised in Heart and Ears, so that you will not hearken to Instruction, or be tenderly and seriously affected with it; nothing can be more plain, than that ye always do resist the Holy Spirit,*

Sect. 15. and set yourselves in Opposition to all his gracious  
 Efforts for your Recovery and Salvation : Even  
 Acts VII. 51. as your Fathers [did] in former Ages, so do ye  
 52 now. Which of the Prophets, who were acted  
 by that Spirit, did not your Fathers persecute (i) ?  
 yea, they slew those who spake before, and pub-  
 lished the glad Tidings of the Coming of that  
 Righteous One (k), of whom you should have heard  
 with Delight, and whom you ought to have  
 received with the most humble Reverence and  
 joyful Consent ; but of whom, instead of pro-  
 tecting and honouring him, you have now become  
 the perfidious Betrayers and the cruel Murthe-  
 rers (l) : For by you his Death was contrived ;  
 by you he was condemned ; by you the Sentence  
 was extorted against him, and Execution urged  
 53 and obtained. Which is the less to be won-  
 dered at, as you have already despised so many  
 Advantages, and given such amazing Proofs of  
 the Obstinacy and Hardness of your Hearts ; who  
 have received the Law, which was delivered from  
 Mount Sinai with such awful Pomp, thro' Ranks  
 of Angels (m) that were marshalled in solemn  
 Array

52 Which of the Pro-  
 phets have not your Fathers  
 persecuted ? and they have  
 slain them which shewed  
 before of the Coming of  
 the Just One, of whom ye  
 have been now the Betray-  
 ers and Murderers :

53 Who have received  
 the Law by the Disposition  
 of

(i) Which of the Prophets did not your Fathers persecute ?] I see no Reason to conclude  
 from hence, that many Scriptures containing the History of these Persecutions are destroyed  
 by the Jews, as Mr. Whiston maintains : ( *Essay for restoring &c.* pag. 138. ) It is natural  
 to understand this in a limited Sense, only as intimating, that most of them suffered such  
 unworthy Usage ; and we know that Attempts were sometimes made to cut off all the  
 Prophets of Jehovah at once. 1 Kings xix. 10, 14. Compare 2 Chron. xxxvi. 16.

(k) That Righteous One.] Christ was by Way of Eminence called so, as being alone  
 perfectly righteous. Compare Isai. liiii. 11. Zech. ix. 9. Acts iii. 14.

(l) The Betrayers and Murthe-  
 rers.] It is a fine Remark of Grotius, that the Sanhedrim  
 was obliged, by Virtue of its very Constitution, to guard and defend the Lives of the  
 Prophets with peculiar Care ; how much more to protect such a Divine Messenger as Christ  
 was, from any injurious Assault ? Instead of which, they had not only basely deserted him,  
 but had themselves become Principals in his Murther.

(m) Thro' Ranks of Angels.] It seems evident from Heb. ii. 2. and Gal. iii. 19. that  
 God made Use of Angels, as the Instruments of forming the Voice heard from Mount Sinai.  
 And so far as I can judge of the Learned Elnser's Arguments, in his Dissertation against  
 Cocceius on this Head, from Wolfius's Abstract of them, he seems to have the Advantage :  
 But this Text is so properly rendered, thro' Ranks of Angels, ( *eis διαλαγας αγγελων,* ) that  
 I apprehend nothing can be argued from hence, but that they graced the Solemnity with  
 their Presence. Grotius explains it thus ; justly observing that it is a military Word.  
 Heinsius has taken great Pains to prove what Vatablus hints, that the Word αγγελων here,  
 as well as in the Places quoted above, signifies Messengers, that is, Prophets ; and that δια-  
 λαγας is to be traced to a Chaldee Etymology from דַּיְטוּמָא, a Copy or Explication ; as if it had  
 been said, " The Law has been copied out, and expounded to you, by a Series of Prophets. " ?  
 But had this learned Critick seen, how easily these Expressions, as here translated, may be  
 reconciled

*The Jews are filled with Rage at Stephen's Discourse.*

of Angels, and have not kept it.

Array on that grand Occasion; (Compare Deut. Sect. 15: xxxiii. 2.) and yet have been so hardened, that you have not kept it: And now you go on to add Sin to Sin, in rejecting the milder and more gracious Dispensation of the Gospel. Acts VII. 53.

54 When they heard these Things, they were cut to the Heart, and they gnashed on him with their Teeth.

And bearing these Things, their Hearts were as it were sawn asunder; and not permitting him to proceed any farther, in a Transport of Rage they gnashed their Teeth upon him, as if they would have devoured him alive. 54

55 But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of GOD, and Jesus standing on the Right Hand of GOD,

But he, being full of the Holy Spirit, was by no means terrified with the Evil which seemed to be determined against him; but looking up stedfastly towards Heaven, he saw in a most delightful visionary Representation, even while he stood in their Court, a bright Symbol of the Glory of GOD, and Jesus standing at the Right Hand of GOD. And being unable to contain his Joy, he cried out in a Sacred Transport, and said, Behold, even now I see the Heavens opened (n), and the Son of Man, that glorious Sovereign whom you condemned and murdered, standing at the Right Hand of GOD (o), where he shall ever reign, to save his People, and at length 55

56 And said, Behold, I see the Heavens opened, and the Son of Man standing on the Right Hand of GOD.

And being unable to contain his Joy, he cried out in a Sacred Transport, and said, Behold, even now I see the Heavens opened (n), and the Son of Man, that glorious Sovereign whom you condemned and murdered, standing at the Right Hand of GOD (o), where he shall ever reign, to save his People, and at length 56

reconciled with the Supposition, that *Christ*, as the great *Angel of GOD's Presence*, presided, while *Troops of Angels* assisted, (as independent on these Texts in the *New Testament*, it is certain they did, see *Psalms* lxxviii. 17.) he would not have had Recourse to so forced an Interpretation.

(n) *I see the Heavens opened.*] *Witsius* declares it as his Opinion, (*Miscell. Lib. i. cap. xxi. §. 6.*) that the *Heavens* were really divided, or rendered transparent, so that the *Throne of Christ's Glory* there became visible. But, not to insist on many other improbable Circumstances attending this Hypothesis, it would then have been a *Miracle*, if all that were present had not seen it; for on such a Declaration they would naturally look up. It is much more reasonable to suppose, he saw a *visionary Representation*; GOD miraculously operating on his Imagination, as on *Ezekiel's*, when he sat in his House at *Babylon* among the *Elders of Judah*, and saw *Jerusalem*, and seemed to himself transported thither. (*Ezek. viii. 1,—4.*) I say, miraculously operating; for the *Imagination* is not itself capable of performing any such Wonders, whatever some, very ignorant of *Human Nature*, or disingenuous enough knowingly to misrepresent it, may fancy.—I am very ready to conclude with *Mr. Addison*, that other *Martyrs*, when called to suffer the last Extremities, had extraordinary Assurances of some similar Kind, or frail Mortality could not surely have endured the Torments under which they rejoiced, and sometimes preached *Christ* to the Conversion of Spectators, and in some Instances of their Guards and Tormentors too. See *Addison of Christianity, chap. vii. §. 5.*

(o) *Standing at the Right Hand of GOD.*] *Mr. N. Taylor* (in his excellent *Discourse of Deism, pag. 69.*) observes, that *Christ* is generally represented as sitting, but now as standing at *GOD's Right Hand*; that is, as risen up from the *Throne of his Glory*, to afford Help to his Distressed Servant, and ready to receive him.

(p) They

Sect. 15. length to execute full Vengeance upon his Enemies; as he himself solemnly warned you, when like me he was your Prisoner. (Mat. xxvi. 64.)

Acts VII. 56.

57 *And this Declaration and Reference provoked them to such a Degree, that crying out with a loud Voice, that they might drown that of Stephen, they stopped their own Ears, as if they could not bear to hear such Blasphemy as they conceived he had spoken, and furiously rushed upon him with one Accord.*

58 *And casting him out of the City, by a Gate which was near the Place where the Sanhedrim sat, as soon as they had got without the Boundaries of that Sacred Place, which they judged it a Prophanation to stain with Human Blood, they stoned him (p): And the Two Witnesses, whose Hands were first upon him to put him to Death, (Deut. xvii. 7.) laid down their upper Garments, at the Feet of a Young Man, whose Name was Saul; who willingly took the Charge of them, to shew how heartily he concurred with them in the Execution.*

59 *And thus they stoned Stephen, who during this furious Assault continued with his Eyes fixed on that glorious Vision, invoking his great Lord, and saying, Lord Jesus, receive my Spirit (q); for important*

57 Then they cried out with a loud Voice, and stopped their Ears, and ran upon him with one Accord,

58 And cast him out of the City, and stoned him: and the Witnesses laid down their Clothes at a Young Man's Feet, whose Name was Saul.

59 And they stoned Stephen, calling upon GOD, and saying, Lord Jesus, receive my Spirit.

(p) *They stoned him.*] This seems (like the stoning Paul at *Lysra*, Chap. xiv. 19.) to have been an Act of popular Fury, and exceeding the Power which the Jews regularly had; which, tho' it might have extended to passing a Capital Sentence, (which yet we read nothing of here,) was not sufficient (so far as I can find on the most careful renewed Examination of all Mr. Biscoe has urged,) for carrying it into Execution without the Consent of the Romans. The Jews were more than once ready to stone Christ, not only when by their own Confession they had not Power to put any one to Death, (John xviii. 31.) but when nothing had passed which had the Shadow of a legal Trial. (Compare John viii. 59. x. 31, & seq.) How far they now might have formed those express Notions of what the Rabbies call the Judgment of Zeal, I know not: But it is certain, they acted on that Principle; and as if they had thought, every private Israelite had, like Phinebas, who is pleaded as an Example of it, a Right to put another to Death on the Spot, if he found him in a Capital Breach of the Divine Law: A Notion, by the Way, directly contrary to Deut. xvii. 6. which requires at least Two Witnesses in Capital Cases, where there is a legal Process. See Mr. Lardner's *Credib. Part. i. Book i. Chap. 2. Vol. I. (Edit. 3.)* pag. 112,—120. Dr. Benson suggests some probable Reasons, which might induce Pilate (who probably still continued Procurator of Judea,) to connive at this great Irregularity and Outrage. *Hist. of Christianity*, pag. 137.

(q) *Invoking and saying, &c.*] This is the literal Version of the Words, *επικαλυμενον και λεγων*, the Name of GOD not being in the Original. Nevertheless such a solemn Prayer to Christ, in which a departing Soul is thus solemnly committed into his Hands, is such an Act of Worship, as we cannot believe any Good Man would have paid to a mere Creature.

— Bp.

*At his Death he prays for his Murthurers;*

III

60 And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge. And when he had said this, he fell asleep.

portant as the Trust is, I joyfully commit it to thy powerful and faithful Hand. And having nothing further relating to himself which could give him any Solicitude, all his remaining Thoughts were taken up in Compassion to these inhuman Wretches, who were arming themselves for his Destruction: So that, after having received many violent Blows, rising as well as he could into a praying Posture, *and bending his Knees, he cried out with a loud tho' expiring Voice, Ob<sup>d</sup> Lord, Charge not this Sin to their Account* with strict Severity, proportionable to the Weight of the Offence (*r*); but graciously forgive them, as I do from my very Heart. *And when he had said this, he calmly resigned his Soul into his Saviour's Hand, and with a sacred Serenity in the Midst of this furious Assault he sweetly fell asleep, and left the Traces of gentle Composure, rather than of Horror, upon his breathless Corpse.*

Sect. 15.  
Acts VII. 60.

ACTS VIII. 1.— And Saul was consenting unto his Death. —

*And Saul* the Young Man mentioned above, at whose Feet the Witnesses laid down their Clothes, was so far from being shocked at this cruel Scene, that on the contrary he *was well pleased with his Slaughter*; being so full of Rage and Malice against the Christian Name, that he thought no Severities could be too great for those, who thus zealously endeavoured to propagate it.

Acts VIII. 1.

I M P R O V E M E N T.

**T**HANKFULLY must we own the Divine Goodness in having fulfilled this important Promise, of raising up a Prophet like Moses, a Prophet indeed far superior to him, whom GOD's Israel is on the highest Penalties required to bear. May we be all taught by him, and ever

Ver. 37.

— Bp. Burnet (on the Articles, pag. 48.) justly observes, that Stephen here worships Christ in the very same Manner, in which Christ had but a little while before worshipped the Father on the Cross.

(*r*) *Charge not this Sin to their Account.*] The Words in the Original, *μη σνης αυτους την αμαρτιαν ταυτην*, seem to have an Emphasis, which tho' I have hinted in the Paraphrase, (as well as I could without multiplying Words, to a Degree that in this Circumstance would have been very improper,) I could not exactly and naturally express in the Version. It is literally, *Weigh not out to them this Sin*, that is, a Punishment proportionable to it; alluding (as Elser well observes,) to Passages of Scripture, where GOD is represented as weighing Men's Characters and Actions in the Dispensations of his Justice and Providence. Compare 1 Sam. ii. 3. Job xxxi. 6. Prov. xvi. 2. Isai. xxvi. 7. Dan. v. 27. — See Elser. Observ. Vol. i. pag. 395, 396.

Sect. 15. ever own *that Divine Authority*, which attends all his Doctrines and all his Commands! By him GOD has given us *lively Oracles* indeed, that may well penetrate deep into our Souls; as being well contrived to animate them, and to secure their Eternal Life.

Ver. 38. But Oh, how many of those who have *heard of him*, and been *baptized into his Name*, in a more express Manner than *Israel* was *baptized into Moses in the Cloud and in the Sea*, (1 Cor. x. 2.) refuse to hearken to him, and *in their Hearts turn back into Egypt*; being guilty of Practices as notoriously opposite to his Precepts, as the Idolatry of *the Golden Calf* to those of *Moses*! Long did the Patience of GOD *bear with Israel* in succeeding Ages, while *the Tabernacle of Moloch and the Star of Remphan* diverted their Regards from the Worship of their *living Jehovah*. But at length, He *gave them up to Captivity*. Well have we deserved by our *Apostacy from GOD*, to be made proportionable *Monuments of his Wrath*: Yet still He continues graciously to *dwell among us*; and while *the Jewish Tabernacle*, formed so exactly *after the Divine Model* in the Mount, *is no more*, and while the more splendid *Temple* which *Solomon* raised, is long since *laid in Desolation*, the most High GOD, superior to all *Temples made with Hands*, infinitely superior even to *Heaven itself*, continues still to favour us with *his Presence*, and condescends to *own us for his People*, and to *call himself our GOD*. Let us take the most diligent Heed, that we be not *uncircumcised in Heart and in Ears*; and that we do not, after so fatal an Example, *resist the Holy Spirit*, and by *rejecting Christ* incur a *Guilt*, greater than that of the *Jews*, who *violated the Law received through Ranks of attendant Angels*: For that milder and gentler Form, in which *this Divine Lawgiver* has appeared to us, will render the Ingratitude and Guilt of *our Rebellion* far more aggravated than theirs.

Ver. 51. The *Reproofs* of the holy Martyr *Stephen* were indeed *plain and faithful*; and therefore, they were so much the more *kind*: But instead of *attending* to so just and so wise a Remonstrance, those *Sinners against their own Souls* stopped their *Ears*, and lift up an *outrageous Cry*, and like so many savage Beasts *rush upon him* to destroy him; over-whelming that *Head* with *Stones*, which *shone like an Angel of GOD*. Fatal Instance of *Prejudice*, and of *Rage*! But how were all the Terrors of *this murderous Crew*, when armed with the Instruments of *immediate Death*, dispelled by the glorious Vision of *Christ at the Right Hand of GOD*! Well might he then *remain intrepid*, well might he *commend his departing Spirit* into the Hands of *his Divine Saviour*, as able to *keep what he committed to him until that Day*. (2 Tim. i. 12.)

Ver. 56. Let us with holy Pleasure behold *this bright Image of our Redeemer*, this *first Martyr*, who following so closely *his recent Steps*, (as he suffered so near the Place that had been the Scene of His Agonies,) appears to have imbibed so much of *the same Spirit*. Having thus solemnly *consigned his*

*A great Persecution is raised against the Church in Jerusalem.* 113

*his Soul to Christ, all that remained was, like Christ, to pray for his Mur- Sect. 15.*  
*derers. Full of Compassion for their Souls while dying by their Hands,*  
he only said, *Lord, lay not this Sin to their Charge; and then gently fell* Ver. 60.  
*asleep, expired in holy Composure and Serenity of Soul, and slept sweetly*  
in the soft Bosom of his Saviour.

Oh *Saul*, couldst thou have believed if one had told thee, while thou Ver. 58.  
wast *urging on* the cruel Multitude, while thou wast *glorying over* his  
venerable Corpse, that the Time should come, when *thou thyself* shouldst  
be *twice stoned* in the Cause in which he died, and triumph in having  
*committed thy Soul* likewise to that *Jesus* whom thou wast now *blasphem-*  
*ing!* In this Instance, *his dying Prayer* was illustriously answered: In this  
Instance, *the Lion lies down with the Lamb, and the Leopard with the*  
*Kid.* (*Isai.* xi. 6.) And it is most delightful to think, that *the Martyr*  
*Stephen*, and *Saul that barbarous Persecutor*, (afterwards *his Brother* both  
*in Faith* and *in Martyrdom*,) are now *joined in Bonds* of everlasting  
*Friendship*, and *dwell together* in the happy Company of *those, who have*  
*washed their Robes, and made them white in the Blood of the Lamb.* (*Rev.*  
vii. 14.) May we at length be *joined with them*, and in the mean Time  
let us *glorify GOD in both!*

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## S E C T. XVI.

*The Christian Converts, being dispersed by Persecution, go*  
*into other Parts and preach the Word. Philip the Dea-*  
*con goes to Samaria, where many embrace the Gospel;*  
*as Simon the Sorcerer also professes to do, and on that*  
*Profession is baptized. Acts VIII. —I, — — —I 3.*

ACTS VIII. —I.

—AND at that Time there  
was a great Persecuti-  
on against the Church which  
was at Jerusalem; and they  
were

ACTS VIII. —I.

AND in that very Day, in which this inhu- Sect. 16.  
man Murther was committed on Stephen, *who led the Van in the glorious Army of Mar-* ACTS VIII.  
*tyrs, there was a great Persecution excited against* —I.  
*the Church in Jerusalem, which continued to rage*  
*for some Time: And such was the Severity with*  
*which they were pursued by their malicious Ene-*  
*mies, that all the principal Members of the Church*  
were

VOL. III.

P



## Saul is outrageous in his Zeal against the Gospel.

Sect. 16. were dispersed through the Regions of Judea and Samaria (a), except the Apostles, who with undaunted Resolution were determined to continue at Jerusalem, how extream soever their Danger might prove, that they might there be ready to serve the Interest of the Church, as there should be Occasion.

2 And Stephen was no sooner left for dead, but certain Devout Men (b) had the Courage to shew themselves openly as the Friends of that holy and excellent Man, whose Blood had been so unrighteously shed; and accordingly, gathering round the Corpse while it lay exposed to Publick Infamy and Abuse, they carried Stephen forth [to his Burial] with solemn Funeral Procession, and made great Lamentation for him; mourning that the Church had lost so excellent an Instrument of Usefulness, tho' he himself was so much a Gainer by it, as to be the Object of Congratulation rather than Condolence.

3 But Saul, whom we mentioned before, like some furious Beast of Prey, made Havock of the Church without Mercy (c); not only breaking in upon Publick Assemblies, but entering into Houses, and dragging from them, without any Respect either to Age or Sex, Men and Women; [whom] he committed to Prison, for no pretended Crime, but that of having embraced the Gospel.

were all scattered abroad throughout the Regions of Judea and Samaria, except the Apostles.

2 And devout Men carried Stephen to his Burial, and made great Lamentation over him.

3 As for Saul, he made Havock of the Church, entering into every House, and haling Men and Women, committed them to Prison.

## Nevertheless

(a) They were all dispersed &c.] Perhaps it was then, that Ananias went to Damascus, Chap. ix. 10. while others, after they had preached the Gospel in the neighbouring Parts, travelled on to Phœnicia, and Cyprus, and Antioch. Chap. xi. 19.

(b) Devout Men.] Dr. Benson thinks, (as Dr. Hammond, in Loc. and Mr. Baxter, Vol. iv. pag. 864. also did,) that these were Profelytes, as he also imagines Stephen to have been: But I can find no Proof of either. Such a Taken of Respect to one who had been publicly executed as a Blasphemer, was an Expression of Zeal and Piety which might justly intitle them to this honourable Character. Thus Luke calls Joseph of Arimathea, a benevolent and upright Man, when he speaks of the generous and courageous Regard he shewed to the Body of Jesus. (Luke xxiii. 50.) It is possible, the Manner in which these devout Men celebrated the Funeral of Stephen, might be urged by the Enemies of Christianity, as an Excuse for farther Severities.

(c) Like some furious Beast of Prey, made Havock of the Church.] Wolfius observes, (Cur. Philol. in Loc.) that this is the proper Signification of ελυμαίνετο, which is often applied to the Savages of the Desert.

(d) Preaching

*The Church is dispersed, and Philip goes to Samaria.*

4 Therefore they that were scattered abroad, went every where preaching the Word.

Nevertheless GOD over-ruled all this Cruelty and Rage to subserve his own wise and gracious Purposes; for they who were dispersed went about into several Parts, preaching the Word (d) where ever they came: And in many Places they were remarkably successful; to which the Consideration of their being persecuted for Conscience Sake, might in some Measure help to contribute.

Sect. 16.  
Acts VIII. 4.

5 Then Philip went down to the City of Samaria, and preached Christ unto them.

And we have particularly one Instance of it in Philip the Deacon (e); who, after the Death of his beloved Brother and Associate Stephen, came to the City of Samaria (f); and knowing that all Distinction between the People of that Country and the Jews was now removed, freely preached Christ unto them, and proclaimed him as the promised Messiah.

6 And the People with one Accord gave heed unto those

And the People who inhabited that City, notwithstanding their natural Prejudices against the Jews, unanimously attended to

(d) Preaching the Word.] There is no Room to enquire, where these poor Refugees had their Orders. They were endowed with miraculous Gifts; and if they had not been so, the extraordinary Call they had to spread the Knowledge of Christ wherever they came, among those who were ignorant of him, would abundantly justify them in what they did.

(e) Philip the Deacon.] We are sure, it was not Philip the Apostle, both as he continued at Jerusalem, and as this Philip had not the Power of communicating the miraculous Gift of the Holy Spirit by laying on of Hands. (Compare ver. 14, 15, 17.) It must therefore be the Deacon, no other of that Name beside the Apostle having been mentioned in this History. Some think, that for his Fidelity and Diligence in his inferior Office, he was raised to the Work of an Evangelist. (Compare Chap. xxi. 8. and 1 Tim. iii. 13.) But to infer from hence, that they who are ordained to the Office of Deacons, have by Virtue of that a Right to preach publickly, is not only ungrounded, but seems contrary to the Reason assigned by Peter for chusing Deacons, Chap. vi. 2,—4. Besides, Apollos preached before he was baptized; therefore much less can we imagine, he was ordained. (See Acts xviii. 24, 25.) And Grotius justly observes, that in Circumstances like these any private Person might do it. (Compare Chap. xi. 20. and see Owen of Ordination, pag. 63.) As for Dr. Hammond's Criticism on the Words κηρυσσεν and εωαγγελιζεσθαι, as if the former signified publick Preaching, and the latter Teaching in a Way of private Converse, it is sufficiently confuted by comparing ver. 5. and 40. Chap. xi. 20. xiii. 32. xiv. 15. and many other Passages.

(f) Came to the City of Samaria.] For the Origin of the Samaritans, and the Differences between them and the Jews, see Note (g) on Jobn iv. 9. Vol. i. pag. 172. It is certain, they were better prepared to receive the Gospel, than most of the Gentile Nations; as they worshipped the true GOD, and acknowledged the Authority of the Pentateuch; and as we do not find, that they had either such Notions of the Messiah's Temporal Reign as the Jews, or had received the Sadducean Principles, which were both very strong Prejudices against the Christian Scheme. (See Dr. Benjon's History, Vol. i. pag. 153.) It is not improbable, that the City here spoken of was Sichem, where Christ himself had preached in the Beginning of his Ministry; (Jobn iv. 5, 40, & seq.) which was for many Years the Capital of that Country. See Joseph. Antiq. Lib. xi. cap. 8. §. 6.

Sect. 16. *to the Things that were spoken by Philip; as they not only heard the rational, convincing and pathetic Words which he spake, but were Eye-witneses of what he wrought in Confirmation of his Doctrine, and saw the astonishing Miracles which he performed. For unclean Spirits which had possessed many, crying with a loud Voice, came out of them at Philip's Command; and many others who were Paralytick and Lame, and labour'd under the most obstinate Disorders, were immediately healed. And there was great Joy in that City, on Account of those benevolent Miracles which were performed by Philip in it, and of that excellent Doctrine which he preached among them, containing such welcome Tidings of Pardon and Eternal Salvation.*

Acts VIII. 6.

7. *For unclean Spirits, crying with a loud Voice, came out of many that were possessed with them: and many taken with Palsies, and that were Lame, were healed.*
8. *And there was great Joy in that City.*
9. *But at the Time, in which the Gospel was thus brought by Philip to them, a certain Man, named Simon, was before in that City, who had made himself very remarkable, by using the unlawful Arts of Magick (g), by means of which he had performed such Things as were exceeding marvellous and astonishing to the whole Nation of Samaria; pretending himself to be some extraordinary Person (h), possessed of supernatural Powers:*

To

those Things which Philip spake, hearing and seeing: the Miracles which he did.

7 For unclean Spirits, crying with a loud Voice, came out of many that were possessed with them: and many taken with Palsies, and that were Lame, were healed.

8 And there was great Joy in that City.

9 But there was a certain Man called Simon, which before-time in the same City used Sorcery, and bewitched the People of Samaria, giving out that himself was some great One:

(g) *Using the unlawful Arts of Magick.*] Dr. Benson thinks *μαγιστων* to be entirely of the same Signification with *μαγος*, and intended to tell us, that this Simon was of the Sect of the Magi; for whose Principles and History see Dr. Prideaux, *Connelt. Vol. i. pag. 174, & seq.* It is indeed possible, he might profess himself of that Sect; but I think the Word *μαγιστων* imports much more, and amounts to the same with one who used *Incantments*; pretending in Consequence of them, to exert some *supernatural Powers*; whereas the Word *Magus*, (at least about Christ's Time,) seems to have signified much the same with our English Word *Sage*, and to denote a *Proficient in Learning*, and especially in *Astronomy*, and other Branches of *Natural Philosophy*, to which the *Persian Magi* addicted themselves, and so gave Name to many who were far from holding the Peculiarities of that Sect. (Compare Note (a) on *Mat. ii. 1. Vol. i. pag. 68, 69.*) Yet as many *Natural Philosophers* pretended also to be *Magicians*, in the common Sense of that Word among us, and might make their *Natural Knowledge* subservient to that Pretence, when it was *mere Imposture*, it is not improbable, that they generally called themselves *Magi*; and so the Verb *μαγιστων* might come to signify *the making Use of unlawful Arts*, (as it plainly does here,) while the *Noun*, from whence it was derived, might still retain a more extensive and innocent Signification.

(h) *Some extraordinary Person.*] Irenæus tells us, (*Lib. i. cap. 20.*) that Simon boasted, he had appeared to the Samaritans as *the Father*, to the Jews as *the Son*, and to the Gentiles as the *Holy Spirit*; and Justin Martyr, that he asserted, *all the Names of GOD were to be ascribed to him*, and that he was *GOD above all Principality, Power, and Virtue.* (See *Just. Mart. Apol. ii. pag. 69. & Dialog. pag. 349.*) But if he ever made these Pretences,

10 To whom they all gave heed, from the least to the greatest, saying, This Man is the great Power of GOD.

11 And to him they had Regard, because that of long Time he had bewitched them with Sorceries.

12 But when they believed Philip, preaching the Things concerning the Kingdom of GOD, and the Name of Jesus Christ, they were baptized both Men and Women.

13 Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the Miracles and Signs which were done.

*To whom they all paid great Regard, from the least to the greatest, saying, This Man is surely the great Power of GOD, and (if we may so speak)*

*is Omnipotence itself incarnate, or he could never do such wonderful Things. And they paid this Regard to him, not on seeing One or Two extraordinary Facts, but because he had for a long Time astonished them with the lying Wonders that he wrought by [his] Incantments.*

*But when they gave Credit to Philip, preaching the Things concerning the Kingdom of GOD, and the important Truths connected with the Name of Jesus Christ, they embraced the Gospel in great Numbers, and were baptized both Men and Women.*

*And Simon himself also believed the Truth of that Doctrine which this Divine Messenger taught (i), tho' his Heart was not savingly transformed by its Power ; and being baptized, on a Profession of that Faith, he always kept near to Philip, beholding with Amazement the great and powerful Miracles which were wrought by him (k), with which he was himself as much transported, as the Samaritans had formerly been at the Sight of his magical Performances.*

Sect. 16.  
Acts VIII.  
10.

11:

12:

13:

## I M P R O V E M E N T .

**I**T was honourably and well done of these *Devout Men*, to pay this last Token of Respect to the Remains of this *first Martyr* in the *Christian Cause*, by carrying him to his *Funeral* with solemn Pomp and publick *Lamentation*, tho' he died like an infamous Criminal. Our ever-living

Ver. 2.

tences, it was probably after this Time ; for before it, he seems to have been entirely a Stranger to the first Elements of the *Christian Doctrine*, to which these *Blasphemies* refer. The *Version* of 1727 renders *πληρωμας της Θεου η μεγαλη*, the *Plenipotentiary of GOD* ; but that is far from expressing the Emphasis of the Phrase.

(i) *Simon himself also believed.*] Perhaps, as *Mr. L'Enfant* and *Limborch* conjecture, he might think *Philip* an *abler Magician* than himself, and hope by pretending to be his *Disciple* he might have an Opportunity of learning his superior Arts.

(k) *Beholding with Amazement &c.*] It seems with particular Elegance and Propriety, that the same Word, which had been used to express the Manner in which the *Samaritans* were affected with *Simon's Enchantments*, (ver. 9, 11.) is here used to describe the Impression which *Philip's Miracles* made on him ; it being there expressed by *εξίσωσιν* and *εξεσάξεναι*, and here by *εξίσασθαι*. It seems therefore quite wrong to translate the former *infatuated*, and the latter *transported* ; as the Author of the above-mentioned *Version* has done.

~ Sect. 16. living and victorious Lord, no doubt, took it well at their Hands, and they will be recompensed at the Resurrection of the Just; when that mangled Body which they deposited in the Grave, shall be transformed into the glorious Image of Him, for whom he gave it up to Destruction, and to whose immediate and faithful Care he committed the far nobler and more important Part.

Ver. 1. *The Wrath of Man, Oh Lord, shall praise thee.* (Psal. lxxvi. 10.) It was particularly made to praise thee in this Instance, by sending out the Gospel-Missionaries, who, during the short Repose of the Church, had been qualifying for their Work, and dispersing them thro' all the neighbouring Countries. Had the Calm continued longer, while they were so happy in the Love and Fellowship of each other, they might have been too much inclinable to build their Tabernacles at Jerusalem, and to say, *It is good for us to be here.* (Mat. xvii. 4.) Such delightful mutual Converse might have engaged them to prolong their Abode there, to future Months, and perhaps Years. In Mercy to the Churches therefore, and even to themselves, whose truest Happiness was connected with their Usefulness, were they, like so many Clouds big with the Rain of Heaven, driven different Ways by the Wind of Persecution; that so they might empty themselves in fruitful Showers, on the several Tracts of Land thro' which they went preaching the Gospel.

Ver. 1. But the Remainder of the Wrath of this cruel Saul, and the rest of the Persecutors, was so restrained in the Midst of its Career, that the Apostles, who of all others seemed the most obnoxious Persons, were for the present secure in Jerusalem. The Power of Christ wrought secretly for their Defence, and, by some unknown Operation, either softened or awed the Minds of those, who (humanly speaking) had it in their Power to add their Blood to that of Stephen. Thus was our Lord's Prediction fulfilled with regard to them, in some of the most pressing Dangers that could be imagined, that not a Hair of their Head should perish. (Luke xxi. 18.) And thus was their Fidelity and Courage approved, by their continued Residence even in this hazardous Situation, till Providence gave a farther Signal for their Removal. In this, and in that, they were, no Doubt, directed by Supernatural Influence; and we may admire their dutiful Obedience to those Commands, the particular Reasons of which we cannot now fully trace.

Ver. 3. The continued Outrages and Cruelties of Saul serve more and more to illustrate the Sovereignty and Freedom of Divine Grace, in that Conversion which we are hereafter to survey; and give us a View of a very delightful Contrast, between the Warmth of those Efforts which he made, first to destroy, and then with proportionable Zeal to save.

Ver. 5, & seq. It is also pleasant to observe, how the Gospel mutually conquered the Prejudices between the Jews and the Samaritans; teaching the Jews to communicate, and the Samaritans to receive it, with Pleasure. It was

a won-

*The Apostles send Peter and John to Samaria.*

119

a wonderful Providence, which had permitted *the Inchantments of Simon* to be so successful before: But at length, *Simon also believed, and was baptized.* We see in this, as in a Thousand nearer Instances, that there may be *a speculative Faith in the Gospel*, where there is *no true Piety.* And if *such Persons* on the Profession of that Faith, where nothing appears contrary to it, be *admitted to those Ordinances* by which *Christians* are distinguished from the rest of Mankind, it is *an Evil*, in the present State of Things *unavoidable*: And the Conduct of *Christian Ministers* and *Societies* in *admitting such*, will be *less displeasing to God*, than a rigorous Severity. May *God* give us *Wisdom* to guide our Way, that we may obtain *the happy Medium*, between *prostituting Divine Ordinances* by a foolish Credulity, and *defrauding the Children of the Household of their Bread*, because they have not reached *such a Stature*, or do not seek it in *those Forms or Gestures*, which our mistaken Caution may sometimes be ready to demand!

Sect. 16.  
Ver. 9. 11.  
Ver. 13.

S E C T. XVII.

*Peter going down to Samaria, to impart Spiritual Gifts to the Converts there, discovers and censures the Hypocrisy of Simon.* Acts VIII. 14, - - - 25.

ACTS VIII. 14.

ACTS VIII. 14.

**N**OW when the Apostles which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John.

**N**OW when the Apostles, who as we observed before were still at Jerusalem, heard that Samaria had received the Word of GOD, by the preaching of Philip the Evangelist, as was related above; they were desirous, that these new Converts might be farther settled in their Christian Profession, by those Spiritual Gifts which no inferior Teacher or Officer in the Church could bestow; and accordingly sent to them Two of the most considerable of their own Number, namely Peter and John, who had been so remarkable for the Miracle they had performed, and the courageous Manner in which they had borne their Testimony to the Gospel: Who, tho' once strongly prejudiced against the Samaritans (a),

Sect. 17.  
ACTS VIII. 14.  
15  
now

15 Who when they were come

(a) Tho' once strongly prejudiced against the Samaritans.] John was one of those, who provoked at their inhospitable Treatment of Christ, (perhaps in Proportion to the Degree in

Sect. 17.  
Acts VIII.  
15.

now cheerfully undertook the Province ; and *going down thither prayed for them, that they might receive the Extraordinary Gifts of the Holy Spirit (b),* and so be openly put on a Level with the believing Jews, and be shewn to be equally owned by GOD as his People. For tho' the Supernatural Influences of the Spirit were displayed among them in the surprizing Miracles which Philip had performed, these Extraordinary Powers were not communicated to them, and *he was not yet fallen on any of them, only they were baptized, as was said before, in the Name of the Lord Jesus.* But after the Apostles had been praying for them, GOD was *then* pleased in a visible and extraordinary Manner to answer their Request : For *they* had no sooner laid [*their*] Hands on these Samaritan Converts, and recommended *them* to the Divine Favour, but it was followed with a wonderful Effect, and *they* immediately received the Holy Spirit, and spake with Tongues, and performed other extraordinary Works.

18 Now when Simon the Magician, of whom we spake before, saw with Astonishment, that the Holy Spirit in his Extraordinary Operations was thus apparently given by the Imposition of the Apostles Hands, as he imagined with himself, that if he could perform the like, it might turn considerably to his own Honour and Advantage, especially if by this Means he could form Persons to the Knowledge of Languages, which they had never been at the Trouble of learning in a Natural Way, he went to the Apostles, and offered them 19 a considerable Sum of Money ; Saying, Let me prevail with you by this Reward to give me also

come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them : only they were baptized in the Name of the Lord Jesus.)

17 Then laid they their Hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the Apostles Hands the Holy Ghost was given, he offered them Money,

19 Saying, Give me also this

in which he honoured and loved his Divine Master,) had asked a Permission to *bring down Fire from Heaven to consume them.* (Luke ix. 54.) But he now understood the Genius of the Gospel much better. — It is observed by Dr. Whitby and others, that as Peter was sent with John on this Errand by the other Apostles, they had no Notion of his being their Head or Superior.

(b) *That they might receive the Holy Spirit.*] We shall not enter into any Controversy, as to the Foundation this has been supposed to lay for the Rite of Confirmation, as now practised in some Christian and Protestant Churches. It may be sufficient to observe, that here were extraordinary Gifts evidently conferred by extraordinary Officers ; and how suitably this was done in the present Case, is hinted in the Paraphrase, and more largely shewn by Dr. Benson. (Hist. Vol. i. pag. 157, 158.)

(c) Let

Simon offering Money for this Power, is reprov'd by Peter.

this Power, that on whomsoever I lay Hands, he may receive the Holy Ghost.

also this Power, which I have seen you exercise with so much Ease, that on whomsoever I shall lay my Hands, he may receive this extraordinary Communication of the Holy Spirit. Sect. 17.  
Acts VIII.  
19.

20 But Peter said unto him, Thy Money perish with thee, because thou hast thought that the Gift of GOD may be purchased with Money.

But when Peter heard so infamous an Offer, he was not able to conceal his Indignation, and therefore said to him, in his own Name and that of John, Let thy Money go with thee to the Destruction (c) to which thou art thyself hastening, since thou hast thought so vilely of the free and invaluable Gift of the Blessed GOD, as to imagine it might be purchased with Money. It is 20

21 Thou hast neither Part nor Lot in this Matter: for thy Heart is not right in the Sight of GOD.

very evident from such a detestable Proposal, that notwithstanding the Profession thou hast made, thou art indeed an utter Stranger to the Efficacy of the Gospel, and hast no Part nor Lot in this Matter, nor any Interest in the important Spiritual Blessings to which all these extraordinary Gifts are subservient; for thine Heart is not upright in the Sight of GOD (d), otherwise thou wouldst think far more honourably of this Spirit of his, than to form a mercenary Scheme to traffick in it in this scandalous Manner. 21

22 Repent therefore of this thy Wickedness, and pray

therefore immediately of this thy enormous Wickedness (e), and beg of GOD with the deepest Humiliation 22

(c) *Let thy Money go with thee to Destruction.*] This is not an Imprecation, but a strong Way of admonishing Simon of his Danger, and of expressing how much rather the Apostle would see the greatest Sum of Money lost and cast away, than receive any Part of it on such shameful Terms.

(d) *Thine Heart is not upright in the Sight of GOD.*] This is no Instance of Peter's miraculously discerning Spirits, for every common Minister or Christian might have made the Inference in such Circumstances. But on the other Side, this Story will by no Means prove Peter to have been destitute of this Gift. He might (like Christ in the Case of Judas,) have discerned Simon's Hypocrisy, long before he thought fit to discover it openly; or he might have the Gift really in some Instances, tho' not in this: For there is no more Reason to suppose, that Christ ever gave any of his Servants an universal Power of discerning the Hearts and Characters of all they conversed with, than there is to believe, he gave any of them a Power of Healing all the Sick they came near; which we are sure that Paul (tho' he was not inferior to the Chief of the Apostles, 2 Cor. xi. 5. xii. 11.) had not: Otherwise he would not have suffered the Illness of Epaphroditus to have brought him so near to Death; (Phil. ii. 25,—27.) nor have left so useful a Fellow-Labourer as Trophimus sick at Miletum. (2 Tim. iv. 20.)

(e) *Repent therefore &c.*] Here is so incontestable an Evidence of an unconverted Sinner being exhorted to Repentance and Prayer, while he was known to be in that State, that it is astonishing it should ever have been disputed; and one would think, none could be so wild as to imagine, Faith in Christ was not included in that Repentance and Prayer, which an Apostle preaches to a baptized Person as the Way of obtaining Forgiveness. The dubious Manner in which he speaks of his being forgiven intimates, not that his sincere Repentance might



122 *Being told of his Danger, he begs the Apostles to pray for him.*

Sec&. 17.  
Acts VIII.  
22.

23

24.

Humiliation and the most fervent Prayer, if *per-haps* his infinite Mercy may yet be extended to such a Wretch, and *the blasphemous Thought of thy corrupt Heart may be forgiven thee* : For tho' thou wast so lately washed with the Water of Baptism, I plainly perceive that thou art still in the very Gall of Bitterness and Bond of Iniquity (f) ; plunged in that hateful Pollution which must be Bitterness and Poison in the latter End, and held in the Chains of thine own Covetousness and Carnality, and consequently in a Servitude utterly inconsistent with that State of glorious Liberty into which the Children of GOD are brought : So that thou art on the Borders of dreadful and aggravated Destruction, if immediate Repentance does not prevent.

And Simon, as he could not but be very much alarmed by such a solemn Admonition, answered and said to the Apostles, If you indeed conceive my Case to be so bad, at least extend your Charity so far, as to make your Supplications to the Lord on my Account (g), that none of these terrible Things, which ye have often spoken of (b) as the fatal Consequence of Sin, may come upon me : For I am far from disbelieving the Truth of the Gospel,

pray GOD, if perhaps the Thought of thine Heart may be forgiven thee.

23 For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these Things which ye have spoken come upon me.

might possibly fail of Acceptance, for that is contrary to the whole Tenor of the Gospel, but that after the Commission of a Sin, so nearly approaching Blasphemy against the Holy Ghost, there was little Reason to hope he would ever be brought truly to repent.

(f) *In the Gall of Bitterness &c.*] The Gall of Bitterness is the bitterest Gall ; and the whole Sentence expresses in Peter's strong Manner of speaking, how odious and wretched a Creature Simon now appeared to him. How much more odious in the Eyes of a Holy GOD must such a Sinner be ! (Compare Deut. xxix. 18. xxxii. 32. and Isa. lviii. 6.) Albertus (Observ. pag. 236.) and De Dieu would render it, " I see thee as the very Gall of Bitterness, and a Bundle of Iniquity." (Compare Mat. xix. 5. 2 Cor. vi. 18. Heb. viii. 10. in which Places the former thinks *eis* is used in the same Sense as here.) See Beza's beautiful Illustration of this Text.

(g) *Make your Supplications to the Lord on my Account.*] It is much to be feared, this Pretence of Conviction and Humiliation was only to prevent Peter and John from disgracing him among the Body of Christians. For it is reasonable to suppose, this Conversion passed in private between them ; and perhaps Simon might have some Hope, that if the Secret were kept, he might reduce the People, when Peter was gone, to their former Subjection to him, notwithstanding their Conversion to Christianity.

(b) *These Things which ye have spoken.*] As the Plural Number is here used, (if it be not, as I think it sometimes is, put for the Dual,) since one cannot imagine, as I hinted above, that the Proposal was publicly made, it seems most natural to refer this to the awful Things he had heard in the Course of Christian Preaching, concerning the terrible Effects of the Divine Displeasure against impenitent Sinners in the future World.

(i) *Borne*

25 And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many Villages of the Samaritans.

Gospel, how improper soever my Proposal might be, or however derogatory from the Honour of it. Sect. 17.

Thus did the Two Apostles, Peter and John, perform the Errand they were sent upon, and executed their Commission: *When therefore they had borne their Testimony to the Truth of the Gospel (i), and had spoken the Word of the Lord Jesus Christ to many, who had not received it from the Mouth of Philip, they returned to the other Ten at Jerusalem; and as they went along, they preached the Gospel in many other Towns and Villages of the Samaritans, which lay in their Way.* Acts VIII. 25.

### I M P R O V E M E N T.

LET us observe *this peculiar Honour* by which the Apostles were distinguished, that *the Holy Spirit was given by the Imposition of their Hands.* Thus did Christ bear his Testimony to them, as the authorized Teachers of his Church. And it evidently appears, that we may with great Safety and Pleasure submit ourselves to their Instruction, for these extraordinary Gifts were intended in some Measure for our Benefit; that by an entire Resignation to their Authority thus attested, we might be made Partakers of those Graces, in Comparison of which the Tongues of Men and of Angels would be but as sounding Brasses, or a tinkling Cymbal. (1 Cor. xiii. 1.) V. 14,—17.

Who can read without Horror, the infamous Proposal which Simon made, when he thought of purchasing the Gift of GOD with Money? With somewhat of the same Horror must we look on all those, by whom Sacred Things are either bought or sold. It is an infamous Traffick, which an upright Man cannot deliberate a Moment, but will reject it at once, with an honest Scorn and Indignation, like that of Peter in the present Instance. GOD grant, that none of the Ordinances of Christ may ever be prostituted to secular Ends, which seems a Crime almost equally enormous! In vain is it for Men, to profess themselves Christians; in vain to submit like Simon to Baptism, or like him to adhere constantly to the Ministers of the Gospel, if their Heart be not right with GOD. An Hypocritical Conduct like this will proclaim it aloud, that they are in the Gall of Bitterness, and in the Bond of Iniquity. Wash us, Oh GOD, from this odious and polluting Gall, which naturally overspreads us! and loosen these Bonds of Sin, with which Satan may sometimes

Q 2

bind

(i) Borne their Testimony.] See Note (g) on Luke xxiv. 48. Vol. ii. pag. 643.

(k) Histories

*Philip is ordered by an Angel to go into the Desert.*

Sect. 17. *bind those, who have a Name and a Place in thy Church, and in which he conveys them to final and everlasting Destruction!*

Ver. 22. Yet let us not *utterly despair* even of the *worst of Men*, but direct them to that great *universal Remedy*, a deep and serious *Repentance of their Sins*, and an earnest *Address to GOD* by Prayer; to Him, who can wash us from *Crimson Stains*, and break in Pieces *Fetters of Iron*.

Ver. 24. It is some *Token for good*, when Sinners seem to *fall under Reproof*, and *desire the Prayers* of those who are more upright than themselves. But if Men are animated in such Requests and Submissions, by no more noble and generous a Principle, than a *Fear of Destruction from GOD*, there is great Reason to *suspect the Sincerity* of that *Repentance* which they profess, and to apprehend, that *like Simon* they will *unsay all their Confession*, and perhaps *like him* (if we may credit the most authentick uninspired *Histories of the Church (k)*,) become *open Enemies* to that *Gospel*, which they pretended for a while to believe and reverence.

## S E C T. XVIII.

*Philip, by Divine Direction, instructs an Ethiopian Eunuch in the Faith of CHRIST; and, having baptized him, goes and preaches the Gospel in the neighbouring Coasts of the Mediterranean Sea. Acts VIII. 26, to the End.*

ACTS VIII. 26.

ACTS VIII. 26.

Sect. 18.  
Acts VIII.  
26.

**W**HEN these important Affairs at Samaria were dispatched, *and the Church there was in so flourishing and happy a State, an Angel of the Lord spake to Philip the Evangelist (a)*, who had been so successful in his Labours amongst them, *saying, Arise, and go towards the South, by the Way that goeth down from Jerusalem to Gaza, which is thro' the Desert or Wilderness of Judea (b)*; for there in that retired Solitude thou

**A**ND the Angel of the Lord spake unto Philip, *saying, Arise, and go toward the South, unto the Way that goeth down from Jerusalem unto Gaza, which is Desert.*

(k) *Histories of the Church.*] See *Euseb. Eccles. Hist. Lib. ii. cap. 14. Theodoret. Haeret. Fab. Lib. i. cap. 1.* and compare *Note (b)*, *Sect. 16. pag. 116.*

(a) *An Angel of the Lord spake to Philip.*] It gives us a very high Idea of the *Gospel*, to see the *Ministers of it* receiving such immediate Direction from *Celestial Spirits* in the particular Discharge of their Office.

(b) *Which is Desert.*] The Construction of the *Greek* leaves it dubious, whether *this Clause* refers to *Gaza*, or to *the Way* that led to it. *Dr. Benson*, with *Gratius*, *Drusius*, and

thou shalt meet with a Person whom I will mark Sect. 18.  
out to thee, with whom thou art to have a Con-  
versation of great Moment.

27 And he arose, and went: and behold, a Man of Ethiopia, an Eunuch of great Authority under Candace Queen of the Ethiopians, who had the Charge of all her Treasure, and had come to Jerusalem for to worship,

And, without presuming more particularly to enquire into the Design of the Errand on which he was sent, *he arose, and took his Journey* as the Angel had directed him: *And behold, a certain Ethiopian Eunuch (c), a Grandee in the Court of Candace the Queen of the Ethiopians (d), who was the Person that presided over all her Treasure,* was travelling that Way; *who, as he was entirely profelyted to the Jewish Religion, had lately come to worship at Jerusalem* at one of the great Feasts: This Man *was then returning Home; and his Mind being deeply impressed with devout and religious Sentiments, in Consequence of those Solemnities which had passed in that sacred Place,* as he pursued his Journey, while he *sate in his Chariot he was reading the Prophet Isaiab (e);* that

28 Was returning, and sitting in his Chariot, read Esaias the Prophet.

27.  
28.

and other considerable Writers, concludes that as *Gaza*, (a City of the *Philistines* often mentioned in the *Old Testament*, *Judg.* xvi. 1, 2-1. *Zeph.* ii. 4. *Zech.* ix. 5.) after having been conquered by *Pharaoh* King of *Egypt*, (*Jer.* xlvii. 1.) was ruined by *Alexander the Great*, and afterwards rebuilt with great Magnificence, (*Arrian. de Exped. Alex.* Lib. iv. cap. 2. *Strab. Geograph. Lib.* xvi. pag. 522. *Joseph. Antiq. Lib.* xi. cap. 8. §. 4. & *Lib.* xiii. cap. 13. [al. 21.] §. 3.) the *New City* was built at some Distance from the *Old*, which was left in Ruins, and therefore called *Gaza the Desert*. But as this last Fact is not sufficiently attested, I rather think, with *Beza* and *Casaubon*, that *Philip* is here directed to take that Road to *Gaza* which lay thro' the *Wilderness*; which (tho' perhaps it might not be the shortest,) was chosen by the *Eunuch* as the more retired: And I think the *Greek Idiom* favours this Interpretation; as it is not  $\eta$ , but  $\alpha\upsilon\tau\eta\ \sigma\tau\epsilon\upsilon\sigma\ \epsilon\pi\eta\mu\alpha\sigma$ .

(c) *A certain Ethiopian Eunuch.*] It is certain, that the *Hebrew Word* סָרִיס, which answers to  $\epsilon\upsilon\nu\chi\omicron\varsigma$ , an *Eunuch*, is sometimes very properly rendered an *Officer*: (See *Gen.* xxxvii. 36. xxxix. 1. *2 Kings* viii. 6. *1 Chron.* xxviii. 1.) And the Learned *Heinsius* takes Pains to establish an *Etymology* of  $\epsilon\upsilon\nu\chi\omicron\varsigma$ , which should make it an Intimation of the *Good Disposition* of the Person to whom it was given. But in what Sense it is used here, is an Enquiry of no Manner of Importance; and I think any curious Discussion of such Kind of Questions would by no Means suit a *Family-Expositor*.—I only add with *Beza*, that it seems quite ridiculous to imagine, that  $\alpha\upsilon\tau\eta$  was intended to signify any thing more than  $\tau\iota\varsigma$ : I have therefore rendered it accordingly.

(d) *A Grandee in the Court of Candace, the Queen of the Ethiopians.*] It appears, that *Candace* was a Name common to several of the *Queens* who reigned in *Meroe*, a Part of *Ethiopia*, to the South of *Egypt*: (Compare *Plin. Nat. Hist. Lib.* vi. cap. 29. and *Alexand. Genial. Dier. Lib.* i. cap. 2.) So that it is very uncertain, whether this *Princess* be the Person mentioned by *Dio Cassius* and *Strabo*, as at War with the *Romans* in the Time of *Augustus*.—I know not how far we are to regard the Authority, on which *De Dieu* tells us, that the Name of this *Eunuch* was *Judich*, and that of the *Queen*, by which she was distinguished from others, *Lacasa*.

(e) *Sate in his Chariot reading &c.*] Probably this *Chariot* was something in the Form of our *Chaises with four Wheels*; for tho' the *Eunuch* did not guide it himself, there was Room

Sect. 18. that he might thus fill up that vacant Space of Time which his Journey allowed him to some valuable Purpose, and so might be better prepared to pass with Safety thro' those busy Scenes which would lie before him when he arrived at

Acts VIII.  
28.

29 Home. *And the Spirit*, by that secret Suggestion which inspired Men could certainly distinguish as a Divine Revelation, *said to Philip, Approach, and join thyself to this Chariot*, and enter into Conversation with the Person who sitteth in it, without Fear of offending him, or exposing thyself to any Inconvenience.

30 *And Philip, running up to the Chariot, heard him reading the Scriptures*; for he read aloud, that his own Mind might be more deeply impressed with it, and that his Servants who were near him might receive some Benefit by it. And Philip, being well acquainted with the Holy Scriptures, easily perceived, that it was the Book of *the Prophet Isaiah* which was then before him, and that the Passage would give him a very proper Opportunity for entering into Discourse with him concerning Christ, and delivering to him that Evangelical Message with which he was charged: He therefore took Occasion to begin the Conversation from this Circumstance, *and said to the Eunuch, Dost thou understand the true Sense of those sublime and important Things which thou art reading?*

31 *And the Eunuch was so far from being offended at the Freedom he took, that he mildly and respectfully said in Reply, How can it be, that I should fully understand such obscure Oracles as these, unless some one who is better acquainted with the Contents of them, should guide me, and throw that Light upon them, which I, who am so much a Stranger to the Jewish Affairs, must necessarily want? And concluding from the Question he put, besides what he might conjecture from his Habit, that he was better acquainted with these Things than himself,*

29 Then the Spirit said unto Philip, Go near, and join thyself to this Chariot.

30 And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some Man should guide me? and he desired

Room for another Person to *come and sit with him*; (ver. 31.) the Charioteer therefore seems to have fate on a Seat by himself.

(f) In

desired Philip that he would come up and sit with him.

self, he requested Philip that he would come up and sit with him in the Chariot, where there was Room conveniently to receive him, that so he might be farther informed in Matters of so great Importance. Now the Period or Passage of

Sect. 18.

Acts VIII.

31.

32 The Place of the Scripture which he read, was this, He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, so opened he not his Mouth :

Scripture which he was reading at that Time, was this; (Isai. liii. 7, 8.) " He was brought to the

" Slaughter as a Sheep, and as a Lamb before

" its Shearer [is] dumb; so he opened not his

" Mouth: In his deep Humiliation his Judgment was taken away (f); and who shall declare or describe his Generation (g)? for, innocent.

32:

33:

33 In his Humiliation his Judgment was taken away: and who shall declare his Generation

(f) In his Humiliation his Judgment was taken away.] The present Reading of the Hebrew Clause, answering to this, is much more agreeable to our Translation of Isa. liii. 8. He was taken from Prison and from Judgment. But the Seventy Interpreters, whose Version is here literally transcribed in the Greek, and exactly rendered in our Translation, instead of לקח ומשפט לקח מעצר ומשפט appear to have read בעצרו משפט לקח, which seems either to have been the true Reading, or in Sense equivalent to it. For I cannot think, as Beza and many other Commentators do, that it refers to Christ's being taken by his Resurrection from his Confinement in the Grave, and from the Judgment or Sentence which had been executed upon him; agreeable to which Mr. L'Enfant renders it, His Condemnation was taken away by his very Abasement, that is, his stooping to Death gave Occasion to his Triumph: A Sense, neither natural in itself, nor favoured by the Connection as it stands in *Isaiab*. It seems rather to mean, if the Greek Version here be admitted, " Jesus appeared in so humble a Form, that tho' Pilate was convinced of his Innocence, he seemed a Person of so little Importance, that it would not be worth while to hazard any thing to preserve him." Le Clerc (in his Supplement to Dr. Hammond,) intimates this Interpretation, with a small, and (so far as I can judge) unnecessary and unwarrantable Change in the Version, In his Humiliation he was judged, he was taken away. But our Translation is far more literal; and to take away a Person's Judgment is a known Proverb for oppressing him. See Job xxvii. 2.

(g) Who shall declare or describe his Generation?] This is one of the many Passages of the Old Testament Prophecies, in which it is not so difficult to find a Sense fairly applicable to Christ, as to know which to prefer of several that are so. Many Antient, as well as Modern Writers, have referred it to the Mystery of his Deity, or of his Incarnation: But Calvin and Beza say, this was owing to their Ignorance of the Hebrew; the Word דור not admitting such a Sense: And it is certain, it very ill suits the Connection with the following Clause. Dr. Samuel Harris has a long Discourse (which seems only a fine spun Cobweb,) to prove, that it refers to his not having any Witnesses to appear for him, and give an Account of his Life and Character; as he takes דור in the former Clause to signify his having no Advocate to plead his Cause. (See his Second Discourse, pag. 65, & seq. and his Essay, pag. 143,—146.) Others, with Calvin and Beza, think it is as if the Prophet had said, " Who can declare how long he shall live and reign, or count the numerous Offspring that shall descend from him?" But not to say, that this Idea is much more clearly expressed by the Prophet, in ver. 10. which on this Interpretation is a Tautology, I cannot find that דור and דורק are used as Synonymous Terms. The former of those Words in the Hebrew signifies the same with a Generation of Men in English, who are Contemporaries; (Gen. vii. 1. Judg. ii. 10. Psal. xcvi. 10. cix. 13.) and as γενεα in the Septuagint has most frequently this Sense, so it evidently has in the Writings of Luke. (See Luke xi. 30, 50. xvii. 25. Acts ii. 40. xiii. 36.) And therefore I suppose, with Dr. Hammond, the Sense to be, " Who can describe the obstinate Infidelity and barbarous Injustice of

- Sect. 18. "nocent as he was, *his Life is cut off from the Earth.*" A Passage, expressly referring to the Meekness, with which the Blessed Jesus should endure all his Sufferings, while ungrateful Sinners, in Contempt of all Laws both Human and Divine, persecuted him even to the Death.
- Acts VIII. 33.
- 34 *And the Eunuch answering to Philip said, I beseech thee to inform me, of whom doth the Prophet say this? of himself, or of some other Person? Was Isaiah thus inhumanly put to Death by the Jews? or did he foretell the Sufferings of some future and greater Person?*
- 35 *Then Philip, secretly adoring the Divine Providence in giving him so fair an Opportunity, opened his Mouth (b) with an Air of Solemnity proportionable to the Importance of what he had to say, and beginning from this very Scripture, in which he was so plainly delineated, preached to him the glad Tidings of that Jesus (i), of whom not Isaiah alone, but so many of the other Prophets spoke. And after he had laid before him the Predictions recorded in Scripture concerning him, he bore Witness to the glorious Accomplishment of them, and gave him the History of those extraordinary Facts, which had lately happened in Confirmation of that Gospel he taught.*
- 36 *His noble Hearer, in the mean Time, listened attentively; and tho' he saw no Miracle performed in Evidence of the Truth of Philip's Doctrine, he found such a Light breaking in upon*
- 34 *And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other Man?*
- 35 *Then Philip opened his Mouth, and began at the same Scripture, and preached unto him Jesus.*
- 36 *And as they went on their*

"of that Generation of Men, among whom he appeared, and from whom he suffered such Things?" But as it did not seem proper to determine this by rendering it, (as in the Version of 1727.) *Who can describe the Men of his Time?* (because a Translator of Scripture should leave ambiguous Expressions, as he finds them,) so I thought it would be best to insert the Paraphrase on both these Clauses in the Notes, that I might leave Room for the Eunuch's Question in the next Verse, which otherwise must have been superseded.

(b) *Philip opened his Mouth.*] See Note (c) on Mat. v. 2. Vol. i. pag. 219.

(i) *Preached to him Jesus.*] Limborch very largely shews, in his Commentary on this Passage, how shamefully the Jews pervert the whole 53d of Isaiah, in expounding it of the Afflictions of Israel: And I am surprized to find, that Dr. Hammond intimates, it might be accomplished in some one who lived quickly after Isaiah's Time.— See all that Mr. Collins has urged on that Head (*Literal Scheme, Chap. v. Sect. 12. pag. 208, — 220.*) abundantly confuted by Dr. Bullock, *Vindic. pag. 147, — 156.* Compare Bishop Chandler of Christianity, pag. 174, — 178.

(k) *I believe*

*their Way, they came unto a certain Water : and the Eunuch said, See, here is Water ; what doth hinder me to be baptized ?*

upon his Mind from the View of the Prophecies, and such an inward Conviction wrought in his Spirit by the Divine Influence, that he became a sincere Convert to the Gospel. *And* having for some Time discoursed together of the Person and the Sufferings of Christ, and of the Method of Salvation by him, *as they went by the Way, they came to a certain Water*, there being in that Place some Pool or Stream adjoining to the Road : *And the Eunuch*, having learnt what was the Rite of Initiation, which the great Prophet and Sovereign of the Church had appointed, was willing to embrace the first Opportunity that Providence offered of making a Surrender of himself to Christ, and being received into the Number of his People ; upon which he *said unto Philip, Behold, [here is] Water ; what should hinder my being baptized*, and becoming from this Hour one of your Body ?

Sect. 18.  
Acts VIII.  
36.

37 *And Philip said, If thou believest with all thine Heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of GOD.*

*And Philip said unto him, If thou believest with all thine Heart* this Gospel which I have taught thee, so as cordially to subject thy Soul to it, then *it may lawfully and regularly be done*, without any farther Delay. *And he answering said, I firmly and undoubtedly believe, that Jesus Christ, whom thou hast now been preaching to me, is really the Son of GOD (k)*, and own him for the promised Messiah, who was sent into the World for the Salvation of lost Sinners : And I desire with all my Heart and Soul, to give myself up to him, that he may save me in his own Way.

37

38 *And he commanded the Chariot to stand still : and*

*And, upon Philip's declaring his Satisfaction in this Profession of his Faith in Christ and Subjection to him, and readily consenting to receive him as a Fellow-Christian, he ordered the Chariot*

38

to

(k) *I believe that Jesus Christ is the Son of GOD.*] It is surprizing to see, in how many ancient Copies and Versions this Verse is omitted. (See Dr. Mill, in Loc. and the Version of 1727.) " Nevertheless " says Beza, " GOD forbid, I should think it ought to be expunged, since it contains such a Confession of Faith, as was in the Apostolick Times required of the Adult, in order to their being admitted to Baptism." Allowing it to be genuine, it fully proves, that Philip had opened to the Eunuch the Doctrine of Christ's Divinity : And indeed, if he had not done it, he must have given him a very imperfect Account of the Gospel.



Sect. 18. *to stop: And they both went down to the Water (l), both Philip and the Eunuch; and there he baptized him.*

Acts VIII.  
38.

39 *And when they were come up out of the Water, the Spirit of the Lord, which fell upon the Eunuch (m), immediately snatched away Philip (n) in a miraculous Manner, and the Eunuch saw him no more: For as it thus appeared that Providence designed they should be separated, he did not attempt to search for him in the neighbouring Parts, or to go any where to follow him, how much soever he esteemed his Conversation; but getting up again into his Chariot, he went on his Way rejoicing, with an Heart full of Thankfulness, that he had been favoured with the Privilege of so important an Interview with him, and that after having received the Gospel from his Lips, he had seen such a miraculous Confirmation of its Truth in the sudden Manner in which this divinely commissioned Teacher was removed from his Sight, to which all his Attendants were Witnesses.*

40 *But Philip, quickly after he was separated from the Eunuch, was found at Azotus, or Ashdod, a City, that was more than Thirty Miles from*

and they went down both into the Water, both Philip and the Eunuch; and he baptized him.

39 And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his Way rejoicing.

40 But Philip was found at Azotus: and passing through,

(l) *They both went down to the Water.*] Considering how frequently *Bathing* was used in those hot Countries, it is not to be wondered, that *Baptism* was generally administered by *Immersion*; tho' I see no Proof, that it was essential to the Institution. It would be very unnatural to suppose, that *they went down to the Water*, merely that *Philip* might take up a little *Water* in his Hand to pour on the *Eunuch*. A Person of his Dignity had, no doubt, many *Vessels* in his *Baggage*, on such a Journey thro' so desert a Country; a Precaution absolutely necessary for *Travellers* in these Parts, and never omitted by them. See *Dr. Shaw's Travels, Pref. pag. iv.*

(m) *The Spirit of the Lord, which fell upon the Eunuch.*] The *Alexandrian Manuscript* and several other old Copies read it, Πνευμα αγιον επεσεν επι τον ευνηχον, αγγελος δε Κυριου ηρπασε κ. τ. λ. that is, *The Holy Spirit fell upon the Eunuch, but an Angel of the Lord snatched away Philip.* And therefore, considering also how exceeding probable it is, that a Person of his Rank, going into a Country where the Gospel was entirely unknown, should be furnished for the great Work of *Preaching it there*, by the *Extraordinary Gifts of the Holy Spirit*, I thought fit to insert it in the *Paraphrase*. (See *Dr. Benson's History, Vol. i. pag. 163.*) I may here add, that *Eusebins* assures us, (*Eccles. Hist. Lib. ii. cap. 1.*) this New Convert planted a flourishing Church in *Ethiopia*: And it is a Fact, in which all the most antient *Histories of Ethiopia* agree.

(n) *Snatched away Philip.*] Probably he transported him Part of the Way thro' the Air: A Thing, which seems to have happened with Respect to some of the *Prophets*. (Compare 1 *Kings* xviii. 12. 2 *Kings* ii. 16. *Ezek.* iii. 14.) The spacious *Plain*, which was probably the Scene of this *Miracle*, would make it so much the more conspicuous; and it would, no doubt, prove a great Confirmation of the *Eunuch's Faith*.

(o) To

through, he preached in all the Cities, till he came to Cæsarea.

from Gaza, in the Southern Part of the Country, which had been formerly one of the Five Governments belonging to the Philistines. (1 Sam. vi. 17.) <sup>Acts VIII. 40.</sup> And going on from thence, he preached the Gospel with great Success in Joppa, Lydda, Saron, and all the other Cities along the Coast of the Mediterranean Sea, till he came to Cæsarea (o), where Providence directed him to settle for a considerable Time. (See Acts xxi. 8, 9.)

## I M P R O V E M E N T.

**T**HERE is great Reason to adore the gracious Counsels and Purposes of GOD, with Respect to this *Ethiopian Eunuch*. He was a *chosen Vessel*, and desiring to improve that weak Light which he had, GOD took effectual Methods to impart to him more. Thus shall we know, if we follow on to know the Lord. (Hosea vi. 3.) An Angel of the Lord is sent to give Directions to an *Evangelist* to meet him in a *Desart*, and to instruct him there in what he had not learnt in his Attendance at *Jerusalem*: And *Philip*, in Obedience to the Divine Command, immediately retires from the more publick Service he had been engaged in at *Samaria*, to execute whatever GOD should please to call him to, tho' He should order him to go into a *Wilderness*, as He could open even there a *Door of Opportunity* to make him useful: And while, like *Philip*, we govern ourselves by the *Intimations of his Will*, we shall not run in vain, nor labour in vain. (*Phil.* ii. 16.)

It was a prudent and exemplary Care, especially in a Person engaged in such a Variety of *Publick Business* as the *Eunuch* was, to improve that vacant Space of Time which a *Journey* allowed him, in reading what might edify and instruct him, even as he sat in his *Chariot*. He chose the *Sacred Oracles*, and while perusing them, was in an extraordinary Manner taught of GOD. The Question which *Philip* put to him, we should often put to ourselves: *Understandest thou what thou readeest?* Let us chuse those *Writings* which may be worth our Study; and then, let us labour to digest them, and not rest in the empty Amusement, which a few wandering, unconnected, and undistinguished Ideas may give us, while they pass thro' our Minds, like so many *Images* over a *Mirror*,

R 2

leaving

(o) *To Cæsarea.*] This was a City on the Coast of the *Mediterranean Sea*, which was antiently called *Stratonice*, or *Straton's Tower*: (See *Joseph. Antiq. Lib. xiii. cap. 11. [al. 19.] §. 2. & Bell. Jud. Lib. i. cap. 3. §. 4, 5.*) It was far distant from *Cæsarea Philippi*, (of which we read *Mat. xvi. 13.*) which was situate to the North, in the Tribe of *Naphthali*, and near the Sources of *Jordan*. See Note (c) on *Mark viii. 27, .Vol. i. pag. 543.*

- Sect. 18. leaving no Impression at all behind them. The *Scripture* especially will be *worthy of our Study*, that we may *understand it*; and we should earnestly pray, that *this Study* may be *successful*. For this Purpose, let us be willing to make use of *proper Guides*; tho' it must be confessed, that none we are like to meet with at present can have a Claim to *that Authority* with which *Philip* taught. It is pleasant nevertheless, with a becoming Humility, to offer *what Assistance we can* to our *Fellow-Travelers*, on such an Occasion as this. And God grant, that *we who do it*, especially in that Way which is most extensive and lasting, may neither be *deceived in Scripture ourselves*, nor *deceive others by misrepresenting its Sense*!
- Ver. 31. If we enter into the *true Sense* of the *Antient Prophecies*, we must undoubtedly see *Christ* in them, and particularly in that excellent *Chapter* of *Isaiab*, which the *Pious Eunuch* was now reading. Let us often view our *Divine Master* in that amiable and affecting Light, in which he is here represented. Let us view him, tho' *the Son of GOD*, by a *Generation* which none can fully declare; yet *brought to the Slaughter as a Lamb, and dumb as a Sheep before its Shearers*. And let us learn, patiently to *suffer with him*, if called to it, in humble Hope of *reigning with him*; (*2 Tim. ii. 12.*) even tho', like his, our *Judgment* also should be *taken away*, and *we be cut off from the Land of the Living*.
- V. 36,—38. Let those, who firmly *believe in him as the Son of GOD*, enter themselves into his *Church*, by those *distinguishing Solemnities* which he has appointed for that Purpose; to which *the greatest* should not think themselves above submitting. Let the *Ministers of Christ* readily *admit those*, that make a credible Profession of *their Faith in Jesus*, and of their Resolution to be subject to him, *to such Ordinances*; not clogging them with any *arbitrary Impositions*, or Demands. And when Men are come to a *Point* thus solemnly to *give themselves up to the Lord*, and have done it in His appointed Method, let them *go on their Way rejoicing*; even tho' Providence should *separate from them those Spiritual Guides*, who have been owned as the happy Instruments of their Conversion and their Edification.
- Ver. 39. *The Servants of Christ* are called to *glorify him*, in different Scenes, and Stations of Life. Happy, if in one *State and Country*, or another, they may *spread the Savour of his Name*, and gather in *Converts to him*, whether from among *the Sons of Israel*, or of *Ethiopia*!

S E C T. XIX.

Saul setting out for Damascus, with an Intent to persecute the Church there, is miraculously converted by our LORD'S Appearance to him on the Way. ACTS IX. 1,---9.

ACTS IX. 1.

ACTS IX. 1.

AND Saul yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the High Priest,

WE have observed in the preceding History, that the Persecution against the Disciples of Jesus was very violent and severe after the Death of Stephen (a); and particularly, that the Youth, who was called Saul, distinguished himself by his Forwardness in it; insomuch that all the principal Members of the Church were driven away from Jerusalem, except the Apostles. (Sect. 16. ACTS viii. 1, 3.) But Saul was so exceedingly outrageous in his Zeal against the Gospel, that he could not be satisfied with this; his very Heart was set upon extirpating the Followers of Jesus, and like some ravenous and savage Beast he was still breathing out Threatnings and Slaughter against the Disciples of the Lord (b); in every Word he spoke he menaced their Destruction, and as if all the Hardships of Exile and Imprisonment were too little, with a most cruel Eagerness he thirsted for their Blood. With this Intent he came to the High Priest (c), whom he

Sect. 19.  
ACTS IX. 1.

(a) After the Death of Stephen.] There are many Disputes, as to the Time of Paul's Conversion. The learned Spanheim advances several Arguments to prove, that it happened Six or Seven Years after Christ's Death, about the Fourth Year of Caligula, A. D. 40. I rather think with Dr. Benson, (agreeably to Bp. Pearson's Chronology,) that it was a pretty deal sooner; but that the exact Time cannot be fixed from any Circumstances transmitted to us.

(b) Breathing out Threatning and Slaughter.] This is an exceedingly emphatical Expression, as Elsnor has well shewn in his Illustration of it; but it will not prove, that he was able to accomplish the Death of many of the Christians, tho' he might threaten it with almost every Breath. It must increase his Rage, to hear that those, whom he had been instrumental in driving from Jerusalem, were so successful in spreading the Religion, he was so eager to root out.

(c) Came to the High Priest.] The Person now in that Office seems to have been Calappas, the inveterate Enemy of Christ, who had so great a Hand in his Death. He would therefore gladly employ so active and bigotted a Zealot as Saul; and it is well known, that the Sanhedrim, however its Capital Power might be abridged by the Romans, was the Supreme

134 JESUS appears to him in a Light from Heaven on the Way,

Sect. 19. he knew to be much exasperated against them ;  
 And petitioned for Letters from him in the Name  
 of the whole Sanhedrim, (Chap. xxii. 5. xxvi.  
 12.) directed to the Rulers of the Jewish Syna-  
 gogues at Damascus, whither (as he had been  
 informed) some of those distressed Refugees had  
 fled ; that if he found any of that Way there,  
 whether they were Men or Women, he might bring  
 them bound to Jerusalem, to be proceeded against  
 in the severest Manner by the Sanhedrim.

Acts IX. 2.

3 And as he was proceeding on his Journey, and  
 was now come near to Damascus (d), it being just  
 about the Middle of the Day, a wonderful Event  
 happened, which threw the whole Course of his  
 Life into a different Channel, and was attended  
 with the most important Consequences both to  
 him and the Church : For on a sudden a great  
 Light from Heaven shone around him (e), exceed-  
 ing the Lustre of the Meridian Sun : (Chap. xxii.  
 6. xxvi. 13.) And such was the Effect this  
 wonderful Appearance had upon him, that he  
 fell to the Ground, being struck from the Beast  
 on which he rode, as all that travelled with him  
 likewise were ; (Chap. xxvi. 14.) and to his  
 great Astonishment he heard a loud and distinct  
 Voice, saying unto him in the Hebrew Language,  
 Saul, Saul, why dost thou persecute me ? And  
 as he saw at the same Time the bright Appearance  
 of

2 And desired of him  
 Letters to Damascus to the  
 Synagogues, that if he found  
 any of this Way, whether  
 they were Men or Women,  
 he might bring them bound  
 unto Jerusalem.

3 And as he journeyed,  
 he came near Damascus :  
 and suddenly there shined  
 round about him a Light  
 from Heaven.

4 And he fell to the  
 Earth, and heard a Voice,  
 saying unto him, Saul, Saul,  
 why persecutest thou me ?

5 And he said, Who art  
 thou,

Supream Jewish Court, and had great Influence and Authority among their Synagogues  
 abroad.

(d) Come near to Damascus.] Witsius has given us a large and entertaining Account of  
 this City, in his *Life of Paul*, cap. ii. §. 2. It was the Capital City of Syria, (*Isai.* vii. 8.)  
 and abounded so much with Jews, that Josephus assures us Ten Thousand of them were  
 massacred there in one Hour, and at another Time Eighteen Thousand with their Wives  
 and Children. Joseph. Bell. Jud. Lib. ii. cap. 20. [al. 25.] §. 2. & Lib. vii. cap. 8.  
 [al. 28.] §. 7.

(e) A Light from Heaven shone around him.] This was occasioned by the Rays of Glory  
 which darted from the Body of our Lord. Some have thought, that Saul, being a learned  
 Jew, would easily know this to be the *Shekinah*, or visible Token and Symbol of the  
 Divine Presence ; and that he therefore cries, *Who art thou, Lord ?* tho' he saw no Human  
 Form. (See Lord Barrington's *Miscell. Sacra*, Essay iii. pag. 5.) But I think, the Question  
 implies, he did not know who or what he was ; and that it is plain from Chap. xxii. 14.  
 and other Texts, that he did see, amidst this Glory, a Human Form, which yet he might  
 not at first imagine to be that of Jesus ; tho' Stephen had, probably in his Hearing, de-  
 clared that he saw a Vision of this Kind. Chap. vii. 55, 56. *Elfner* supposes with *De Dieu*,  
 that this was Lightning, and the Voice Thunder ; and is large in shewing, how generally  
 the Heathens thought such Phænomena to attend the Appearance of their Deities.

(f) I am

thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is hard for thee to kick against the Bricks.*

of some glorious Person in a Human Form, *he* Sect. 19. was possessed with Awe and Reverence, and said, *Who art thou, Lord?* and what is it that I have Acts IX. 5. done against thee? *And the Lord* Jesus, (for it was he who had condescended to appear to him on this Occasion,) said, *I am that Jesus [the Nazarene,] (f) whom* by the Opposition thou art making to my Gospel, and by thy Cruelty to my Disciples, *thou madly persecutest*; (Chap. xxii. 8.) but remember, [*it is*] *hard for thee to kick against the Goads (g),* and all thy Fury can only wound thyself, without being able to do me or my Cause any real Injury.

6 And he trembling, and astonished, said, Lord, what wilt thou have me to do? And

6 *And when Saul heard and saw, that He who had so often been affronted and despised by him, even that Jesus of Nazareth, whom he had so blasphemously and virulently opposed, was such a glorious and powerful Person; and yet, that instead of destroying him immediately, as he might with Ease have done, he had condescended thus compassionately to expostulate with him, his Mind was almost overborne with an unutterable Mixture of contending Passions; so that trembling at the Thought of what he had done, and amazed at the glorious Appearance of Jesus, he said, Lord, what wilt thou have me to do? For instead of carrying my mad Opposition any farther, I with all Humility resign myself entirely to thy Disposal, and humbly wait the Intimations*

(f) *I am Jesus the Nazarene.*] So it is that the Words are related, Chap. xxii. 8. and there seems something peculiarly pointed in this Expression. A pretended *Messiah from Nazareth* had, no doubt, often been the Subject of his blasphemous Derision; *our Lord* therefore uses *that Title*, more effectually to humble and mortify him.

(g) *It is hard for thee to kick against the Goads.*] *Dr. Hammond* truly observes, that this is a *Proverbial Expression*, of impotent Rage, which hurts one's self, and not that against which it was levelled.—It is no great Matter, whether the latter Part of *this Verse* and the Beginning of the *next*, (which Clause is omitted in many antient Copies and Versions,) were originally here, or whether (as *Dr. Mill* supposes) it were not; since it certainly is found in the parallel Passages, Chap. xxii. 8. xxvi. 14. But I think it most probable, it was accidentally omitted in some very old Copy, whence the rest were taken; and that the Omission was occasioned by the Transcriber mistaking the Words, *o uxoribus ver. 6.* for the like Words in *ver. 5.* a Thing which might easily happen in transcribing.—I hope, I need make no Apology for giving the Reader, in the first View of this wonderful and delightful Story, a full Account of it in a Kind of Compound Text, in which all the Circumstances, added by *Paul* himself elsewhere, are inserted in one continued Narration. But I reserve the Notes on the Passages so brought in, till we come to the Chapters to which they belong.

(b) *Stood?*

Sect. 19. terminations of thy sacred Pleasure, determined to submit to whatsoever thou shalt order me. *And the Lord said unto him, Arise, and stand upon thy Feet, and go into the City; and I will take Care, that it shall there be told thee what thou must do, and thou shalt be instructed in all Things which I have appointed concerning thee.* (Chap.

Acts XXVI. xxii. 10. xxvi. 16.) "For I have thus appeared unto thee for this Purpose, to constitute

"and ordain thee a Minister and Servant to me  
"in the great Work of propagating my Gospel,  
"and to appoint thee a Witness both of the  
"Things which thou hast now seen, and of those  
"in which I will hereafter manifest myself unto

17 "thee: And in the Testimony thou shalt give, I will be with thee to protect thee by my Power and Providence, delivering thee, in the Midst of a Thousand Dangers, from the Malice of the Jewish People, and of the Gentiles; to whom, as the one or the other may

18 "come in thy Way, I now send thee, That I may make thee instrumental to open their blind Eyes, and to turn [them] from Darknes to Light, and from the Power of Satan unto GOD; that they may thus receive the free and full Forgiveness of all their most aggravated Sins, and may have an Inheritance among them that are sanctified by Means of that Faith which is in me."

Acts IX. 7. *And the Men who travelled with him, upon their rising from the Ground, to which they had been struck upon the first Appearance of the Light from Heaven, stood in a fixed Posture perfectly astonished (b), and seemed for a while to be turned (as it were) into Statues: And they were so confounded, that they uttered not a Word, hearing indeed the Sound of that Voice which*

And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou must do.

ACTS XXVI.—16. For I have appeared unto thee for this Purpose, to make thee a Minister and a Witness both of these Things which thou hast seen, and of those Things in the which I will appear unto thee;

17 Delivering thee from the People, and from the Gentiles, unto whom now I send thee,

18 To open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto GOD, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in me.

ACTS IX. 7. And the Men which journeyed with him stood speechless, hearing a Voice, but seeing no Man.

(b) *Stood perfectly astonished.*] To stand astonished does indeed sometimes signify merely to be astonished, without any Reference to the particular Posture; as *Beza, L'Enfant*, and others have observed. So in our English Phrase, to stand in Jeopardy is to be in Jeopardy; 1 Cor. xv. 30. and to stand in Doubt, is to be in Doubt. Gal. iv. 20. (Compare Mat. xii. 46. Mark ix. 1. John i. 26. Acts iv. 10. and many other Places.) But the Expression here may be literally true, and in that Interpretation seems to convey the more lively Idea.

(i) *Hearing*

which had spoken to Saul (i), without distinctly understanding the Sense of what was said, (Chap. xxii. 9.) but seeing no one (k), nor perceiving who it was that had been speaking to him. Sect. 19.  
Acts IX. 7.

8 And Saul arose from the Earth; and when his Eyes were opened, he saw no Man: but they led him by the Hand, and brought him into Damascus.

But Saul, when he had seen this Heavenly Vision, arose from the Earth; and tho' his Eyes were open, he was incapable of discerning Objects, and saw no one Man of those who stood near him; for his Nerves were so affected with the Glory of that Light which had shone from the Body of Jesus, that he had lost the Power of Sight. (Chap. xxii. 11.) But they that were with him led him by the Hand, as it would not be safe for him to ride in such a Condition, and brought him to Damascus. And he was at his Lodgings there Three Days without Sight (l); and during all that Time he neither eat nor drank (m), but lay for a considerable Part of it as in a Trance, in which he saw some extraordinary Visions, particularly of Ananias who was to visit him; (compare ver. 12.) and the Remainder of it he employed

9 And he was three Days without Sight, and neither did eat nor drink.

(i) *Hearing the Voice.*] Beza, Vatablus, and Clarius think, they heard Saul's Voice, but not that of Christ. Dr. Hammond, that they heard the Thunder, not the articulate Sound which attended it. Dr. Benson, as *arsen* often signifies to understand, supposes these Attendants were Hellenist Jews, who did not understand the Hebrew, which was the Language in which Christ spake. But I think with Dr. Whitby, that the most probable Way of reconciling this with Chap. xxii. 9. is that which is expressed in the Paraphrase; and that it is confirmed by John xii. 29. when some present at the Voice from Heaven which came to Christ, took it for Thunder. See Mr. Biscoe, at Boyle's Lect. pag. 665, 666.

(k) *But seeing no one.*] So it was with the Men who were with Daniel, when he saw the Vision. (Dan. x. 7.) And the Heathens, however they came by the Notion, thought their Deities often rendered themselves visible to one only, in a Company consisting of many. See Elfner, Observ. Vol. i. pag. 403, — 405.

(l) *Without Sight.*] Scales grew over his Eyes, not only to intimate to him the Blindness of the State he had been in, but to impress him also with a deeper Sense of the Almighty Power of Christ, and to turn his Thoughts inward, while he was rendered less capable of conversing with External Objects. This would also be a manifest Token to others, of what had happened to him in his Journey; and ought to have been very convincing and humbling to those bigotted Jews, to whom, as the most probable Associates in the cruel Work he intended, the Sanhedrim had directed those Letters, which Saul would no doubt destroy as soon as possible.

(m) *Neither eat nor drank.*] Grotius and some later Writers think, this was a voluntary Fast, in Token of his deep Humiliation for the Guilt he had contracted by opposing the Gospel: But it might very possibly be the Result of that Bodily Disorder, into which he was thrown by the Vision, and of the Attachment of his Mind to those new and astonishing Divine Revelations, with which during this Time he seems to have been favoured. — Whether those Discoveries mentioned 2 Cor. xii. 1, & seq. and Gal. i. 11, & seq. were made at this Time, is Matter of some Debate, and may be examined in a more proper Place.



Sect. 19. ployed in such deep Humiliation, and humble  
earnest Prayer, as suited his past Guilt, and his  
A&S IX. 9. present astonishing Circumstances.

## I M P R O V E M E N T.

Ver. 1. LET us pause a little on this most amazing Instance of the Power and Sovereignty of *Divine Grace* in our Blessed Redeemer; and adore and rejoice in its illustrious Triumph. Who of all the *Enemies of Christ*, and of *his Church*, seemed ripest for *tenfold Vengeance*? Whose Name will be transmitted to Posterity, as the Name of the Person who most barbarously *ravaged* the innocent *Sheep*, and *Lambs of Christ's Flock*, and like the ravenous Wolf, most insatiably *thirsted for their Blood*? Whose very *Breath* was *Threatnings and Slaughtering against them*, and the Business of his Life *their Calamity and Destruction*? Who but *Saul*, the very Man, for whom under another Name and Character we have contracted (if I may be allowed the Expression,) that *Tenderness of Holy Friendship*, that next to that of *his Divine Master* his Name is written on our very Hearts; and whom, tho' once *the chiefest of Sinners*, we reverence as *the greatest of the Apostles*, and love as *the dearest of Saints*?

Ver. 3. *Thy Thoughts, Oh Lord, are not as our Thoughts, nor thy Ways as our Ways.* (*Isai. lv. 8.*) He had *Damascus* in View, which was to be the Scene of new Oppressions and Cruelties: He was, it may be, that very Moment, anticipating in Thought *the Havock* he should there make: When, behold, *the Light of the Lord* breaks in upon him, and *JESUS the Son of GOD* condescends in Person to appear to him, to expostulate with him! And how tender the Expostulation! *Saul, Saul, why persecutest thou me?* Tender to *Saul*; tender to *all his People*; for it expresses his Union with them, his Participation in their Interests; so that He *looks upon himself* as injured by those that injure them, as wounded by those that wound them.

Ver. 5. Who, in this View, does not see at once the Guilt, and Madness, and Misery of *Persecutors*? They have undertaken a dreadful Task indeed, and will find it *hard to kick against the Pricks*. They will surely find it so, when *JESUS* appears to them *in that Vengeance* which he here laid aside; when he sits on his awful Tribunal, to *make Inquisition for Blood*, and to *visit upon them* all their Inhumanities and all their Impieties.

Ver. 6. But here our merciful Redeemer chose to display *the Triumphs of his Grace*, rather than *the Terrors of his Wrath*. And behold, how sudden a *Transformation* it wrought! Behold *Saul*, who had so insolently assaulted his Throne, now *prostrate at his Feet*! Surrendering as it were at *Discretion*; presenting a *Blank*, that *Jesús* might write *his own Terms*; and *saying*, as every one who is indeed the Trophy of Divine Grace will say,  
Lord,

as he was going to persecute the Church at Damascus.

Lord, what wilt thou have me to do? As ready to employ all his Powers for the Service of Christ, as he had ever before been to arm them for the Destruction of his Church. Sect. 19.

What must the Attendants of his Journey think on such an Occasion? Ver. 7. If they were also converted, here were farther Witnesses added to Christianity, and more Monuments of Divine Grace erected. But if they were not converted, what an Instance was this of their Hardness and Obstinacy; and even tho' their Bodily Sight was continued, how much was their Blindness worse than his! Let us pray, that we may all be taught of GOD; and if we are brought to resign ourselves to GOD in Sincerity and Truth, let us acknowledge the Internal Operations of his Grace, as that to which the Victory is owing, even where External Circumstances have been most remarkable. Ver. 8.

The Situation in which Saul lay, seems indeed to have been very melancholy; his Sight lost, his Appetite for Food gone, and all his Soul wrapt up in Astonishment, or melted in deep Contrition and Remorse. But tho' he might sow in Tears, he reaped in Joy. (Psal. cxxvi. 5.) It appears, that Light and Gladness were sown for him. He came refined out of the Furnace; and these Three dark and dismal Days are, no Doubt, recollected by him in the Heavenly World, as the Era from whence he dates the first Beamings of that Divine Light in which he now dwells. Let us never be afraid of the Pangs of that godly Sorrow, which working Repentance to Salvation not to be repented of, will soon be Ten Thousand Times overbalanced by that exceeding Weight of Glory, and those full Transports of Eternal Joy, for which it will prepare the Soul. Ver. 9.

S E C T. XX.

CHRIST sends Ananias to Saul, to restore his Sight: Saul is baptized, and having preached the Gospel at Damascus and Jerusalem, to avoid the Rage of the Jews is sent by the Disciples to Tarsus. Acts IX. 10,---31.

ACTS IX. 10.

ACTS IX. 10.

AND there was a certain Disciple at Damascus, named Ananias, and to him said

NOW while Saul lay blind at Damascus, in those melancholy Circumstances which have been just described, it pleased the Lord on the Third Day, to provide for his Comfort and Instruction: For there was a certain Disciple at Damascus, whose Name was Ananias (a), and he was

Sect. 20.  
Acts IX. 10.

(a) Whose Name was Ananias.] As we read of Ananias only in this Story, it is difficult to determine who he was. Dr. Benson thinks him to have been a Native of Jerusalem, and

- Sect. 20. was a pious Man according to the strictest Precepts of the Law, and had an honourable Character among all the Jews who dwelt in the City, as well as among the Disciples of Jesus, to whom he was allied in the strictest Bonds : (Chap. xxii. 12.) *And the Lord appeared and said to him in a Vision, Ananias. And he said, Behold, I [am here,] Lord, ready to receive and execute thy*
- 11 *Commands. And upon this the Lord [said] to him, Arise, and go to that which is called the Straight Street, and enquire in the House of Judas, for a Man of Tarsus, whose Name is Saul ; for behold, he is now praying with great Earnestness and Affection ; and I have Compassion upon him, and am determined to send him immediate Relief :*
- 12 *And accordingly he hath just now seen thee in a Vision (b), as a Man whose Name it has been intimated to him is Ananias ; and this Person has been miraculously represented to him, as coming in, and laying his Hand upon him, that he might recover his Sight, which by a very extraordinary Occurrence he has for the present lost.*
- 13 *And Ananias, astonished to hear such a Name mentioned in such a Connection, answered, Lord, is it possible thou shouldst send me on any Message of Favour to Saul of Tarsus ? I have heard of many concerning this Man even at this Distance, how violent a Persecutor he has been, and how much Evil he has done to thy Saints at Jerusalem ;*
- 14 *And I am credibly informed, that he is now come hither to Damascus with an Intent to persecute thy People here, and that he has Authority from the Chief Priests to bind all that invoke thy Name, and to carry them Prisoners to Jerusalem to be tried there.*

But

and one who had carried the Gospel from thence to *Damascus*. (*Hist. Vol. i. pag. 168.*) Some of the *Antients* say, he was one of the *Seventy Disciples*. Others, from his being called a *Devout Man according to the Law*, (*Chap. xxii. 12.*) have thought he was a *Proselyte of Righteousness*, as it is usual now to speak. Perhaps he was a *Native of Damascus*, converted at the first *Pentecost*, when the *Holy Spirit descended* ; and honoured with this Embassy to *Saul*, as a *Christian* of the oldest Standing in the Place, and so, very probably, an *Officer of the Church* there ; which the Commission to *baptize him* may farther intimate.

(b) *And he hath seen &c.* ] *Mr. L'Enfant* and several others think, these are the Words of the *Historian* ; and therefore should be included in a *Parentesis*, and rendered, *And he, i. e. Saul, saw a Man &c.* But then I should think his Name would have been expressed, *Και ο Σαυλος ειδεν κ. τ. λ.*

said the Lord in a Vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the Street, which is called Straight, and enquire in the House of Judas, for one called Saul of Tarsus : for behold, he prayeth,

12 And hath seen in a Vision a Man named Ananias, coming in, and putting his Hand on him, that he might receive his Sight,

13 Then Ananias answered, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jerusalem :

14 And here he hath Authority from the Chief Priests, to bind all that call on thy Name.

(c) *A chossem*

15 But the Lord said unto him, Go thy Way : for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel.

But the Lord said unto him, Ananias, thou canst not imagine, that I am ignorant of any of these Things, or that it is for thee to debate my Sovereign Determinations : Go thy Way, and execute immediately that Message of Mercy with which I have charged thee ; for, how great and aggravated soever his former Transgressions may have been, I assure thee, that *this very Man is to me a chosen Vessel (c)*, whom I have by my free and sovereign Grace ordained to bear my Name as an Apostle, and to preach my Gospel ; the Truth of which he shall maintain with the greatest Fidelity and Courage before the Gentile Nations and their Kings (d), and before the Children of Israel, and shall be made an Instrument of eminent Service : For I will immediately introduce him into a Scene of Action, quite different from what he hath hitherto known, and will shew him, how many Things he who has done so much to oppose and injure my Cause, must at length suffer for my Name (e) ; and he shall undergo them all with such Chearfulness, as shall render him an Example to my Saints in all the remotest Ages of my Church.

Sect. 20.  
Acts IX. 15.

16 For I will shew him, how great Things he must suffer for my Names Sake.

16:

17. And Ananias went his

And upon this Ananias presumed not to object any farther, but with all Readiness and Joy undertook

17

(c) *A chosen Vessel.*] Beza justly observes, that an Instrument of Building, Agriculture, &c. is often in Greek called *oxuvos* ; and the Word may very probably have that Signification here. One would think, none who knew Saul's Character before his Conversion, could imagine there was so much Merit and Excellency in it, as that he should on this Account be spoken of by Christ, as a choice or singularly valuable Person : (Compare 1 Tim. i. 13,—15.) Yet this has been hinted of late, tho' the Apostle speaks of himself as separated from his Mother's Womb ; Gal. i. 15. which, in Concurrence with many other Scriptures, shews, how much more natural and reasonable it is, to acquiesce in the obvious and common Interpretation we have given.

(d) *Before the Gentile Nations &c.*] Ananias could not infer from hence, that the Gospel was to be preached to the Gentiles, while they continued uncircumcised, and so Aliens from the Commonwealth of Israel, &c. (a Mystery, which Peter did not yet know ; ) for Christ might have used these Expressions, had Paul been brought before Heathen Kings for preaching Him as the Messiah to the Jews and Profelytes.

(e) *I will shew him, how many Things he must suffer &c.*] If (as Grotius seems to think,) this intimates, that Saul should presently have a Revelation, and perhaps a visionary Representation of all his Sufferings among Jews and Gentiles, by Land and Sea, in Tumults and Imprisonments, of which this Book and his Epistles give so large a Description ; it must appear a most heroick Instance of Courage and Zeal, that with such a View he should offer himself to Baptism, and go on so readily in his Ministerial Work. Never sure was there, on that Supposition, an exacter Image of Jesus, who so resolutely persevered in his Work, tho' he knew all Things that were to come upon him.

(f) Some-

SecT. 20. dertook the Message: He went therefore, and entered into the House to which he had been so particularly directed; and being introduced to the Person whom he was sent to visit, and laying his Hands upon him he said, My dear Brother Saul, for I most readily own thee under that Relation, the Lord, [even] Jesus who appeared to thee on the Way as thou camest hither to Damascus, hath sent me that thou mightest receive thy Sight, and be filled with the Holy Spirit, which shall be poured out upon thee in a miraculous Way before

Acts XXII. 14. I leave this Place. "For the GOD of our

14. "Fathers hath in his secret and mysterious Coun-

"sels fore-ordained thee to know his Will, and to

"see that Righteous Person whom our ungrateful

"Nation hath crucified, and to bear as thou hast

"done the Voice from his own Mouth, tho' he

"be now returned to the Celestial Glory:

15 "For thou shalt be his faithful and successful Wit-

"ness; and shalt be employed to testify unto all

"Men the Truth of those Things which thou hast

"already seen and heard, and of those which he

16 "shall hereafter reveal unto thee. And now,

"why dost thou delay a Moment longer? Arise,

"and be baptized, and thereby express thy Desire

"to wash away thy Sins; invoking the Name of

"the Lord Jesus Christ, that illustrious and Di-

"vine Name, which thou hast formerly op-

"posed and blasphemed."

Acts IX. 18. And immediately, as soon as Ananias had entered the Place and laid his Hands upon him, there fell from his Eyes [something] like Scales (f); and he presently recovered his Sight, and upon this arose, and was baptized: And presently after this, he received the Extraordinary Gifts of the Holy Spirit (g), by which he was much more

his Way, and entered into the House; and putting his Hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the Way as thou camest) hath sent me that thou mightest receive thy Sight, and be filled with the Holy Ghost.

ACTS XXII. 14. —The GOD of our Fathers hath chosen thee, that thou shouldst know his Will, and see that Just One, and shouldst hear the Voice of his Mouth.

15 For thou shalt be his Witness unto all Men, of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.

ACTS IX. 18. And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and arose, and was baptized.

(f) *Something like Scales.*] Perhaps the outward Coat of his Eyes might be scorched with the Lightning; and what fell from them might have some Resemblance to the small Scales of Fishes. —Grotius thinks, this was an Emblem of the Darkness and Prejudice, which before veiled his Eyes; and their falling off intimated the clearer Views of Divine Things, which he should for the future enjoy.

(g) He received the Holy Spirit.] We are sure from ver. 12. that the laying on of Ananias's Hands was introductory to Saul's receiving his Sight; and as this is connected with his receiving the Holy Spirit in ver. 17. it is reasonable to conclude, that they were both conferred

19 And when he had received Meat, he was strengthened.—

—Then was Saul certain Days with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he is the Son of GOD.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that Intent, that he might bring them bound unto the Chief Priests?

more particularly instructed in the Contents of Sect. 20. the Gospel, and fitted to communicate it with the greatest Advantage to others. *And having received Food, after a long Abstinence, he was quickly strengthened, and recovered his former Health and Vigour; which it was his immediate Care to employ in the Service of his new Master.*

*And as Things now appeared to Saul, in quite another Light than they had done before, his Disposition was entirely changed; and he associated with those whom he had come to persecute, and was for several Days with the Disciples at Damascus. And immediately after his Conversion, he preached Christ in the Synagogues (b) with great Freedom and Zeal, and proved by incontestable Arguments that he is the Son of GOD. And all that heard him were astonished, and said, Is not this he, who in Jerusalem was so exceeding zealous in his Opposition to this Way, as to spread Deploration among them who called on this very Name? and who came hither also to this End, that he might seize on all the Followers of Jesus whom he could find, and carry them bound to the Chief Priests? Whence then proceeds such*

an

conferred at this Time: Yet it seems evident, that the Recovery of his Sight preceded, and the Effusion of the Spirit followed, his Baptism: So that Ananias must have laid Hands on him twice, if that Action of his attended the Descent of the Spirit on Saul: And it is the more probable it did not, as we do not elsewhere find, that any but the Apostles had the Power of conferring it. (See Chap. viii. 16, 17.) Dr. Benson has illustrated this by a Variety of ingenious Arguments, and is particular in his Conjectures (perhaps too minutely pursued,) as to the several Gifts which were now communicated. (Hist. Vol. i. pag. 171,—180.) We are sure, he had an ample Revelation of the Christian Scheme; otherwise he could not have been qualified to preach it as he did: (Compare Gal. i. 12. 1 Cor. xi. 23. xv. 3.) And we particularly find, he was enlightned in the Sense of the Old Testament Prophecies. He had also, no Doubt, many other miraculous Gifts and Powers, besides that of speaking with Tongues: But whether these were given (so far as they were stately resident in him,) instantaneously or gradually, I think we cannot certainly determine. Some miraculous Effect did, beyond all Doubt, immediately appear.

(b) *Immediately he preached Christ (See.)* Dr. Wells (Script. Geog. Vol. iii. pag. 375. & in Loc.) says, that as soon as Saul had Strength to go any where abroad, he retired into the Desert of Arabia, where he supposes him to have been favoured with the full Revelation of Christianity, and to have spent some considerable Time in Devotion; after which he returned to Damascus, and preached; which he argues from Gal. i. 16, 17. But that seems inconsistent with what is here said of his Preaching immediately. I therefore imagine, his going into Arabia (to which Damascus now belonged,) was his making Excursions from that City into the neighbouring Parts of the Country, and perhaps taking a large Circuit about it; which might be his Employment between the Time in which he began to preach in Damascus, and his quitting it after repeated Labours there to go to Jerusalem.

(i) The

Se<sup>c</sup>t. 20. an unaccountable Change? But Saul, perceiving there was such particular Notice taken of the Matter, and hoping that his Testimony might have so much the more Weight, in Consequence of the Knowledge which they had of his former Character, *was strengthened* and animated *so much the more* in his Zeal and Activity; and *confounded the unbelieving Jews that dwelt at Damascus*, confirming and *evincing* with the fullest Evidence, *that this Jesus of Nazareth is indeed the Messiah.*

Acts IX. 22.

23 *And when many Days were fulfilled*, in which several Events happened which are elsewhere hinted at; and particularly, after he had made an Excursion into Arabia to spread the Gospel there, and returned to Damascus again; (Gal. i. 16,—18.) *the Jews*, finding it was impossible to answer his Arguments, or to damp his Zeal, resolved to attempt another Way to silence him, and that they might effectually accomplish it *con-*

24 *spired to kill him (i).* But Providence so ordered it, that *their Design was* happily discovered and *made known to Saul*, who therefore kept himself concealed, and would not give them any Opportunity to execute their Purpose: *And tho' they watched all the Gates of the City continually (k)*, and some Assassin or other was waiting at each of them *Day and Night*, to attack and *murther him*, if he should offer to retire from thence, yet they could not compass their cruel

25 Design. But as his present Situation was still judged unsafe, and it was no Way proper he should

22 But Saul increased the more in Strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many Days were fulfilled, the Jews took Counsel to kill him:

24 But their laying await was known of Saul: and they watched the Gates Day and Night to kill him.

25 Then the Disciples took

(i) *The Jews conspired to kill him.*] What an amazing Instance is this of the *Malignity* of these wretched Creatures, that when *so great a Persecutor* was, by a Voice and Appearance from Heaven, *converted to Christianity*, they should be so far from following his Example, that they should attempt to *take away his Life*. In this Design they were assisted by *the Governour of the City under Aretas King of Arabia*, (2 Cor. xi. 32, 33.) by whatever Revolution it had come into his Hands, after having been conquered by the Romans under Pompey. (*Jos. Antiq. Lib. xiv. cap. 2. [al. 4.] §. 3.*) See *Dr. Benjon's Hist. Vol. i. pag. 196.*

(k) *They watched all the Gates of the City.*] This shews, there were *great Numbers* engaged in this bloody Design; for *Damascus* was a large City, and had *many Gates*. It seems, that the *Jews* had not *now* so much Power there, as they had when *Saul* was dispatched from the *Sanhedrim*; otherwise he might have been seized, and carried to *Jerusalem*, by some such *Commission* as he himself had borne. But they had some Interest in *Aretas's Deputy*, and therefore endeavoured to compass his Death by this indirect Method. See *Miscell. Sacra, Vol. i. Abstract, pag. 15.*

(l) *When*

took him by Night, and let him down by the Wall in a Basket.

should be thus confined, the other Disciples of Jesus, anxious to preserve a Life of so much Value, took him by Night, and let him down by the Side of the Wall in a Basket, and so dismissed him; heartily committing him to the Divine Protection, by the Assistance of which he escaped the Hands of those blood-thirsty Jews, that were lurking about the Gates. (2 Cor. xi. 32, 33.)

Sect. 20.  
Acts IX. 25.

26 And when Saul was come to Jerusalem, he assayed to join himself to the Disciples: but they were all afraid of him, and believed not that he was a Disciple.

And when Saul was come from Damascus to Jerusalem (l), he immediately attempted to associate with the Disciples; but they all feared him, not believing that he, who had signalized himself so much by his Rage against the Church, was indeed a Disciple; but suspecting, that the Change he professed was an Artifice to work himself into their Confidence (m), and by that Means to have it in his Power to detect and ruin a greater Number of Persons. But Barnabas, whose Information had been more express and particular, taking him by the Hand with an endearing Friendship (n), brought him to the Apostles Peter and James, the rest being then absent from Jerusalem (o); and he related to them, how he had seen the

26

27 But Barnabas took him, and brought him to the Apostles, and declared unto them, how he had seen the

the

27

(l) When Saul was come to Jerusalem.] This is the Journey of which he speaks, Gal. i. 18. in which he formed his first Acquaintance with Peter, the great Apostle of the Circumcision: But it is plain, as Mr. Cradock well observes, (in his excellent *Apost. Hist.* pag. 55.) he went not to acknowledge his Supremacy, but [*συνεσται,*] to see and converse with him as a Brother and Fellow-Labourer; and it seems by the Expression, *συνεσται μετ' αυτου*, that he lodged with him.

(m) Suspecting that the Change he professed was an Artifice &c.] It may seem strange, that so remarkable an Event as Saul's Conversion should be concealed so long from the Christians at Jerusalem: But it is to be considered, that there was not then such Conveniences of Correspondence between one Place and another, as we now have; and the War then subsisting between Herod Antipas and Aretas, (*Joseph. Antiq. Lib. xviii. cap. 5. [al. 7.] §. 1.*) might have interrupted that between Damascus and Jerusalem. Nor to urge, that the unbelieving Jews, in order to prevent the Argument which the Christians might draw from Saul's Conversion, might very probably affect to give themselves mysterious Airs, as if he was only acting a concerted Part; sure to find their Account in such a Pretence, by mortifying the Disciples, and bringing Saul into Suspicion.

(n) Barnabas taking him &c.] Some have said, I know not on what Evidence, that Barnabas was an old Acquaintance of Saul, and had been formerly his Fellow-Student under Gamaliel. (See Reading's *Life of Christ*, pag. 565.) Perhaps he might have seen Ananias, or some other Witness of peculiar Credit, on whose Testimony he introduced him. It is evident, a most faithful and tender Friendship was established between them from this Time.

(o) To the Apostles Peter and James, &c.] Paul himself tells us, that on his going up to Jerusalem he saw no other of the Apostles. Gal. i. 19. Bossa well observes, we are quite uncertain



Sect. 20. *the Lord Jesus Christ in the Way to Damascus, and that he had spoken to him in a Manner which*  
 Acts IX. 27. *had sweetly conquered all his former Prejudices against the Gospel; and how, in Consequence of that Change which was then made in his Views and in his Heart, he had preached boldly at Damascus in the Name of Jesus, even at the apparent Hazard of his Life.*

the Lord in the Way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

28 On this they gladly received him into their Number, and into their most intimate Friendship; *and he was with them, coming in, and going out at Jerusalem, for a little more than a Fortnight; (Gal. i. 18.) and with the greatest Freedom he there bore his Testimony to the Gospel, preaching as boldly and as publicly in the Name of the Lord Jesus, as he had done before at Damascus.*

28 And he was with them coming in, and going out at Jerusalem.

29 *And he spake and disputed, not only with the Natives of Judea, but also with the Hellenists, or with those foreign Jews who used the Greek Language (p), and came out of other Parts to worship at Jerusalem; as being earnestly desirous, that they might carry along with them the Knowledge of Christ into their own Lands. But some of them were so enraged at this unexpected Opposition, from one on whom they had so great a Dependance, that they attempted to kill him.*

29 And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *And the Brethren being informed [of it] judged it necessary to consult his Safety without any Delay; and therefore several of them conducted him to Cæsarea (q) with such Dispatch, that he had*

30 Which when the Brethren knew, they brought him.

uncertain on what Occasion *the rest* were then absent from Jerusalem. Had they been there, tho' Saul stayed but about a Fortnight, he would no doubt have seen them.

(p) Jews who used the Greek Language.] So the Syriack Version with great Propriety explains the Word *Hellenists*; of whom see Note (a) on Acts vi. 1. Sect. 12. pag. 78. I know not on what Authority *Epiphanius* (as quoted by *Beza* on this Text) asserts, that these *Hellenists* endeavoured to revenge themselves on *Saul*, by reporting every where, that his Conversion to Christianity was the Result of a Disappointment in his Addresses to the Daughter of *Caiaphas* the High Priest, as her Father would not accept him for a Son in Law. If they told such an idle Story, it must however imply, that they thought *Saul* a Person of some Rank, to have been capable of forming any such Pretension.

(q) Conducted him to Cæsarea.] I should have concluded, this had been the celebrated City of that Name on the Mediterranean Sea, so often mentioned afterwards, and from whence he might so easily have passed by Ship to Tarsus; had not *Paul* himself told us, he went thro' the Regions of Syria and Cilicia; (Gal. i. 21.) which intimates, that he went

him down to Cefarea, and sent him forth to Tarsus.

had not an Opportunity of enjoying any Interview with the Churches in Judea which lay in his Way; (Gal. i. 22.) and from thence they sent him away with proper Recommendations to Tarsus, the noble Capital of Cilicia, and his native Place, where they apprehended he might meet with some Support from his Relations, and pursue the Work of God with some considerable Advantage; which he accordingly did.

Sect. 20.  
Acts IX. 30.

31 Then had the Churches Rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the Fear of the Lord, and

Then the several Churches that were formed thro' all Judea, and those more lately planted in Galilee and Samaria, being greatly edified (r) by the Seals that were set to the Truth of the Gospel, and by the Confirmation of the News of Saul's Conversion, (tho' they could not enjoy the Benefit of his personal Labours,) not only advanced in Christian Knowledge and Holiness, but had also an happy Interval of external Rest (s), as several Circumstances in the Civil State of the Jews at that Time concurred, either to appease their Enemies, or to engage them to attend to what immediately concerned themselves. And as the Followers of Jesus were not corrupted by this Respite, but continued with exemplary Devotion and Zeal walking in the Fear of the Lord, and

31

went by Land, and makes it probable that it was *Cæsarea Philippi* near the Borders of Syria, which is here spoken of. Compare Note (o) on Acts viii. 40. pag. 131.

(r) *Being edified.*] I follow Beza's Construction of this intricate Verse, as most agreeable to the Greek Idiom; and refer the Reader to Dr. Hammond's learned Note on the Word *οικοδομησεν* edified, for an Account of that figurative Expression, which is properly a Term of Architecture.

(s) *Had Rest.*] This is by no Means to be ascribed merely, or chiefly, to Saul's Conversion, who, tho' a great Zealot, was but one Young Man, and whose personal Danger proves the Persecution, in some Measure, to have continued at least Three Years after it. I conclude therefore, the Period spoken of is that, which commenced at, or quickly after, his setting out for Cilicia; and entirely acquiesce in Mr. Lardner's most judicious Observation, (*Credib. Book i. chap. 2. §. 12. Vol. i. pag. 203,—210.*) that this Repose of the Christians, might be occasioned by the general Alarm which was given to the Jews, [about A. D. 40.] when Petronius by the Order of Caligula (incensed by some Affront said to have been offered him by the Alexandrian Jews,) attempted to bring the Statue of that Emperor among them, and to set it up in the Holy of Holies: A horrid Prophanation, which the whole People deprecated with the greatest Concern in the most solicitous and affectionate Manner. (See Joseph. Bell. Jud. Lib. ii. cap. 10. [al. 9.] Antiq. Lib. xviii. cap. 8. [al. 11.] Philo de Legat. ad Cai. pag. 1024. and the large Account given of the State of the Jews at this Time by Dr. Benson, Hist. Vol. i. pag. 201,—210.) How long this Rest continued, we do not certainly know; probably, till Herod interrupted it, as we shall see hereafter, Chap. xii. init.

Sect. 20. *and evidently appeared to be in an extraordinary Manner supported by the Aids, and animated by the Consolation of the Holy Spirit (t), they were considerably multiplied by a new Accession of Members, whereby the Damage sustained in the late Persecution was abundantly repaired.* and in the Comfort of the Holy Ghost, were multiplied.

Acts IX. 31.

## I M P R O V E M E N T.

V. 10,—12. **H**OW admirable was the Condescension and Care of our Blessed Redeemer in sending good *Ananias* thus early, as a Messenger of Comfort and Peace to *Saul* in his Darkness and Distress. We cannot wonder at the *Objections*, which were at first ready to rise in his Mind; but must surely yield to the great Authority by which they were overborne: *Go thy Way, he is a chosen Vessel.* Thus does it become us to acquiesce in all our Lord appoints, in Pursuance of the Schemes of his electing Love. And thus should we with *Brotherly Affection*, like that of this holy Man, be ready to embrace even *the greatest of Sinners*, when they are brought in Humility to a Saviour's Feet.

Ver. 13, 14.

Ver. 15.

Ver. 17.

But when He is thus glorifying his Power and his Grace, what Gratitude and Love may He justly expect from those, that are the happy Objects of it? When *the Scales are fallen from their Eyes*, when they have given themselves up to him in the solemn *Seals of his Covenant*, when they have received the Communications of *his Holy Spirit*, how solicitous should they be to *love much*, in Proportion to the Degree in which *they have been forgiven*? (*Luke vii. 47.*) And with what Zeal and Readiness should they *immediately* apply themselves, from a Principle of *Gratitude to Christ*, and of *Compassion to Sinners*, to *declare that Way of Salvation* into which they have been directed; and, so far as they have Opportunity, whether under a more publick or private Character, to *lead others* unto that *Jesus* on whom they have themselves believed.

Ver. 18.

Ver. 19, 20.

And now, let us with sacred Pleasure behold *the Progress of Grace* in the Heart of *Saul*. Let us view him, *rising from his Bed of Languishing* with a Soul inflamed with Love and Zeal, *testifying the Gospel of Christ*, and *confounding the Jews that dwelt at Damascus*: Let us behold him *running the Hazard of his Life* there, while their obstinate Hearts refused to receive or endure such a Testimony; and then *returning to Jerusalem*,

Ver. 22.

V. 23,—25.

Ver. 26.

(t) *The Consolation of the Holy Spirit.*] Some think παρακλησει signifies in the general Patronage and Assistance; as it well may: And therefore in the Paraphrase I have expressed both.—*De Dieu* takes great Pains to prove, that παρακλησει τω φερω—επιλυσει signifies, that they advanced more and more in Religion, &c. But it seems much more natural to explain it, of the Accession made to their Numbers in Consequence of that Advancement in Piety, &c.

Jerusalem, desiring to join himself to the Company of those whom he had once despised and persecuted; and on that most publick Theatre, under the very Eyes of that Sanhedrim from which he had received his bloody Commission, openly bearing his Testimony to that Gospel which he had so eagerly attempted to tear up by the Roots. Thence let us view him travelling to Tarsus, and visiting his Native Country, with a most earnest Desire to fill Cilicia, as well as Judea and Damascus, with that Doctrine, which his Divine Master had condescended to teach him, and to be the Means of Regeneration to the Inhabitants of the Place, from whence he derived his Natural Birth.

And while we behold with Reverence and Delight the Hand of GOD with and upon him, let us, as we are told the Churches in Judea did, while he was by Face unknown to them, glorify GOD in him. (Gal. i. 22, 24.) In all the Labours and Writings of Paul the glorious Apostle, let us keep Saul the Persecutor in our Eye; still remembering, that (according to his own Account of the Matter,) it was for this Cause that he, tho' once the Chief of Sinners, obtained Mercy, that in him as the Chief Christ might shew forth a Pattern of all Long-Suffering to them that should hereafter believe. (1 Tim. i. 15, 16.)—Well might the Churches be edified, by such an additional Evidence of the Truth and Power of the Gospel. May the Edification be continued to Churches in succeeding Ages; and while a gracious Providence is giving them Rest, may they walk in the Fear of the Lord, and in the Comfort of the Holy Ghost, and be daily multiplied, established, and improved!

S E C T. XXI.

Peter cures Æneas at Lydda, and then raises Dorcas from the Dead at Joppa. Acts IX. 32, to the End.

ACTS IX. 32.

AND it came to pass, as Peter passed throughout all Quarters, he came down also

ACTS IX. 32.

HAVING dispatched this important History of the Conversion of Saul, and of the Vigour and Success with which he set out in the Christian Ministry; let us now turn to another Scene, which happened during that peaceful Interval mentioned above. Now it came to pass at this favourable Juncture, that the Apostle Peter, as he was making a Progress thro' all the [Parts] of the neighbouring Country, that he might rectify any Disorders that occurred, and instruct and

- Sect. 21. and confirm the new Converts in the Knowledge and Faith of the Gospel, among the other Places that he visited *came also to the Saints that dwelt at Lydda*, a considerable Town not far from the Coast of the Mediterranean Sea. *And he found there a certain Man whose Name was Æneas, who had been long disabled by a Palsy, and had kept his Bed Eight Years*; in so deplorable a State, as to be quite incapable of rising from it, or to be any Way helpful to himself. *And Peter seeing him, and perceiving in himself a strong Intimation that the Divine Power would be exerted for his Recovery, said to him, Æneas, Jesus the true Messiah, in whose Name I preach and act, now at this Instant healeth thee (a)*, and operates while I speak, to strengthen and restore thy weakened Frame: With a Dependence therefore upon his Almighty Agency *arise, and make thy Bed (b)*. *And upon this the Palsy left him, and the disabled Man was all at once so strengthened, that he arose immediately, and did it.*
- 35 *And the Miracle appeared so extraordinary to all the Inhabitants of the learned and celebrated Town of Lydda (c), and to those of the fruitful Vale*
- also to the Saints which dwelt at Lydda.
- 33 And there he found a certain Man named Eneas, which had kept his Bed eight Years, and was sick of the Palsy.
- 34 And Peter said unto him, Eneas, Jesus Christ maketh the whole: Arise, and make thy Bed. And he arose immediately.
- 35 And all that dwelt at Lydda,

(a) *Jesus the Messiah (Ἰησους ο Χριστος) healeth thee.*] It is worth our while to observe the great Difference there is, between the Manner in which this Miracle is wrought by Peter, and that in which Christ performed his Works of Divine Power and Goodness. The different Characters of the Servant and the Son, the Creature and the GOD, are every where apparent.—*Clarius* justly observes here, that *no Faith* on the Part of the Person to be healed *was required*; and the like is observable in many other Cases, where Persons, perhaps ignorant of Christ, were surprized with an unexpected Cure. But where Persons petitioned themselves for a Cure, a Declaration of *their Faith* was often required; that none might be encouraged to try Experiments out of Curiosity, in a Manner which would have been very indecent, and have tended to many bad Consequences.

(b) *Make thy Bed.*] *Beza* thinks, it is in Effect bidding him, *take up his Bed*: But *De Dieu* well observes, that *σπασσον* rather signifies to *smooth it*. As he was now for the present to quit his Bed, *Dr. Hammond* seems to think it refers to a Couch on which he was to lye at the Table: But perhaps it might mean, as if it were said to him, “Whereas you have hitherto for a long Time been unable to help yourself at all, now you shall be so entirely restored, as not only to be able to rise, but to shake up and smooth your own Bed against the next Time you have Occasion to lie down upon it;” which he might immediately do, as a Proof of the Degree in which he was strengthened.

(c) *The learned and celebrated Town of Lydda.*] I call it so, because there were several celebrated Jewish Schools there, and the great Sanhedrim sometimes met near it. (See *Lightfoot. Cent. Chor. Matt. cap. 16.*) It was but one Day’s Journey distant from Jerusalem, and is said by *Josephus* to have been so large a Town, as not to be inferior to a City. (*Antiq. Lib. xx. cap. 6. [al. 5.] §. 2.*) Some have supposed, it was the same with *Lod*,

Lydda, and Saron, saw him, and turned to the Lord.

Vale of Saron, Part of which lay in the Neighbourhood of it, that they no sooner saw him, and had an Opportunity of being informed in the Particulars of so unparallel'd a Fact, but they believed that He in whose Name it was done was undoubtedly the Messiah, and so turned to the Lord and embraced his Gospel.

Sect. 21.  
Acts IX. 35.

36 Now there was at Joppa a certain Disciple named Tabitha, which by Interpretation is called Dorcas: this Woman was full of good Works, and Alms-deeds which she did.

And the Number of Converts in these Parts was greatly increased, by another, and yet more astonishing Event, which happened about the same Time. For there was then at Joppa, a noted Sea-port in that Neighbourhood (d), a certain Female Disciple, named Tabitha, who by the Interpretation of her Name into the Greek Language is called Dorcas (e); [and] she was universally respected as a Person of a very lovely Character, for she was full of good Works, and Alms-deeds which she did upon all proper Occasions. And

36

37 And it came to pass in those Days, that she was sick, and died: whom when they

it came to pass in those Days, while Peter was at Lydda, that she was sick, and died. And when they had washed her Corpse, according to the Custom.

37

Led, which belonged to the Tribe of Benjamin: (1 Chron. viii. 12. and Neh. xi. 35.) However, as it stood near Joppa, it must have been situate near the Borders of the Tribe of Ephraim. — Saron or Sharon, which is here connected with it, was not a Town, but a large fertile Plain or Valley, that lay near to Lydda, and extended from Casarea to Joppa; in which were many Villages, as it was noted for its delightful Situation and the fine Pasture it afforded for their Flocks. Compare 1 Chron. xxvii. 29. Isai. xxxiii. 9. xxxv. 2. lxx. 10.

(d) Joppa, a noted Sea-port.] This was the nearest Maritime Town to Jerusalem, and was the only Port belonging to it on the Mediterranean Sea; but was more than a Day's Journey distant from it, though some have said Jerusalem might be seen from thence. (Strab. Geogr. Lib. xvi. pag. 522.) We find it mentioned in the Old Testament by the Name of Japho, as belonging to the Tribe of Dan. (Josh. xix. 46.) It was the Place, to which the Materials for building Solomon's Temple were brought in Floats by Sea, and carried from thence by Land to Jerusalem. (2 Chron. ii. 16.) Jonah took Ship from hence for Tarshish. (Jonah i. 3.) And as it lay between Azotus and Casarea, it was probably one of the Cities where Philip preached the Gospel in his Progress. (Acts viii. 40.) There are still some Remains of it, under the Name of Jaffa.

(e) Tabitha, who by Interpretation is called Dorcas.] She might, as Dr. Lightfoot supposes, be one of the Hellenist Jews, and be known among the Hebrews by the Syriack Name Tabitha, while the Greeks called her in their own Language Dorcas. They are both Words of the same Import, and signify a Roe or Faun; in which Sense the Word Δορκας is often used by the Septuagint, Deut. xii. 15, 22. 2 Sam. ii. 18. Cant. ii. 9. iv. 5. &c. And thus the Name might probably be given her in her Infancy on Account of her amiable Form, which rendered her peculiarly pleasant in the Eyes of her Parents. — Others suppose it rather to have signified a wild Goat; and so the Name might be intended to allude to the Sprightliness of her Temper, or to the Quickness of her Sight. — For the Etymology of the Words, see Drusius, and Grotius, in Loc.

(f) That

Sect. 21. Custom of the Place, they laid her in an upper Chamber.

they had washed, they laid her in an upper Chamber.

A&S IX. 38. *And as Lydda was very near Joppa, being but about six Miles off, the Disciples at Joppa bearing that Peter was there, sent Two Men to him, intreating [him] that he would not by any Means delay to come to them (f); that he might give them his Advice and Assistance under that great Distress, which the Loss of so dear and useful a Friend could not but occasion.*

38 And soasmuch as Lydda was nigh to Joppa, and the Disciples had heard that Peter was there, they sent unto him Two Men, desiring him that he would not delay to come to them.

39 *And Peter presently arose, and went to Joppa with them. And when he was come to Tabitha's House, they brought him into the upper Chamber where she was laid out; and all the Widows stood by him, weeping for the Loss of such a Benefactress, and shewing the Coats and Mantles which Dorcas made for charitable Purposes, while she was yet continued with them. And Peter putting them all out,*

39 Then Peter arose, and went with them. When he was come, they brought him into the upper Chamber: and all the Widows stood by him weeping, and shewing the Coats and Garments which Dorcas made while she was with them.

40 *as he found in himself a powerful Encouragement to hope, that the Petition he was about to offer was dictated from above, and therefore should certainly be heard, kneeled down and prayed with great Earnestness; and then turning to the Body, he said, as with a Voice of Authority in the Name and Presence of his great Lord, the Sovereign of Life and Death, Tabitha, arise. And he had no sooner spoke these Words, but she opened her Eyes, and*

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the Body, said, Tabitha, arise. And she opened her Eyes: and when she saw Peter, she sat up.

41 *seeing Peter, she immediately sat up. And giving her his Hand, he raised her up on her Feet; and having called the Saints and Widows, who were near the Chamber, and had impatiently been waiting for the Event, he presented her to them alive.*

41 And he gave her his Hand, and lift her up; and when he had called the Saints and Widows, presented her alive.

42 *And [this] wonderful Fact was presently known throughout all the City of Joppa; and many more believed in the Lord upon the Credit of so signal a*

42 And it was known throughout all Joppa; and many believed in the Lord.

43 *Miracle. And as Peter was willing to improve so favourable an Opportunity of addressing to them*

43 And it came to pass, that

(f) *That he would not delay to come to them.*] We can hardly imagine, they urged his coming, merely to comfort them under this Breach: But if they had any View to what followed, it was an astonishing Instance of Faith, as it does not appear the Apostles had before this raised any one from the Dead. Were we to have been Judges, perhaps we should have thought it much better, that Stephen should have been raised, than Dorcas; but we must submit our Reasonings on what we think fittest and best, to the infinitely wiser Determination of Providence, or we shall be most foolish and miserable Creatures.

(g) *In*

that he tarried many Days in Joppa, with one Simon a Tanner.

them while their Minds were impressed with so astonishing a Miracle, *he continued many Days at Joppa, in the House of one Simon a Tanner (g);* from whence he was afterwards sent for to Cæsarea, upon an extraordinary Occasion, which will be related at large in the next Section.

Sect. 21.

Acts IX. 43.

I M P R O V E M E N T.

**BLESSED** *Apostle!* Who was thus enabled to imitate *his Divine Master*, in what he himself has celebrated as the brightest Glory of his Human Character, in *going about doing Good*; (*Acts* x. 38.) and who had always a Concern, like Him, when he performed the most important Offices of Kindness to *Mens Bodies*, that all might be subservient to the Edification and Salvation of *their Souls!*

Ver. 32, 38.

Behold, in what has now been read, not only a *Disease*, which a Continuance for *Eight Years* had rendered inveterate and hopeless, but *Death* itself, yielding to his Command, or rather to the infinitely superior Power of his LORD, the great *Conqueror of Death* for himself, and (adored be His compassionate Name!) for all his People too. It is most delightful to observe, with what solicitous Care of pious Humility *Peter* immediately transferred the Eye and Heart of *Æneas*, and of every Spectator, from himself to CHRIST, while he says, *Æneas, Jesus Christ bealeth thee.* He would not leave them any Room for a Surmise, as if it was by any Power of his own that so astonishing a Cure was wrought; but leads them to consider it as the Act of CHRIST, and to ascribe the Glory of the Work to Him, whose Minister he was, and in whose Name he spake. Thus, if GOD favour us as the Instruments of *bealing* and animating *those Souls* that were once lying in a hopeless State, not only *disabled*, but *dead in Trespasses and Sins*, let us acknowledge, that it is *not we, but the Grace of GOD that is with us.* (*1 Cor.* xv. 10.)

Ver. 33.

Ver. 40.

Ver. 34.

Great, no doubt, was the Affliction which *the Disciples* sustained, when so amiable and useful a Person as *Dorcas* was taken away from them by *Death*; a Person, whose Heart had been so ready to pity the afflicted, and her Hand to help them; a Person, whose Prudence and Diligence had also been as conspicuous as *her Charity*; for she well knew there were Circumstances, in which to have given *the Poor* the Value of these Things in Money, would have been a much less certain and suitable Benefit, than to furnish them with the Necessaries and Conveniences

Ver. 37, 38.

Ver. 36, 39.

(g) *In the House of one Simon a Tanner.*] Some render it a *Carrier*. His Business perhaps is mentioned, that it might appear *the Apostle* was not elevated by the Dignity of the late Miracle, above mean Persons and Things.



SecT. 21. niences of Life thus *manufactured* for their immediate Use: And surely *the Garments which she made* and distributed, must be the more precious to them in some Degree, for having passed through so kind a Hand. Let us be emulous of such a Character, in all the Expressions of it which suit our Circumstances in Life; that when we are *dead*, the Memory of our good Actions may survive; to the Credit of our Profession, and to the Glory of God.

Ver. 40. It was a Circumstance, which greatly enhanced the Value of the intended *Miracle*, that it was to *call back from the Dead* so excellent a Person. And with what *Humility*, with what *Faith* was it performed! Again, does *the Servant follow*, not only the Path, but the very Steps of *his Lord*, in *dismissing all Witnesses*; that nothing might look like *Vain-glory*, that nothing might interrupt the Fervour of *that Address* he was to pour out before GOD. First *he bends his Knees* in Prayer to *the Lord of Life*, and then he *directs his Voice* with a Divine Efficacy to *the Dead*. So may we, *Oh Lord*, learn to address ourselves to those under the Power of *spiritual Death*, with that Spirit and Vigor which we receive by solemn and affectionate Intercourse with Thee, who hast *the Life of Nature*, and of *Grace*, at Thy Command!

Ver. 41. Who can imagine the Surprize of *Dorcas*, when thus *called back to Life again*; or of her pious *Friends*, when they *saw her alive*? For their own Sakes, and the Sake of the Indigent and Distressed, there was *Cause of Rejoicing*; and much more in the View of such a Confirmation given to the *Gospel*, and such a Token of *Christ's Presence* with his Servants. Yet to herself it was *Matter of Resignation* and of *Submission*, rather than of *Exultation*, that she was called back to these Scenes of Vanity; which surely would hardly have been tolerable, had not a *Veil of Oblivion* been drawn over those Glories which her separate Spirit enjoyed. But we please ourselves with a charitable and reasonable Hope, that the Remainder of her Days were yet more zealously and vigorously spent in the Service of her Saviour, and her GOD; *yielding herself to him*, as in a double Sense *alive from the Dead*. Thus would a *richer Treasure* be laid up for her in *Heaven*; and she would afterwards return to a *far more exceeding Weight of Glory*, than that from which so astonishing a Providence had, for a short Interval, recalled her.

S E C T.

S E C T. XXII.

Cornelius, an uncircumcised though pious Gentile, being divinely instructed to do it, sends for Peter, who, taught by a Vision not to scruple it, returns with his Messengers to Cæsarea. Acts X. 1, --- 23.

ACTS X. 1.

THERE was a certain Man in Cæsarea, called Cornelius, a Centurion of the Band, called the Italian Band,

ACTS X. 1.

HITHERTO the Gospel had been preached to the Jews alone; but GOD was now determined to open a Way for the Discovery of it to the Gentiles; and that a proper Decorum might be observed in the Manner of doing it, he first sent it to one, who, tho' uncircumcised, was nevertheless a Worshipper of the true GOD, whose Story we shall here proceed to relate. Let it therefore be observed, that while Peter continued at Joppa, (where the Conclusion of the former Section left him,) *there was a certain Man in the neighbouring and celebrated City of Cæsarea, named Cornelius, who was a Centurion, or Commander of an Hundred Men, of that which is called the Italian Cohort or Band of Soldiers (a), which attended the Roman Governour, who commonly kept his Residence at this City. This Cornelius was a Man of distinguished Piety, and*

Sect. 22.  
Acts X. 1.

2 A devout Man, and one

2  
one

(a) *The Italian Cohort or Band of Soldiers.*] A Roman Cohort was a Company of Soldiers, commanded by a Tribune, consisting generally of about a Thousand. (See *Pittic. Lexic. in voc. Cohors.*) Many with Grotius have explained this, as if the Meaning were, that Cornelius was a Centurion of one of the Cohorts belonging to the Italian Legion; and the Editors of the Prussian Testament, with their English Follower, have ventured (quite contrary to the Original) to translate it so. But I refer the Reader to the many learned and judicious Things which Mr. Biscoe has said, (at Boyle's Lect. Chap. ix. §. 1. pag. 330,—335.) to shew, that the Italian Legion did not exist at this Time, and that the Version here given is to be retained. I think it exceedingly probable, for the Reasons he urges, that this was a Cohort different from any of the Legionary ones; and consequently, that Luke has here expressed himself with his usual Accuracy, and that the Mistake lies, as it generally does, in those who think they have Learning enough to correct him. It is probable, this was called the Italian Cohort, because most of the Soldiers belonging to it were Italians; whereas Josephus mentions Cæsarean Cohorts, from whom it might be proper to distinguish this. (*Antiq. Lib. xix. cap. 9. [al. 7.] §. 2. & Lib. xx. cap. 8. [al. 6.] §. 7.*) It might perhaps be the Life-guard of the Roman Governour, who generally resided in this splendid and celebrated City.

U 2

(b) A Man

Sect. 2.  
Acts X. 2.

one that feared and worshipped the only living and true GOD (b), with all his House; giving also much Alms to the People of the Jews, tho' he was himself a Gentile; and praying to GOD continually, in Secret, Domestick, and Publick Devotions; as he esteemed it an important Part of his daily Business and Pleasure, to employ himself in such sacred Exercises.

- 3 Now at a Time when he was thus engaged, he evidently saw in a Vision, about the Ninth Hour of the Day, (that is, about Three in the Afternoon, which, being the Hour of Evening Sacrifice, was chosen by him as a proper Season for his Devotion,) an Angel of GOD coming in to him in a Form and Habit of surprizing Brightness, and saying to him, Cornelius! And having fixed his Eyes upon him with Astonishment, he was afraid, and said, What is it, Lord! Protect me from all Danger! and let me know the Meaning of this Vision (c)! And presently the Angel executed the Commission with which he was charged, and said to him, Thy repeated fervent Prayers, and thine Alms with which they have been attended, are come up into the Divine Presence as a grateful Memorial before GOD, far more pleasing to him than the most fragrant Incense: And He is now about to give thee a very singular Demonstration of his Favour, by disco-

one that feared GOD with all his House, which gave much Alms to the People, and prayed to GOD alway.

3 He saw in a Vision evidently, about the ninth Hour of the Day, an Angel of GOD coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy Prayers and thine Alms are come up for a Memorial before GOD.

5 And now send Men to Joppa.

(b) *A Man of distinguished Piety, and one that feared GOD:*] It is a very unwarrantable Liberty, that is taken in the *Version* of 1727. to translate the latter of these Clauses, a *Profelyte*. I hope in a proper Place to shew, that the Name of *Profelyte* was never applied, by so ancient and correct a Writer as *Luke*, to an *uncircumcised Person*; and that there is no sufficient Authority for the *Distinction* so generally admitted by Learned Men, between *Profelytes of Righteousness*, who by *Circumcision* became Debtors to the whole Law, and *Profelytes of the Gate*, who worshipping the true GOD, renouncing Idolatry, and submitting themselves to the Observation of the *Seven* (supposed) *Precepts of Noah*; were allowed, tho' *uncircumcised*, to live among the *Jews*, and converse familiarly with them. But the Question is too complex, and too important, to be handled in these *Notes*. I therefore only desire, that I may not be condemned for waving all those Interpretations of Scripture, which depend on this *Distinction of Profelytes*, till my Reasons for doing it have been examined and answered.

(c) *What is it, Lord!*] *Dr. Whitby* thinks, these Words are addressed to the *Angel*, as if *Cornelius* had said, "Sir, what would you say to me?" But it is both more literal, and natural, to render it as in the *Paraphrase*, and to understand it as a sudden *Exclamation*, and *Prayer to GOD* to preserve him, and to let him know what was the Design of so astonishing an Appearance.

(d) *Went*

and directs him to send to Joppa for Peter.

Joppa, and call for *one* Simon, whose Sirname is Peter :

6 He lodgeth with one Simon a Tanner, whose House is by the Sea-side; he shall tell thee what thou oughtest to do.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his Household-Servants, and a devout Soldier of them that waited on him continually :

8 And when he had declared all *these* Things unto them, he sent them to Joppa.

9 On the Morrow, as they went on their Journey, and drew nigh unto the City, Peter went up upon the House-top to pray, about the sixth Hour.

10 And he became very hungry,

discovers Things to thee which it is of the highest Importance that thou shouldst know: Send therefore some of thy Men to Joppa, and fetch *hither* [one] Simon, whose Sirname is Peter: He lodgeth with one Simon by Trade a Tanner, whose House is by the Sea-side; and when he is come, as he will be instructed from above in the Message he is to bring, he shall tell thee what thou must do for the Security of thy final Happiness.

As soon then as the Angel who spake to Cornelius was gone, he was so earnestly desirous to hear what Peter was to say to him, that he immediately obeyed the Orders that were given him; and calling Two of his Domesticks, and a pious Soldier who was one of them that always attended his Person and waited upon him, And having related to them all [these] Things, just in the Manner they had happened, he ordered them to go for Peter, and sent them away to Joppa that very Evening.

And as they set out too late to reach the Place that Night, on the next Day, while they were on their Journey, and drew near the City, Peter went up to the Top of the House to pray (d); the flat open Roof with which the Houses in those Parts were built, affording a more convenient Place of Retirement, than could at that Time be found within Doors; and it was now about Noon, or the Sixth Hour of the Day (e), And he was very

Sect. 22.  
Acts X. 5.

6

7

8

9

10

hungry,

(d) *Went up to the Top of the House to pray.*] It seems a strange Fancy of Mr. Reeves, (Apol. Vol. ii. pag. 68.) that this Place to which Peter retired was some upper Room, where the Disciples used to assemble, and that he went up to it as a consecrated Place; in which his Devotions would be more acceptable to God than elsewhere. — It is not improbable, that he might the rather chuse it, for the Advantage it gave him to look towards the Temple at Jerusalem; to which Peter might hitherto have the same Regard as the other Jews had, who used to turn their Faces towards it when they prayed. (Compare 1 Kings. viii. 29, 30, 44. Psal. cxxxviii. 2. Dan. vi. 10. Jon. ii. 4.

(e) *About the Sixth Hour.*] Besides the Two stated Hours of Prayer, at the Time of the Morning and Evening Sacrifice, (of which we have taken Notice before, in Note (b) on Acts iii. 1. pag. 36.) the more Devout among the Jews were used to set apart a Third, and to retire for Prayer at Noon. Thus David says, Evening and Morning, and at Noon, will I pray; (Psal. lv. 17.) And Daniel also knelt upon his Knees three Times a Day, and prayed. (Dan. vi. 10.) Whether Peter was induced by this, or by some other Reason, to retire for Prayer at this Time, it seems at least to have been customary in the first Ages of the Christian Church to offer up their daily Prayers at the Third, the Sixth, and the Ninth Hour. See Clem. Alex. Strom. Lib. vii. pag. 722.

(f) *Hav.*

Sect. 22. hungry, and would gladly have taken a little Refreshment (f); but while they were preparing Dinner for the Family, he fell into an Extasy or Trance (g), in which a very remarkable and instructive Vision presented itself to him. For he had a strong Impression made upon his Mind, and apprehended, while he lay in this State, that he saw Heaven opened, and something of a large Extent descending to him from above like a great Sheet or Wrapper (h), which was fastened at the four Corners, and so let down to the Earth by an invisible Hand: In which there were all [Sorts] of Things in great Variety, even four-footed Animals of the Earth, and Wild Beasts, and Reptiles or creeping Things, and Fowls of the Air of several Kinds. And while this Plenty of Provision was before him, there came a Voice from Heaven to him, saying, Rise, Peter, since thou art hungry, and take thy Choice of what thou wilt out of this great Variety; kill any of these Animals which may be most agreeable to thee, and eat freely of what is before thee (i). But Peter said, with a Kind of pious Horror, By no means, Lord: I would much rather continue fasting a great while longer, than satisfy my Hunger on such

hungry, and would have eaten: but while they made ready, he fell into a Trance,

11 And saw Heaven opened, and a certain Vessel descending unto him, as it had been a great Sheet, knit at the four Corners, and let down to the Earth:

12 Wherein were all Manner of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air.

13 And there came a Voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten

(f) *Have taken a little Refreshment.*] After all that *Limborch* and several other Writers have said, this seems to me the most proper Import of the Word *γεωραδα*; and the Authorities produced by *Raphelius*, (*Annot. ex Herod. pag. 343, 344.*) and *Elfner*, (*Vol. i. pag. 407.*) to prove that it signifies just the same with *making a set Meal*, confirm me in the contrary Opinion.

(g) *An Extasy or Trance.*] The Word *εξασσις* properly signifies *such a Rapture of Mind*, as gives the Person who falls into it a *Look of Astonishment*, and renders him insensible of the external Objects round him, while in the mean Time his Imagination is agitated in an extraordinary Manner with some *striking Scenes* which pass before it, and take up all the Attention. The Reader may see some extraordinary Instances of this Kind mentioned by *Gualtperius*, in his large Note on this Text.

(h) *Something—like a great Sheet or Wrapper.*] As we do not in *English* call *Sheets* *Vessels*, I thought the general Word here used more properly answered to *σενος*, which extends to all Sorts of Household Furniture, as well as Instruments of Husbandry, War, &c. and has no Word that I recollect in our Language, exactly answering to it. The other Word *σβην* signifies any large Piece of Linen in which Things are wrapped, and seems to have been an Emblem of the Gospel, as extending to all Nations of Men.

(i) *Kill, and eat.*] This appears a general Intimation, that the *Jewish Christians* were, by the Gospel, absolved from the *Ceremonial Law*, in which the Distinction between *clean* and *unclean Meats* made so considerable a Part. — *Mr. L'Enfant* and some other Critics have observed, that the *Jews* look'd on *unclean Animals* as an Image of the *Gentiles*; which, if it were the Case, renders this Emblematical Representation peculiarly proper. See *Grotius*, on *ver. 15.*

(k) *There-*

eaten any Thing that is common or unclean.

such Terms; for I see only unclean Animals here, and Thou knowest, that from a religious Regard to the Precepts of thy Law, *I have never from the Day of my Birth to this Hour eaten any Thing which is common or unclean,* nor took the Liberty of tasting what is prohibited in itself, or polluted by any accidental Circumstance that has attended it. *And the Voice [said] to him again*

Sect. 22.  
Acts X. 14.

15 And the Voice spake unto him again the second Time, What GOD hath cleansed, that call not thou common.

*the second Time, Those Things which GOD hath cleansed by such a Declaration of his Will in bidding thee to eat of them, do not thou any more call common; but readily submit thyself to his Directions, and leave it in the Power of the great Lawgiver to change his Precepts as He shall see fit. And that it might impress his Mind the more, and he might give the more particular Attention to it as to a Thing established by GOD, the Vision was not only doubled, but this was done Three Times successively; (compare Gen. xli. 32.) and at last the Vessel, with all that was in it, was taken up into Heaven again.*

15.  
16.  
17.

16 This was done Thrice: and the Vessel was received up again into Heaven.

17 Now while Peter doubted in himself, what this Vision which he had seen should mean; behold, the Men which were sent from Cornelius, had made Enquiry for Simon's House, and stood before the Gate,

*And Providence so ordered it, that at this very Juncture, while Peter was doubting in himself what the Vision which he had seen might import, or what it was designed to point out to him, behold, the Men who were sent from Cornelius, the pious Centurion mentioned above, having enquired out the House of Simon the Tanner, stood at the Door: And calling to those that were within, they asked, if one Simon, whose Surname was Peter, lodged there: And being told that he did, they desired immediately to speak with him on an Affair which was of the utmost Importance. Now then, as*

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

*Peter was reflecting on the Vision, and was attentively revolving it in his own Mind, the Spirit by an inward Suggestion said unto him, Behold, Three Men are enquiring for thee: Delay not therefore, but arise and go down to these Men (k), and take the Journey with them which they shall propose, without any Scruple of conversing with them.*

19 While Peter thought on the Vision, the Spirit said unto him, Behold, three Men seek thee.

20 Arise therefore, and get thee down, and go with them,

19.  
20.

(k) *Therefore arise and go down.*] The learned *Elfner*, (*Observ. Vol. i. pag. 408.*) and *Raphelius*, (*Annot. ex Herod. pag. 345, 346.*) have observed, that *αλλα* should here be rendered *therefore*, and have produced several Instances from approved Authors, in which it has that Signification.

Sect. 22. them, or the Person from whom they come; for I have sent them, and when thou comest to compare their Message, with what thou hast now seen, thou wilt easily know the Intent of this Vision, and the Use thou art to make of it for thine own Direction.

Acts X. 20.

21 Then Peter instantly, before any Message from the Strangers could reach him, went down from the House-Top to the Men who were sent to him from Cornelius, and while they still continued at the Door said to them, Behold, I am [the Man] whom you enquire for: What is the Cause for which you are come hither?

22 And they told their Story in a few plain Words, and said, Cornelius the Centurion, a righteous Man, who feareth GOD, and hath a Character attested by all the Jewish People, though he be not completely a Profelyte to their Religion, has been Divinely instructed by the Ministry of an holy Angel, to send for thee to his House, and to bear Words from thee upon some important Subject, in the Purport of which we do not doubt but thou art fully instructed, though it be not particularly known to us: We therefore desire, that in Compliance with his Request, and this Divine Command, thou wouldst be pleased immediately to go with us to Cæsarea.

23 Having therefore called them in, he entertained [them] there that Night: And the next Day Peter set out with them; and some of the Brethren who were Inhabitants of Joppa, went with him upon so great an Occasion, which could not but excite their diligent Attention, and raise an high Expectation.

them, doubting nothing: for I have sent them.

21 Then Peter went down to the Men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the Cause wherefore ye are come?

22 And they said, Cornelius the Centurion, a just Man, and one that feareth GOD, and of good Report among all the Nation of the Jews, was warned from GOD by an holy Angel, to send for thee into his House, and to hear Words of thee.

23 Then called he them in, and lodged them. And on the Morrow Peter went away with them, and certain Brethren from Joppa accompanied him.

## I M P R O V E M E N T.

WE are now entering on a Series of the Story, in which we ourselves are intimately concerned. We are going to see the First-fruits of the Gentiles gathered into the Church; and let us see it with Gratitude and Delight. Most aimable and exemplary is the Character of Cornelius, who, though exposed to all the Temptations of a Military Life, maintained not only his Virtue, but his Piety too. He feared GOD, and

1er. 1.

he

he wrought Righteousness; and daily presented before God Prayers and Sect. 22.  
 Alms, which added a Beauty and Acceptance to each other. And he was also an Example of Domestic, as well as of Personal Religion: As if Ver. 2.  
 he had been trained up under the Discipline of that Heroick General and Prince, who so publicly and so resolutely declared before an assembled Nation, even on the Supposition of their general Apostacy, As for me and my House, we will serve the Lord. (Josh. xxiv. 15.)

To him God was pleased to send the Gospel; and the Manner in which Ver. 3, 5, 6.  
 he sent it, is well worthy of our Remark. An Angel appeared, not himself to preach it, but to introduce the Apostle, to whom that Work was assigned. — With what holy Complacency of Soul did Cornelius hear by a Messenger from Heaven, that his Prayers and Alms were come up for an Ver. 4.  
 acceptable Memorial before GOD! They whose Prayers and Alms are proportionably affectionate and sincere, may consider it as a Testimony born to the gracious Manner in which an impartial and immutable God regards and accepts them. — Yet after all that they have done, let them learn by the Conduct of this devout, upright, and charitable Man, not so to Ver. 7, 8.  
 rest in their own Virtues, as to neglect enquiring after that Way of Salvation which God has established by his Son; but always ready to regard it as the One Thing needful, let them maintain an Uniformity in their Character, by a diligent and candid Attention to the Declaration of it in the Gospel.

PETER retires for secret Prayer in the Middle of the Day; as if he Ver. 9.  
 had learned of David to say, Evening and Morning, and at Noon will I pray, and cry aloud. (Psal. lv. 17.) He seeks a convenient Retirement; and in that Retirement the Vision of the Lord meets him: A Vision, my- V. 10,—16.  
 serious indeed in its first Appearances, but gradually opened by Divine V. 17,—20.  
 Providence, the Process of which renders many Things plain, which at first seemed dark and unaccountable.

This Vision declared to him, in Effect, the Abolition of the Mosaick Ver. 13, 15.  
 Ceremonial Law, of which the Precepts relating to the Distinction of Meats made so important a Part. And we see here with Pleasure, that strict as his Observation of it had been from his very Birth, he was not now Ver. 14.  
 disobedient to the Heavenly Vision, but freely received the uncircumcised, Ver. 21, 23.  
 and freely goes to be a Guest to one who was so. Thus let us always preserve an Openness and Impartiality of Mind; and in Proportion to the Degree in which we appear willing to know the Truth, we shall find that the Truth will make us free. (John viii. 32.)

Nevertheless, as it was an Affair about which some Difficulties might arise, and some Censures may even in the Way of Duty be incurred, he takes some of the Brethren with him; that their Advice and Concur- Ver. 23.  
 rence in what he did might be a farther Justification of his Conduct, to those who were not perhaps sufficiently aware of the Divine Direction under which he was. How agreeable a Mixture of Prudence and Hu-



Sect. 22. *mility!* Let it teach us on all proper Occasions, to express at once a becoming *Deference to our Brethren*, and a prudent *Caution* in our own best intended Actions, that even *our Good may not be evil spoken of*; when it lies in our Power to prevent it. (*Rom. xiv. 16.*)

## S E C T. XXIII.

Peter coming to Cæsarea, preaches the Gospel to Cornelius and his Friends; and, upon their believing it, and receiving the Holy Spirit by a miraculous Effusion, he without farther Scruple admits them into the Church by Baptism, tho' they were uncircumcised Gentiles. Acts X. 24, to the End.

ACTS X. 24.

ACTS X. 24.

Sect. 23. **I**T was observed in the preceding Section, that Peter and some of the Brethren set out from Joppa upon the Invitation of Cornelius: And we now add, that *the next Day they entered into Cæsarea; and good Cornelius was waiting for them, having called together his Relations and most intimate Friends upon this great and important Occasion.*

25 *And as Peter was entering into his House, Cornelius met him, and to express his Reverence to one so remarkably the Messenger of Heaven, falling down at his Feet, paid Homage to him (a).*

26 *But Peter would by no Means permit this, and therefore raised him up, saying, Arise; for I also myself am nothing more than a Man as thou art, and pretend to no Right to such profound Respects as these, but am ready in Civil Life to pay thee all the Regard that is due to thee.*

27 *This happened just at the Entrance of the House; and thus discoursing with him, he went in,*

**A**ND the Morrow after they entred into Cæsarea: and Cornelius waited for them, and had called together his Kinsmen and near Friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his Feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a Man.

27 And as he talked with him, he went in, and found many

(a) *And falling down at his Feet paid Homage to him.*] He could not, as some have fancied, imagine Peter to be an Angel; considering how the Angel had spoken of him. But his Reverence for him as a Divine Messenger, together with the Custom which prevailed in the East of expressing the highest Respect by Prostration, might induce him to fall down at his Feet, and offer an Homage, which Peter wisely and religiously declined.

(b) *On*

many that were come together.

28 And he said unto them, Ye know how that it is an unlawful Thing for a Man that is a Jew, to keep Company, or come unto one of another Nation: but GOD hath shewed me, that I should not call any Man common or unclean.

29 Therefore came I unto you without gainfaying, as soon as I was sent for: I ask therefore for what Intent ye have sent for me?

30 And Cornelius said, Four Days ago I was fasting until this Hour, and at the Ninth Hour I prayed in my House, and behold, a Man stood before me in bright Clothing,

31 And said, Cornelius, thy Prayer is heard, and thine Alms are had in Remembrance in the Sight of GOD.

32 Send therefore to Joppa, and call hither Simon, whose Sirname is Peter; he is lodged in the House of *one* Simon a Tanner, by the Sea-Side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent

*in, and found many of the Friends and Acquaintance of Cornelius gathered together; so that Peter, at the first Sight of them, expressed some Surprize.*

*And he said to them, You cannot but know, that it is looked upon among us as unlawful for a Man that is a Jew, to join in friendly Conversation with a Gentile, or to come into the House of one of another Nation, who is not at least naturalized by Circumcision and a full Conformity to our Law, which I am well aware, that you are not: Nevertheless GOD hath lately shewn me, that I am to make no such Distinction, and to call no Man common or unclean. Wherefore when I was sent for hither by your Messengers, I came away without any Contradiction or Debate: I would ask therefore, and desire to know from your own Mouth, on what Account you have sent for me (b).*

*And Cornelius with all Frankness and Seriousness said, It is now Four Days ago that I was fasting till this Hour, and at the usual Time of Evening Prayer at the Ninth Hour I prayed in my House: And behold, to my unspeakable Surprize, a Man appeared and stood before me in bright Raiment, whom I perceived to be an Angel: And as this put me in some Fear, he said in a most gentle and engaging Manner, Cornelius, thy Prayer is heard, and thine Alms are graciously remembered before GOD, who is about to give thee a most important Token of his favourable Regard to thee: Send therefore to Joppa, and*

*call hither Simon, whose Sirname is Peter; he lodgeth in the House of [one] Simon a Tanner by the Sea-Side; who, when he is come, shall speak to thee of various Things now unknown to thee, but on thine Acquaintance with which new Scenes of Duty and Happiness shall be opened upon thee. Immediately therefore that very*

*Evening*

(b) *On what Account you have sent for me.] Peter knew it by Revelation, and by the Messengers who were sent from Cornelius: But he puts him on telling the Story, that the Company might be informed, and Cornelius himself awakened and impressed by the Narration; the Repetition of which, even as we here read it, gives a Dignity and Spirit to Peter's succeeding Discourse, beyond what we could otherwise so sensibly perceive.*

X 2

(c) *He*

Sect. 23.  
Acts X. 27.

28

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31

32

33

Sect. 23.  
Acts X. 33.

Evening I sent unto thee the Messengers whom I now see returned with thee; and thou hast done very well, and acted like a pious and charitable Person in coming. Now therefore we are all here present before GOD, disposed to hear with a becoming Reverence and Attention all those Things which GOD hath given thee in Charge.

I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before GOD, to hear all Things that are commanded thee of GOD.

34 Then Peter opening his Mouth, and addressing himself to them with a Seriousness and Solemnity answerable to so great an Occasion, said, Of a Truth I perceive, and am now fully satisfied, whatever my former Prejudices were as to the Difference between the Jews and Gentiles, that GOD, the great Father of the whole Human Race, is no Respector of Persons, and accepts no Man merely because he is of such a Nation, nor so determines his Regards, as to confine his Favours to the Seed of Abraham and the People of the Jews alone: But that in every Nation,

34 Then Peter opened his Mouth, and said, Of a Truth I perceive that GOD is no Respector of Persons:

35 be that with a true filial Reverence and Obedience feareth him, and in Consequence of this worketh Righteousness (c), whatever be the Family from which he is descended, tho' he be none of the Posterity of Abraham, is acceptable to him.

35 But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.

36 And this I apprehend now to be the Meaning of that Message which He sent to the Children of Israel (d), proclaiming the glad Tidings of mutual Peace

36 The Word which GOD sent unto the Children of Israel, preaching Peace

(c) He that feareth him, and worketh Righteousness.] This, for any Thing I can see, might be supposed the Case of many, who were far from being in any Degree Jewish Proselytes, and had never heard of the Jews and their Religion; as it was certainly the Case of many, before the Peculiarities of Judaism existed, and even before the Institution of the Abrahamick Covenant. I think this Text proves, that GOD would sooner send an Angel to direct pious and upright Persons to the Knowledge of the Gospel, than suffer them to perish by Ignorance of it: But far from intimating, that some such Persons may be found among those that reject Christianity, when offered to them in its full Evidence, it determines nothing concerning the Existence of such in every Nation; tho' it tells us, how GOD would regard them, supposing them so to exist.

(d) That Message which He sent &c.] I was long of Opinion with Erasmus, that the whole of this Verse was to be referred to the first Words of the next; as if Peter had said, You know the Word which He sent &c. — even the Word which was published &c. — But upon farther Consideration I have changed my View of it, and preferred that Interpretation which Irenæus and Chrysostom antiently proposed, and in which Beza, Grotius, De Dieu, L'Enfant, and most of the Moderns have followed them. And I have acquiesced in it, not only in Regard to the great Judgment of some of these Writers, and their exquisite Skill in the Greek Idiom; but also, because I see not how Peter could reasonably take it for granted, that Cornelius and his Friends were acquainted with the Message of Peace and Pardon sent to Israel by Jesus Christ, that is, with the Gospel; which if they had known, there would have been no Necessity of his own Embassy to them. It must be

Peace by Jesus Christ; (be-  
in Lord of all:)

Peace by Jesus Christ, the great Embassador of Sect. 23.  
Peace; who after all his Abasement, being ex-  
alted to his Kingdom, is become Lord of all, Acts X. 36.  
not of the Jews only, but of the Gentiles also,  
and under that Character will manifest the Riches  
of his Mercy unto all that call upon him: (Com-  
pare Rom. iii. 29. x. 12.) Far be it from me  
therefore, to maintain any farther Reserve with  
Regard to those, whom God hath been pleased  
thro' Him to receive. I shall therefore set my-  
self with Pleasure, to communicate to you the  
Method of Salvation by Him.

37 That Word (*I say*)  
you know, which was pub-  
lished throughout all Judea,  
and began from Galilee,  
after the Baptism which  
John preached:

You cannot but in general know something, 37  
tho' it may be only in a confused and imperfect  
Way, of the Report there was but a few Years  
ago thro' all Judea, which began first and took  
its Rise from Galilee, just in your Neighbour-  
hood, after the Baptism which John preached,  
who went before that extraordinary Person to

38 How God anointed  
Jesus of Nazareth with the  
Holy Ghost, and with Pow-  
er; who went about doing  
good, and healing all that  
were

prepare his Way: I mean the Report [con- 38  
cerning] Jesus of Nazareth (e), how GOD a-  
nointed him with the Holy Spirit, and with a  
Power of performing the most extraordinary Mi-  
racles in Attestation of his Divine Mission; who  
went about, and passed thro' the whole Country,  
doing Good where-ever he came; and particularly,  
healing all those who were oppressed by the Ty-  
ranny

be allowed indeed, that Christ did not expressly preach this Doctrine, and declare the  
Admission of the *uncircumcised Gentiles* into his Church; but he had dropped several Hints  
concerning the Extent of his Kingdom, which Peter, on such a striking Occasion as this,  
might recollect as referring to this great Event. (Compare Mat. viii. 11, 12. John x. 16.  
xii. 32. Mark xvi. 15, 16. and Mat. xxviii. 19, 20.) In this View there was a peculiar  
Propriety in mentioning Jesus as Lord of all: But nothing can be more unnatural, than  
Heinsius's Gloss and Version, — The Logos who preached Peace &c. is Lord of all. —  
The Logos is never said to do any Thing by Jesus Christ.

(e) Concerning Jesus of Nazareth.] He was not ashamed to own, that the Person he  
preached as the Messiah came out of a Place so infamous among the Jews as Nazareth,  
since all the Reproaches of that Kind were so abundantly rolled away by the glorious Cir-  
cumstances which he afterwards relates. — The Difficulty here in the Construction of  
the Original seems to be best removed by supplying the Word *nama*, concerning; and so refer-  
ring it (as Sir Norton Knatchbull and others have done,) to the Report which they had  
heard. The Sense however will be the same, if *also* be considered as redundant, (in the  
same Manner as we find the like Expression used, Mat. xii. 36.) and the Clause rendered  
as it is in our Translation, How GOD anointed Jesus &c. — It is more natural to ad-  
mit either of these Explications, than to repeat the Words [You know] from the preceding  
Verse, (as some would do,) and to suppose that Peter said to Persons who were Strangers  
to the Gospel, You know Jesus of Nazareth.

(f) Not

Sect. 23.  
Acts X. 38.

ranny of *the Devil*; dispossessing those malignant Spirits of Darkness, with a most apparent and irresistible Superiority to them, for *GOD* himself was with him, and wrought by him to produce those astonishing Effects. *And we* his Apostles, of whom I have the Honour to be one, *are Witnesses of all Things which he did, both in the whole Region of the Jews, and particularly in Jerusalem, their Capital City; for we attended him in all the Progress which he made, beholding his Miracles, and hearing his Discourses: Whom* nevertheless this ungrateful People were so far from receiving with a becoming Regard, that *they slew him in a most infamous Manner; even hanging him upon a Tree, and crucifying him, as if he had been the vilest of Malefactors and Slaves.* Yet *this very Person, though so injuriously treated by Men, hath the ever-blessed GOD raised up from the Dead on the Third Day, according to repeated Predictions; and as a Demonstration of the Truth of it, hath given him to become manifest* after his Resurrection, and evidently to appear, *Not indeed to all the Jewish People (f), nor to return to those publick Assemblies of them which he had often visited; but to certain Witnesses, who were before appointed by GOD for this Purpose; even to us, who conversed very intimately with him before his Death, and were so far favoured, that we have eaten and drank together with him several Times after he rose from the Dead; so that we can, and do, with the greatest Certainty bear Witness to the Truth of this important Fact.*

*And*

(f) *Not to all the People.*] This is not a Place for vindicating the Wisdom and Righteousness of that Dispensation of Providence, which ordered that *Christ* should not appear publickly after his Resurrection. Many valuable Writers have done it at large. See *Mr. Ditton on the Resur. Part iii. Sect. 60, —70.* *Bishop Burnet's Four Disc. pag. 52, —56.* *Dr. Sykes of Christianity, Chap. x. p. 164, & seq.* *Mr. Fleming's Christol. Vol. iii. pag. 494, —498.* *Bishop Blackwall at Boyle's Lect. Serm. iv. pag. 25, 26.* *Sermons de Mr. Super-ville, Tom. iv. pag. 9, —12.* *Bishop Atterbury's Posthum. Serm. Vol. i. pag. 182, —190. and Miscell. Sacra, Essay ii. pag. 77, 78.* — I shall only observe in one Word, that as *GOD* was by no Means obliged to give that perverse People *the Jews* the highest and most striking Degree of Evidence that could be imagined, (supposing this would have been such;) so it is certain, that the Evidence which he gave of this Fact, by the *Miraculous Gifts* conferred on the chosen Witnesses of it, was of a Nature capable of being conveyed to the World in general in a much more convincing Manner, than *Christ's Appearance in the Temple* for several succeeding Days could have been.

(g) *Appointed*

were oppressed of the Devil; for *GOD* was with him.

39 *And we are Witnesses of all Things which he did, both in the Land of the Jews, and in Jerusalem; whom they slew and hanged on a Tree.*

40 *Him GOD raised up the third Day, and shewed him openly,*

41 *Not to all the People, but unto Witnesses chosen before of GOD, even to us, who did eat and drink with him after he rose from the Dead.*

42 And he commanded us to preach unto the People, and to testify that it is he which was ordained of GOD to be the Judge of Quick and Dead.

And he hath given it in Charge to us to proclaim the glad Tidings of Salvation by him to the People, and to testify where-ever we come, that it is He, this very Jesus of Nazareth, who is the Person appointed by GOD [to be] the glorious and majestick Judge, in the great Day of future Account, both of the Living and the Dead (g), who shall all be convened before his Throne, and receive their final Sentence from his Lips. And if this were a proper Audience wherein to insist upon this Subject, I might copiously shew, (as in due Time I may do,) that to Him all the Jewish Prophets bear Witness (h), and that from what they foretold concerning him it appears, that every one who believeth on him shall receive the Forgiveness of their Sins by his Name, tho' their Crimes be attended with Aggravations ever so heinous, for which there was no Pardon to be had by Means of any other Dispensation.

Sect. 23.  
Acts X. 42.

43 To him give all the Prophets Witness, that thro' his Name, whosoever believeth in him, shall receive Remission of Sins.

43

44 While Peter yet spake these Words, the Holy Ghost fell on all them which heard the Word.

44 While Peter was yet speaking these Words, the Holy Spirit, without the Imposition of the Apostle's Hands, fell on Cornelius and upon all his Friends that were bearing the Word (i), in such a visible Appearance of cloven Tongues, as that in which

(g) Appointed by GOD to be the Judge of the Living and the Dead.] This was declaring, in the strongest Terms, how entirely their Happiness depended upon an humble Subjection of Soul to Him, who was to be their final Judge.

(h) To Him all the Prophets bear Witness.] Compare Note (f) on Luke xxiv. 27. Vol. ii. pag. 618. — It is observable, that in this Discourse to an Audience of Gentiles, the Apostle Peter first mentions Christ's Person, Miracles, and Resurrection, and contents himself with telling them in the general, that there were many Prophets in former Ages who bore Witness to him, without entering into a particular Enumeration of their Predictions. And Limborch recommends this as the best Way of beginning the Controversy with the Jews themselves, as being liable to least Cavil. — It would however have been easy to have proved the Truth of what the Apostle here asserts, from several Testimonies of the Prophets, (had it been proper for that Audience,) as will appear by comparing *Isai. liii. 11. Jer. xxxi. 34. Dan. ix. 24. Mic. vii. 19. Zech. xiii. 1. Mal. iv. 2.* — We may farther observe, that we do not read of Peter's working any Miracle on this great Occasion; as the preceding Testimony of the Angel, and the Descent of the Holy Spirit in his Miraculous Gifts while he was speaking to them, were sufficient Proofs, both of the Truth of the Gospel, and of Peter's being an authorized Interpreter of it.

(i) The Holy Spirit fell upon all &c.] Thus were they consecrated to GOD, as the First-Fruits of the Gentiles; and thus did GOD direct that they should be baptized, giving this glorious Evidence of his receiving them into the Christian Church, as well as the Jews. — It is observed by Dr. Lightfoot, that one important Effect of this Descent of the Holy Spirit upon them, probably was, that hereby they were enabled to understand the Hebrew Language, and so had an Opportunity of acquainting themselves with the Prophecies of the Old Testament in the Original.

(k) They.

Sect. 23. which he fell upon the Apostles and other Disciples at the Day of Pentecost. (Compare Chap. Afts X. 44. xi. 15.)

45 *And all they of the Circumcision who believed, as many as came with Peter upon this Occasion, were exceedingly astonished (k), to see that the miraculous and important Gift of the Holy Spirit, which they supposed peculiar to the Jewish Nation, was poured out upon the Gentiles also; who, as they imagined, could not have been admitted into the Church without receiving Circumcision, and so subjecting themselves to the Observation of the whole Mosaick Law. But now they found, it was incontestably evident, that even those who were not circumcised might be Partakers with them of the highest Privileges; for they heard them all speaking in [diverse] Languages which they had never learned, and glorifying GOD for the rich Display of his Grace by the Gospel, in such exalted Sentiments and Language, as abundantly proved their Minds, as well as their Tongues, to be immediately under a Divine Operation.*

47 *Then Peter yielding to the Force of Evidence, however contrary to his former Prejudices, with great Propriety answered, Can any one reasonably forbid that Water should be brought, or offer to insist upon the common Prejudice which has prevailed among us, that these Persons should not be baptized in the Name of our Lord Jesus, and solemnly received into his Church (l), who have received the Holy Spirit as well as we? It is surely His Seal set upon them, and it would be an arrogant Affront to Him to refuse them Admission to the fullest Communion with us.*

48 *And as none of the Brethren that came with him pretended to object any Thing against it, he*

45 And they of the Circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost.

46 For they heard them speak with Tongues, and magnify GOD. Then answered Peter,

47 Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 And he commanded them

(k) *They of the Circumcision — were astonished.*] The Jews had long ago a Proverb among them, "That the Holy Spirit never rests upon an Heathen." This Astonishment shews, that Notion prevailed even in these Christians, whether the Proverb was so old or not.

(l) *Can any one forbid Water, &c.*] Erasmus supposes a Trajection or Transposition of the Words here; as if it had been said, "Who can forbid, that these should be baptized with Water?" But it seems most natural to understand it, (as Dr. Whitby does,) "Who can forbid that Water should be brought?" in which View of the Clause one would naturally conclude, they were baptized by pouring Water upon them, rather than by plunging them in it.

*He orders them to be baptized, and tarries there some Days.* 169

them to be baptized in the Name of the Lord. Then prayed they him to tarry certain Days.

immediately ordered them to be baptized in the Name of the Lord Jesus; chusing to make use of the Ministry of his Brethren in performing that Rite, rather than to do it with his own Hands, that by this Means the Expression of their Consent might be the more explicit. And being thus received into the Church, they had so high a Value for the Conversation of this Divine Messenger, and for the joyful Tidings which he brought them, and were so earnestly desirous to be farther instructed in that Faith into the general Profession of which they were baptized, that they intreated him to continue with them several Days, and omitted nothing in their Power to make his Abode agreeable, as well as useful.

Sect. 23.

Acts X. 48.

## I M P R O V E M E N T.

THERE is no Room to wonder, that a Man of *Cornelius's* benevolent Character should be solicitous to bring *his Kindred and Friends* into the Way of that Divine Instruction, which he hoped himself to receive from the Revelation now opening upon him. What nobler, or more rational Office, can *Friendship* perform! And how deficient is every Thing that would assume such a Name, which doth not extend itself to a Care for Men's highest and everlasting Interests!

It must, no doubt, be some Prejudice in Favour of *Peter* on the Minds of these Strangers, to see that he declined *that profound Homage*, which good *Cornelius*, in a Rapture of humble Devotion, was perhaps something too ready to pay him. The *Ministers of Christ* never appear more truly great, than when they arrogate *least to themselves*; and without challenging undue Respect, with all Simplicity of Soul, as *Fellow-Creatures* and as *Fellow-Sinners*, are ready to impart *the Gospel of Jesus* in such a Manner, as to shew, that they *honour Him* above all, and have learned of Him to *honour all Men*.

That humble Subjection of Soul to the *Divine Authority*, which *Cornelius* in the Name of the Assembly expressed, is such, as we should always bring along with us to *the House of the Lord*. And happy is that *Minister*, who, when he enters the Sanctuary, finds his People *all present before GOD*, to bear the Things which *GOD shall give him in Charge* to speak to them, and heartily disposed to acquiesce in whatever he shall say, so far as it shall be supported by those *Sacred Oracles*; by which Doctrines and Men are now to be tried.

VOL. III.

Y

Well



- Sect. 23. Well might *Peter* apprehend so natural a *Truth*, as that which he here professeth, that *GOD is no Respector of Persons*, but every where accepteth those that fear Him, and expresse that Reverence by *working Righteousness*. Let us rejoice in this Thought; and while we take Care to shew, that this is *our own Character*, let us pay an impartial Regard to it where-ever we see it in others; still cultivating that *Wisdom from above*, which is *without Partiality*, as well as *without Hypocrisy*. (*Jam. iii. 17.*)
- Ver. 34, 35.
- Ver. 36. We also know that important *Word*, which *GOD sent to Israel*, preaching *Peace by Jesus Christ, the Lord of all*. May we know it to saving Purposes, and believing in Him receive the *Remission of our Sins in his Name!* May we shew ourselves the genuine Disciples of this Divine Master, by learning of Him, according to our Ability, to go about doing Good; sowing, as universally as may be, the Seeds of Virtue and Happiness where-ever we come! And then, should the Treatment which we meet with, be such as our Lord found, should we be despised and reproached, should we be persecuted and at length slain, He who raised up Christ from the Dead, will in due Time also raise up us: Having suffered, we shall reign with him, (*2 Tim. ii. 12.*) and share that Triumph in which He shall appear, as the appointed Judge, both of the *Quick and Dead*.
- Ver. 39, 40.
- Ver. 42.
- Ver. 41. Let us not esteem it any Objection against His *Divine Mission*, that God did not humour the Wantonness of Men so far, as to cause Him to appear in Person to all the People after his Resurrection. It is abundantly enough, that He appeared to such a Number of chosen Witnesses, who were thus enabled to evidence the Truth of their Testimony by the *Demonstration of the Spirit and of Power*. (*1 Cor. ii. 4.*) Of this, what passed with Regard to these Converts, when the *Holy Spirit fell upon them*, and they spake with Tongues, is an Instance worthy of being had in everlasting Remembrance. Let us rejoice in this Anointing of the *First-fruits of the Gentiles*, by which their Adoption into the Family of God was so illustriously declared: And let us be ready, after the Example of *Peter*, whatever preconceived Prejudices it may oppose, to receive all whom the Lord hath received, from whatever State His Grace hath called them; and cordially to own them as Brethren, whom our Heavenly Father himself doth not disdain to number among His Children.
- Ver. 44, 46.
- Ver. 47, 48.

S E C T. XXIV.

Peter being questioned about his Interview with Cornelius, gives a particular and faithful Narration of it, for the Satisfaction of his Brethren, who were under strong Jewish Prejudices: Acts XI. 1, ----18.

ACTS XI. 1.

ACTS XI. 1.

AND the Apostles and Brethren that were in Judea, heard that the Gentiles had also received the Word of GOD.

THUS Cornelius and his Friends were initiated into the Christian Religion, as was related above; and Peter abode with them a while at Cæsarea, to confirm them in the Faith they had embraced. But in the mean Time the Apostles, and other Brethren who were in Judea, heard in the general, that the uncircumcised Gentiles also had received the Word of GOD, and had been baptized; which very much alarmed them, as they were not informed in all the particular Circumstances attending that Affair.

Sect. 24.  
Acts XI. 1.

2 And when Peter was come up to Jerusalem, they that were of the Circumcision contended with him,

And when Peter was come up from Cæsarea to Jerusalem, they of the Jewish Converts, who were still fond of the Circumcision which they had received, and of the other Ceremonial Injunctions to which they had submitted, warmly expostulated and contended with him about what he had done (a): Saying, There is a strange Account come to us lately, and we cannot but hear it with great Surprize and Displeasure, that thou didst go in as a Guest to the House of Men who were uncircumcised, and didst eat and drink as freely with them, as if they had been GOD'S

2

3 Saying, Thou wentest in to Men uncircumcised, and didst eat with them.

3

(a) Contended with him.] How good an Argument soever this may be, as Bishop Burnet and many others urge it, against the Supremacy of Peter, it is none against the Inspiration of the Apostles; for it only proves, that some, who did not well understand the Principles on which they went, took upon them, without Reason, to arraign their Conduct, and consequently did not in this Respect pay a becoming Deference to them. It plainly shews, how little Regard was had to any uncircumcised Persons, whatever Profession they might make of worshipping the GOD of Israel; and is therefore very inconsistent with what has generally been supposed, and so much insisted upon, of the great Difference which the Jews made, between those who are commonly called Profelytes of the Gate, and the idolatrous Gentiles. Had it been usual to distinguish them so much in their Regards, Peter would not have needed to vindicate his Conduct by urging the Vision; since he knew from the first Mention of Cornelius to him, (Chap. x. 22.) that he was *πρόσωπον τῶ Θεοῦ*, one who feared GOD, that is, as these Criticks would explain it, a Profelyte of the Gate.

Y 2

(b) Peter

Sect. 24. God's peculiar People as well as ourselves; a  
 Acts XI. 3. Thing, as thou well knowest, quite unexampled  
 amongst us.

- 4 And upon this Peter beginning from the Vision he had seen, which was evidently designed to dispose him to such Condescension, *opened to them [the Matter] in Order (b)*, and gave them a full Detail of all the Particulars with the exactest Truth and Simplicity, saying, I was just before this extraordinary Event happened, which I confess may well surprize you, *praying in a proper Place of Retirement, in the House of Simon the Tanner in the City of Joppa; and in a Trance I saw a remarkable Vision, even something like a great Sheet descending from Heaven, which was let down by the four Corners; and it was so directed, that it came close to me.* And as I was looking attentively upon it, I observed, and saw a great Variety of four-footed Creatures of the Earth, and wild Beasts, and Reptiles, and Fowls of the Air: But I took Notice of this Circumstance, that they were all of Sorts prohibited by our Law (c).
- 7 And I heard a Voice from Heaven saying to me, *Arise, Peter, kill any of these Animals that are here before thee, and eat freely of whatever thou pleasest.* But I said, by no means, Lord; for nothing common or unclean, nothing prohibited in itself, or polluted by any Accident, hath ever entered into my Mouth, and by thy Grace nothing of that Kind ever shall. And the Voice answered me the Second Time from Heaven, *Those Things*

4 But Peter rehearsed the Matter from the Beginning, and expounded it by Order unto them, saying,

5 I was in the City of Joppa praying; and in a Trance I saw a Vision, A certain Vessel descend, as it had been a great Sheet, let down from Heaven by four Corners; and it came even to me.

6 Upon the which when I had fastned mine Eyes, I considered, and saw four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air.

7 And I heard a Voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any Time entred into my Mouth.

9 But the Voice answered me again from Heaven, What

(b) Peter opened to them the Matter in Order.] As it is probable, that they were only some of the Jewish Converts, who questioned Peter about what he had done, he might, no doubt, have overborne them, by urging his Apostolical Authority, and referring them to the Miracles by which it was established: But he chose to treat them in a more gentle and condescending Manner, giving therein a most amiable Example of Humility and Condescension, which it will be the Glory and Happiness of Gospel-Ministers to follow, in Circumstances which bear any Resemblance to this.

(c) Were all of Sorts prohibited by our Law.] There is no sufficient Reason to suppose, as most have done, that all Manner of living Creatures, clean and unclean, were presented to Peter in his Vision. For though it be expressed in very general Terms, especially in the first Account of it, (Chap. x. 12.) yet it is manifest, there would have been no Room for Peter's scrupling to eat, had he seen any Creatures there, but what he apprehended to be prohibited by the Law. And the Translation I have given of that Verse, which perfectly agrees with the Original, will not oblige us to suppose, that any Animals were there, but such as were esteemed unclean.

(d) GOD

What GOD hath cleansed, *that* call not thou common.

10 And this was done three Times : and all were drawn up again into Heaven.

11 And behold, immediately there were three Men already come unto the House where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six Brethren accompanied me, and we entred into the Man's House :

13 And he shewed us how he had seen an Angel in his House, which stood and said unto him, Send Men to Joppa, and call for Simon, whose Surname is Peter :

14 Who shall tell thee Words, whereby thou and all thy House shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning.

16 Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water ; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as GOD

*Things which GOD hath cleansed, by bidding thee to eat of them, do not thou any more call common.*

*And this was done Three Times, exactly with the same Circumstances, that it might make the greater Impression upon my Mind : And at length all the Things which I had seen were drawn up again into Heaven.*

*And behold, at that Instant, as soon as the Vision was over, while I was thinking what might be the Meaning of it, Three Men were come to the Door of the House in which I was, who were sent from Cæsarea to me by Cornelius the Centurion.*

*And immediately the Spirit commanded me to go with them, without any Scruple or Debate : Accordingly I went ; and these Six Brethren also, who are here present, and are Witnesses of all that happened afterwards, went along with me ; and we arrived at Cæsarea, and entered into the Man's House.*

*And when I had enquired what was the Reason of his sending for me, he presently told us, how he had seen an Angel standing by him in his House, and saying to him, Send Men to Joppa, and fetch hither Simon, whose Surname is Peter ; Who shall instruct thee in the Way of Life, and speak Words to thee, by which thou and all thy Family shall be saved, if they are attended to with a proper Regard.*

*And as I began to speak, before I had made any considerable Progress in my Discourse, the Holy Spirit fell upon them in the visible Form of cloven Tongues of Fire, even as it did upon us at the Beginning of our Publick Ministry, after the Ascension of our Blessed Lord. (Chap. ii. 3, 4.)*

*And this was so extraordinary an Occurrence, that I immediately remembered, and could not but seriously reflect upon the Word of the Lord Jesus, as then remarkably verified, how he said but just before his Ascension, (Chap. i. 5.) John indeed baptized with Water, but you shall be baptized with the Holy Spirit ; for this pouring forth of the Spirit upon them appeared to be a Kind of Baptism, whereby that Prediction was wonderfully accomplished.*

*Since therefore GOD himself,*

Sect. 24.  
Acts XI. 10.

11

12

13

14

15

16

17

174 *They acquiesce, and bless GOD for his Grace to the Gentiles.*

Sect. 24. himself, the Sovereign Dispenser of his own Favours, gave to them the very same Gift, as [be  
A&ts XI. 17. did] to us who had before believed on the Lord Jesus Christ, what was I that I should be able to prohibit GOD, or should presume to oppose myself against his wise and gracious Pleasure? It rather appeared to me, as I persuade myself it must to you, my Brethren, Matter of Congratulation and Praise, than of Cavil or Complaint.

GOD gave them the like Gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand GOD?

18 *And when they heard these Things, they acquiesced in them with Pleasure, and glorified GOD for so wonderful a Manifestation of his rich Grace, saying, GOD hath then given to the poor Gentiles also Repentance unto Life (d), and has not only made them the Overtures of it, but has graciously wrought it in some of their Hearts; and we shall rejoice to see it prevailing more and more.*

18 When they heard these Things, they held their Peace, and glorified GOD, saying, Then hath GOD also to the Gentiles granted Repentance unto Life.

## I M P R O V E M E N T.

Ver. 1, 2.

**W**ITH what Joy ought every one, who loved GOD or Man, to have heard, that *the Gentiles had received the Word of the Gospel*. Yet we find *those of the Circumcision* disputing with Peter upon the Occasion. Their Prejudices as *Jews* were so strong, that they thought, the Passage to the Church must still lie thro' the Synagogue; and so remembered that they were *Disciples of Moses*, as almost to forget that they were the *Disciples of Christ*. Let us always guard against that Narrowness of Mind, which would limit even *the Holy One of Israel*, to the Bounds which we shall mark out, and exclude others from His Favour, that our own Honour may appear so much the more signal.

But

(d) *GOD hath then given to the Gentiles also Repentance unto Life.*] In this they acquiesced for the present, till the Controversy was renewed by some fiercer Zealots. Chap. xv. 1, 5. But I beg Leave to observe here, that it would have been very improper for them thus to have spoken of *the Gentiles* in general, if they had only meant *such*, as had already forsaken Idolatry, and were Worshipers of the true GOD. They plainly speak of those to whom *this Repentance was granted*, as Persons who before, according to their Apprehension, were in a State of Death; in which Condition, it is probable, they had thought all *uncircumcised Persons* to be: And without Doubt, they must mean to include *the Idolatrous Gentiles* among the rest, as those who were most evidently and certainly so.— To render this Clause, “GOD has granted Salvation to the *Gentiles* on the Terms of their “Repentance,” is, I think, determining and limiting the Sense in an unwarrantable Manner.

But let us with Pleasure observe the *Mildness* and *Prudence* of *Peter*; Sect. 24. warm as his Temper naturally was, and high as he was raised by the Divine Favour. Tho' he had been so remarkably turning *the Key of* Ver 4, & seq. *the Kingdom of Heaven* itself, and opening it, by immediate Divine Direction, to the *uncircumcised*, that they might enter; yet he stands not upon the general Honours of his *Apostolick Character*, nor insists upon that *implicit Submission to him*, which some with no such Credentials have been ready to arrogate to themselves. But he *condescends to his younger Brethren*, and gives them a plain, distinct, and faithful Narration of the whole Matter, just as it was. Thus let us learn, in the Spirit of Gentleness, Humility, and Love, to *vindicate our Actions*, where they have been uncandidly mistaken. And when we have the Pleasure to know that they are *right*, let us enjoy that happy Reflection to such a Degree, as not to suffer ourselves to be disquieted, and put out of Temper, by the *rash Charges and Censures* of those, who will *judge our Conduct* before they have examined into it; and are disposed, more to their own Detriment than it can possibly be to ours, to *err on the severe Extream*.

*Peter*, we see, very circumstantially *recollected* what he had seen, and heard. Let it also be our Care to treasure up in our Memory, and to inscribe on our Hearts, whatever GOD shall be pleased, tho' in more ordinary Methods of Instruction, to discover to us. And never let us be *disobedient* to any Intimation of the Divine Will; but on the contrary, always most chearfully acquiesce in it. *Who are we, that* Ver. 17. *Respect we should resist GOD?* and particularly, *who are we*, that we should in Effect do it, by laying down *Rules* relating to *Christian Communion*, which should exclude any whom he has admitted? Oh that *all the Churches*, whether National or Separate, might be led seriously to consider, how arrogant an *Usurpation* that is on the Authority of the Supreme Lord of the Church! Oh that the Sin of *this Resistance to GOD* may not be laid to the Charge of those, who perhaps in the main *with a good Intention*, in an Overfondness for their own Forms, have done it, and are continually doing it!

Like these *Brethren of the Circumcision*, let us be willing to *yield to* Ver. 18. *the Force of Evidence*, even when it leads us into an unexpected Path. And let us *glorify GOD*, when He is pleased to *manifest himself to those*, who seemed to us to have the least Room to hope for such a Favour. Whether it be to us, or to others, *that GOD hath granted Repentance unto Life*, may we rejoice in it, and adore his Goodness therein! For it is certain that none of the Delights of Life, which Men so fondly pursue, are half so valuable as that *Godly Sorrow which worketh Repentance unto Salvation*.

## S E C T. XXV.

*The Gospel is preached at Antioch. Barnabas coming thither confirms the Disciples, who are there called CHRISTIANS. Agabus visits them, and foretells the Famine, which occasions their sending Alms to Jerufalem. Acts XI. 19, to the End.*

## ACTS XI. 19.

Sect. 25.  
Acts XI. 19.

IT is now proper to mention some other Circumstances, relating to the Church elsewhere. We observe therefore, that during the Transactions which have been before related, *they who were dispersed from Jerusalem by the Distress and Persecution which arose about Stephen*, after they had gone through Judea and Samaria, (Chap. viii. 1.) *travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the Word of the Gospel to none but the Jews only*; not being at all apprehensive, that the Gentiles were to share in the Blessings of it. *But some of them, who bore a Part in this Work, were Men that were Natives of the Island of Cyprus, and of the Province of Cyrene in Africa, who having heard the Story of Peter's receiving Cornelius, though a Gentile, into the Communion of the Church, took Occasion from thence to imitate his Example, and having entered into Antioch (a), spake freely to the Greeks (b) as well as to the Jews; preaching the Gospel* of

## ACTS XI. 19.

NOW they which were scattered abroad upon the Persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.

20 And some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

(a) *Having entered into Antioch.*] This is an Account very different from that which Ecclesiastical History gives us, which affirms that *Peter was the first* who preached the Gospel at *Antioch*; which I mention to shew, how little these Traditions are to be depended upon, as to the *first Settlements* of Christian Churches in the World; of which I think we know little certain, but from the *New Testament*. It seems more probable, that *Simeon, Lucius, and Manaen*, who are mentioned Chap. xiii. 1. might be the first Preachers here. — *Antioch* was then the Capital of *Syria*, and next to *Rome* and *Alexandria*, was the most considerable City of the Empire.

(b) *Spake to the Greeks.*] Instead of *Ελληνιστας* the *Alexandrian Manuscript*, which is favoured by the *Syriack* and some other antient *Versions*, reads *Ελληνας*; which common Sense would require us to adopt, even if it were not supported by the Authority of any *Manuscript* at all: For as the *Hellenists* were *Jews*, there would, on the received Reading, be no Opposition between the Conduct of these Preachers, and those mentioned in the

21 And the Hand of the Lord was with them; and a great Number believed, and turned unto the Lord.

of the Lord Jesus to them, and inviting them to accept of its invaluable Privileges. *And the Hand of the Lord was* remarkably with them in this pious Labour; and a great Number of the Gentiles were so effectually convinced and wrought upon by their Discourses and Miracles; that they believed, and turned unto the Lord Jesus; consecrating themselves to the Service of God through Him, with the most humble Dependance on his Blood and Grace.

Sect. 25.  
Acts XI. 21.

22 Then Tidings of these Things came unto the Ears of the Church, which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.

*And the Report concerning them came to the Ears of the Church that was at Jerusalem*, who, as they had lately seen a Way was opened for the Conversion of the Gentiles, received the Tidings of this further Progress of the Gospel with peculiar Pleasure; and, desirous to confirm them in the Faith into which they had been initiated, they sent forth Barnabas to go as far as Antioch: *Who when*

22

23

23 Who when he came, and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart, they would cleave unto the Lord.

*be was come* thither, and beheld the Grace of God manifested toward them in bringing them to the Knowledge of Himself in a Redeemer, greatly rejoiced in the good Work that was begun among them, and exhorted them all to adhere to the Lord with full Determination and Resolution of Heart, whatever Circumstances of Difficulty and Extremity might arise. And the Exhortation, as it

24

24 For he was a good Man, and full of the Holy Ghost, and of Faith: And much

came from his Mouth, was peculiarly graceful and effectual; for he was a good Man himself (c), and full of the Holy Spirit and of Faith; and speaking from the deep Experience of his own Heart, and with that full Authority which

so

the preceding Verse. Here undoubtedly we have the first Account of preaching the Gospel to the *Idoltrous Gentiles*; for it is certain, there is nothing in the Word *Ελληνες* to limit it, to such only as were *Worshippers of the true GOD*: Nor can I find the least Hint in the *New Testament* of the *Two different Periods* that some have supposed, in the *First* of which it was preached only to those called *Profelytes of the Gate*, and in the *Second* to those who were before *Idolaters*; yet the Hypothesis seems in itself so improbable, that it stands in need of the strongest Proof before it can be admitted, as I may elsewhere shew at large. It is well known, that as the *Greeks* were the most celebrated of the *Gentile Nations near Judea*, the *Jews* called all the *Gentiles* by that general Name. Compare *Rom. x. 12. 1 Cor. xii. 13. Gal. iii. 28. Col. iii. 11.* See also *2 Mac. iv. 10, 15, 36. vi. 9. xi. 24.*

(c) *A good Man.*] The Author of *Miscell. Sacra* thinks the Expression signifies, that he was a Man of a sweet and gentle Disposition, not disposed to lay any unnecessary Burthens on these New Converts, and so the more fit to be employed at *Antioch* in these Circumstances. *Abstract, pag. 18.*



Sect. 25. so exemplary a Life gave him, as well as with such extraordinary Divine Assistance, he was the happy Means, not only of confirming the Faith of those who had already embraced the Gospel, but of bringing others to an Acquaintance with it: *And thus a considerable Number believed, and were added unto the Lord, and were by Baptism received into the Church.*

Acts XI. 24.

- 25 Then Barnabas perceiving, after some Abode there, that he wanted an Assistant in his Labours, went to Tarsus to seek Saul (d), whose Departure thither we mentioned above, in the last Particulars which we related concerning him. (Compare Acts ix. 30.) And finding him there, he gave him such an Account of the State of Things, and such a View of the Probability of extensive Usefulness, which seemed to present itself there, that he succeeded in his Proposal, and brought him to Antioch (e), at his Return to that populous and celebrated City.

And it came to pass, that they continued there, and assembled at proper Times in the Church for a whole Year, and taught considerable Numbers of People: And the Disciples were by Divine Appointment first named Christians at Antioch (f); a Title that

much People was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. —

— And it came to pass, that a whole Year they assembled themselves with the Church, and taught much People; and the Disciples were called Christians first in Antioch.

(d) *Went to Tarsus to seek Saul.*] I have never been able to discover, on what Foundation the ingenious Writer mentioned in the last Note asserts, that this was the *Second Time* of Saul's being at Tarsus after his Conversion, and that he had in the mean Time, (that is, since his first Journey thither, Acts ix. 30.) made the Tour of Syria, and preached the Gospel there.

(e) *Finding him, he brought him to Antioch.*] This he might do, as very rightly judging, that since he was by his Country a Greek, though by Descent a Hebrew of the Hebrews, (that is, descended from Two Jewish Parents,) he would be peculiarly fit to assist him in his great Work; especially considering, on the one Hand, his fine Accomplishments as a Scholar, and on the other, his extraordinary Conversion and eminent Piety and Zeal.

(f) *By Divine Appointment first named Christians at Antioch.*] They were before this called by the Jews, Nazarenes, or Galileans; and by each other, Disciples, Believers, Brethren, or Saints. But they now assumed the Name of their great Leader, as the Platonists, Pythagoreans, Epicureans, &c. with much less Reason had done the Name of theirs. I think with Dr. Benson, that the Use of the Word *Χριστιανισμός* implies, that it was done by a Divine Direction, and have translated it accordingly: (Compare Matt. ii. 12, 22. Luke ii. 26. Acts x. 22. Heb. viii. 5. xi. 7. xii. 25.) and therefore am not solicitous to enquire, whether the Name were given them, as Ecclesiastical History tells us, by Euodius, (who is mentioned by it as their First Bishop,) or by Barnabas or Saul, as Bishop Pearson seems to think. (See Pearson on the Creed, pag. 103.) The learned and candid Wislizenus thinks it a Circumstance of remarkable Wisdom, that this celebrated Name should arise from Antioch, a Church consisting of a Mixture of Jews and Gentiles, rather than from Jerusalem dignified in so many other Respects; and that it was a Kind of Victory gained over Satan;

that was really an Honour to them, and was very well adapted to signify their Relation to Christ as their common Lord, and their Expectations from him as their Saviour.

Sect. 25.  
Acts XI. 26.

27 And in these Days came Prophets, from Jerusalem unto Antioch.

And in these Days, while Barnabas and Saul were at Antioch, certain Prophets, who were divinely inspired to foretell future Events, came from Jerusalem to Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be a great Dearth throughout all the World: which came to pass in the Days of Claudius Cæsar.

And one of them, whose Name was Agabus, stood up in one of their Assemblies, and signified by the immediate Direction of the Spirit, that there should shortly be a great Famine over all the Land (g); which accordingly came to pass quickly after in the Days of Claudius Cæsar, the Roman Emperor then reigning.

29 Then the Disciples, every Man according to his Ability, determined to send Relief unto the Brethren which dwelt in Judea.

And, in Consideration of the Distress which it might bring along with it, the Disciples at Antioch determined, that according to the respective Abilities of each (b), they should send a liberal Contribution to the Assistance of the believing Brethren, who dwelt in such great Numbers

Satan, who from Antioch had some Ages before raised so many cruel Persecutors of the Church of God. *Wits. de Vit. Paul. Cap. iii. §. 5.*

(g) *A great Famine over all the Land.*] As it is certain, *οικουσμεν* may have such a limited Signification, (See Note (a) on Luke ii. i. Vol. i. pag. 51.) I follow this Translation, as what appears to me safest, and refer my Reader to those Reasons for doing it, which he may find at large in *Mr. Lardner's Credibility.* (Book i. Chap. 11. §. 2. Vol. i. pag. 539, & seq.)—The learned Archbishop Usher has endeavoured to prove the Famine in the fourth Year of Claudius [A. D. 44.] universal. But *Mr. Biscoe* rather thinks, there may be a Reference here to what happened in a Course of some Years; and observes, (as *Mr. Bagnoge* had done before,) that there were Famines in various Places during the Reign of Claudius; not only in Judea, which began the latter End of his fourth, and was continued in his fifth, sixth, and seventh Years, (of which *Josephus* takes Notice, *Antiq. Lib. xx. cap. 2. §. 6. & cap. 5. [al. 3.] §. 3.*) but also at Rome in his second; (as mentioned by *Dio, Lib. ix. pag. 671.*) and that Syria in his fourth, (*Oros. Lib. vii. cap. 6.*) Greece in his ninth, (*Euseb. Chron. pag. 204.*) and Italy in his tenth and eleventh, (*Tacit. Annal. Lib. xii. cap. 43. and Sueton. Claud. cap. 18.*) were visited with the like Calamity: He therefore supposes all these to be included in this Prophecy. (*Serm. at Boyle's Lect. Chap. iii. §. 3. pag. 60,—66.*) But the Persons, with Regard to whom it is here mentioned, were so much more concerned in the First of these, which seems also to have been the most extreme, that I am still of Opinion, the Prediction chiefly refers to that, which was the Dearth in which *Helena* Queen of *Adiabene* so generously relieved the Jews with Corn and other Provisions from *Egypt* and *Cyprus*; which, by the Way, proves that the Famine was not universal at that Time. See *Wits. Meletem. de Vit. Paul. cap. iii. §. 6.*

(b) *According to the respective Abilities of each.*] I think this all that is intended by *καθως ηωροποσησιν*, though the Words might more literally be rendered, according to the Abundance which each had; for it is hardly to be imagined, that every Christian at Antioch was in abundant or plentiful Circumstances: Nor do I think any Thing can be inferred, concerning the Extent of the Famine, from this Circumstance; as it plainly appears not to have been begun, when the Collection was resolved upon.

Sect. 25. Numbers in *Judea* (i), and had many Poor among them who would particularly need to be

Acts XI. 30. supported in a Time of such Calamity. *And*

*this accordingly they did, sending [it] to the Elders (k) to be delivered to the Deacons, or to be otherwise distributed as they should think fit; being satisfied that they would make a prudent Use of what they sent them upon this Occasion by the Hand of Barnabas and Saul, who took the Money they had collected to Jerusalem, and as the Famine lasted for some Time were afterwards employed in prosecuting this generous and necessary Work by new Collections elsewhere.*

30 Which also they did, and sent it to the Elders by the Hands of Barnabas and Saul.

### I M P R O V E M E N T.

Ver. 19.

**L**ET us with Pleasure observe, how in the Instance here recorded *the Blood of a Martyr was the Seed of the Church*: An Event afterwards so common, that it became a *Proverb*. Thus *they who were scattered Abroad on the Death of Stephen, every where dispersed the Gospel.*

Ver. 20.

And let us be thankful, that some of them brought it *to the Gentiles, as well as to the Jews*. Freely did it run, and illustriously was it *glorified*: But with whatever Evidence and Advantage they preached it, with whatever Spirit and Zeal, (in some Measure the natural Consequence of having

(i) *They should send to the Assistance &c.*] *Vitringa* has shewn at large, that it was common for the *Jews*, who lived in foreign Parts, to send Relief in Times of Distress, to their poor Brethren at *Jerusalem*. (*Vitring. de Synag. vet. Lib. iii. Part. i. cap. 13. pag. 809,—811.*) This tender Care in these *Gentile Converts at Antiach* would tend powerfully to conciliate the Affections of their *circumcised Brethren*; and was some Acknowledgment, tho' not an Equivalent, for the *voluntary Poverty* many of the Saints in *Judea* had incurred by the Sale of their Estates, as well as for the *peculiar Persecutions* which they underwent from their unbelieving Countrymen.

(k) *Sending it to the Elders.*] I am much surprized, that a Person of *Dr. Whitby's* Judgment should think the Persons here spoken of were *the Elders of the Jewish Synagogues*; considering, that these were the Men, who would of all others have been most ready to injure and defraud the *Christians*. It seems much more rational, with the late *Lord Barrington*, to conclude from hence, that there were now *no Apostles at Jerusalem*; and that *the Elders*, having been competently instructed in Christianity, were left to *take Care of the Church* there, while *the Apostles* took a Tour into the Neighbouring Parts more fully to instruct and confirm the New Converts. (*Miscell. Sacr. Essay ii. pag. 110, & seq.*) This is the first Mention that we have of *Elders* in the Christian Church; and *Dr. Hammond* has a large and very remarkable Note here, in which he labours to prove, that these *Elders* were the *same Officers* with those called *ἐπίσκοπος* or *Bishops*; and thinks there is no certain Evidence from *Scripture*, that the Name of *Elders* or *Presbyters* was given so early to another Order between *them and Deacons*: But this is not a Place, to enter accurately into Enquiries of this Nature.

having been called to suffer so dearly for it,) the Success of all is to be traced up to *the Hand of the Lord that was with them.* This engaged Men to believe, and turn unto the Lord; to stop in their Career of Sin, to pause upon their Conduct, to accept of the Lord Jesus Christ as the Saviour, and to consecrate themselves to God through him. Oh that *this Hand* might be *with all his Ministers!* Oh that such Success might every where be produced by its powerful Operations!

Sect. 25.

Ver. 21.

Well might *Barnabas* rejoice, when he saw such a Scene; and more distant Brethren be pleased, when they heard of it: For what is the Triumph of *the Gospel*, but the Triumph of *Human Happiness?* And who, that has cordially received the Gospel, does not feel his whole Heart most tenderly interested in that? He wisely and properly exhorted them, having once embraced this Divine and Glorious Dispensation, *with full Purpose of Heart to cleave unto the Lord.* And there was great Need of such an Exhortation, as well as a very solid Foundation for it. Such Difficulties will arise in our Christian Course, though we should not meet with Persecutions like theirs, that we shall need a most steady *Resolution of Mind* in order to our *Adherence to the Lord.* But let us *arm ourselves* with it, and hold fast the *Profession of our Faith without wavering,* since *He is invariably faithful who hath promised.* (*Heb. x. 23.*) Such Exhortations as these will be most effectual, when they come, as in this Instance they evidently did, from a good Man, whose Example will add Authority to his Words; and so be a Means, not only to quicken Religion in the Hearts of those who have already embraced it, but to propagate it to those who are yet Strangers to it.

Ver. 23.

Ver. 24.

With Pleasure let us reflect upon this Honourable Name, which the Disciples of *JESUS* first wore at *Antioch.* They were called *CHRISTIANS*, as it seems, by *Divine Appointment:* And would to God, that no other, no dividing Name had ever prevailed among them! As for such distinguishing Titles, though they were taken from *Apollos*, or *Cephas*, or *Paul*, let us endeavour to exclude them out of the Church, as fast as we can: And while they continue in it, let us take great Care, that they do not make us forget our most antient and most glorious Title. Let us take heed, that we do not so remember our *Difference* from each other in smaller Matters, as to forget our *mutual Agreement* in embracing the Gospel of *CHRIST*, and in professing to submit ourselves to *Him* as our common *Prince and Saviour.*

Ver. 26.

The Notice of the *Famine* brought to them by *Agabus* the Prophet, awakened the Generosity of the *Christians at Antioch*, to supply the pressing Necessities of the *Saints in Judea.* The Possibility at least, that it might have affected themselves, would have led some to conclude it the Part of Prudence, to keep what they had to themselves. But they argued much more wisely, chusing thus to lay up in Store a good Foundation against the Time to come; and to secure a Title to that peculiar Care of

V. 27,—30.

Sec̄t. 25. of Divine Providence, which is promised and engaged to those, who mind not every one his own Things, but each the Welfare of others and of all. (*Phil. ii. 4.*)

## S E C T. XXVI.

Herod having slain James, seizes Peter, and commits him to Prison; who is delivered by an Angel, in Answer to the Prayers of the Church. *Acts XII. 1, --- 19. —*

## ACTS XII. I.

Sec̄t. 26. *NOW* about that Time, when Saul and Barnabas were preparing to set out for Jerusalem, to carry thither what had been collected by the Christians at Antioch for the Relief of the Saints in Judea, Herod Agrippa (*a*) the King abusing his Authority with which he was invested by the Roman Emperor, laid Hands in a very injurious Manner on some of the Church  
2 to persecute and afflict them. And he carried this Injustice so far, that he even slew James the Son of Zebedee, the Brother of John, one of those Three Apostles whom Jesus honoured with such peculiar Intimacy; beheading him with the  
Sword

Acts XII. 1.

## ACTS XII. I.

*NOW* about that Time Herod the King stretched forth his Hands to vex certain of the Church.

2 And he killed James the Brother of John with the Sword.

(*a*) Herod Agrippa.] So the *Syriack* expressly renders it; and there is no Reason to doubt, especially considering the Similarity of Circumstances mentioned below, that *this Herod* was the Prince whom *Josephus* calls *Agrippa*, which probably was his Roman, as *Herod* was his Syrian Name. He was, not (as *Grotius* by a Slip of Memory says) the Son, but the Grandson of *Herod the Great* by his Son *Aristobulus*, (*Joseph. Antiq. Lib. xviii. cap. 5. [al. 7.] §. 4.*) Nephew to *Herod Antipas* who beheaded *John the Baptist*, Brother to *Herodias* whom that incestuous and adulterous Tetrarch married, and Father to that better *Agrippa*, before whom *Paul* made his Defence. (*Acts xxv. 13, & seq.*) — *Caius Caligula* with whom he had an early Friendship, when he became Emperor, released *this Agrippa* from the Confinement under which *Tiberius* had (on that very Account) kept him, and crowned him King of the Tetrarchy of his Uncle *Philip*, to which he afterwards added the Territories of *Antipas* whom he banished to *Lyons* in *Gaul*. (*Joseph. Antiq. Lib. xviii. cap. 6. [al. 8.] §. 10, 11. & cap. 7. [al. 9.] §. 2.*) In this Authority *Claudius* confirmed him, and made him King of *Judea*, adding to his former Dominions those of *Lysanias*. (*Antiq. Lib. xix. cap. 5. [al. 4.] §. 1.*) — *Mr. Fleming* thinks, it was *High Treason against the Messiah* for him to assume the Title of King of *Judea*, and that this Arrogancy, joined with his Cruelty, rendered him more worthy of that terrible Death described below. *Flem. Christol. Vol. iii. pag. 358.*

(*b*) Slew

*Sword (b)*, as an Enemy to the State, as well as an Opposer of the Law of Moses. Sect. 26.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the Days of unleavened Bread.)

And as he found that no immediate Vengeance overtook him on this Account, and likewise saw that [this] was acceptable to the Jews (c), whose Favour he laboured by all possible Means to conciliate, he went on farther, and presumed to seize Peter also; renowned as he was for such a Variety of Miracles, which were wrought by him at Jerufalem in the Name of Jesus. And it was in the Days of unleavened Bread, during the Feast of the Passover, that Peter was apprehended. Acts XII, 3.

4 And when he had apprehended him, he put him in Prison, and delivered him to Four Quaternions of Soldiers to keep him, intending after Easter to bring him forth to the People.

And having seized him at this publick Time, when so many Jews were come together from all Parts, he put him in Prison, delivering him to the Custody of Four Quaternions of Soldiers, that is, to Sixteen consisting of four in each Party, who were to relieve each other by Turns, watching him constantly by Day and Night. This Herod ordered for the greater Security of so noted a Person, intending immediately after the Passover to bring him out to the People, to be made a Spectacle to them in what he should suffer, as Jesus his Master had been on the first Day of unleavened Bread. 4.

5 Peter therefore was kept in Prison; but Prayer was made without ceasing of the Church unto God for him.

In the mean Time therefore, till the Day of Execution came, Peter was thus kept in the Prison. But as the Importance of so useful a Life was well known to his Christian Friends, earnest and continued Prayer was, with great Intenseness and Assiduity of Mind, made to GOD on his Account. 5.

(b) *Slew James — with the Sword.*] Thus was our Lord's Prediction relating to him fulfilled. (Mat. xx. 23.) I know not how far we are to depend upon the Tradition, which we find cited by Eusebius, (Eccles. Hist. Lib. ii. cap. 9.) from a Book of Clemens Alexandrinus now lost, in which he reported, "that the Person who had accused James, observing the Courage with which he bore his Testimony to Christianity, was converted, and suffered Martyrdom with him." But I think it is very beautifully observed by Clarius, (who had a great deal of the true Spirit of Criticism,) that this early Execution of one of the Apostles after our Lord's Death, would illustrate the Courage of the rest in going on with their Ministry; as it would evidently shew, that even all their miraculous Powers did not secure them from dying by the Sword of their Enemies.

(c) *Saw that this was acceptable to the Jews.*] Josephus tells us, "that this Prince was a great Zealot for the Mosaic Law, that he dwelt much at Jerufalem, and was fond of all Opportunities of obliging the Jews, as his Grandfather Herod had been of pleasing Strangers;" a Character well suiting what Luke here says of him. See Joseph. Antiq. Lib. xix. cap. vii. §. 3.

(d) *Bound.*

Sect. 26. Account, by the whole Church at Jerusalem.

Acts XII. 6.

And the Event quickly shewed, that this their earnest Supplication was not in vain; for *when Herod was ready to have brought him out to Execution, [even] that very Night* before he had designed to do it, *Peter was quietly sleeping between Two Soldiers, in full Calmness and Serenity of Mind, though bound with two Chains (d), which joined each of his Hands to one of the Soldiers that lay on either Side of him, in such a Manner that it was (humanly speaking) impossible he should have risen without immediately awaking them: And the other Two Guards then on Duty stood Centry before the Door, and were keeping the Prison, that there might be no Attempt of any Kind made to rescue him; because he was looked upon as a Prisoner of great Consequence.*

- 7 *And behold, an astonishing Deliverance was wrought out for him, in all this Extremity of Danger: For an Angel of the Lord presented himself on a sudden, and a glorious Light shone in the whole House, dark and gloomy as it was: And this Heavenly Messenger was no sooner come, but giving Peter a gentle Blow on the Side, he awoke him, saying, Arise quickly. And at the same Moment of Time, both his Chains fell off from his Hands: Yet the Soldiers were by a miraculous Power kept so fast asleep, that they were not at all alarmed by the Noise of their*
- 8 *Fall. And the Angel said to him, Gird thyself presently in the Clothes thou hast on, tie thine inward Garment about thee, and bind on thy Sandals, that thou mayst walk out: And accordingly he did so. And he says to him farther, Throw thy Mantle round thee, and follow me out.*
- 9 *And Peter going out of the Prison, as he was guided by the Angel, met with no Opposition in his Way, and followed him as he was ordered: And*

6 And when Herod would have brought him forth, the same Night Peter was sleeping between two Soldiers, bound with two Chains; and the Keepers before the Door kept the Prison.

7 And behold, the Angel of the Lord came upon him, and a Light shined in the Prison: and he smote Peter on the Side, and raised him up, saying, Arise up quickly. And his Chains fell off from his Hands.

8 And the Angel said unto him, Gird thyself, and bind on thy Sandals: And so he did. And he saith unto him, Cast thy Garment about thee, and follow me.

9 And he went out and followed him, and wist not that

(d) Bound with two Chains.] It is well known, that this Way of securing Prisoners of Importance, by chaining each of their Hands to a Guard was practised among the Romans; and the Reader may find Authorities to this Purpose produced by Grotius, in his Note on Acts xxviii. 16. and by Mr. Lardner, (now Dr. Lardner,) Credib. Book i. chap. 10. §. 9. Vol. i. pag. 521, 522.

(e) Recollect-

that it was true which was done by the Angel; but thought he saw a Vision.

10 When they were past the first and the second Ward, they came unto the Iron Gate that leadeth unto the City, which opened to them of his own Accord: And they went out, and passed on through one Street, and forthwith the Angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a Surety that the Lord hath sent his Angel, and hath delivered me out of the Hand of Herod, and from all the Expectation of the People of the Jews.

12 And when he had considered the Thing, he came to the House of Mary, the Mother of John whose Surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at

And he was so astonished, that he did not know, that what was done by the Angel was true and real, but only supposed that he had seen a Vision, as in some other Instances he had done. And passing through the first and second Watch, where the Guards were all asleep, they came to the Iron Gate, that leads into the City, which though it was a heavy Gate, and very strongly fastened, yet was no Hindrance in their Way, but opened to them as of its own Accord. And thus, going out into the City, they went together through one Street, and immediately the Angel having done all that was requisite for his Deliverance, and set him at full Liberty, departed from him on a sudden, and left him alone to go where he pleased.

And Peter being come to himself, and recovered from the first Astonishment of such an extraordinary Event, said, Now I know truly, that the Lord Jesus Christ, in whose Cause I was going to suffer, hath (as he formerly did, Chap. v. 19.) sent his Angel, one of the many Heavenly Spirits under his Command, and hath delivered me from the Hand of Herod who intended my Death, and from all the Expectation of the Jewish People, who, after the many beneficial Miracles I have wrought among them, were thirsting for my Blood, and waited impatiently to see my Execution.

Such was the grateful Sense that Peter had of his Deliverance; and recollecting where he was (e), he presently concluded where to go, and came to the House of Mary, the Mother of John, who was surnamed Mark, where many Christians were gathered together, and were spending the Night in praying earnestly for his Deliverance. And God answered them, while they were yet speaking; for he had now discharged the Prisoner for whom they were so much concerned, and brought him to the very House in which they were assembled.

And as Peter stood, and knocked at the Door of the Outer

(e) Recollecting where he was.] This is so natural an Interpretation of *συνείδησις*, that there seems no Need of Dr. Hammond's conjectural Emendation, who would read it *συνείδησις*, making haste; as he also would, Chap. xiv. 6.



Sect. 26. *Outer Gate (f)*, which entered into the House; that they might guard against the Danger of admitting any Person whom they did not know, a

Acts XII. 13.

- 14 *Maiden whose Name was Rose, went to the Door, to listen and enquire who was there (g).* And he had no sooner answered, but *knowing Peter's Voice* she was so transported with Joy and Surprize, that *she did not open the Gate; but running in to the Company that were assembled in the House, she told [them,] that Peter was actually standing at the Gate.*
- 15 *And they said to her, Surely thou art distracted, to imagine so incredible and so impossible a Thing. But she persisted in it, that she was sure she heard his Voice; and confidently affirmed, that it was undoubtedly so. Then, as they knew not how to account for it, they said in their Confusion of Thought, It is then probably his Angel, who has assumed his Form to bring us some Tidings of him; or perhaps, he is executed in Prison, (as John the Baptist was in the Night) and his separate Spirit has appeared, as a Token of its being employed, as Angels are, in ministering to the Church on Earth (h).*

at the Door of the Gate, a Damfel came to hearken, named Rhoda.

14 And when she knew Peter's Voice, she opened not the Gate for Gladness, but ran in, and told how Peter stood before the Gate.

15 And they said unto her, Thou art mad. But she constantly affirmed, that it was even so. Then said they, It is his Angel.

*But*

(f) *At the Door of the Outer Gate.*] Though *De Dieu*, chiefly on the Authority of *Kimchi*, in his Distinction between  $\text{ערש}$  and  $\text{פתח}$ , interprets this of a Kind of *Wicket* in a Pair of *Great Gates*, I apprehend (according to the accurate and useful Description which *Dr. Shaw* has given of the Houses in the East,) that the Word  $\text{πυλῶν}$  here properly signifies what we generally call *the Gateway* of a large House, by which, if there be an *Area* surrounded with Buildings, you pass into it. And it is probable, that this was no small House, as many were assembled there.

(g) *To enquire who was there.*] That this is the most exact Signification of the original Word  $\text{πυλῶν}$ , is abundantly demonstrated by *Raphelius*, (*Annot. ex Xen. pag. 159.*) and *Elfner*, (*Observ. Vol. i. pag. 411.*) — I render this Maiden's Name *Rhoda*, by the *English* Name *Rose*, as whenever I meet with *Greek Names* in Use among us, I think it most natural to give the *English Termination*; and shall only add, that *Grotius* has well observed, *the Jews* frequently gave to their Female Children the Name of agreeable Flowers or Plants: Thus *Susannah* signifies a Lilly, *Hedessa* a Myrtle, *Tamar* a Palm-Tree, &c.

(h) *It is his Angel, &c.*] Though I have followed the more common Rendering here, I pretend not certainly to say, that *Sir Thomas Browne* is mistaken, (in his *Religio Medici*, pag. 19.) when he says, (as *Clarius*, *Cameron*, and *Hammond* also do,) that the Word  $\text{αγγελος}$  here signifies *Messenger*, as to be sure it often does. (Compare *Matt. xi. 10. Mark i. 2. Luke vii. 24, 27. ix. 52. and Jam. ii. 25.*) They might perhaps think, he had sent somebody, who telling her, *he came from Peter*, she by Mistake apprehended it to be him. But I think it much more probable, that as she averred that she *knew his Voice*, they then judged it to be something *supernatural*. It is by no Means certain, they imagined this to be *his Guardian Angel*; for *Philo* speaks of it as a *received Notion* among the *Jews*, that the *Souls* of good Men deceased officiated as *Ministering Spirits*. (See *Phil. de Sacrif. Cain. & Abelis*, pag. 131. & *de Gigantibus*, pag. 286. and *Dr. Waterland's Serm. Vol. ii. pag. 90, 91.*) But what-

ever

*He tells them how he was set free, and goes to another Place.*

187

16 But Peter continued knocking: and when they had opened *the Door*, and saw him, they were astonished.

*But Peter* in the mean Time continued knocking; upon which they went out several of them together, and when they had opened [*the Door*], they saw him, and rejoiced to find that he was there, but were exceedingly astonished at the Sight of him. And as he found upon his coming

Sect. 26.  
Acts XII. 16.

17 But he beckning unto them with the Hand to hold their Peace, declared unto them how the Lord had brought him out of the Prison. And he said, Go shew these Things unto James, and to the Brethren. And he departed, and went into another Place.

in among them, that his Presence threw them into a confused Transport, which grew so loud, that he could not easily be heard, *he beckoned to them with [his] Hand to be silent, and related to them, how the Lord had conducted him out of Prison, by the Ministry of an Angel: And having told them the Particulars of what had passed, he said, Let Care be taken to inform James (i), and the other Brethren, of these Things, that they may magnify God for this great Deliverance, and consider it as an Engagement to serve him with greater Resolution and Zeal. And presently departing from thence, he went to another Place (k), and continued some Time in Retirement, that he might avoid the Search which his Persecutors would of Course make for him, when they should find that he was gone.*

17

18 Now as soon as it was Day, there was no small Stir among the Soldiers, what was become of Peter.

And accordingly as soon as it was Day, there was no small Tumult among the Soldiers on his Account, and no Search was spared that they might know what was become of Peter (l). For the Guards awaking out of their sound Sleep, could none of them give any Account of what had passed,

18

ever their Notion was, one Way or the other, no Argument can be drawn from it, as to the Truth of either of these Suppositions.

(i) *Inform James.*] As James, the Brother of John, was dead, (ver. 2.) the Person here referred to must be James the Less, the Brother or Kinsman of our Lord, and Author of the General Epistle which bears his Name. He appears to have been a Person of considerable Weight and Importance: Peter therefore particularly directs the Message to him, for his Encouragement, and to engage the Concurrence of his Thanksgivings to God, on Account of this extraordinary Deliverance.

(k) *Went to another Place.*] It was convenient he should withdraw from Jerusalem; but it is utterly incredible, that he now went to Rome, and made that Abode of twenty-five Years there, which the Popish Writers pretend. The Absurdity of which Pretence has been abundantly demonstrated by many Protestant Writers, and by none more pertinently, in a few Words, than by Beza on this Place.

(l) *What was become of Peter.*] Elsnar (*Observ. Vol. i. pag. 412.*) and Raphelius (*ex Xen. pag. 160.*) have so abundantly proved, that *τι ἀρα ο Πάρος ἐγένετο* may with great Propriety be thus rendered, that I see no Reason to imagine, as Erasmus here hints, that it may refer to some Notion, that Peter had been transformed, perhaps by Magick Art, into some Form or Shape different from his own.

A a 2

(m) Ordered

Sect. 26. fed, and were ready to suspect and accuse each other of Negligence or Treachery, in giving the Prisoner an Opportunity to make his Escape.

Acts XII. 18.

19 *And indeed very fatally for them had he escaped; for Herod searching for him, and not finding him, examined the Keepers as strictly as possible; and as he could make nothing out by his Enquiry, but that he was gone while they slept, and thought it by no Means prudent to give any Intimation that he suspected a miraculous Interposition of Providence, in Favour of a Man whom he had devoted to Destruction, he ordered them to be immediately led away to Execution (m) for their Negligence: And so the Affair ended, and shortly after his Life too, as we shall find in the following Section.*

19 — And when Herod had sought for him, and found him not, he examined the Keepers, and commanded that *they* should be put to Death.—

## I M P R O V E M E N T.

Ver. 1, 2.

**W**E have now before us *the Death of another Martyr*, and that Martyr *an Apostle*, and that Apostle no less a Person than *James, the Brother of John*, who was also one of the chosen Favourites and Companions of our Blessed Lord: And not the less dear, because so early dismissed from mortal Life and Labour, and dismissed by a violent and bloody Death. He was *slain with the Sword*: But that Blow, which was hardly, if at all, to be felt, in one short Moment transported him to his long-loved Lord, and introduced him to that endeared Converse with *JESUS* in his Heavenly Presence, of which all the most intimate Hours spent with him upon Earth, not excepting that of *the Transfiguration* itself, (to which he was *an Eye-Witness*,) were but an imperfect Shadow.

Ver. 3.

But how strange was it, that *this* should please the *Jews*! To see the Slaughter of one of the most excellent Persons that ever adorned their Nation, one of the greatest Benefactors, *HIS LORD* only excepted, that ever had appeared in all the List of the Prophetick and Inspired Race!

Yet

(m) *Ordered them to be led away to Execution.*] It is well known, that the Word *απαχθῆναι* has this Signification. See *Beza*, and *Heinsius*, in *Loc.* — He probably punished them with such Severity, lest an Apprehension of a *miraculous Deliverance* should have prevailed; and so *Christianity* have gained, as it probably did, additional Strength. What had so notoriously happened to all the *Twelve Apostles* in a Circumstance much resembling this, (*Chap. v. 19. & seq.*) would no doubt add great Weight to such a Representation; and it seems, that this seasonable Interposition of Providence, joined with the *Death of Herod* soon after, put a speedy End to this Persecution.

Yet thus it was, that they proceeded to fill up the Measure of their Fathers; (*Mat. xxiii. 32.*) and such was still the Hardness of their Hearts, that after having rejected the Message, they soon came to hate the Messengers, and to thirst for their Blood: The surest Token of Wrath coming upon them to the uttermost! As indeed it was but a few Years more, and such an Execution was done upon them, as seemed to be the accumulated Vengeance due for all the righteous Blood which had been shed from Abel to James.

Peter was also imprisoned, and was bound with Chains: And no doubt, the Prayers and Tears, with which the Church were contending for his Delivery, would appear exceedingly despicable to his Enemies, if known by them; but they found to their Confusion, that his Redeemer was strong. (*Fer. l. 34.*) The Lord JESUS sent an Angel to him; who found him, secure in his Innocence, and happy in his Hope, sleeping between those Two Guards, who perhaps in a few Hours were to have been his Executioners; and sleeping so sweetly found, that the Brightness of the Angel's Presence did not immediately awake him. The Angel smites him, and his Chains fall off; the Iron Gates are opened, and the Prisoner is set at full Liberty. So does the Angel of Death smite as it were, but with a gentle Blow, the Servants of Christ, and the Fetters of Mortality fall off; the Doors of the Dungeon are opened, and they are led into the New Jerusalem, where they find another Kind of Society, another Kind of Rest, another Kind of Joy, than Peter knew even in the first Transports of his Deliverance.

The Prayers of the Night were added to those of the Day. Men and Women, the Aged and the Young, were assembled on this important Occasion: And while they were praying, GOD answered; while they were yet speaking, He heard. (*Isai. lxx. 24.*) Behold, Peter is himself sent among them, to bring them the astonishing News of that real Deliverance, which at first appeared to him but as a Vision of the Night. What Delight must such a Mercy give them! especially when considered as an Answer of Prayer! What an Encouragement must it be to them all, to hold fast the Profession of their Faith without wavering, and in every future Exigence by Prayer and Supplication to make their Requests known unto GOD. Peter was solicitous, it might be known to the surviving James, and the other Apostles, that they might glorify GOD in him, and might take Encouragement from it, to go on boldly in the Prosecution of their Work. With such Views should we own the Goodness of GOD in any Deliverance He grants us; that others may learn to confide in Him, and may join their Praises with ours.

Herod in his Disappointment turns his Rage on the Soldiers, makes those unhappy Men the Victims of his Wrath. Unhappy indeed, if they had not learnt from Peter whilst they had him in their Power, that Lesson which his Charity would be so glad to teach them, in what

he.

Sect. 26. he apprehended to be the last Moments of his Life; *to believe in JESUS for Life and Salvation.* But whatever *they suffered*, a much severer Vengeance was reserved for *Herod*, on whom God quickly began to *visit* that innocent and pious *Blood* which he had spilt, and *that too* after which he had thirsted; for in His Sight he must have appeared *the Murthrer of Peter*, as well as of *James*.

## S E C T. XXVII.

Herod, *on his Reconciliation to the People of Tyre and Sidon, makes a publick Oration, for which he is extravagantly applauded; but for his Pride on that Applause is miraculously destroyed.* Acts XII. —19, ---24.

ACTS XII. —19.

ACTS XII. —19.

Sect. 27.  
Acts XII.  
—19.

**W**E have just given an Account of the miraculous Manner in which Peter was delivered from the cruel Attempt of Herod, and of the Transport of Rage in which that tyrannical Prince ordered the Guards to be put to Death, tho' in Reality they had been no way necessary to his Escape. *And now after this Disappointment, Herod departed from Jerusalem, and passing from Judea to the City of Cæsarea (a), he abode [there;] till in the Midst of all his Pride and Glory, the Judgment of God overtook him, and Providence avenged the Death of James, and the designed Murder of Peter, in a most awful Manner on this persecuting Prince.*

—**A**ND he went down from Judea to Cæsarea, and *there* abode.

20 *And very observable were the Circumstances of his miserable End, as introductory to which it must be observed, that Herod was highly incensed*

20 And Herod was highly displeased

(a) *Passing from Judea to Cæsarea.*] This is the same *Cæsarea*, which was formerly called *Straton's Tower*, and had been rebuilt by *Herod the Great*. (See Note (o) on Acts viii. 40. pag. 131.) — *Josephus* (who gives us an Account of the Death of *Herod Agrippa*, which greatly illustrates this of *St. Luke*.) says, that he went to *Cæsarea* in the *third Year* of his Reign over the whole Country, to celebrate Games there in Honour of *Claudius Cæsar*, to whom he had been so much obliged. (*Antiq. Lib. xix. cap. 8. [al. 7.] §. 2.*) — It seems, that *the Oration* afterwards mentioned, was made in a full *Theatre* there.

(b) *Arrayed*

displeas'd with them of Tyre and Sidon : but they came with one Accord to him, and having made Blaſtus the King's Chamberlain their Friend, deſired Peace ; becauſe their Country was nourish'd by the King's Country.

cenſed againſt the Tyrians and Sidonians, on Account of ſome ſuppoſed Affront which he had received from them, which provok'd him ſo far, that having vow'd a ſevere Revenge, he was preparing with all Speed to make War upon them: *But* as they were a trading People, and were apprehenſive of the Conſequences of the King's Diſpleaſure, *they unanimouſly* came to a Reſolution to ſend proper Representatives to Cæſarea, to appear *before him* ; and having found out Means of gaining Blaſtus, the King's Chamberlain, to eſpouſe their Intereſt, and being introduced by him, *they begged* for an Accommodation of the Difference, and earneſtly intreated he would grant them Terms of Peace ; which they found it abſolutely neceſſary to ſue for, *becauſe their Country was nourish'd* and maintained by that of the King ; they having little Corn of their own Growth, and not being able to ſubſiſt without a conſtant Supply of Proviſions from Judea and Galilee. (Compare 1 Kings v. 11. and Ezek. xxvii. 17.)

Sect. 27.  
Acts XII. 20.

21 And upon a Set Day, Herod array'd in Royal Apparel, ſat upon his Throne, and made an Oration unto them.

And to make the Tranſaction as ſolemn as poſſible, upon a Set Day which he thought proper for that Purpoſe, when a grand Aſſembly was held, Herod came forth with great Magnificence and Splendor, array'd in a Royal Habit (b), and being ſeated in a publick Theatre upon the Throne, made an Oration to them with a great deal of State and Affectation of Eloquence ; expreſſing at large his Clemency and Condeſcenſion in admitting them to Favour, when he could ſo eaſily have ſubdu'd them by Force.

21

22 And the People gave a Shout,

And 22  
the

(b) *Array'd in a Royal Habit.*] *Joſephus* expreſſly ſays, that his fine Robe was richly wrought with Silver, which reflecting the Rays of the riſing Sun with an unuſual and almoſt inſupportable Splendor, gave his Flatterers an Occaſion of complimenting him with the Title of a Deity.—*Mr. Fleming* imagines, they therein referred to the Glory with which the *Shekinah* uſed to appear, and that Herod being impious enough to aſſume the Honour of it, provok'd the Divine Maſteſty beyond any farther Sufferance ; ſo that he ſent a Diſeaſe upon him, which rendered him equally contemptible and miſerable. (*Flem. Chriſt.* Vol. ii. pag. 300.) — *Eſner* has given ſeveral Inſtances of the Madneſs of Heathen Princes, who arrogated Divinity to themſelves, and ſome of them came to infamous Ends. (*Obſerv.* Vol. i. pag. 413, 414.) But to be ſure, Herod's Knowledge of the true GOD, and of his Jealouſy with reſpect to Divine Honours, rendered his Guilt incomparably more aggravated than theirs.

(c) An

Sect. 27. *the People*, who flocked in Multitudes to this grand Spectacle, were so charmed with his Appearance and Address, that they all *cried out*, as in a Rapture, as soon as he had done speaking; Surely [*it is*] *the Voice of a God* that we hear, and not that of a mortal *Man*: And the unhappy Prince, instead of expressing a just Indignation at such base and impious Flattery, hearkened to it with a secret Complacency.

23 *But immediately* all this haughty Parade was disgraced and exposed; for *an Angel of the Lord*, by an awful though invisible Operation on his Vitals, *smote him* with a sore and grievous Disease (*c*), *because he gave not GOD the Glory*, in rejecting these blasphemous Applauses. On which he was presently forced to quit the Place in extream Torture, *and being miserably eaten* and tormented (as his Grandfather Herod the Great had been,) *with a vast Number of small Worms* (*d*), which bred in his Bowels, and rendered him a most nauseous and horrible Spectacle to all about him, *he expired* in equal Agony and Infamy; sunk as much below the common State of Human Nature, as his Flatterers had endeavoured to raise him above it.

a Shout, *saying, It is the Voice of a God, and not of a Man.*

23 And immediately the Angel of the Lord smote him, because he gave not GOD the Glory: and he was eaten of Worms, and gave up the Ghost.

*And*

[*c*] *An Angel of the Lord smote him.*] *Josephus* tells us, (in the Place cited above,) “That as he did not rebuke this impious Flattery, he was immediately seized with exquisite and racking Tortures in his Bowels, so that he was compelled, before he left the Place, to own his Folly in admitting such Acclamations, and upbraided those about him with the wretched Condition in which they then saw *their God*; and being carried out of the Assembly to his Palace, he expired in violent Agonies the fifth Day after he was taken, in the fifty-fourth Year of his Age, and the seventh of his Reign,” (reckoning from the Time of his first Advancement, by *Caligula*, to the Tetrarchy of his Uncle *Philip*,) being the fourth Year of the Emperor *Claudius*, *A. D.* 44. — Some have supposed, when it is said *an Angel smote him*, that this is only a *Jewish Phrase*, to signify he was suddenly seized with this Disorder; but I think, it expresses *the real*, though invisible Agency of a Celestial Spirit on this Occasion. Compare 2 *Sam.* xxiv. 16. 2 *Kings* xix. 35.

[*d*] *Being eaten with Worms.*] *Beza* and *Elfner* think, *σκωληκοερωλος* signifies in the general consumed with Vermin, and may express the Disease called *Morbus pedicularis*, of which, as the latter of these Criticks has shewn, (*Vol.* i. pag. 417, 418.) several persecuting and cruel Princes have died. (Compare 2 *Mac.* ix. 9. and *Euseb. Eccles. Hist. Lib.* viii. cap. 16.) — I think with *Dr. Lardner*, (*Credib. Book* i. chap. i. §. 6. *Vol.* i. pag. 39, 40.) that *Josephus* out of a partial Fondness for *Herod Agrippa*, whom he had so much extolled, has concealed this Particular, which was the true Cause of those excruciating Pains in the Bowels, of which *this Herod*, and his Grandfather *Herod the Great* died. See *Joseph. Antiq. Lib.* xvii. cap. 6. [al. 8.] §. 5.

(*e*) *The*

24 But the Word of God grew and multiplied.

And upon this the Word of GOD grew more Sect. 27. and more successful, and in every Place where the Seed of the Gospel was sown, the Number of Believers was considerably multiplied (e), and their Faith greatly established: And after all the Opposition of its Enemies, who had endeavoured to extirpate it, the Progress of Christianity was apparently promoted by the Concurrence of these extraordinary Events, in the Deliverance of Peter, and the Death of Herod, that cruel Persecutor, under such evident Tokens of Divine Vengeance. Acts XII.24.

I M P R O V E M E N T.

THE Wrath of a King is as the Messengers of Death; but a wise Man Ver. 20. (says Solomon,) will pacify it. (Prov. xvi. 14.) The World generally teaches this Wisdom to its Votaries; and the Ties of Interest are felt, when those of Affection have but little Force. Tyre and Sidon were nourished by the King's Country, and therefore they sought Peace with him. But how much more necessary is it, for all Countries, and People, and Princes, to seek Peace with the GOD of Heaven, by whom the Earth and all its Inhabitants are nourished, who giveth Rain from Heaven and fruitful Seasons, and can by his Sovereign Word turn the Heavens into Brass, and the Earth into Iron. (Deut. xxviii. 23.)

How vain and impious was the Applause of this servile Multitude, when Ver. 21, 22. they were so ready to compliment a mortal Man, in shining Apparel, and on a Royal Throne, with the Title of Divinity! and how wretched the Infatuation of his Mind, when he could receive that Ascription without Horror, yea even with Complacency! Thus do Pomp and Power, Wealth and Grandeur, take away the Heart of their Possessors. But never is a Mortal nearer to Destruction, than when he forgets that he is a Mortal.

With Pleasure, no doubt, did this Angel of the Lord come down to Ver. 23. execute upon this proud and persecuting Prince the Vengeance due to the Honours of GOD which he had invaded, and the Blood of the Saints which he had slain. Let us adore the Triumph of the injured Majesty of Heaven. He was smitten with Death, with a Death equally tormenting and ignominious. Vermin devoured this God: Nor could all his Robes, his Guards, or his Physicians, preserve his living Body from being as easy a Prey to them, as the Carcase of the meanest Slave.

Thus

(e) The Word of GOD grew, and was multiplied.] The Expressions here used, (νοξαι και επιπλαυσις,) relate properly to Vegetables, and may be intended to signify, that the Growth of the Gospel, that is, its Prevalency in the Minds and Lives of some, was (as it were) the Means of sowing that Divine Seed in the Hearts of many more.



Sect. 27.

Ver. 24

Thus is the Almighty Sovereign of the Universe *known by the Judgment which he executeth* upon the haughty Kings of the Earth. (*Psal. ix. 16.*) Well might *the Gospel flourish* on Occasion of such an Event; when *this Royal Corpse* was (as it were) given for Manure, to the Roots of *that Vine*, which he, in Contempt of *the King of Kings* by whom it was planted, had impiously endeavoured to root up.

## S E C T. XXVIII.

Paul and Barnabas, being returned from Jerusalem to Antioch, are sent out from thence to preach the Gospel to the Gentiles; and coming to Cyprus, smite Elymas with Blindness, and convert Sergius Paulus the Roman Governor there. Acts XII. ult. XIII. 1,---12.

## ACTS XII. 25.

Sect. 28.

Acts XII. 25.

WE have formerly taken Notice of the Message, on which the Disciples at Antioch sent Barnabas and Saul to Jerusalem; to carry their Alms to the Brethren there, who were threatened with an approaching Famine, which Agabus had foretold: (Chap. xi. 29, 30. pag. 180.) And we shall now observe, that *Barnabas and Saul having fulfilled [their] Ministry*, and faithfully performed the Charge committed to them, returned back to Antioch from Jerusalem (a),  
bring-

## ACTS XII. 25.

AND Barnabas and Saul returned from Jerusalem, when they had fulfilled their Ministry, and took with

(a) *Having fulfilled their Ministry, returned from Jerusalem.*] Mr. Fleming thinks, with several other good Criticks, that they returned after the Death of James, and in the Interval between the Commitment and Deliverance of Peter; and that it was to avoid breaking the Thread of the Story, that their Return was not mentioned sooner. (See *Flem. Christol. Vol. ii. pag. 230.*) But Dr. Lardner argues from its being inserted here, that the Commission was not executed till after the Death of Herod, and dates the Beginning of the Famine accordingly. (*Credib. Book i. chap. 11. §. 2. Vol. i. pag. 541.*) Lord Barrington thinks, it was during Paul's Abode at Jerusalem on this Occasion, that he had the Vision in the Temple mentioned Acts xxii. 17,—21. and that then the Lord Jesus gave him that Commission to the Gentiles expressed Acts xxvi. 17, 18. which Words he supposes to have been spoken at this Time, and that this extraordinary Fact is referred to Acts xiii. 2. when the Spirit speaks as having already called him and Barnabas to the Work, to which they were then to be separated; which must suppose, that Barnabas had also some correspondent Vision, or was mentioned in that of Paul. (See *Miscell. Sacr. Essay ii. pag. 26, 27.*) But I shall give my Reasons, when I come to the Texts in Question, why I understand them in a different Sense and Connection.

(b) John

with them John, whose Surname was Mark.

bringing along with them John, whose Surname was Mark (b). Sect. 28.

ACTS XIII. 1. Now there were in the Church that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

Now there were in the Church that was at Antioch, certain Prophets and Teachers of great Note (c); particularly, Barnabas, the generous Levite whom we just now mentioned, who had given up the whole of his Estate to charitable Uses; and Simeon, who was also called Niger, or the Black, from his swarthy Complexion; and Lucius the Cyrenean, a Native of Africa; and Manaen, a Person of considerable Rank, who was educated with Herod the Tetrarch in his Father's Court (d), yet thought it no Disgrace to appear as a Christian Minister; and, to mention  
no

(b) *John, whose Surname was Mark.*] It appears from what Grotius has urged, (*Proleg. ad Marc. Evang.*) that this was a different Person from *Mark the Evangelist*, who was for several Years the intimate Companion of the Apostle *Peter*, and seems to have been converted by him, as he calls him *his Son*, (1 *Pet.* v. 13.) a Title, which the Apostles used to give to those who were the Fruit of their Ministry. (Compare 1 *Cor.* iv. 15. *Gal.* iv. 19. and *Philem.* ver. 10.) — We learn from Scripture, that this Person was *the Son of Mary*, at whose House the Disciples met, to pray for *Peter*, when he was imprisoned; (*Acts* xii. 12.) and he is spoken of as *Sister's Son to Barnabas*, (*Col.* iv. 10.) who appears to have had a great Affection for him, not only by his taking him with them to *Antioch*, and from thence to *Pamphylia*, (*Acts* xii. 5, & seq.) where it should seem he was discouraged by the Difficulties of the Work from going any farther, and returned to *Jerusalem*; (*ver.* 13.) but by his insisting afterwards, when they were setting out upon another Progress, that *Mark* should go with them to visit the Churches, which *Paul* was so averse to, that they parted; and *Paul* chose *Silas* to attend him, while *Barnabas* took *Mark*, and sailed to *Cyprus*. (*Acts* xv. 37,—40.) We have no further Account of him in the *Acts*; but he appears so far to have retrieved his Character, that he is recommended afterwards by the Apostle *Paul* to the *Colossians*, (*Col.* iv. 10.) and when he was at *Rome*, the Apostle mentions him among *his Fellow-Labourers*, (*Philem.* ver. 24.) and at last speaks of his Desire to see him, as one that was useful to him in the Ministry. (2 *Tim.* iv. 11.)

(c) *Certain Prophets and Teachers.*] Who of these might be the stated Pastors of the Place, and who only occasional Residents there, we cannot I think with any Certainty determine; only that *Paul* and *Barnabas* were of the latter. — *Mr. Fleming*, on the Supposition mentioned in Note (a), concludes that *this Assembly* might be held with some peculiar Regard to *Peter's* Danger; and that in it the Spirit directed, that both *Paul* and *Barnabas* should be received into the now diminished Number of the Apostles. See *Flem. Christol.* Vol. ii. pag. 230.

(d) *Manaen, who was educated with Herod the Tetrarch.*] He seems by this to have been a Person of considerable Rank, and having been a Courtier might probably have learnt some peculiar Arts of Address; yet he had no Share in this extraordinary Commission granted to *Paul* and *Barnabas*. (Compare 1 *Cor.* i. 26, 27.) *Josephus* (*Antiq. Lib.* xv. cap. 10. [al. 13.] §. 5.) mentions one *Manaem* an *Essene*, who had foretold *Herod the Great*, while he was yet a Boy, that he should be a King, and was afterwards in high Favour with him; and some have thought, this was *his Son*. (See *Mr. Biscoe*, at *Boyle's Lett.* Chap. iii. §. 11. pag. 79,—81.) — That *Manaem*, *Simeon*, and *Lucius* were all Apostles, is a strange Opinion of *Dr. Scot's*, (*Christian Life*, Vol. iii. pag. 1099.) which so judicious a Man could never have entertained, had it not seemed necessary to solve a Difficulty, which I hope we shall presently see is only imaginary.

SeCt. 28. no more, *Saul*, that remarkable Convert, whose Labours in the Church were, as we shall farther learn, so eminently useful.

Acts XIII.2. *And as they were ministering to the Lord in publick, and joined Fasting to Prayer, the Holy Spirit by immediate Revelation said, Separate to me Barnabas and Saul, for the extraordinary Work of preaching the Gospel among the Gentiles, to which I have now expressly called them (e).*

3 *And having on this Notice appointed a solemn Day for this Purpose, in which they fasted and prayed, and laid their Hands upon them, in Token of their Designation to that extraordinary Office, they dismissed them from Antioch with all the most affectionate Tokens of Christian Friendship.*

4 *They therefore being thus sent out by the immediate Direction of the Holy Spirit (f), and animated to a noble Elevation of Soul in the Thought of such an important Mission, departed to Seleucia, a considerable Port in the Mediterranean Sea; and from thence they sailed to the Island of Cyprus, so celebrated, or rather so infamous, for the Worship of Venus, who was supposed to hold her peculiar Residence here, and therefore was commonly called "the Cyprian Goddess."*

5 *And being arrived at Salamis, the Eastern Port of the Island, and consequently that which lay nearest to the Place from whence they came, they preached the Word of GOD in the Synagogues of the Jews there; for there were great Numbers of that People in Cyprus: And they had also John for their Attendant, who waited upon them*

with

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the Work whereunto I have called them.

3 And when they had fasted and prayed, and laid their Hands on them, they sent them away.

4 So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the Word of GOD in the Synagogues of the Jews: and they had also John to their Minister.

(e) *For the Work to which I have called them.*] If there be any Reference to a *past Fact* in these Words, it is probably to *some Revelation* personally made to *Paul and Barnabas*, to signify that they should take a Journey into several Countries of *Asia Minor* to preach the Gospel there. But that they were now invested with the *Apostolick Office* by these *inferior Ministers*, (tho' expressly asserted by *Clarius*, and many others,) is a Thing, neither credible in itself, nor consistent with what *Paul* himself says *Gal. i. 1*. And that they now received a *Power*, before *unknown* in the Church, of Preaching to the *Idolatrous Gentiles*, is inconsistent with *Acts xi. 20, 21*. and upon many other Considerations, to be proposed elsewhere, appears to me absolutely incredible.

(f) *By the Holy Spirit.*] This seems to be added to remind us, that tho' they were solemnly recommended to GOD by the *Prayers of their Brethren*, their Authority was not derived from them, but from *the Holy Spirit* himself.

(g) *A Ma-*

with great Respect, not pretending to a Character Sect. 28.  
by any Means equal to theirs.

6 And when they had gone through the Isle unto Paphos, they found a certain Sorcerer, a false Prophet, a Jew, whose Name was Barjesus :

And having traversed the whole Island, as far Acts XIII. 6.  
as Paphos, which lay on its Western Coast, they found there a certain Jew, who was a Magician [and] false Prophet (g), whose Name was Barjesus, or the Son of one Jesus or Joshua : This 7

7 Which was with the Deputy of the Country, Sergius Paulus, a prudent Man ; who called for Barnabas and Saul, and desired to hear the Word of God.

was a Person who was much regarded, and was at that Time with the Roman Proconsul there, Sergius Paulus, a prudent Man, of a steady Conduct and thoughtful Temper, ready to enquire after Truth, and capable to judge of its Evidence ; who having received some general Intelligence of their Character and Message, sent some of those that were about him, and calling for Barnabas and Saul, desired to hear the Word of GOD, that he might know what was the Purport of their Preaching, and what Regard was due to the Doctrine they taught.

8 But Elymas the Sorcerer (for so is his Name by Interpretation) withstood them, seeking to turn away the Deputy from the Faith.

But Elymas, or the Magician, (for that was the Meaning of his Name Elymas, when translated into the Greek Language (h),) as he was sensible that he should be no more regarded, if their Doctrine was received, set himself all he could to hinder the Effect of it, and withstood them in their Preaching, endeavouring in a crafty Way, by a Variety of false Insinuations which he used, to turn away the Proconsul from embracing the Faith (i).

Then

(g) *A Magician and false Prophet.*] There were many Instances of real or pretended Sorcery among the Jews in these Days, which seems to have been designed by the Devil and wicked Men, to slur the Miracles of Christ and his Apostles. But by confounding them in several Instances, the Christian Cause was magnified yet more, than it would otherwise have been. Nevertheless it is to be feared, they wrought on many who were not wise and candid enough to examine, so as to introduce a general Contempt of all Pretences to supernatural Powers, as false, or inconclusive. A sad Instance of which we have even in Marcus Antoninus, who, tho' he professes some Revelations to have been made to himself in Dreams, (*De Rebus suis, Lib. i. §. 17.*) yet reckons it among the great Advantages he received by conversing with Diognetus, that he learnt from him to despise all Stories of Miracles and Dispossessions. *Ibid. §. 6.*

(h) *That was his Name, when translated &c.*] The most probable Etymology I have found of it, is that, which derives it from the Arabick Word *Alaim*, which signifies *one acquainted with hidden Secrets*, from the Hebrew אלם, *Alam, to hide* ; and is used in the Arabick Version of the Old Testament, for the Hebrew *סוֹמֵךְ*, a Magician. See *Beza, in Loc.*

(i) *The Proconsul.*] So the Word *αὐτοκρατορ* properly signifies : And though *Beza* and *Dr. Hammond*, as well as *Grotius* and *Mr. L'Enfant*, (who has taken almost all his Notes from him,) say, that the Title was improperly applied to the Governor of Cyprus, as they suppose, by Way of Compliment, while he was only *αὐτοκρατορ*, a Sort of Lieutenant ;

Dr.

Sect. 28.  
Acts XIII. 9.

Then Saul, (who is also [called] Paul (k), and will generally be spoken of hereafter by that Name, by which the Romans and Greeks would most naturally mention him,) being filled with the powerful Effusion and Impulse of the Holy Spirit, turning to Elymas the Sorcerer, and looking steadfastly upon him, said with just Indignation ;

10 Oh thou Wretch, [who art] full of all Deceit and of all Wickedness! Thou notorious Son of the Devil, that great Deceiver, the Adversary both of GOD and Man! Thou Enemy of all Righteousness! wilt thou not cease to pervert the right Ways of the Lord, and by thy perverse Misrepresentations to lay a Stumbling-Block before those that would embrace the Gospel? Thou shalt be confounded in this cursed Undertaking, and made a signal Monument of the Divine Displeasure.

11 And behold, even now the Almighty Hand of the Lord Jesus Christ, whose Gospel thou opposest, is upon thee; and thou shalt be struck blind by it, and shalt not be able to see even the Sun itself at Noon-day for a certain Time; that thou mayst be convinced of thy Sin and Folly, and mayst, if possible, be brought to Repentance for it. And immediately, while Paul was yet speaking, a thick Mist and Darknes fell upon him; and going about in the utmost Confusion, he sought some to lead him by the Hand, not being able so much as to find the Door

9 Then Saul (who also is called Paul,) filled with the Holy Ghost, set his Eyes on him,

10 And said, O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?

11 And now behold, the Hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a Season. And immediately there fell on him a Mist and a Darknes; and he went about seeking some to lead him by the Hand.

Dr. Lardner has with great Learning vindicated the Accuracy with which St. Luke speaks, (*Credib. Book i. chap. i. §. 11. Vol. i. pag. 51,—54.*) and shewn (from *Dio, Lib. liii. pag. 504. A. & Lib. liv. pag. 523. B.*) that they who presided over the Roman Provinces by the Appointment of the Senate, (and Cyprus was now of that Number, though it had once been Prætorian,) were called *Proconsuls*, though they had never filled the *Consular Chair*, which (as appears by the *Fasti Consulares*,) was the Case with the excellent and happy Governor of whom we speak. See *Mr. Biscoe, at Boyle's Lect. Chap. iii. §. 1. pag. 55, 56.*

(k) Saul, who is also called Paul.] Some have thought the Apostle had originally Two Names; and many others, that he changed the former for the latter with Design, either out of Deference to *Sergius Paulus*, or to the *Gentiles*, among whom he now preached, so much as to be called by Way of Eminence, (though not in strict Appropriation,) *their Apostle*. (See *Dr. Hammond, in Loc.*) But I think *Beza's* Account of the Matter most easy and probable, that having conversed hitherto chiefly with *Jews* and *Syrians*, to whom the Name of *Saul* was familiar, and now coming among *Romans* and *Greeks*, they would naturally pronounce his Name *Paul*; as one whose *Hebrew Name* was *Jochanan*, would be called by the *Greeks* and *Latins* *Johannes*, by the *French* *Jean*, by the *Dutch* *Hans*, and by the *English* *John*. (See also *Grot. in Loc.*) *Beza* thinks, the Family of this *Præconsul* might be the first, who addressed or spoke of him by the Name *Paul*.

(l) The

Door without a Guide, and afraid that he might run upon any one who stood in his Way. Sect. 28.

12 Then the Deputy, when he saw what was done, believed, being astonished at the Doctrine of the Lord.

Then the Proconsul, seeing what was done, yielded to so convincing an Evidence, and believed the Gospel (1); being also struck with Admiration of the Internal Evidence, which he soon discovered in the Doctrine of the Lord, and which broke in with increasing Lustre on his Mind, in Proportion to the Degree of Attention with which he enquired into it.

Acts XIII.  
12.

## I M P R O V E M E N T.

WE who were once *Sinners of the Gentiles*, and now by the Divine Goodness are brought to the Knowledge of the Gospel, have abundant Reason to be thankful, that inspired Messengers were sent to teach it, being separated to that Purpose, by the direct Appointment of the Holy Spirit. May they that go out to this sacred Work, in all Nations, and in all Times, maintain a becoming Regard to His Influences; and may He make their Way prosperous! That He may be engaged to do so, it is certainly convenient, upon the justest Principles of Reason and Piety, to send them forth with solemn Prayer; in which Ministers and private Christians should from Time to Time concur, with an Intensity and Seriousness answerable to the Occasion. Ver. 2, 4, 3.

Where-ever the Messengers of the Gospel go, they must not be surprized, if Satan raise up his Instruments and Children to oppose them: Especially where they would endeavour to introduce Religion into the Hearts of Princes, or other great Men. Well does the Prince of the Power of the Air know, how dangerous every such Blow is to his Kingdom. Nevertheless the King of Kings knows how to make Way to the Hearts of the Greatest among the Children of Men: Nor can any of them shew a more solid and important Prudence, than to enquire impartially into Ver. 6, 8, 7.

(1) *The Proconsul believed.*] I can see no Reason at all to imagine, with Lord Barrington, (*Abstract*, pag. 21.) and Dr. Benson, (*Vol. ii. pag. 27.*) that Sergius Paulus was the first Convert to Christianity among the Idolatrous Gentiles; which, if their own Interpretation of Acts xi. 19, 20. (unsatisfactory as it seems,) were to be allowed, would appear incredible from this very Context. For who can imagine, that Paul and Barnabas should, as we are assured they did, traverse the whole Island of Cyprus, from Salamis to Paphos, without converting one Person from Idolatry, though it is here uncontroverted, that they bore an unlimited Commission, and fully understood its Extent. — Limborch justly argues in favour of Christian Magistracy from hence; as it is neither credible, that if Sergius Paulus abdicated his Office, so important a Circumstance should be omitted, or that Paul should have acquiesced in his continuing in it, if he knew it contrary to the Will of Christ, which he would not fail fully to declare to him. See *Limb. Theolog. Lib. v. cap. 73. §. 5.*

**Sect. 28.** into the Evidences of the Gospel, and to give themselves up to be governed by it: An happy Resolution, which they will probably be disposed to form, in Proportion to the Degree in which they observe its Nature and Tendency. For surely every intelligent Person that does so, must, like *Sergius Paulus*, be *struck with the Doctrine of the Lord*, as well as with *the Miracles* which were wrought to confirm it.

Ver. 12.

Ver. 9, 10.

Ver. 11.

Justly might *Paul* pronounce that *Man*, who endeavoured to obstruct the Progress of Divine Truth in the World, *a Child of Satan*, and *an Enemy of all Righteousness*. Justly might *GOD*, who knew all his secret Wickedness and Perverseness of Soul, *smite him with a Blindness*, which, while it rendered him incapable of seeing the Light of the Meridian *Sun*, seemed but a doleful Emblem of that *more fatal Darknes*, which, thro' the Corruption of his Heart, had spread itself over his Mind, and prevented *the Light of the Gospel of Christ, who is the Image of GOD, from shining in upon it.* (2 Cor. iv. 4.) Have we not Reason to fear, that *GOD* may in His righteous Judgment punish that *Iniquity of Spirit*, with which many now rise up against *the right Ways of the Lord*, (not ceasing to *pervert* and disguise them, that they may more plausibly and effectually oppose them,) with an *Internal Blindness*, in which they may *wander on* to their Destruction? And if *others* stupidly permit themselves to be *guided by them*, what can be expected, but that *the Blind leading the Blind, both Leaders and Followers should fall into the Pit?* (*Matt. xv. 14.*)

## S E C T. XXIX.

*Paul and Barnabas come to Antioch in Pisidia, where the former delivers a remarkable Discourse in the Jewish Synagogue. Acts XIII. 13,--42.*

ACTS XIII. 13.

**Sect. 29.**

Acts XIII.  
13.

**T**HE Reader was informed, in the last Section, of the Success with which Paul and Barnabas preached the Gospel in Cyprus; where *Sergius Paulus*, the Roman Proconsul, was converted to it: *And* we are now to add, that *loosing from Paphos, they and their Companions, who were desirous to spend some longer Time with Paul, that they might be more fully instructed in the Christian Faith, came to Perga, a Town in Pamphylia, a Province of the Lesser Asia, which lay*

ACTS XIII. 13.

**N**OW when Paul and his Company loosed from Paphos, they came to Perga in Pamphylia: and John depart-

departing from them, returned to Jerusalem.

lay East of Cilicia to which it was contiguous, and on the Northern Coast of the Mediterranean Sea. But John surnamed Mark, perceiving they intended a long Tour in those Parts, and that they were like to meet with much Opposition among the Idolatrous Gentiles, to whom they were carrying the Gospel, could not, by all the warmest Remonstrances of Paul and his own Uncle Barnabas, be persuaded to share their Labours and Dangers in so excellent a Cause; but taking the Opportunity of a Vessel which he found in that Port bound for Palestine, he withdrew himself from them, and returned to Jerusalem.

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Acts XIII.  
13.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath-day, and sat down.

Nevertheless they remained inflexible in their Resolution of prosecuting the important Work in which they were engaged; and therefore going on from Perga, they came to Antioch, a considerable City in the District of Pisidia (a), which lay North of Pamphylia, and consequently farther from the Sea: And entering into the Jewish Synagogue on the Sabbath-day, they sat down (b) among those that were worshipping there.

14

15 And after the Reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men

And after the customary Reading of the proper Section for the Day out of the Law, and another out of the Prophets, the Rulers of the Synagogue, knowing in general the publick Character which these Two celebrated Strangers sustained, and being curious to hear from their own Mouth that new Doctrine which had made so much Noise in other Places, sent one of the inferior Officers to them (c), saying,

15

(a) Antioch in Pisidia.] The Situation of this Place is thus described, to intimate how carefully it should be distinguished from Antioch in Syria, so much more frequently mentioned in this History.

(b) Entering into the Synagogue, they sat down.] The professed Followers of Jesus were excommunicated, at least on Conviction, by an Act of the Sanhedrim made before the Crucifixion of our Lord; (compare John ix. 22. and xii. 42.) and it is what He had foretold to his Apostles, that they should be so treated. (John xvi. 2.) Yet Paul and Barnabas enter the Synagogue without Opposition, and meet with a Regard which none can imagine the Jews would shew to excommunicated Persons. Learned Men have accounted for this by saying, that Elders and Doctors among the Jews, (such as Paul and Barnabas are supposed to have been,) though sometimes scourged in the Synagogues, were not cast out of them.

(c) The Rulers of the Synagogue sent to them.] It is, I think, a very fruitless Attempt, which some Learned Men have made, to ascertain the Conditions on which Persons were admitted to teach in the Jewish Synagogues, and to settle the Forms with which they were entered on that Office. It has been supposed, that Paul and Barnabas had gone through these

Forms,



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15.

ing, Men [and] Brethren, if you have any Word of Exhortation to the People, or any Declaration to make, which may conduce to the Edification of the Assembly, *Speak [it]* freely, as this is the proper Season of doing it.

Men and Brethren, if ye have any Word of Exhortation for the People, say on.

- 16 Then Paul stood up, and waving his Hand, to render the Audience more attentive, *said, Ye Men of Israel, and all ye that fear GOD*, and are met together with devout Hearts to worship him this Day, *hearken* I beseech you (*d*) with patient Attention, for I shall mention several Facts which well deserve your serious Regard. *The GOD of this peculiar People*, for such I well know the Seed of *Israel* to be, graciously chose our pious and venerable *Fathers*, Abraham, Isaac, and Jacob, to be the Objects of his special Favour, and for their Sakes was pleased to promise most important Blessings to their Offspring: Accordingly He took them under his Protection from their first Beginning, *and raised the People* from that prostrate and dejected State in which they were, *while sojourning in the Land of Egypt*, under the Tyranny of Pharaoh (*e*); *and to deliver them from*

16 Then Paul stood up, and beckning with his Hand, said, Men of Israel, and ye that fear GOD, give Audience.

17 The GOD of this People of Israel chose our Fathers, and exalted the People when they dwelt as Strangers in the Land of Egypt.

*Forms*, and that their sitting down in the Seats appropriated to the *Doctors* or *Teachers* led these *Rulers*, though Strangers to them, to send them *this Permission*. But it seems evident from *Maimonides* and the *Talmud*, that after publick Worship was over, *any one* might make a Speech to the People in the Synagogue, on any Subject which he apprehended might be for their Advantage. Yet it would be a Circumstance of *Decency*, which the good Sense and Breeding of *Paul* and *Barnabas* would lead them to regard, that *the Rulers* should be made acquainted with their Desire of doing it, probably by some Message or Interview before the Devotions begun, to which *this Permission* of theirs might refer. See *Mr. Biscoe* at *Boyle's Lect.* Chap. vii. §. 2. pag. 271, 272.

(*d*) All ye that fear GOD, *hearken.*] This Discourse seems chiefly intended to illustrate the Divine Oeconomy in opening the Gospel gradually, and preparing the *Jews*, by Temporal Mercies, for others of a yet more important Nature. The *Apostle*, in Consequence of this, had a very handsome and unaffected Opportunity of shewing his Acquaintance with their *Scriptures*, which it is well known they esteemed as the highest Part of Literature, and Object of Science.—The Expression, *ye that fear GOD*, is ambiguous, and would best suit those, that had by embracing the *Jewish* Religion entered into Covenant with the true GOD; yet so as not to exclude any others, in whom a filial Reverence for the Divine Being was a governing Principle.

(*e*) *Raised the People, while sojourning in the Land of Egypt.*] *Beza* and *Mr. L'Enfant* explain this, as referring to the Honour the *Israelites* were in during the Ministry of *Joseph* in *Egypt*: But *Elfner* (*Observ.* Vol. i. pag. 418, 419.) has shewn, that the Word *ῥῆσθαι* often signifies to deliver, or raise out of a calamitous State. (Compare *Psal.* ix. 13. xviii. 48. cxiii. 7. *Septuag.*) And as *Joseph* prudently declined any Attempt to make his Brethren *Courtiers*, and kept them in the Country under the Character of *Shepherds*, (a Profession which the *Egyptians* held contemptible rather than honourable, *Gen.* xlvi. 34.) I think it by far more natural to interpret the Passage as in the *Paraphrase*.

(*f*) En-

Egypt, and with an high Arm brought he them out of it.

18 And about the Time of Forty Years suffered he their Manners in the Wilderness.

19 And when he had destroyed seven Nations in the Land of Canaan, he divided their Land to them by Lot.

20 And after that, he gave unto them Judges, about the Space of Four Hundred and

from that inhospitable and oppressive Country, Sect. 29. He led them out of it with an uplifted and extended Arm, having displayed his Power in a Variety of most astonishing Miracles, by which Acts XIII. 17. He pleaded their injured Cause. And then 18 for the Space of about Forty Years, He endured their perverse and ungrateful Behaviour (f) in the Wilderness; carrying them (as it were) thro' a Course of Education there, to form them in those retired Circumstances to a Habit of observing that admirable System of Laws, which He there thought fit to give them. At length 19 He put a Period to that Pilgrimage, in which nevertheless they had been sustained by so many miraculous Tokens of his Care; and having cast out Seven mighty Nations (g), who were before settled in the Land of Canaan, and had erected more than Thirty Kingdoms there, defended by Fortifications of great Strength, as well as by numerous Forces both of Horse and Foot, He distributed their whole Country to them for an Inheritance, and supported them in it for many Generations.

And, to omit many remarkable Circumstances 20 in this Period of their History, after these Transactions [which lasted] about Four Hundred and Fifty Years (h), that is, after the Choice of our Fathers,

(f) *Endured their Behaviour.*] This is the proper Import of the Word ἐστροφονησεν, and it was very fit to give this oblique Intimation of that *Perverseness* and *Ingratitude*, which so early began to prevail amongst them. The *Syriack* renders it by a Word, which signifies to *nourish* or *educate*, so that *Beza* conjectures they read ἐστροφονησεν; and it suggests so beautiful a View of the Conduct of Providence towards them in this Respect, that I could not forbear inserting the Thought, tho' I prefer the common and almost universally received Reading. Yet I find *Dr. Hammond* thinks the other was probably authentic, and observes that the Expression of *nursing them*, (for so he understands it,) is beautifully connected with that of *taking them up* when they lay like an *exposed Infant*. Compare *Deut. i. 31.* and *Ezek. xvi. 4, 5, 8.*

(g) *Cast out Seven Nations.*] Namely, the *Hittites*, *Girgashites*, *Amorites*, *Canaanites*, *Perizzites*, *Hivites*, and *Jebusites*. *Deut. vii. 1.* *Josh. iii. 10.* *xxiv. 11.*

(h) *After these Transactions [which lasted] about Four Hundred and Fifty Years.*] The Course of the Sacred History will by no Means permit us to imagine, that the *Judges* in their Succession continued 450 Years after the Settlement of *Israel* in *Canaan*: Since we learn from *1 Kings vi. 1.* that *Solomon* began to build the Temple in the 480th Year after they came out of *Egypt*. It is certain therefore, that if we make no Alteration in the Reading here, or in the *Old Testament*, the Words must be so pointed, as to justify my inserting in the *Version* those Words [which lasted,] in which I follow *Mr. L'Enfant*, and the *Translation* of 1727. In that Case I think, the Time must be computed from the

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20.

Fathers, and the Birth of Isaac, in which the Promises to Abraham began to be accomplished, He gave [them] a Series of Judges; by whose heroick Interposition He delivered them from these repeated Oppressions and Miseries, which their frequent Revolts to Idolatry had brought upon them. And this continued, with some Intervals, till the Time of Samuel the Prophet, who was the last of these extraordinary Leaders and Magistrates.

- 21 And from that Time, too fond of being like their Neighbours in that Respect, they desired a King, (1 Sam. viii. 5.) insensible of the Favour which GOD had done them, in assuming the Character and Relation of a King to them: And GOD gave them, first, Saul the Son of Kish, a Man of the Tribe of Benjamin; and his Government with that of Samuel the Prophet lasted
- 22 for the Term of Forty Years. And having in his righteous Displeasure rejected Saul, and removed him from reigning over Israel, for his Rebellion against the Divine Command in the Business of Amalek, and for other Crimes of aggravated Guilt, (1 Sam. xv. 23. and 1 Chron. x. 13.) He afterwards raised up to them David for a King, the Person so justly celebrated in all succeeding Ages; to whom also He gave a most glorious Testimony in his Word, (1 Sam. xiii. 14. and Psal. lxxxix. 20.) and said, "I have found my Servant David, the Son of Jesse, a Man according to mine own Heart, who will not disregard my Voice as Saul has done, but shall do all my Will, and rule my People with Integrity."

From

Birth of Isaac, on the Principles which Mr. Lampe has laid down, in his excellent *Compendium of Eccles. Hist. Lib. i. cap. 5. §. 1,—7.* Yet I own, that Dr. Whitby has the Authority of many great Names, antient and modern, to justify him in following the Chronology of Josephus, who places the Building of the Temple in the *Five Hundred Ninety-second Year* after Israel's going out of Egypt; (*Antiq. Lib. viii. cap. 3. [al. 2.] §. 1.*) which would admit of allowing *Three Hundred Thirty-nine Years* for the Administration of the Judges, and *One Hundred and Eleven* for the Years of the several Tyrannical Oppressions, in all *Four Hundred and fifty Years*; reserving Forty for Samuel and Saul together, Forty for David, and Four for Solomon, in whose *fifth Year*, the Temple was begun: And the Coincidence of the Numbers in the Book of Judges, as illustrated by Dr. Lightfoot, (*Hor. Hebr. in Loc.*) and Mr. Biscoe, (*Boyle's Lett. Chap. xx. pag. 666, 667.*) is very remarkable. But I was cautious of *paraphrasing this Text* in a Manner which must allow an important Error in our *Hebrew Copies*, and affect the whole System of the Sacred Chronology.

(1) John

and Fifty Years, until Samuel the Prophet.

21 And afterward they desired a King: and GOD gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the Space of Forty Years.

22 And when he had removed him, he raised up unto them David to be their King; to whom also he gave Testimony, and said, I have found David the Son of Jesse, a Man after mine own Heart, which shall fulfill all my Will.

23 Of this Man's Seed hath GOD, according to his Promise, raised unto Israel a Saviour, Jesus :

From him, it was declared, that the Messiah Sect. 29. should descend, and by a special Covenant he was assured, that his Throne should be established to all Generations : (Psal. lxxxix. 3, 4.) Now therefore of this holy Man's Seed, according to the Tenor of that frequently repeated Promise, (Isai. ix. 6, 7. xi. 1. Jer. xxiii. 5, 6.) GOD hath raised up unto Israel JESUS the great and illustrious Saviour, so long foretold in the Sacred Oracles, whom I am this Day come to preach among you.

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23:

24 When John had first preached before his Coming, the Baptism of Repentance unto all the People of Israel.

This is the Person, GOD had so often promised He would send into the World ; and He appeared just in the Time, and with the Circumstances, which those Divine Prophecies had pointed out ; John the Baptist having been sent before as his Herald, and having preached in a very convincing Manner, to introduce his Appearance, the Baptism of Repentance unto all the People of Israel (i) ; even that Baptism, which in Token of their Repentance they were commanded by GOD to receive ; thereby to signify on the one Hand, their Desire to purify themselves from all their Pollutions, and on the other, to testify GOD's Readiness to forgive them and admit them into his Favour.

24:

25 And as John fulfilled his Course, he said, Whom think ye that I am ? I am not he. But behold, there cometh one after me, whose Shoes of his Feet I am not worthy to loose.

And when John was just fulfilling his Course, he said, Whom do you imagine me to be ? I am not [he,] nor do I at all pretend to be the promised Messiah (k) : But behold, there cometh one after me, the Shoes of whose Feet I am not worthy to unloose, nor to perform the lowest Office of menial Service to him. (Compare John i. 20, 27.)

25:

26 Men and Brethren, Children of the Stock of Abraham, and whosoever among you seareth GOD,

And let me assure you, Men [and] Brethren, even all you who are Children of the Family of Abraham, and all those among you that truly fear GOD and serve him, of whatever Family or Nation you may be descended ; let me (I say) solemnly.

26:

(i) John having before preached &c.] He mentions the Preaching of John the Baptist in this incidental Manner, as a Thing already known to them ; because it gave so universal an Alarm to the whole Jewish Nation, that it might probably be heard of in foreign Countries, at least as remote as Pifidia.

(k) Whom do you imagine me to be ? I am not he.] Raphelius has taken Pains to prove from some similar Passages in the Greek Classics, that both these Clauses may be considered as united in an Affirmation, and rendered, " I am not the Person whom you suppose me to be ;" that is, the Messiah. Annot. ex Herod. pag. 251, 252.

(l) Taking

- Sect. 29. I solemnly assure you, that these Things are your great and immediate Concern: For *unto you*, though providentially cast at some Distance from the Time and Place in which this Message of John was first delivered, and in which Jesus at first appeared, yet *unto you is the Word of this great and important Salvation sent.* For the Inhabitants of Jerusalem, and their Rulers, not knowing this illustrious Person, though God bore such a convincing Testimony to *him*, and being also ignorant of what was signified by the Sayings of the Prophets, which are read every Sabbath-day among them, (as they have this Day been among you,) have unwittingly fulfilled [them] in condemning *him*. And though they could find no sufficient Cause of Death [in him,] nor indeed any Thing in his whole Conduct capable of any Degree of Blame; yet nevertheless they requested Pilate with the utmost Importunity, that he might be condemned and executed. And when they had inadvertently accomplished all Things that were written concerning *him*, in such a circumstantial Detail of Particulars as is truly astonishing, taking *him down from the Cross (1)*, on which he had expired in the Midst of Ignominy and Torture, they permitted his Friends to bury him, and laid *him in a Tomb*. And there they took the utmost Care to guard him: But God raised *him up from the Dead* on the Third Day, according to his own repeated Prediction, which they had heard from him before, but were unable to obstruct and hinder its Accomplishment.
- 31 And after he was risen from the Dead, he appeared for several Days to those, that came up with *him from Galilee to Jerusalem* a little before his Death; who most of them continue to this Day, and are his Witnesses to the People of the Jews, among whom they still reside, and where any of
- 27 For they that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the Voices of the Prophets which are read every Sabbath-day, they have fulfilled them in condemning *him*.
- 28 And though they found no Cause of Death in *him*, yet desired they Pilate that he should be slain.
- 29 And when they had fulfilled all that was written of him, they took *him down* from the Tree, and laid *him* in a Sepulchre.
- 30 But God raised *him* from the Dead:
- 31 And he was seen many Days of them which came up with him from Galilee to Jerusalem, who are his Witnesses unto the People.

(1) Taking him down from the Cross.] The Apostle was far from being ashamed to mention the most ignominious Parts of his Master's Sufferings, to those who were Strangers to the Gospel: Knowing how sufficiently he answered all that could be objected from thence, by what he added and testified concerning his Resurrection.

of you who go up to Jerusalem may hear it from Sect. 29. their own Mouth.

32 And we declare unto you glad Tidings, how that the Promise which was made unto the Fathers,

And we, who are sent out by him on the same Errand, and furnished with all proper Credentials for that Purpose, do now bring you these good Tidings, that the very Promise which was made to the Fathers, and which was the Hope and Joy of their Posterity through so many succeeding Ages, GOD hath now accomplished to us their Children, in raising up Jesus from the Dead.

33 GOD hath fulfilled the same unto us their Children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this Day have I begotten thee.

And it is manifest, that by this Resurrection He has declared him, in the most convincing Manner, to be indeed His Son; so that it was, as I may speak, the Birth-Day of his Reign, as it is also written in the seventh Verse of the Second Psalm (m), "Thou art my Son, this Day have I

34 And as concerning that he raised him up from the Dead, now no more to return to Corruption, he said on this wise, I will give you the sure Mercies of David.

"begotten thee (n)." And agreeable to this, because He hath raised him from the Dead, no more to return to the Grave, the Seat of Corruption (o), He hath said thus by the Prophet, (Isai. lv. 3.) "I will give you the sure Mercies of David (p), that.

(m) In the Second Psalm.] A few Copies read it, (as Jerom and Augustin also did,) the First: But they are overborne by such superior Authority, that I am surprized they should have been followed by any, who did not affect to vary from the received Readings as much as possible. — It seems evident from hence, that the Psalms were then placed in the same Order, as now; and it is observable, that this is the only Quotation of the Old Testament so circumstantially made in the New. — Beza conjectures, that neither First nor Second was mentioned in the Original Copy.

(n) This Day have I begotten thee.] Bishop Pearson (on the Creed, pag. 252.) well observes, that it is with peculiar Propriety and Beauty that GOD is said to have begotten Christ on the Day of his Resurrection, as he seemed then to be born out of the Earth anew. (Compare Rom. i. 4. Heb. i. 6. and Rev. i. 5.) — Mr. L'Enfant says, that the anointing Day of Kings is sometimes called their Birth-Day; for which Heinsius has produced some Authorities, Exercit. Sacr. in Matt. xiv. 6. Compare Note (b) on Mark vi. 21. Vol. i. pag. 476.

(o) The Grave, the Seat of Corruption.] Beza here observes with his usual Accuracy, that as Christ never saw Corruption at all, the Greek διαφθορα [Corruption] must signify the Grave; as קבר in Hebrew also does. (Compare Psal. xciv. 13. cvii. 20. and Lam. iv. 20.) Just as the Coffin of a Man raised from the Dead as soon as he was put into it, might be called his Sarcophagus, though his Flesh had not been consumed in it.

(p) The sure Mercies of David.] The Blessings of the Messiah's Reign may be called the sure Mercies of David, either as they were promised to that Prince, to which Sense the Translation of 1727. determines it, by rendering it, "I will faithfully perform the Promise made to David;" or as the Name of David is sometimes given to the Messiah himself, as the great Heir of David, of whose Victories and Glories David's were but a faint Shadow. (Compare Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hof. iii. 5.) And when Isaiah calls them sure Mercies, he may probably refer to the last Words of David, in which he uses the same Expression with Regard to them, 2 Sam. xxiii. 5. And the Propriety of the Application here is evident, as it was the Resurrection of Christ which rendered the Blessings.

*By him all that believe shall be justified:*

Sect. 29. " that is, Mercies, which by the Resurrection of  
 Acts XIII. " Him whom I have now set upon the Throne  
 34. " of David, are made sure to you, and shall  
 " prove Eternal, as his Life and Reign."

35 *Wherefore also in another* and that a very remarkable [Place] *He saith*, (Psal. xvi. 10.) "*Thou wilt not permit thine Holy One to see Corruption.*"

36 "*tion.*" Now it is evident this must refer, not to the inspired Writer himself, but to some other Person; for *David*, by whom this Psalm was written, *having faithfully served his own Generation of Men, according to the Will of GOD, fell asleep*, that is, died, *and was gathered to his Fathers, and being laid among the Dead of former Ages saw Corruption*, just in the same Manner as other Human Bodies do, when the Soul is separated from them. But *He* of whom these

37 Words were spoken, and *whom*, as I have just been telling you, *GOD raised up* from the Dead, *did not* continue in the Grave so long as to *see Corruption*; being laid there on the Evening before the Sabbath, and raised early the Morning after it. *Be it known therefore unto you, Men*

38 [*and*] *Brethren, that by Him*, even this glorious and exalted Person, *the Remission of Sins is preached unto you*, even the full and assured Pardon of all your Offences, be they ever so great, and ever so aggravated. *And by Him, every*

39 *one who believeth* in him, *is* immediately in Consequence of that Faith, freely and fully *justified* and acquitted before GOD, not only from the Guilt of smaller Miscarriages, but even *from* the Guilt of *all those Things* which are in the highest Degree criminal, and *from which ye could not* on any Consideration whatever *be justified by the Law of Moses* (q); but which expressly were pronounced

35 Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see Corruption.

36 For David after he had served his own Generation by the Will of GOD, fell on sleep, and was laid unto his Fathers, and saw Corruption:

37 But he whom GOD raised again, saw no Corruption.

38 Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveness of Sins:

39 And by him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.

sings he promised *sure* to his People, who without that could have had *no Hope* from him; as the Apostle argues at large, 1 Cor. xv. 14, & seq. See *Mr. Jeffery's True Grounds*, pag. 139.

(q) *By the Law of Moses.*] That Law appointed *Sin-Offerings* to expiate *smaller Offences*, so far as that the Offender who offered them should be free from all farther Prosecution on account of them. But this very View of them shews, how absolutely necessary to the Being of Society it was, that they should not be admitted in Cases of *Murder, Adultery, &c.* These Crimes therefore were made *Capital*; nor was the dying Criminal, however penitent,

nounced by that to be Capital Offences, for which the Criminal was immediately doomed on Conviction to die without Mercy, so that no Room was left for any Sacrifice of Atonement. Sect. 29.  
Acts XIII.  
39.

40 Beware therefore, lest that come upon you which is spoken of in the Prophets,

This is the Substance of the Message with which I am charged : *See to it therefore* I beseech you, as ye value your own Souls, *that what is spoken in the Prophets* as the fatal Consequence of rejecting it, *may not come upon you* : For they speak in very awful Language to such ; 40  
Isaiah for Instance, when he says, (Chap. xxviii. 14.) “ *Behold ye Despisers, ye scornful Men that look with haughty Contempt on that Corner Stone which I lay in Zion ; the Judgment I will execute upon you is so terrible, that it shall be a Vexation, only to understand the Report :*” And in like Manner too the Prophet Habakkuk, when he says, (Chap. i. 5.) “ *Behold ye, and regard, and wonder marvelously ; turn pale with Terror, and disappear (r), as those that shall perish at once, and vanish (as it were) out of Sight, consumed in a Moment by the Fierceness of my Vengeance : For I perform a most amazing Work in your Days, even a Work which ye shall not believe, if any one tell it you.*” And the Destruction GOD will bring upon you, if you reject the Gospel, would appear far more incredible to you, should it be described in all its Terrors, than the Desolation that was formerly threatened ; which nevertheless, as your unbelieving 41

41 Behold, ye Despisers, and wonder, and perish : for I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.

tent, allowed to offer them, which would have been quite inconsistent with the *Temporal Pardon* connected with them. But the Expiatory *Sacrifice of Christ* takes away the Guilt of *all Sin* ; and though it by no Means affects the Manner in which Offenders would stand in *Human Courts*, (which the *Mosaick Sacrifices* did,) it delivers from the *Condemnation of GOD* in the Invisible World ; with respect to which the others could have no Efficacy at all, as it was a very supposable Case, that an Impenitent Sinner might present them in all their exactest Forms. (Compare *Rom. viii. 3. Gal. ii. 16. and Heb. x. 4.*) See *Mr. Hallet, Vol. ii. Disc. 3. pag. 269, & seq.*

(r) Turn pale with Terror, *and disappear.*] There is an Ambiguity in the Word *ap-pear*, which may be rendered either of these Ways : And as *both these Senses* are consistent, and would probably concur, *both* are inserted in the *Paraphrase* ; tho’ as I think *the latter* more expressive, I have marked that as preferable. The attentive Reader, who understands the *Original*, will see, that I have often took this Method.



Sect. 29. *lieving Fathers found to their Cost, was circumstantially executed upon them.*

Acts XIII.  
42.

This was the Substance of Paul's plain and serious Address to the Jews (*s*) in their Synagogue at Antioch in Pisidia, to which they replied nothing at present: *But while the Jews were going out of the Synagogue (t), the Gentiles, who out of Curiosity were many of them assembled there, on the Fame of the Arrival of such celebrated Men, earnestly desired that these Words might be spoken to them again the following Sabbath (u); when they promised to attend themselves, and to bring as many of their Friends as they could: And thus the Assembly broke up for that Time.*

42 And when the Jews were gone out of the Synagogue, the Gentiles besought that these Words might be preached to them the next Sabbath.

### I M P R O V E M E N T.

Ver. 15.

**T**HAT the Scriptures have been publickly read in Jewish and Christian Assemblies from the Primitive Times, is a noble Evidence of their genuine Authority, which it will be our undoubted Wisdom to transmit to those who are to arise after us. From them succeeding Generations will be fully informed of that edifying Story which the Apostle here briefly recounts; of the Deliverance of Israel from Egypt, and their

V. 17,—19.

Settlement

(*s*) Address to the Jews.] How impertinently Mr. Collins urges this as an Instance of the Apostles arguing with the Gentiles from allegorical Interpretations of Prophecies, must be evident to every attentive Reader on various Accounts. For these Scriptures are not allegorically applied, nor are they addressed chiefly to the Gentiles, but to Jews by Birth or Profelytism. (Compare ver. 16, and 46.) Several Gentiles were indeed present, who probably came out of Curiosity, drawn by the Fame of such celebrated Preachers; and some of them might drop in, while he was speaking. And as in the Series of his Discourse they heard of an extraordinary Person, by whom all that believed in him might obtain Pardon and Happiness, they were desirous of having that Doctrine farther explained to them; and upon a Promise that it should be done, took care to engage a vast Auditory against the next Sabbath, as we shall presently see.

(*t*) While the Jews were going out of the Synagogue.] To render ἐξῆλθον δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, when Paul and Barnabas were gone out of the Jewish Synagogue, is both supposing the inspired Historian to have made an unnecessary Distinction with relation to a Synagogue, which appeared before to belong to the Jews, and making him to have expressed himself in an ungrammatical Manner. Nor, on the other Hand, can we well suppose, that Paul and the Gentiles stayed in the Synagogue, when all the Jews had quitted it. I therefore render it, while they were going out.

(*u*) The following Sabbath.] Some interpret εἰς τὸ μετὰ τὴν σαββάτου of a Day between the two Sabbaths; as there is a Tradition among the Jews, mentioned by Dr. Lightfoot and others, that Ezra commanded them to assemble on the second and fifth Days of the Week (our Mondays and Thursdays,) for the Study of the Law in their Synagogues. But I think, that Ver. 44. determines the Expression, to the Sense our Version gives it. And Lud. Cappellus has shewn, that it is not an unexampled Manner of speaking.

Settlement in the Land of Canaan, according to the Promise of GOD to their Fathers ; and will also learn *the ungrateful Returns* which they made to the Divine Goodness, when they *rejected the Lord from being King over them.* (1 Sam. viii. 7.)

The Character of *David*, as a Man after GOD's own Heart, who would fulfill all his Pleasure, is surely worthy of being emulated by every Christian. In this Respect, may he who is feeble among the Lord's People, be like *David!* (Zech. xii. 8.) Like him, may we all be solicitous to serve our Generation according to the Will of GOD ; to do all the Good we can, in the Age and Station in which Providence has fixed us, tho' it be in a crooked and perverse Generation ; gradually striving to mend it as fast as we can, and waiting our Summons to fall asleep, as we quickly must, and be gathered to our Fathers ! Were we the greatest Princes upon Earth, we like *David* must see Corruption in the Grave : But let us rejoice to think, that *Jesus*, whom GOD raised up according to his Promise, saw no Corruption ; and if we are His People, He will ransom and redeem us from it. (Hos. xiii. 14.)

He, tho' so outrageously and infamously treated by the Jews, was nevertheless in the most convincing Manner declared to be the Son of GOD, His only begotten Son. Such a Resurrection proclaimed him to be so : (Rom. i. 4.) And in Consequence of it, the sure Mercies of *David* are now given us by him : And the plenary Remission of all the most aggravated Transgressions is thro' him proclaimed. For ever adored be His glorious Name ! Most thankfully accepted be His overflowing Grace ! which frees us from the Guilt of those Offences, which the Law of *Moses* condemned without Mercy, and takes out the Dye of Scarlet and Crimson Sins !

Let us take Heed, lest if we despise so great a Salvation, we meet with an astonishing Vengeance ; the Justice of which will be attested and applauded by the Messengers of GOD, to the Jewish, and the Christian Church. All the Prophets, and *John the Baptist* superior to them all, who bore Witness to *Christ*, and all the Apostles, and succeeding Ministers in every Age, have concurred to admonish us of our Danger ; and they will another Day rise up together in Judgment against us, if all these Admonitions are given in vain.

## S E C T. XXX.

*The Gentiles at Antioch in Pisidia accept the Gospel, which the Jews reject and raise a Persecution against the Apostles, who thereupon go to Iconium. Acts XIII. 43, to the End.*

ACTS XIII. 43.

Sect. 30.  
Acts XIII.  
43.

A LARGE Account was given in the preceding Section, of the Discourse which Paul had addressed to the Jews, in their Synagogue at Antioch in Pisidia: *And the Effect of it was, that, when the Synagogue was broke up, many of the Jews, and of the devout Profelytes, who, tho' not of the Stock of Israel, had embraced the Jewish Religion, followed Paul and Barnabas, professing their Belief of the Doctrine they taught; who gave them further Exhortations to confirm them in the Faith, and speaking to them with great Earnestness, persuaded them to continue in the Grace of GOD (a) which they had received, and to retain that Gospel which they had now embraced.*

44 *And on the following Sabbath, almost the whole City was gathered together to hear the Word of GOD, in Consequence of the Report which the Gentiles had spread abroad, of what had been delivered before; which awakened in many others an earnest Desire of attending to that Repetition of their extraordinary Message, which the Apostles had engaged themselves to make.*

45 *But the Jews, who continued strongly prejudiced against the Message which had been delivered to them, seeing the Gentiles assembled in such great Multitudes, were filled with Zeal for the*

ACTS XIII. 43.

NOW when the Congregation was broken up, many of the Jews, and religious Profelytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the Grace of GOD.

44 And the next Sabbath day came almost the whole City together, to hear the Word of GOD.

45 But when the Jews saw the Multitudes, they were filled with Envy, and spake

(a) *To continue in the Grace of GOD.] The Gospel is often called the Grace of GOD, and the Word of his Grace, with the utmost Propriety; as containing the richest Display of his Grace, in the free Pardon of our Sins by Christ, and the Provision he has made for our Sanctification and eternal Happiness. Compare Acts xiv. 3. xx. 24. Rom. vi. 14. Gal. v. 4. Col. i. 6. Tit. ii. 11. 1 Pet. v. 12.*

(b) *Blas-*

spoke against those Things which were spoken by Paul, contradicting and blaspheming.

the Honour of their Law and Nation, which they foolishly imagined to be hurt by this New Sect, and with Indignation and Envy at the Regard which the Inhabitants of Antioch shewed to it, beyond what they had ever done to the Jewish Religion : *And therefore they opposed the Things which were spoken by Paul and Barnabas ; not only contradicting them, and cavilling at their Allegations, but also blaspheming and reviling these Divine Teachers, as Impostors and Seducers (b).*

Sect. 30.  
A&S XIII.  
45.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of GOD should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the Gentiles.

Then Paul and Barnabas, perceiving that no good Impression could be made upon them, were not concerned about saving Appearances ; but with great Freedom of Speech, and with a fervent Zeal tempered by Wisdom and animated by unfeigned Charity, said, *It was necessary,* according to the general Instructions of our Divine Master, *that the Word of GOD,* which we are come to deliver, *should first be spoken to you* Jews ; for, undeserving as you are of such a Favour, He has directed us, that where-ever we come we should open our Ministry with an Address to you ; inviting you to Faith and Repentance, that you may in the first Place partake of the Benefits of his Kingdom : (Compare Luke xxiv. 47.) *But since you thus disdainfully thrust it away from you, and by that very Action do in Effect adjudge and condemn yourselves, as unworthy of that Eternal Life and Glory, which thro' the Riches of his Grace He has so freely offered to you (c), behold, we turn ourselves to the Gentiles (d), and declare* to

46.

(b) *Blaspheming and reviling &c.*] The Word *βλασφημίας* in this Connection with *απειροθεσίας*, must signify *their giving them abusive Language*. Probably, they charged them to their Faces with *Falsehood and Villany*, and represented the Cause they were carrying on as most contemptible and wicked. It may seem strange, this did not prevent the Conversion of the *Gentiles* : But they would easily see, it was the Regard that *Paul and Barnabas* expressed for *them*, which had exasperated the *Jews* ; and it is not improbable, that some *Miracles* might have been wrought during the preceding Week, which would set the *Character* of these *Divine Teachers* above the Danger of being overthrown, by the malicious Insinuations, or confident Assertions of these furious Opposers:

(c) *Adjudge yourselves unworthy of Eternal Life.*] This Text most plainly shews, that Persons are said to be *self-condemned*, who furnish out Matter of Condemnation from their own Words, tho' they do not actually pass Sentence on themselves. For nothing was farther from the Thoughts of these *Jews*, than *declaring themselves unworthy of Eternal Life*, for not believing the Gospel : They rather expected that Life, by rejecting it.

(d) *Behold, we turn to the Gentiles.*] The Meaning is not, that they intended *no more* to

to.

Sect. 30.  
Acts XIII.  
46.

to them, that they are also invited into the Church of the Messiah, and shall, upon their Believing in him, be admitted to all the Privileges of his People, as readily as if they had been descended from Abraham, Isaac, and Jacob, or had been trained up in the Worship of the true GOD, and were by Circumcision entered most expressly into Covenant with him.

47 *For so the Lord hath charged us to do (e),* (Mat. xxviii. 19. Acts i. 8.) in Consequence of that Prediction which was uttered by Isaiah, in the Name of GOD, (Isai. xlix. 6.) where he addresses himself to the Messiah, [*saying,*] “*I have set thee for a Light of the Gentiles, that thou shouldst be for Salvation to the remotest Ends of the Earth.*” Thither therefore will we carry his saving Name; and we doubt not, but they will thankfully accept that Gospel which you so ungratefully despise and reject.

48 *And the Gentiles bearing [these Things,] that the Way now was open for their Admission into Covenant with GOD, and they were welcome to the Benefits of the Messiah’s Kingdom, rejoiced greatly at the happy Tidings, and glorified the Word of the Lord, which had invited them to share in all the Blessings of his Grace, and brought the Knowledge of Salvation to them: And as many of those who were present, as were, thro’ the Operation of Divine Grace upon their Hearts, in good Earnest determined for Eternal Life, and brought to a Resolution of courageously facing all Opposition in the Way to it, believed (f), and openly*

47 For so hath the Lord commanded us, *saying,* I have set thee to be a Light of the Gentiles, that thou shouldst be for Salvation unto the Ends of the Earth.

48 And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to Eternal Life, believed.

to make an Offer to the *Jews*; for we find, they continued to address them *first*, wherever they came. But they openly declared, that while they continued at *Antioch*, they should lose no more Time in fruitless Attempts on their ungrateful *Countrymen*, but would employ themselves in doing what they could for the Conversion of the *Gentiles* there.

(e) *For so the Lord hath charged us.*] They might have argued this from the *Texts* quoted in the *Paraphrase*; but *Paul* had also received a more express Command to this Purpose. Compare *Acts* xxii. 21. xxvi. 17, 18.

(f) *As many as were determined for Eternal Life, believed.*] I cannot think, with *Sir Norton Knatchbull*, that we should take *τεταγμενοι* here to signify the same with *συνυμμενοι*, and, placing the *Comma* after it, render the Clause, *As many as were met together,* (that is, all the *Gentiles*,) *believed to [or in] Eternal Life*; which I think neither the Import, nor Order of the Words will permit.—Much less can I allow of *Mr. Jof. Mede’s* Interpretation, that *τεταγμενοι εις ζωναν αιωνιον* is a *Periphrasis* to express *Profelytes of the Gate*; (supposing

openly embraced the Gospel; which others, who were remiss and unaffected about their future and everlasting Concerns, stupidly neglected, tho' they could find nothing solid to alledge against the Evidence by which it was supported. And as these New Converts joined their most zealous and affectionate Labours with those of Paul and Barnabas to propagate it, *the Word of the Lord was borne on*, as with a mighty Torrent, *throughout all that Region*, which by this Means was watered as with a River of Salvation.

Sect. 30.  
Acts XIII.  
48.

49 And the Word of the Lord was published throughout all the Region.

50 But the Jews stirred up the devout and honourable Women, and the chief Men

*But the Jews*, provoked beyond all Patience at such a Conduct, and at such Success, *stirred up [some] devout Women of considerable Rank*, who having been proselyted to their Religion were peculiarly zealous for it (g); and also applied

50.

(supposing the Distinction of *such Profelytes* ever so well founded;) since we never meet with the Phrase elsewhere as a Description of them, which indeed might much better *suit other Profelytes*; and since there is no Reason to believe, that *they all*, and only they, were *now converted*, or even that the *chief Number of Converts was among them*, when *almost the whole City were gathered together*. — The Word *ταροω* has various Significations: It is rendered *ordained*, only here, and *Rom. xiii. 1.* (where the *Margin*, I think more properly, renders it *ordered*;) elsewhere it is rendered *determined*, *Acts xv. 2. addicted*, *1 Cor. xvi. 15.* and most frequently, *appointed*, *Mat. xxviii. 16. Acts xxii. 10. xxviii. 23.* In the *Greek Classicks*, I think, it generally in its *Passive Form* signifies “Men, who having been appointed for some military Expedition, (and set in their proper Offices, as we render it, *Luke vii. 8.*) are drawn up in Battle Array for that Purpose.” (See *Dr. Hammond's learned Note* here, with *Le Clerc's Addition* to it, and *Raphelius, ex Herod. pag. 353,—362.*) So that it expresses, or refers at once, to the Action of their Commander in marshalling them according to the Plan he has formed in his own Mind, and to their own presenting themselves in their proper Places, to be led on to the intended Expedition. This I take to be precisely *its Sense here*, and have therefore chosen the Word *determined*, as having an *Ambiguity* something like that in the *Original*. Perhaps if *one Word alone* were to be used for *ταροω* in all the Places where it is used, it should be *ordered*. The Meaning of the Sacred Penman seems to be, that all who were deeply and seriously concerned about their *Eternal Happiness*, (whether *that Concern* began now, or were of longer Date,) *openly embraced the Gospel*; for surely none could be said to *believe*, who did not make an *open Profession of Christianity*, especially in such Circumstances: And wherever *this Temper* was, it was undoubtedly the Effect of a *Divine Operation* on their Hearts, and of *GOD's gracious Purpose* thus to call them, and *list them* (as it were) in their proper Places in his Army under the great Captain of their Salvation.

(g) *Devout Women of considerable Rank.*] I am much at a Loss to know, why so many learned Writers interpret this of *Profelytes of the Gate*. It is quite unnatural to suppose, either that *such* should be called *devout*, rather than *those* that had fully embraced the *Mosaick Religion*; or that they should be more zealous than the others, in resenting an imaginary Injury done to the whole Body of the *Jews*. But taking them for *Women of Figure*, newly *profelyted to Judaism*, and full of an Opinion of the Sanctity and Privileges of the People to whom they now belonged, nothing can be more natural than to suppose, that they would instigate *their Husbands*, and other Relations, to the warmest *Resentment* against *Paul and Barnabas*, whom they would look upon as *Levellers and Apostates*.

(h) *Came*

Sect. 30. plied themselves to *the Magistrates of the City*, representing these New Preachers as Exciters of Sedition, and Innovators in Religion, who might occasion Danger to the State: *And thus they raised a Persecution against Paul and Barnabas, and drove them out of their Territories with Violence and Infamy.*

Acts XIII.  
50.

Men of the City, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts.

51 *But they, when they were going from the Boundaries of that Place, shook off the Dust of their Feet for a Testimony against them; as their Lord had commanded his Apostles to do, in Token of the certain Ruin which should befall such Despisers of his Gospel: (Mark vi. 11.) And departing from thence, they came to the neighbouring City of Iconium (b), and there renewed the Proclamation of those glad Tidings, which many of the Inhabitants of Antioch had so ungratefully rejected.*

51 But they shook off the Dust of their Feet against them, and came unto Iconium.

52 *But the Disciples who were left there, were filled with great Joy, that so blessed a Message had reached their Hearts; and as Paul and Barnabas had laid their Hands upon them, they were furnished with an abundant Communication of the Gifts as well as Graces of the Holy Spirit (i), whereby they were not only confirmed in the Faith which they had newly embraced, but were also rendered capable of carrying on the Interests of Christi-*

52 And the Disciples were filled with Joy, and with the Holy Ghost.

(b) *Came to Iconium.*] *Raphelius (ex Xenoph. pag. 161,—164.)* has taken great Pains to settle the Geography of this Place, and has fully proved, that it lay, not (as it is often placed,) in the Middle of *Lycaonia*, which occasions some Perplexity in following Passages; but on its Western Borders, and just on the Confines of *Pisidia, Galatia, and Phrygia*; to the latter of which it seems once to have belonged.

(i) *Were filled with Joy, and with the Holy Spirit.*] Hence both *Lord Barrington (Miscell. Sacra, Vol. i. pag. 105, & seq.)* and *Dr. Benson (Vol. ii. pag. 37.)* infer, that the Holy Spirit descended on these Converts without the Imposition of Hands, and perhaps in flaming Tongues. But this appears to me a mere Conjecture, and indeed a very improbable one. The Phrase of being filled with the Spirit can, to be sure, never prove it. (Compare Acts vi. 3, 5. vii. 55. xi. 24. xiii. 9. Luke i. 15. and especially Ephes. v. 18.) And had the Analogy, which (I think, quite without Reason,) they suppose expedient between the imagined different Cases of the First-fruits of the Proselytes of the Gate, and of the Idolatrous Gentiles, been really observed; then, according to the Principles of these Learned Writers themselves, such an immediate Effusion of the Spirit must have fallen on *Sergius Paulus*, as it did on *Cornelius* and his Friends, rather than on these *Antiochians*, whom they (for Reasons I am yet to learn,) call the Harvest of Idolatrous Gentiles, who were not called till the Gospel had been preached through all *Cyprus* and *Pamphylia*, both to Jews and Gentiles.

Christianity in that Place, when the first Planters of their Church could no longer continue to cultivate and water it.

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52.

I M P R O V E M E N T.

**I**T is a great Comfort to the *Ministers of the Gospel*, that amidst that *Incredulity* which too generally prevails, any are found who will *credit the Gospel*; any to whom the *Arm of the Lord is revealed*, in conquering their Prejudices against it. With a *chosen Remnant of these* GOD will support his faithful Servants. Oh that the Instances of that Consolation may be more numerous, and more remarkable in our Days!

It is Matter of some Encouragement, when *Numbers* croud to attend upon the Preaching of the Gospel; for *Faith cometh by Hearing*. (Rom. x. 17.) They who *reject the Counsel of GOD against themselves*, will no doubt be provoked at such a Circumstance; and the Malignity and *Envy* of their Hearts will stir up Opposition and Contention. But GOD knows how to *bring Good out of Evil*: Nor should his Ministers be discouraged by the *Contradiction of Sinners*, but rather *turn themselves to those* who may be more willing to hear. In the mean Time, let those that *thrust from them the Word of GOD* know, that in the Language of Scripture *they judge themselves unworthy of Eternal Life*; and since they will not condescend to accept of it on these Terms, the great Author thereof will not condescend to give it on any other. And the Day is coming, when We shall see, and the whole World shall see, how much Reason they have to glory in that *Height of Spirit*, which they now shew.

Let it be the daily Joy of our Souls, that the *Lord Jesus Christ was given for a Light of the Gentiles*, and for *GOD's Salvation to the Ends of the Earth*. Through the tender Mercies of our GOD, the *Day-spring from on High bath visited us*: (Luke i. 78.) Let us pray, that it may arise and shine upon the remotest Nations! And indeed if we are entirely unconcerned about its *Propagation* in the World, we have great Reason to fear, that we have ourselves *no Part* in the saving Benefits which it confers. May the *Silver Trumpet* every where sound, to awaken the Nations to *lift themselves* in this holy War under *Christ*, against all the Enemies of Salvation; and may many appear *determined for Eternal Life*, and like these Converts of *Antioch*, courageously *set themselves in Battle Array* against every Thing which would oppose their Progress towards it!

Vain then will all the Rage of *Persecution* be, by whomsoever it is *cited* or maintained; tho' by Persons of the *biggest Rank*, or the most honoured Characters. If the *Messengers of Christ* be *cast out of one Place*, they will appear with renewed Zeal in another: And they who are *profelyted to Christianity*, though in a great *Fight of Affliction*, will have the Spi-



Sect. 30. *rit of GOD and of Glory resting upon them; and will be enabled to rejoice, not only in the Midst of their Afflictions, but on Account of them. In the mean while, the Dust shaken off from the Shoes of the rejected Embassadors of the Prince of Peace will be recorded as a Witness against those, that have despised their Message; and will expose them to a final Condemnation, in the Day of Judgment, more intolerable than that which was once executed on the Cities of Sodom and Gomorrah, or which their wretched Inhabitants are then to expect. (Mark vi. 11.)*

## S E C T. XXXI.

Paul and Barnabas, after some Stay at Iconium, go to Lystra: The Inhabitants of that City, struck by a Miracle wrought on a Lame Man, could hardly be restrained from giving them Divine Honours. ACTS XIV. 1,---18.

## ACTS XIV. 1.

Sect. 31. *I*T was observed in the preceding Section, that Paul and Barnabas being driven away from Antioch in Pisidia, by the Persecution which the Jews raised against them, retired to Iconium, a City of Lycaonia in the Lesser Asia, to the North of Antioch. *And it came to pass, in a very little Time after their Arrival at Iconium, that they went both together into the Synagogue of the Jews there, and spake on the great Subject of the Gospel Salvation in such a Manner, that a great Multitude, both of the Jews, and of the Greeks, believed (a).*

2 *But the unbelieving Jews, who were greatly provoked at the growing Success of the Gospel, and studied all they could to put a Stop to its Progress, stirred up the Minds of the Heathen Inhabitants of the Place, and filled them with Malignity against the Christian Brethren, and especially against those celebra-*

## ACTS XIV. 1.

*AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great Multitude both of the Jews, and also of the Greeks, believed.*

2 *But the unbelieving Jews stirred up the Gentiles, and made their Minds evil-affected against the Brethren.*

(a) *Multitude—of the Greeks believed.] Dr. Whitby and several other learned Writers seem to limit this Text, more than there is any Reason to do, by supposing the Greeks here mentioned to have been, chiefly at least, Proselytes of the Gate. The Argument from their being found in the Jewish Synagogues, is very inconclusive; for, as was observed before, the Fame of such extraordinary Teachers as Paul and Barnabas, might naturally draw together great Numbers of People, who did not usually worship in the Synagogues.*

(b) *For*

3 Long Time therefore abode they speaking boldly in the Lord, which gave Testimony unto the Word of his Grace, and granted Signs and Wonders to be done by their Hands.

4 But the Multitude of the City was divided: and Part held with the Jews, and Part with the Apostles.

5 And when there was an

celebrated Teachers of a Religion, with Respect to which they had entertained such unfavourable Prejudices. Sect. 31.  
Acts XIV.

Nevertheless GOD was pleased to interpose, in such a Manner as to prevent their Rage from running presently to an Extream, and to animate his faithful Servants amidst all the Opposition and Hardships they met with: For a considerable Time therefore they continued their Abode there (b), speaking freely in [the Cause of] the Lord Jesus Christ (c), who bare Witness to the Word of his Grace which they delivered, and gave a Variety of miraculous Signs and Wonders to be done by their Hands; which were of Service to confirm the Faith of the New Converts, and to prevail with many others to receive the Gospel, and might have convinced all the Inhabitants, if they had exercised a becoming Candor.

But the Multitude of the City was divided into two opposite Parties; and some were of the same Mind with the unbelieving Jews, whom they joined in desiring that these New Preachers might be expelled as Disturbers of the Established Religion; and others most cordially fell in with the Apostles, whom they received as Messengers from GOD, to guide Men to true Piety and Eternal Happiness.

But on the whole, the Magistrates favoured

(b) For a considerable Time therefore &c.] Some think, the second Verse should be included in a Parenthesis, and that the Particle [therefore] refers to the Success that Paul and Barnabas had met with at Iconium, (which had been mentioned ver. 1.) as what induced them to continue preaching there for a long Time. While others, who would make no Break in the Connection, chuse rather that *μὲν ὧν* should be rendered For indeed; and supposing the Rage of the Jews to have been exasperated by their long Stay and Preaching there, would render the Beginning of this Verse, For indeed they had tarried a long Time, &c. (See Dr. Whitby, in Loc.) But the Connection may be well enough preserved, though we retain the usual Sense of the Particle *ὧν*, if we consider what is here expressed, as an Account of the great Firmness and undaunted Zeal, with which these faithful Ministers pursued their Work; that since the Jews were so intent upon opposing them, and laboured to incense the Gentiles too against them, they therefore thought it needful to continue preaching with the greater Boldness, and to make the longer Stay there, for the Establishment and Confirmation of the New Converts, and for the Vindication of their own Character, and of the Cause they were engaged in, from the injurious Calumnies and false Aspersions of their Enemies; till they proceeded to such violent Methods, that they no longer could remain with any Safety there.

(c) Speaking freely in [the Cause of] the Lord.] Some would render the Words *ἠρρανα-ζουσι ἐν τῷ Κυρίῳ*, being inspired with great Resolution by the Lord: But though this was undoubtedly the Case, I am not sure the Words themselves express it. Beza renders it, in a Dependence on the Lord; and indeed the Original will very naturally bear that Sense.

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5.

- voured the contrary Side: And as a violent Attempt was going to be made by those who had conspired against them, both of the Gentiles, and of the Jews, with their respective Rulers, to injure and even to stone them as Blasphemers; when the Project was just ripe for Execution, Paul and Barnabas, having received Intelligence of it (d), prevented the Attempt, by withdrawing from thence: And getting away from Iconium, they fled to Lystra and Derbe, which were both Cities of Lycaonia, and to the adjacent Country, near the Borders of Cappadocia and Galatia, which were contiguous Provinces. And there they preached the Gospel in a very successful Manner; so that the Church was still propagated, by the very Methods taken to destroy it.
- 8 But there happened one Circumstance while they were in these Parts, which was much taken Notice of; and as it gave Occasion to a remarkable Occurrence, it will not be improper to relate it more particularly. There sat a certain Man at Lystra, [who was] disabled in his Feet, and thereby rendered incapable of providing a Maintenance for himself; being so lame from his Mother's Womb, that he never had walked at all. Now it so happened, that in some Place of publick Resort, near which he was laid, to beg for Alms of those that passed by, this Man heard Paul speaking; who fixing his Eyes upon him, and seeing, by the Ardor and Humility which was expressed in his Countenance, that he had Faith sufficient to be healed, and finding also in himself, that the Power of Christ was to be displayed on this Occasion, directed his Speech to the poor Cripple,
- 10 And said with a loud Voice, in the Hearing of all that were assembled there, as one that was conscious of the Divine Authority by which he then acted, Arise, and stand upright on thy Feet! And the Lame Man immediately attempted it, in

an Assault made both of the Gentiles, and also of the Jews, with their Rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, Cities of Lycaonia, and unto the Region that lieth round about:

7 And there they preached the Gospel.

8 And there sat a certain Man at Lystra, impotent in his Feet, being a Cripple from his Mother's Womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had Faith to be healed,

10 Said with a loud Voice, Stand upright on thy

(d) Having received Intelligence of it.] They were, as it should seem, informed of it, when the Mob was actually raised, and coming towards the Place where they were. Some have imagined, it might be by Inspiration; but I see no Necessity for having Recourse to that.

(e) In

thy Feet. And he leaped and walked.

in a believing Dependance on the Power of Christ, which wrought so effectually in him; that *he leaped up* at once from the Place where he sat, with an astonishing Agility, and not only stood upright, but *walked* about as firmly and steadily, as if he had been accustomed to walk from his Infancy.

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10.

11 And when the People saw what Paul had done, they lift up their Voices, saying in the Speech of Lycaonia, The Gods are come down to us in the Likeness of Men.

And the Multitude who were present when this wonderful Cure was wrought, seeing what Paul had done by only speaking a Word, were all in Raptures of Astonishment, and lifted up their Voices in loud Acclamations, saying in the Lycaonian Language (e), The Gods are descended from Heaven to us, in the Form and Likeness of Men (f).

11

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief Speaker.

And, perceiving Barnabas to be a Person of the better Presence, and of the more majestick Port, they called him Jupiter; and Paul, who was a little active Man, they called Mercury (g), because he was the Leader of the Discourse, on which Account they thought, he might more probably be their God of Eloquence.

12

13 Then the Priest of Jupiter which was before their

And the Priest of that Jupiter, who was esteemed the Tutelar Deity of the Place, and [whose Image] was therefore placed in a Temple erected to him before their City, in the Suburbs (h), not

13

(e) In the Lycaonian Language.] This, as some say, was not a Dialect of the Greek, but rather approached the Syriack, as that of Cappadocia is said to have done.

(f) The Gods are descended to us in the Likeness of Man.] It appears from numberless Passages in the Heathen Writers, that they supposed this often to have happened. See Homer. Odyss. p. ver. 485, & seq. Hesiod. Op. & Dier. ver. 249, 254, & seq. Catull. de Nupt. Pel. ver. 384, & seq. and the Notes of Grotius and Elfner on this Place; which last great Critick has shewn, that this Notion particularly prevailed with Respect to Jupiter and Mercury. Observ. Vol. i. pag. 420,—422.

(g) Barnabas they called Jupiter, and Paul Mercury.] Chrysofom observes, (and after him Mr. Fleming, Chrysol. Vol. ii. pag. 226.) that the Heathens represented Jupiter as an old, but vigorous Man, of a noble and majestick Aspect, and large robust Make; which therefore he supposes might be the Form of Barnabas: Whereas Mercury appeared young, little, and nimble; as Paul might probably do, for he was yet but a young Man. Yet the Reason given by Luke is different, and more naturally leads to the Turn given in the Paraphrase. — Jamblicus calls Mercury, Θεος ο των λογων ηγμενος, with a remarkable Correspondence to the Words of the Sacred Historian; αϊσλος το ο ηγμενος τε λογι. See other learned Illustrations of this Title, cited by Mr. Biscoe, at Boyle's Lect. Chap. viii. §. 8. p. 313, 314. — Mr. Harrington well observes, (in his Works, pag. 330.) that this Persuasion might gain the more easily on the Minds of the Lycaonians, on Account of the well known Fable of Jupiter and Mercury, who were said to have descended from Heaven in Human Shape, and to have been entertained by Lycaon, from whom the Lycaonians received their Name.

(h) The Priest of Jupiter, [whose Image] was before their City.] Elfner has shewn, that it was customary to build Temples to their Deities in the Suburbs, and to set up their Images

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13.

not far from the Place where the Miracle was wrought, immediately brought Oxen crowned with Garlands (i), according to their usual Manner, to the Gates of the Place where Paul and Barnabas were; and would, with the Multitude, have offered Sacrifice [to them,] to acknowledge the Obligation they were under to them for this condescending and beneficent Visit, and to take this Opportunity of imploring their continued Protection in their publick and private Affairs.

- 14 But as they were leading on the Sacrificial Procession towards them, the Apostles Barnabas and Paul, hearing of the Purpose for which it was intended, were struck with a becoming Horror at the Proposal, and rent their Mantles in Token of that Mixture of Indignation and Sorrow, with which they beheld this strange Abuse of a Miracle, wrought to destroy that Idolatry which from thence they took Occasion to practise: And in this moving and expressive Manner, they ran in among the Multitude, crying out with the greatest Earnestness, And saying, Oh Sirs, unhappy and misguided Men as ye are, Why do ye these Things with regard to us? We are not what you imagine us to be; and far from having any Title to Divine Honours, we assure you, that we also are mere mortal Men as others are, obnoxious to the same common Infirmities of Human Life with yourselves (k), and are come hither with a Design of preaching the Gospel to you, that you may be directed to the proper Object of Religious Adoration,
- 15

their City, brought Oxen and Garlands unto the Gates, and would have done Sacrifice with the People.

14 Which when the Apostles, Barnabas and Paul heard of, they rent their Clothes, and ran in among the People, crying out,

15 And saying, Sirs, Why do ye these Things? We also are Men of like Passions with you, and preach unto you, that ye should turn

Images before the City at the Gates. (*Observ. Vol. i. pag. 425.*) See also *Mr. Biscoe, Chap. viii. §. 9. pag. 314.* — It has been argued from hence, that the Heathens considered their several Images, of Jupiter for Instance, as so many distinct Jupiters, that is, as having some Spirit sent from the God, to whom their Worship was ultimately referred, to reside in them; which, as *Mr. Warburton* well observes, may account for the Dispute between Two Jupiters, the *Tonans*, and the *Capitolinus*, mentioned by *Suetonius. August. Cap. 91.* See *Warb. Div. Legat. Vol. i. pag. 279, — 281. Not.*

(i) Oxen crowned with Garlands.] It is well known, that the Heathens used to crown, both the Images of their Deities, and the Victims they offered to them, with Chaplets of Flowers; as appears from a Multitude of Passages, both in the Latin and Greek Classics. See *Raphel. Not. ex Herod. pag. 364.* and *Mr. Biscoe, as above, pag. 315.*

(k) Obnoxious to the same common Infirmities.] This is also the Meaning of the Word *ομοιωματις*, *Jam. v. 17.* and nothing could be more absurd, or injurious to the Character of these Holy Men, than to imagine, that it refers in either of these Places, to any Thing of ungoverned Passion.

(l) From

turn from these Vanities unto the living GOD, which made Heaven and Earth, and the Sea, and all Things that are therein :

16 Who in Times past suffered all Nations to walk in their own Ways.

17 Nevertheless, he left not himself without Witness, in that he did Good, and gave us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.

Adoration, and may effectually be taught to turn from these Vanities which you now worship (l), to Jehovah, the one only living and true GOD, who made the Heaven, and the Earth, and the Sea, and all Things which are contained in them; Who in former Generations permitted all the Heathen Nations to walk in their own Ways, and left them under the Darkness into which they were gradually fallen, without giving them any Revelation of himself, either by a written Law, or by Prophetick Messengers: Though even then He did not leave himself entirely without Witness, nor were they altogether destitute of any Means of coming to a better Knowledge (m); for He was continually testifying his Deity, his Presence, and his Care, by the substantial Fruits of his Liberality, doing Good to his Creatures with a bountiful Hand, [and] giving us all, whether Jews or Gentiles, refreshing Showers of Rain from Heaven, which none of the Idols could grant; and, thro' the concurring Influences of the Sun, producing fruitful Seasons; administering thereby, not only to the Necessities, but the Delights of Life, and filling our Hearts with Food and with Gladness too. Since therefore to all his other Favours He has now added this, of sending us with

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15.

16

17

(l) From these Vanities.] A bold Expression, when considered as addressed to a whole Croud of bigotted Idolaters, with their Priests at their Head. It naturally leads us to reflect, how unlike the Conduct of the Apostles was, to that of the Heathen Philosophers, who, instead of entering a generous Protest against the Absurdities of the Established Worship, tho' it often led to such scandalous Immoralities, meanly conformed to it themselves, and taught their Disciples to esteem such Conformity an Essential Part of a good Citizen's Character: Which seems to have been the Design even of the Dying Words of Socrates himself; a Circumstance hardly to be mentioned without Tears. See Mr. Warburton's Div. Legat. Vol. i. pag. 322.

(m) He did not leave himself without Witness.] As a Friend, in sending us frequent Presents, expresses his Remembrance of us and Affection to us, tho' he neither speak nor write; so all the Gifts of the Divine Bounty which are scattered abroad on every Side, (as a late pious Philosopher most justly observes,) are so many Witnesses sent to attest the Divine Care and Goodness; and they speak it in very sensible Language to the Heart, tho' not to the Ear. (See Nature Displayed, Vol. ii. pag. 7.) — Raphaelius, (ex Herod. pag. 365, 366.) has a curious Note here, in which he shews, that the Pagans spoke of Rain as given by GOD, and, which is very remarkable, not as coming from the Gods: And this he thinks a Remnant of Patriarchal Piety, in a Form of Speech older than the first Idolatry. So that there is no Need, with Dr. Hammond, to have Recourse to the Jewish Proverb, that the Keys of Life, Rain, and the Resurrection, were always kept in GOD's own Hand. Compare Jer. xiv. 22.

Sect. 31. with these miraculous Powers to instruct you in his Nature, and to point out to you the Way of Happiness, forbear ~~these~~ vain and offensive Rites; and set yourselves seriously to attend to the Gospel, which it is our great Business here to proclaim.

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17.

18 And saying these Things, plain and reasonable as they were, they hardly restrained the People from their Purpose, and scarcely could prevent their sacrificing to them.

18 And with these Sayings scarce restrained they the People, that they had not done Sacrifice unto them.

## I M P R O V E M E N T.

Ver. 3.

**H**APPY are the Ministers of Christ, in the Midst of Labours and Persecution too, if they have the Presence of their Master with them, and if the Lord, as in this Instance, bear Witness to the Word of his Grace. Almighty Saviour, leave us not destitute of that Presence, which is our Hope and our Joy! but bear Witness with all Thy faithful Servants, while they are bearing their Testimony to Thee!

V. 4,—6.

Infinite Wisdom governs those Revolutions in Providence, which seem most mysterious. These repeated Oppositions, which the Apostles met with in their Work, seemed to threaten their Destruction; but they served in Effect to render their Testimony more credible, when borne in the Midst of so many Dangers. They served also, to exercise the Graces of these New Converts; to add a growing Evidence to Christianity, throughout the remotest Ages: And they were the Means of spreading the Gospel to a greater Variety of Places, when the Apostles were forced to make such short Visits at many, through the Inhospitability of those from whom they deserved a quite different Reception.

V. 8, 9, 10.

The Cure of this Cripple was but one Miracle of a Thousand, which the Power of Christ made common in those Days. The Effect of it one

V. 11,—13.

Way and another, was very remarkable. The Multitude struck with the Exertion of an Energy truly Divine, by an Error to which Human Nature is (alas!) too incident, fix their Eyes on the Instruments, and pay that Honour to mortal Men, which was due only to that God by whom that wonderful Work was wrought. Yet a Mixture of Piety amidst all that Superstition cannot but strike the Mind with some Pleasure, joined with the Compassion we must feel to find it so wretchedly misguided and allayed. When they thought the Gods were come down in Human Form, they were desirous immediately to pay Honour to them. The Lord JESUS CHRIST is GOD manifest in the Flesh; but alas, in how different a Manner was He generally received! received indeed with Outrage and Infamy, instead of that prostrate Adoration to which He had so just a Claim.

These

These His Servants with an honest Indignation *reject the Homage* offered to them, and regard it *with Horror* rather than Delight. It was a courageous Testimony which they bore to *the Vanity* of these *Heathen Deities*, while surrounded with *their Adorers* and *their Priests*. While they confess *their own Infirmities*, as *weak and mortal Men*, they with Heroick Boldness and Sacred Truth proclaim *the One Living and True GOD*, the Creator and Governor of *Heaven and Earth, of the Sea, and all that is therein*. Let us adore Him, as the Author of all the Blessings of Providence, as *giving us Rain from Heaven and fruitful Seasons*; and while *our Hearts are filled with Food and Gladness*, let our Hearts rejoice in him, and to Him let us devote that Vigour which we derive from his daily Bounty. Above all, let us praise Him, that we have not *these Witnesses alone*, of his Presence, his Power, and his Goodness; but that He, who *once left the Nations to go on in their own Ways*, has now revealed unto us the Path of Salvation, and given us *that true Bread from Heaven, of which if a Man eat he shall live for ever.* (John vi. 58.)

Sect. 31.  
Ver. 14.  
V. 15,—17.

S E C T. XXXII.

*Paul and Barnabas, being driven from Lystra by a Persecution excited by the Jews, return through Derbe, Pisidia, and Pamphylia, to Antioch in Syria, where they make some Abode.* Acts XIV. 19, to the End.

ACTS XIV. 19.

ACTS XIV. 19.

AND there came thither certain Jews from Antioch and Iconium, who persuaded the People, and having

WHEN Paul and Barnabas had put a Stop to that undue Respect the People would have shewn them, and had instructed them to worship none but the True God, they still continued for a little while at Lystra, and endeavoured to improve that Advantage which the Cure of the Lame Man had given them, for Preaching the Gospel there. But though they were so happy as to make some Converts to it, they were soon interrupted in their Work: For quickly after this [*some*] Jews came thither from the neighbouring Cities of *Antioch and Iconium, and persuaded the Multitude* to disbelieve what they taught; and representing them to be Deceivers, they prejudiced their Minds to such a Degree against their Persons and their Doctrine, that the very People

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19.

who but just before would have adored them as Deities, now rose to put them to Death as Malefactors. And accordingly, having stoned Paul in a tumultuous Manner in the Streets, they dragged him out of the City, supposing him to be dead (a). But as the Disciples were gathered about him, with a View of performing the last Office of Affection to him, in bearing him to his Funeral with proper Regard, to their unspeakable Surprize they found him so restored by the Power of Christ, that he immediately rose up, as in perfect Health (b); and his Bruises were so healed, that he entered into the City again (c), and was not only able to walk about it, but the next Day found that he was capable of undertaking a Journey, and departed with Barnabas to Derbe, a City of Lycaonia, on the Borders of Cappadocia; as they did not then think it convenient to proceed in their Progress to Galatia, Phrygia, or any more distant Province.

having stoned Paul, drew him out of the City, supposing he had been dead.

20 Howbeit, as the Disciples stood round about him, he rose up and came into the City: and the next Day he departed with Barnabas to Derbe.

And

(a) *Having stoned Paul, they dragged him out of the City, &c.*] Probably they left his Body exposed to the open Air, intending that he (to whom a few Days before they would have sacrificed Oxen,) should be a Prey to wild Beasts or Birds. There might be something extraordinary in the Appearance of his Body in this Circumstance, which led them to conclude he was dead, while he was yet alive; for one can hardly imagine, that they would have been contented with any very slight and transient Enquiry, whether he were dead or not.—It is observable, we read of no such Injury offered to Barnabas, who seems to have had no Share in the Effects of this Popular Fury; and it is probable, that Paul's distinguished Zeal marked him out as the Object of their distinguished Cruelty. But it is surely a strange Thought of Woltzogenius, that this was permitted by GOD as a Punishment on Paul, for the Concern he had in stoning Stephen. However, the Apostle might well insert it in the brief History he gives us of his Sufferings, 2 Cor. xi. 23,—27. of which few are particularly mentioned in this Book.

(b) *He rose up, as in perfect Health*] That just after he had been stoned, and dragged about the Streets, and left for dead, he should rise and walk back into the City, must certainly be the Effect of a miraculous Cure, approaching, as near as one can conceive, to a Resurrection from the Dead. This is the more illustrated by his going the next Day to Derbe; whereas in a Course of Nature, he would then have felt his Bruises much more than at first, and probably, after the best Care that could have been taken of him, would hardly have been able to turn himself in his Bed.

(c) *Entered into the City.*] Probably by shewing himself alive, among the new Converts at least, if not to others, he hoped, as he reasonably might, to confirm their Faith in the Gospel, and their courageous Adherence to it.—Permit me to add here, that though it was not till the next Journey hither, that Paul formed his intimate Acquaintance with Timothy, (Acts xvi. 1, 2.) yet since he speaks of Timothy, as having been a Witness of his Sufferings here, and in the Neighbourhood, (2 Tim. iii. 10, 11.) whereas we read nothing of any remarkable Sufferings in that Second Progress; (Acts xvi. 4.) it seems, he began his Acquaintance now with that hopeful Youth, whose pious Mother Eunice, and Grandmother Lois, (2 Tim. i. 5.) seem now to have been entered into the Christian Church, though he was not admitted till afterwards.

(d) *When*

21 And when they had preached the Gospel to that City, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the Souls of the Disciples, and exhorting them to continue in the Faith, and that we must through much Tribulation enter into the Kingdom of GOD.

23 And when they had ordained them Elders in every Church, and had prayed

*And having preached the Gospel at Derbe, to the Inhabitants of that populous City, and made a considerable Number of Disciples there, they trod back the Road they had taken, and returned first to Lystra again, and then to Iconium, and Antioch in Pisidia; Confirming the Souls of the Disciples, which they had made in those Places in their former Journey; exhorting them to continue in the Christian Faith, with a Stedfastness becoming the Evidence and Importance of it; and [testifying] that it is necessary we should enter into the Kingdom of GOD through many Tribulations, which, as GOD has been pleased to order Matters, will unavoidably lie in our Way; but which it will be abundantly worth our while to encounter in so good a Cause, and in the Views of so glorious a Reward.*

*And when they had with the concurrent Suffrage of the People constituted Presbyters for them in every Church (d), who might take Care of them*

(d) *When they had constituted Presbyters for them &c.] Mr. Harrington (in his Works, pag. 327.) renders the Words χειροτονσαστες αυτους πρεσβυτερος, ordained them Elders by the Votes of the People; urging the Authority of Suidas, who explains χειροτονια by ελογη πασις κυρωσις, "the Election of Magistrates, or Ratification of Laws by many, signified by holding up, or stretching out the Hand." (Compare 2 Cor. viii. 19.) Raphelius has confirmed the same Interpretation: (Not. ex Xen. pag. 165.) And the Old English Bible translates it, When they had ordained them Elders by Election. The celebrated Author first mentioned, has endeavoured largely to vindicate this Interpretation, from the Exceptions of Dr. Hammond, Dr. Seaman, and others, who make χειροτονια the same with χειροθεσια, or the Laying on of Hands. See Harrington's Prerogative of Popular Government, Chap. v.—This is not a Place for discussing so nice a Question: But as I am in my own Judgment convinced, he is in the Right, I chose to paraphrase the Passage agreeable to that Notion; though I do not fix it in the Translation. I have not rendered it ordained, because Custom has, among us especially, affixed to that Word in such a Connection, the Idea of laying on Hands in Prayer, to invest a Person with, or mark him out for the Ministerial Office; and this, which I doubt not was here done, seems to be intimated in the following Clause.—It seemed to me, that the Word [constitute] would properly express the Apostles presiding in that previous Choice, which probably the People signified by χειροτονια, the Stretching out their Hands. And this Interpretation appears most naturally to suit the Circumstances of Things, as well as the Import of the Original Words made use of. For the People would, no doubt, have a great Deference to the Judgment of the Apostles in the Choice of those Officers, who were in some Degree to fill up their Places in exercising the Christian Ministry among them. And on the other Hand, whatever extraordinary Power their Institution to this Office by the Apostles might have given, and whatever Acts of direct Authority it might have warranted, yet considering how much the Comfort and Usefulness (not to say, the Subsistence) of these Ministers, who had no Human Laws to establish them, would depend upon the free Consent of the People, and what a natural Authority the express Declaration of that Consent would give them in the Execution of their Office; the Prudence, as well as the known Humility of the Apostles would lead them, to take that Consent as expressly as they could:*

Sect. 32. *them when they were gone away to other Parts, having prayed to GOD with solemn Fasting, that a Blessing might attend their Inspection and Labours, they committed them, in the Infant and Distressed State of the Church at that Time, to the Guardianship and Care of the Lord Jesus Christ, in whom they had believed; and so quitted them, with a chearful Confidence that He would carry on that good Work, which in the Midst of so much Opposition He had happily begun amongst them.*

Acts XIV.  
23.

24 *And passing through the Province of Pisidia, they came again to Pamphylia, which was the Country where they had landed when they came from Cyprus. (Chap. xiii. 13.)*

25 *And having spoken the Word of the Kingdom in the City of Perga, where they had been before, they went down from thence to Attalia, which was a Maritime Town on the Coast of the Mediterranean Sea.*

26 *And not thinking it proper at that Time to travel through Cilicia, though they were then on the Borders of it, and some Christian Churches were already planted there, (compare Chap. ix. 30. xv. 41.) they took Shipping, and sailed from thence to the Coast of Syria, and went up the River Orontes to Antioch in that Province; from whence they had, by the Divine Appointment, been solemnly recommended to the Grace of GOD, for that Work which they had so vigorously prosecuted, and so happily accomplished: (Chap. xiii. 2, 3.) They were therefore very desirous, both of rendering a particular Account of their Ministry there, and also of returning their grateful Acknowledgments to the Divine Providence and*

prayed with Fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the Word in Perga, they went down into Attalia:

26 And thence failed to Antioch, from whence they had been recommended to the Grace of GOD, for the Work which they fulfilled.

(Compare 1 Cor. ix. 14, 15. 2 Cor. xi. 9. 1 Thess. ii. 6. Philem. ver. 8, 9. 1 Pet. v. 3.) which it would be the more natural and expedient to do, as the Civil Government of these Places was in a great measure Popular, (as Mr. Harrington has shewn, *ibid.* Chap. ii.) and as the Apostles also knew, how expressly the Consent of the Jewish People had been taken, in the Settlement of their Civil and Ecclesiastical Affairs; which the same Writer has also well illustrated, *ibid.* Chap. iii.—Sir Norton Knatchbull has an admirable Note here, in which he establishes the Version I have given, by many incontestable Authorities, even of Ecclesiastical Writers. And though it be true, that in some Cases, (as Dr. Hammond has learnedly shewn,) *καταστήσειν* signifies to constitute or appoint to an Office, where there could be no Voting at all, I cannot see any Evidence, that the Word is so to be interpreted here.

(c) *Opened*

and Grace, to which they owed their Safety Sect. 32. amidst so many extream Dangers, and their Success in such difficult Labours.

27 And when they were come, and had gathered the Church together, they rehearsed all that GOD had done with them, and how he had opened the Door of Faith unto the Gentiles.

And when they were come thither, and had gathered the Church together, they related to the Brethren at Antioch what great and wonderful Things GOD had done with and by them in the whole of their Voyage and Journey in all the Countries through which they had passed; (Compare Chap. xv. 12. and xxi. 19.) and more especially acquainted them, with what extraordinary Success He had been pleased to bless their Ministry among the Heathen, and how he had opened a Door of Faith and Hope to the Gentiles, who had so long continued in Ignorance, Idolatry, and Misery (e), making the Gospel shine into their Hearts, and graciously receiving them into the Number of his People.

28 And there they abode long Time with the Disciples.

And Providence permitting them, after their long Fatigues, to repose themselves a while in that agreeable Situation amidst their dear Brethren and Friends, they resided there a considerable Time with the Disciples; establishing them in their Adherence to the Gospel, and in a Behaviour suitable to their Profession of it.

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WHO would value himself upon the Applauses of a Multitude, when he sees, how soon these changeable Inhabitants of Lystra were instigated to assault him as a Malefactor, whom but a few Days before they were ready to adore as a GOD; and how easily they were prevailed upon to exchange the Instruments of Sacrifice, for those of Murther! They stoned him, and drag him out of the City for dead. And who that had seen this lamentable Sight, would not have concluded, that here the Labours of Paul were ended, and that henceforward we should hear no

(e) Opened a Door of Faith to the Gentiles.] It is certain, the Gospel was carried by the Apostles, in this Journey, to many celebrated Countries, to which it had never before reached: But as on the one Hand it is certain, it had been preached to the Gentiles before; so on the other, it seems a groundless Conjecture of Mr. Cradock, that in this Journey Paul went as far as to Illyricum, [a Province in Europe, on the Coast of the Adriatick Sea,] preaching the Gospel, (Rom. xv. 19.) and suffered all the Hardships to which he refers, 2 Cor. xi. 21, & seq. (See Crad. Apost. Hist. pag. 88.)

Sect. 32. no more of him in this glorious History? But GOD, who amidst all their  
 Ver. 20. Outrage secretly preserved *the Flame of Life* from being utterly extinguished, interposed miraculously to heal his Wounds and Bruises, and on a sudden *restored him to perfect Health*. Thus could He always have *protected his Apostles*, so that, in a literal Sense, *not one Hair of their Heads should have perished*. But it was more suitable to those wise Maxims on which he proceeded in the Government of the World, to suffer them at length to fall by their Enemies, and to *pour out their Blood* as a Seal of their Doctrine, and of the Sincerity with which they taught it: Nor could *any Death* be *more glorious*, or when taken in its full Connection, *any more happy*.

Ver. 21. With Pleasure let us trace these holy Men, in all *the Stages* of their undaunted and successful Course; *converting some, confirming others*, and upon the whole, like their Divine Master, *scattering Blessings* wherever they come. Let *their Exhortation* still have its Power with us, to

Ver. 22. engage our steadfast *Continuance in the Christian Faith*, through whatever *Tribulations* we are called to pass. Be the Way ever so rugged and painful, let it be enough for us, that it leads to *the Kingdom of Heaven*.

Ver. 23. Thankfully let us own the Divine Goodness in *all the Assistances* we receive as we pass through it, and particularly in *that* which all Ages derive from *the Christian Ministry*; settled in the Church by the wise Care of its Blessed Founder, to be a perpetual Blessing to it. May *all the Prayers* which are offered for those, who in succeeding Generations are *set apart to the Work*, in those solemn Devotions which usually attend *their Ordination* to it, be heard and answered! And may *Ministers and People* flourish in Knowledge and in Piety, under the constant Care of *the great Shepherd and Bishop of Souls*!

Ver. 26. The Success which attended these *Two Apostles* in their Course, and the Pleasure with which they *returned to the Place* from whence they had so affectionately *been recommended to the Grace of GOD*, may be an Encouragement to our Prayers and our Labours. Whatever *we do*

Ver. 27. in the Advancement of the Gospel, let us with these holy Men acknowledge, that *GOD does it by us*; and let us pray, that *the Door of Faith* may be *opened* so wide, that all the Nations of the Earth may *enter in, and be saved*.

S E C T.

S E C T. XXXIII.

*Some Jewish Converts urging it as necessary, that the Gentile Christians should observe the Law of Moses, Paul and Barnabas go to Jerusalem, to consult the Apostles and Elders upon that Question. An Assembly is called, in which Peter declares on the Side of their Liberty. Acts XV. 1, --- 11.*

ACTS XV. 1.

ACTS XV. 1.

AND certain Men which came down from Judea, taught the Brethren, and said, Except ye be circumcised after the Manner of Moses, ye cannot be saved.

THE Conclusion of the last Section left Sect. 33: Paul and Barnabas at Antioch, where they continued a considerable Time. *And now a Circumstance occurred, which was the Occasion of very considerable Consequences in the Christian Church, there and elsewhere: For some Persons who came thither from Judæa; taught the Brethren in their publick and private Discourses, insisting with great Earnestness, and saying to them: in the strongest Terms, That except ye be circumcised according to the Manner prescribed in the Law of Moses, and become obedient to all the whole System of his Precepts, ye cannot possibly be saved by the Gospel; which was intended to make all that are converted to it Jews, and that they could not otherwise be true and genuine Christians.*

2: When therefore Paul and Barnabas had no small Dissension and Disputation with them, they determined that

*There being therefore a Contention upon this Account at Antioch, where there were several Converts from among the Gentiles, to whom this Doctrine could not but be very disagreeable; and no small Debate arising [on the Part] of Paul and Barnabas, who strenuously opposed these Jewish Zealots, and maintained against them, that Christians converted from other Nations were as free from the Mosaick Law, as if it had never been given at all; the Church thought it advisable to get the best Satisfaction they could, in an Affair which affected the Liberties and Consciences of so many: And for this Purpose they resolved, that Paul.*

Sect. 33. Paul and Barnabas, and some others of their Number, should go up to the Apostles (a) and Elders at Jerusalem (b), to know their Sentiments about this grand Question.

Acts XV. 2.

3 They therefore upon this set out from Antioch, and being brought forward on their Journey by several of the Church (c), went thro' the Countries of Phœnicia and Samaria, which lay in their Way; relating to all their Fellow-Christians, whom they met with in the several Towns thro' which they passed, the Conversion of the Gentiles (d) by the Blessing of GOD on their Labours: And by this Account

that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this Question.

3 And being brought on their Way by the Church, they passed through Phœnicia, and Samaria, declaring the Conversion of the Gentiles: and

(a) They resolved, that Paul &c. should go up to the Apostles.] It is generally allowed, that this is the Journey to which Paul refers, Gal. ii. 1, 2. when he says, that he went up by Revelation; which is very consistent with this; for the Church in sending them might be directed by a Revelation, made either immediately to Paul, or to some other Person, relating to this important Affair. Important indeed it was, and necessary that these Jewish Impositions should be solemnly opposed in Time; because a great Number of Converts that were zealous for the Law, would eagerly fall in with such a Notion, and be ready to contend for the Observance of it. — Many of the Christians at Antioch undoubtedly knew, that Paul was under an extraordinary Divine Direction, and therefore would readily have acquiesced in his Determination alone: But as others might have Prejudices against him, on Account of his having been so much concerned with the Gentiles, it was highly expedient to take the concurrent Sense and Judgment of the Apostles of the Circumcision upon this Occasion.

(b) And Elders at Jerusalem.] By what Authority these have been concluded to be some of the Hundred and Twenty mentioned Acts i. 15. I am yet to learn; notwithstanding what is suggested by Dr. Whitby, in Loc. and Dr. Benson, Vol. ii. pag. 55. It seems to me, that any Officers of the Church, to whom the stated Inspection of it was committed, might properly be called Elders, whether they were, or were not, of that Number.

(c) Being brought forward on their Journey by the Church.] This is plainly the Sense of the Word προσηγορευτες, which is constantly used to express the Regard that was shewn to those, who travelled any where to preach the Gospel, or to take Care of the Affairs of the Church, whom it was usual to bring forward on their Way. Compare Acts xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Tit. iii. 13. and 3 John, ver. 6.

(d) Relating to all their Fellow-Christians — the Conversion of the Gentiles.] It is surprising, that the Author of Miscell. Sacra, (Essay iv. pag. 50, & seq.) and Dr. Benson (Vol. ii. pag. 49, 50.) should think, Paul and Barnabas told their Story in so ambiguous a Manner, as to leave Room for those that heard them, both here, and at Jerusalem, to conclude, that the Gentiles of whom they spake were only Profelytes of the Gate, and not Idolatrous Gentiles. Had the Distinction been material, it would no doubt have been enquired into; and tho' no Enquiry had been made, yet it would have been very disingenuous in Paul and Barnabas, when (as these Writers allow,) their Work had chiefly lain among the Idolatrous Gentiles, to conceal that Circumstance, and leave the Assembly in general Terms to make a Decree relating to Christian Gentiles, in which in Fact but a very small Part of them should be concerned. But indeed it is most groundless to imagine, that if the Distinction had been ever so great between Profelytes of the Gate and other Gentiles, it should in any Circumstances, or at any Time, have been an obnoxious Thing, or a Thing that should need Concealment, that the true GOD had been preached to Idolaters. As for the Argument from Gal. ii. 2. I may hereafter give my Reasons for concluding, it refers to Paul's Teaching, that even the Jews themselves were by Christ freed from any general Obligation in Conscience to observe the Mosaic Ceremonies.

(e) But

and they caused great Joy unto all the Brethren.

Account they occasioned great Joy to all the Brethren. Sect. 33.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all Things that GOD had done with them.

And being at length arrived at Jerusalem, they were received with all due Respect by the whole Church, and particularly by the Apostles and Elders who resided there: And they related to them what great and wonderful Things GOD had graciously done with and by them, and gave them an Account of the Success with which He had blessed their Ministry among the Gentiles, in their late Travels thro' Cyprus, Pamphylia, Pifidia, and Lycaonia. Acts XV. 4.

5 But there rose up certain of the Sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the Law of Moses.

But some of the Sect of the Pharisees that believed (e), who were still zealous for the Ceremonial Law, rose up and said, That tho' they heartily rejoiced in the Conversion of so many of the Heathen to the Knowledge and Faith of the Gospel, yet it was absolutely necessary to circumcise them, and to instruct and charge them to keep the whole Law of Moses, in its Ceremonial as well as Moral Precepts. Others in the Company opposed this, as an Innovation of a very unreasonable Nature, and as what might be attended with pernicious Consequences. And, to bring the Matter to an Issue, it was agreed, that at an appointed Time it should be debated at large in a full Assembly. 5

6 And the Apostles and Elders came together for to consider of this Matter.

And accordingly, when the Day came, the Apostles and Elders were gathered together, to consult upon this Affair, and to consider what was fit to be determined in it. 6

7 And when there had been much disputing, Peter rose

And after much Debate (f), Peter rose up in the Assembly, and said 7

(e) But some of the Sect of the Pharisees &c.] I cannot but wonder with Raphelius, (ex Herod. pag. 367.) that Beza and some others should think, this is a Circumstance which Paul adds to his Story; when the Connection so evidently shews them to be the Words of Luke the Historian, informing us, that these Messengers found some at Jerusalem, who held the same unhappy Principles which had so much disturbed the Peace of the Church at Antioch. To support the other Interpretation Mr. L'Enfant is obliged to make an Addition to the Text, and render it, But [said they,] some of the Pharisees &c. See Wolf. Cur. Philol. in Loc.

(f) After much Debate.] The Debate which arose in this Assembly may indeed prove, that there were some in the Church at Jerusalem, who had not a due Regard to the Authority of the Apostles; but it cannot, as many have supposed, afford any just Argument against their Inspiration. For this Dispute does not appear to have been among the Apostles themselves; and if they really had debated the Case awhile, their Decision at last might



Sect. 33. *said to them, Men [and] Brethren, you very well know, that some considerable Time since the Ever-blessed GOD, who is so remarkably among us by many gracious Tokens of his Presence, chose (g) that the Gentiles by my Mouth should hear the Word of the Gospel (h), and believe in that glorious Dispensation.* And in Proof of this, while I was preaching to Cornelius and his Family who were uncircumcised, that GOD who knoweth the Heart, bare Witness to them, that they were accepted by him, by giving them the Holy Spirit in a miraculous Effusion and a visible Appearance, even as [be did] to us at the very Beginning, on that ever memorable Day of Pentecost, which fulfilled our Lord's gracious Promise, and furnished us for our great and successful Work. And thus it evidently appeared, that He made no Distinction between us and them, having purified their Hearts as well as ours, by a sincere Faith, and thus sanctified them much more effectually than could have been done by any External Rite, and made it manifest that He was ready to admit them to the Blessings of his Gospel.

rose up, and said unto them; Men and Brethren, ye know how that a good while ago, GOD made choice among us, that the Gentiles by my Mouth should hear the Word of the Gospel, and believe.

8 And GOD which knoweth the Hearts, bare them Witness, giving them the Holy Ghost, even as he did unto us :

9 And put no Difference between us and them, purifying their Hearts by Faith.

Now

have been under an unerring Direction. And I know not any Reason to conclude, that their Inspiration was always so instantaneous and express, as to supersede any Deliberation in their own Minds, or any Consultation with each other.

(g) *GOD among us chose.*] There seems, as *Heinsius* and many others have observed, something harsh in this Expression, to take it as if *Peter* had said, "GOD chose me from "among us all." The Words [*among us*] are wanting in the *Syriack Version*, and some read [*among you* ;] but the Sense given in the *Paraphrase* seems so easy and pertinent, that I see no Reason to wish for any Authority to change the received Reading.

(h) *That the Gentiles by my Mouth should hear the Word of the Gospel.*] It is surprizing to me, that the learned Authors I have so often mentioned above, should argue, that because the Persons to whom *Peter* first preached the Gospel were not *Idolaters*, that is, because *Cornelius* was a Worshipper of the true GOD, (for what his *Friends* were, none can certainly say,) therefore the *Question* now before this Assembly must only be, "Whether *Profelytes of the Gate* were obliged to observe the whole Law of *Moses*?" (See *Miscel. Sacr. Essay* iv. and *Dr. Benson*, Vol. ii. Chap. 3. Sect. 4, 5, 6.) But I see not the Force of this Argument; since it evidently takes it for granted, both that the *Assembly* would know and recollect that they were *Profelytes of the Gate*, merely from his calling them *Gentiles*, and also that *Circumcision* would be judged more necessary for such *Converts* than for those who had before been *Idolaters*; both which Suppositions appear to me very unwarrantable. *Peter's* Argument plainly is, "Circumcision cannot be necessary for *Gentile Converts*, because GOD by the Effusion of his Spirit declared his Acceptance of "uncircumcised *Gentiles* in *Cornelius's* Case." And this Argument will be conclusive, if *Gentiles* be taken in the most extensive, which we are sure was the most usual Sense of the Word, that is, for all who are not, either by Birth, or compleat *Profelytism*, *Jews*.

10 Now therefore why tempt ye GOD, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?

Now therefore, my Brethren, why do you not acquiesce in such a Determination? *Why do you* insist on farther Terms as necessary, where the Divine Will is already sufficiently declared; and go about to tempt GOD, by a Proposition of imposing on the Neck of the Disciples a grievous and burthensome Yoke, which neither our Fathers nor we have been able chearfully and regularly to bear, without being exposed to great Inconveniencies and many Transgressions in Consequence of it?

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Acts XV.  
10.

11 But we believe that through the Grace of the Lord Jesus Christ, we shall be saved, even as they.

But far from consenting to what some of you propose, we who are sufficiently instructed on this Head by our great Master, do fully and assuredly believe, that we ourselves are saved, not by Obedience to the Works of the Law, but by the Grace of the Lord Jesus Christ, in the same Manner as they are: And therefore we cannot consent, that while they have that Faith upon which Salvation depends, we should urge upon them the Observation of those Ceremonial Precepts of the Law, by which we ourselves know we cannot be justified.

11

Thus Peter pleaded, and James afterwards seconding his Discourse the Council acquiesced in it, (as we shall presently hear,) only enjoining some easy Restrictions, to avoid giving unnecessary Offence to their circumcised Brethren.

### I M P R O V E M E N T.

HOW early did the Spirit of *Bigotry* and *Imposition* begin to work in the Christian Church! That fatal Humour of imposing a Yoke on the Neck of Christ's Disciples, by making indifferent Things necessary! An unmanly and Antichristian Disposition; which has almost ever since been rending the Church to pieces, and clamorously throwing the Blame on those, who have been desirous, on Principles truly Evangelical, to stand fast in the Liberty with which their Divine Master hath made them free! (Gal. v. 1.) How foolish, and how mischeivous the Error, of making Terms of Communion which Christ has never made! and how presumptuous the Arrogance of invading his Throne, to pronounce from thence damnatory Sentences on those, who will not, who dare not, submit to our uncommissioned and usurped Authority!

V. 1, 5, 10.

- Sect. 33. Prudent undoubtedly was the Part which these *Antiochian Christians* acted upon this Occasion, in sending these Messengers to the *Apostles* for their Determination. And it will be our Prudence, now we can no longer in Person consult those *Embassadors of Christ*, to make their Writings the *Man of our Counsel*, and the Standard both of our Faith and Worship; appealing to the Tribunal of CHRIST, our Master and our Judge, from those *uncharitable Censures* which we may sometimes incur, even from his faithful, though mistaken Servants, for retaining the *Simplicity* of that Religion which these authorized Interpreters of his Will taught.
- Ver. 2.
- Ver. 3. Great Joy was occasioned to the Churches through which Paul and Barnabas passed, when they recounted the *Conversion of the Heathen*. Oh that such Joy may be renewed to us, by the Success of all, who with a truly Apostolick Self-denial and Zeal go forth at any Time to the vast Multitudes of the *Gentiles* which yet remain on the Face of this uncultivated Earth of ours, so great a Part of which is yet in a Spiritual Sense a *Wilderness*! Whatever Success they may have in one Part of our *Lord's Vineyard*, or we in another, let us all remember, it is in Consequence of what GOD does by us, and by them. And let us adore the Riches of Divine Grace, to which we owe it, that we are chosen to make a Part of GOD's People ourselves, and to carry the Knowledge and Power of his Gospel to others.
- Ver. 4.
- Ver. 7.
- Ver. 8, 9. May our Hearts be purified by a Vital, and not merely inlightened by a Notional Faith! May that GOD, who knoweth all Hearts, bear Witness to us, by giving us his Holy Spirit; to seal us to the Day of Redemption! And being, under the Influence of this Sacred Agent, animated in the most amiable Manner to adorn our Profession, when we have done all, may we humbly repose ourselves upon the Grace of our Lord Jesus Christ; as knowing, that it is only by the rich and free Display of it, that after all our Labour, Obedience, and Care, we can expect Salvation?
- Ver. 11.

## S E C T. XXXIV.

*The Speech of James, in the Assembly of the Apostles and Elders at Jerusalem, with their Decree in Favour of the Liberty of Gentile Converts. Acts XV. 12, --- 29.*

A C T S XV. 12.

A C T S XV. 12.

Sect. 34.  
 Acts XV.  
 12.

**I**T was observed in the last Section, that a Meeting of the Apostles and Elders was held at Jerusalem, on Account of that Attempt which the Judaizing Christians had made at Antioch,

to

**T**HEN all the Multitude kept Silence, and gave Audi-

Audience to Barnabas and Paul, declaring what Miracles and Wonders GOD had wrought among the Gentiles by them.

to bring the believing Gentiles under the Yoke of Sect. 34. the Mosaick Law; and an Account was given of that Speech in their Favour with which Peter Acts XV. had opened it, wherein he recounted the Story of 12. Cornelius, and the Manner in which he and his Friends were admitted into the Church, without Circumcision, yet with most evident Tokens of Divine Approbation. It was then judged convenient, that they who had been in a peculiar Manner the Apostles of the Gentiles, should proceed with their Narration. And accordingly the whole Multitude which was assembled (a), kept Silence, and attended to Barnabas and Paul, while they were relating, what great Signs and Wonders GOD had done among the Heathen by them, to reclaim them from their Idolatries (b); and with what miraculous Operations He had confirmed their Method of admitting them into the Christian Church, though they never made any Effort towards engaging them to be circumcised and become Jews.

13 And after they had held their Peace, James answered,

Then, after they had done speaking, James the Son of Alpheus, one of the Apostles, answered (c) saying,

(a) *The whole Multitude.*] I suppose this *whole Multitude* is spoken of ver. 22. as *the whole Church*: For I cannot enter into the Force of those Reasons on which the learned Beza concludes, that all that is mentioned from the sixth to the twenty-first Verse passed in a Synod of Ministers only, and was not communicated to the rest of the Church till afterwards; when they acquiesced in the Letter, which contained the Result of this Meeting: Ver. 22. & seq. It seems to me most probable, that it was in one of their worshipping Assemblies that Paul and Barnabas had declared all Things that GOD had done with them; (ver. 4.) and that now at another, yet more numerous, and held on this peculiar Occasion, they told the Story more largely which an Account of particular Miracles and other Occurrences: And this the Word [*Multitude*] seems farther to imply. Yet I presume not absolutely to determine the Question.

(b) *Done among the Heathen by them, to reclaim them from their Idolatries.*] For the Reasonableness of taking it in this Extent, see Note (b), Sect. 33. pag. 234.

(c) *James answered.*] It is plain from hence, that the Matter was not determined by Virtue of any Authority in Peter; and it seems very Providential, that James should have made such a Speech on this Occasion, and that he should have used the Expression, *αριστω, I determine*, (ver. 19.) which, had it been found in Peter's Speech, would have been a much more plausible Argument in Favour of his weakly boasted Supremacy, than the whole Scripture now affords. — It may not be improper also to observe, that if Peter had introduced his Discourse like that of James, with saying, *Hearken unto me*, it would no doubt have been strenuously pleaded in the same View. They who have interpreted this, as an Instance of the authoritative Proceedings of a Bishop in his own Diocese, have not to be sure sufficiently considered the Difference between the Apostolical, and Episcopal Office; nor how little Pretence any supposed Episcopal Power of James at Jerusalem could give him, to dictate to Peter and his other Brethren, in deciding a Cause, in which the whole Christian World, and not only his own supposed Diocese, was concerned.

(d) After

Sect. 34. saying, Men [and] Brethren, I desire you would attentively hearken unto me, while I give you my most deliberate Thoughts on this important Question.

A&amp;S XV.

14.

Our beloved Brother *Simon Peter* hath just been relating, how GOD first looked down on the Gentiles in his abundant Mercy, to take from among them a People for the Honour of his Name, who should with us be accounted to him for a Generation; sending his Servant to them in an extraordinary Manner, and crowning his Labours with such Tokens of Success, and such Characters of Divine Acceptance, as could leave no Doubt as to the Regularity of his Proceedings; to all which the Relations made by our other Brethren, Barnabas and Paul, do wonderfully agree.

15

And, though this may seem quite contrary to some of our Prejudices in Favour of our Nation and the Law of Moses, yet if we will give ourselves leave impartially to examine and consider, we shall find it by no Means incredible: For the Words of the Prophets harmonize with this; as it is written, particularly by Amos, (Chap. ix. 11,

16

12.) "After this I will return to my People in Mercy, and will restore the House and build up the Tabernacle of David my Servant, which is fallen down (d); yea, I will rebuild its Ruins, and set it upright again, with such Strength and Glory as shall be observed by all around: That not the Jews alone, but all the Remainder of Men, may earnestly seek the Lord (e), even  
" all

swered, saying, Men and Brethren, hearken unto me.

14 Simeon hath declared how GOD at the first did visit the Gentiles, to take out of them a People for his Name.

15 And to this agree the Words of the Prophets; as it is written,

16 After this I will return, and will build again the Tabernacle of David, which is fallen down: and I will build again the Ruins thereof, and I will set it up:

17 That the Residue of Men might seek after the Lord,

(d) *After this I will return, &c.*] These Words are quoted from *Amos* ix. 11, 12. according to the Reading of the *Seventy*, who might probably follow a correcter Copy of the *Hebrew* than the present: And *Bishop Chandler* (of *Christianity*, pag. 174.) seems very justly to argue, that the *Jews* understood and admitted the Words in the Sense that *James* quotes them, or they would not have submitted to his Interpretation, considering how strongly they were prejudiced against the Consequence he drew from them.

(e) *That the Remainder of Men, &c.*] *De Dieu* has a learned and curious Note here, to account for the Variation of this Quotation from the Original. If the antient Reading were, *That they may possess the Remnant of Edom*, (which there is Room to question,) we must suppose with *Grotius*, *Cradock*, and others, that as the Prophet declared some of the greatest Enemies of the Church, such as the *Edomites* were, should submit themselves to it, the Apostle had a Right to interpret these Words, as in Effect declaring, that all the Residue of Men, that is, the whole Heathen World, should be converted. — *Dr. Sykes* (of *Christianity*, pag. 294.) very justly refers this to the bringing in the Fulness of the Gentiles, in the latter Day; nevertheless, as he there well observes, they would in this View afford a very good Argument for admitting, in the most candid Manner, those of them who were already converted.

— The

Lord, and all the Gentiles upon whom my Name is called, saith the Lord, who doth all these Things.

“ all the Heathen Nations upon whom my Name is called, who in that Day shall know my Name, and be received into the Number of my People, saith the Lord Jehovah, who by his Almighty Power, with unfailing Faithfulness, doth all these Things.”

Sect. 34.  
Acts XV.  
17.

18 Known unto GOD are all his Works from the Beginning of the World.

[Now] such a Prediction is agreeable to the wise and steady Plan of the Divine Government; for all his Works are from Eternity itself known unto GOD (f), whom no unexpected Event can ever surprize, but who has fixed his Schemes on so perfect and exact a Foresight of the most contingent Events, that he is never under any Necessity of changing them in the minutest Circumstance.

18

19. Wherefore my Sentence is, that we trouble not them, which from among the Gentiles are turned to GOD :

Wherefore I cannot but determine in my own Mind (g), and I doubt not but you will readily concur with me, that we ought not to disquiet those who from among the Gentiles are converted by Divine Grace to the Knowledge and Worship of the true GOD, and to Obedience to the Gospel (h), with such Observances as those now in Question; But only to write to them, that they abstain from Things grossly scandalous, and such as would give greatest Offence to their Brethren of the Circumcision; particularly, from the abominable Pollutions of

19

20 But that we write unto them, that they abstain from Pollutions of Idols,

Things grossly scandalous, and such as would give greatest Offence to their Brethren of the Circumcision; particularly, from the abominable Pollutions of

20

— The Heathen upon whom the Name of GOD is called, is so proper a Description of those that are converted to the true Religion, that when any urge that it must refer to those who were before their Conversion to Christianity Worshipers of the true GOD, it only shews how much they are distressed for Arguments to support an Hypothesis. See below, Note. (b).

(f) All his Works are from Eternity known unto GOD.] It is plain, the Apostle does not (as some have strangely asserted,) speak of GOD's Works in the Natural World; which had been nothing at all to his present Purpose; but of his Dispensations towards the Children of Men. Now He could not know these, without knowing the Characters and Actions of particular Persons; on a Correspondence to which, the Wisdom and Goodness of those Dispensations is founded. Thus for Instance, He must have known, there would be Gentile Idolaters, (a Thing as dependent on the Freedom of the Human Mind, as any Thing we can imagine,) or he could not have known, that He would call them into his Church. This Text therefore must remain an unanswerable Proof, amongst a Thousand more from the Word of GOD, that He certainly foreknows future Contingencies.

(g) I cannot but determine in my own Mind.] This the Word *xprw* may naturally express; and be taken to imply, judging in our own Mind, without pretending to impose that Judgment on others.

(h) Those who from among the Gentiles are converted to GOD.] It is evident, this Description much better suits those, who were now, as it is elsewhere expressed, (1 Theff. i. 9.) turned from Idols to serve the living and true GOD, than those, who having had the Knowledge and Fear of GOD before, were now instructed in what was peculiar to Christianity.

(i) The

Sect. 34.  
Acts XV.  
21.

of Things sacrificed unto Idols, and Fornication, and [from] eating that which is strangled, and [from] Blood (i). And though the latter of these have no moral and universal Evil in them, yet it is necessary to join the Prohibition of them to that of the former; for we know, that *Moses bath from ancient Generations* had, and still continues to have, *those who preach him* and his Institutions in every City, being read in all the Jewish Synagogues every Sabbath-Day; and these Things are so expressly forbidden in his Law, that while the Gentile Christians indulge themselves in any of them, it will be impossible there should be that Communion and Harmony between them and the Jewish Converts, which the Honour and Edification of the Church requires.

Idols, and from Fornication, and from Things strangled, and from Blood.

21 For Moses of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-day.

### This

(i) *The Pollutions of Idols, and Fornication, and that which is strangled, and Blood.*] It is not for a Note in such a Work, to enter into all the Difficulties and Niceties of this Text, or the various Opinions of Commentators upon it. Omitting for the present what may be said of Fornication as mentioned here, which I shall refer to Note (s) below, I must declare, that on the whole the most rational Interpretation of the Passage seems to be this: That though neither Things sacrificed to Idols, nor the Flesh of strangled Animals, nor Blood, have, or can have, any Moral Evil in them, which should make the Eating of them absolutely and universally unlawful; (Compare 1 Cor. viii. 1, 8, 9. Rom. xiv. 14, & seq. 1 Tim. iv. 4. Mat. xv. 11.) Yet they were here forbidden to the Gentile Converts, because the Jews had such an Aversion to them, that they could not converse freely with any who used them. This is plainly the Reason which James assigns in the very next Words, (ver. 21.) and it is abundantly sufficient. This Reason is now ceased, and the Obligation to abstain from these Things ceases with it. But were we in like Circumstances again, Christian Charity would surely require us to lay ourselves under the same Restraints. As for the Hypothesis which has been so largely proposed by the Author of *Miscell. Sacra*, Essay iv. and defended by Dr. Benson, (*Hist. Vol. ii. pag. 58, — 67.*) to which Dr. Hammond's Interpretation very nearly approaches, "that this Decree only related to such Christians as had before they embraced the Gospel been Profelytes of the Gate, and was never intended to include those converted from among the Idolatrous Gentiles;" besides what has been noted on many Passages above, to shew how unreasonable such an Interpretation would be, I desire it may be considered farther, That the Jews must as much scruple to converse with one who had been an Idolater, and continued after becoming a Christian to eat of these supposed unclean Things, as with one who had before been a Worshipper of the true GOD, and used them: And consequently, that if this Decree were to be interpreted under such a Limitation as these Authors propose, it would have been quite insufficient for the intended Purpose of accommodating Affairs between Jewish and Gentile Christians; as nothing would have been done with respect to those of the latter who had been Idolaters, though they were by far the more numerous of the Gentile Converts. — This will more evidently appear, if the opposite Opinion in Question be compared with the Occasion of enacting this Decree. The Jewish Zealots insisted upon it, that Gentile Believers should be circumcised. This Council determined, that they should only observe these necessary Things. Now as it is certain, the Demand of Circumcision was, and would be, made on all Gentile Converts, and not merely on those who had known the true GOD before they became Christians, these Injunctions must be as extensive as that Demand. — Grotius has a learned and curious Note on this Text, which I could wish might be consulted by those that have Opportunity.

(k) Judas

22 Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief Men among the Brethren:

This Advice was very acceptable to the whole Assembly, who unanimously declared their Approbation of it: Now then it seemed good to the Apostles and Elders, and all the Church there met together, to send to Antioch, with Paul and Barnabas, some chosen Men from among themselves; to add the greater Authority to the Report made, in a Matter of so great Importance: And the Persons they selected on this Occasion were Judas surnamed Barsabas (k), and Silas (l); who were both Men of principal Account among the Brethren, and Persons who well deserved the high Reputation they possessed.

Sect. 34.  
Acts XV.  
22.

23 And wrote Letters by them after this Manner, The Apostles and Elders, and Brethren, send Greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

These therefore they dispatched to Antioch, 23  
*writing by their Hand these Things that follow (m):*

“ *The Apostles, and Elders, and other Brethren*  
“ *assembled at Jerusalem (n), send Greeting to all*  
“ *the Brethren converted to the Christian Faith*  
“ *from among the Gentiles, and particularly to*  
“ *those in Antioch, and the other Parts of Syria,*  
“ *and in the Province of Cilicia. Forasmuch* 24  
“ *as we have been informed, that some going out*  
“ *from among us, with a Pretence that we had*  
“ *sent them forth, to whom nevertheless we gave*  
“ *no Commission to make Use of our Names (o),*  
“ *have troubled you with their Discourses; unsettling*  
“ *your*

24 Forasmuch as we have heard, that certain which went out from us have troubled you with Words, subverting your Souls, saying,

(k) *Judas surnamed Barsabas.*] Some have thought, this was the same with Joseph called Barsabas, (Acts i. 23.) Candidate with Matthias for the Apostleship, the Son of Alphaeus or Cleopas, and Brother to at least Two of the Apostles, James now present and Jude; than whom we know not any one Person, not an Apostle, of greater Note in the Church at this Time. Others suppose, that he was Brother to him. See Dr. Benson, Vol. ii. pag. 55.

(l) *Silas.*] This seems to have been the Person elsewhere called Sylvanus; (2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12.) a most intimate Friend and beloved Companion of Paul, and as it seems also a Citizen of Rome. Acts xvi. 37.

(m) *Writing &c.*] As for the Construction of γραφαις with αποστολοις, and some other supposed Solecisms of this Kind, I with Pleasure refer the Learned Reader to Raphelius, Not. ex Herod. pag. 370, — 372. & pag. 510, — 513.

(n) *And other Brethren.*] I conclude with Mr. L'Enfant, that these Brethren, who were neither Apostles nor Elders, were private Christians, whom the Apostles in their great Condescension joined with them on this Occasion; as well knowing, that their declared Concurrence would strengthen their Obligation, not only to acquiesce in this Decree, but to support it. And it was the more prudent to do it, as the Liberty this gave to the Gentile Christians would something affect the secular Interests of the Inhabitants of Jerusalem.

(o) *To whom we gave no Commission.*] This was directly fixing the Lye upon them, if they had pretended to use the Apostles Names in imposing their Tenets; and as the Matter of Fact was known, would be a proper Means of weakening their Credit, and so render them less capable of doing Mischief.



- Sect. 34. " your Minds, by confidently saying, that [you  
 " must] all be circumcised, and keep all the Precepts  
 " of the Law of Moses, or otherwise you can-  
 Acts XV. " not possibly be saved: We, being unanimously  
 25. " assembled to debate this Matter, have thought  
 " proper to send you chosen Men of our own Body,  
 " with our beloved Brethren Barnabas and Paul ;  
 26 " Whom by the Way we highly esteem, as  
 " Men that have courageously, in repeated In-  
 " stances, exposed their Lives for the Name of our  
 27 " Lord Jesus Christ (p). With them we have  
 " therefore sent Two of our Brethren Judas and  
 " Silas, the Bearers hereof, who will also tell [you]  
 " by Word of Mouth the same Things that we now  
 " write, together with the Circumstances of our  
 " Consultation on this Head, which we pass over,  
 " as the particular Detail of them would carry  
 " us beyond the proper Bounds of a Letter.  
 28 " For it hath seemed good to the Holy Spirit (q),  
 " and therefore to us, who desire in all Things  
 " to conform ourselves to his sacred Direction,  
 " to impose no further Burthen upon you besides these  
 29 " necessary Things (r) ; Namely, that you ab-  
 " stain from Things offered to Idols, and from Blood,  
 " and from any Thing that is strangled, and from  
 " Fornication (s) ; from which you will do well to  
 " keep
- ing, Ye must be circumcised, and keep the Law ; to whom we gave no such Commandment :  
 25 It seemed good unto us, being assembled with one Accord, to send chosen Men unto you, with our beloved Barnabas and Paul ;  
 26 Men that have hazarded their Lives for the Name of our Lord Jesus Christ.  
 27 We have sent therefore Judas, and Silas, who shall also tell you the same Things by Mouth.  
 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden than these necessary Things ;  
 29 That ye abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication : from which if ye keep

(p) *That have exposed their Lives &c.*] Such a Testimony to the Reputation of Paul and Barnabas was far from being a mere Compliment ; but exceedingly prudent, as it might be the Means of removing the Prejudices conceived against them by the Jewish Converts or Teachers ; who, as it appears from many Passages of the Epistles, endeavoured as much as possible, to lessen the Character of these Apostles. It would also be a useful Expression of the Harmony between them, and those of the Circumcision.

(q) *It hath seemed good to the Holy Spirit.*] This may include the Decision which the Spirit had given by his Descent on Cornelius and his Friends ; but seems more directly to express the Consciousness which this Assembly had, of being guided by his Influences on their Minds, in their present Determination. But it cannot be extended to any Ecclesiastical Councils, that have not inspired Apostles to preside, as they did here. See Bp. Burnet, on the Articles, pag. 196.

(r) *These necessary Things.*] They were all undoubtedly necessary, in order to promote a free Converse between the Jewish and Gentile Christians ; and especially, to secure Communion at the Table of the Lord, where we cannot imagine that Jews would have eaten and drank with Persons, whom they thought in so polluted a State, as those who indulged themselves in the Things here prohibited. On the other Hand, it seems the Jews on these Conditions gave up any farther Debate about the rest of forbidden Meats, as well as Circumcision, and many other Articles.

(s) *And from Fornication.*] As the Infamy of what is commonly called simple Fornication, was not so great among the Gentiles, as the Nature of the Crime deserved, it has been generally

keep yourselves, ye shall do well. Fare ye well.

“ keep yourselves at the greatest Distance that may be (t). And so we bid you heartily Farewell ; wishing you with the sincerest Affection all Peace and Prosperity in our common Lord, which in the Observation of these Directions you may expect.”

Sect. 34.  
A&S XV.  
29.

I M P R O V E M E N T.

LET us adore the Divine Condescension in looking with Pity upon the Gentiles, to take from among them a People for his Name. We are that People : Let it be our Concern, that, as his Name is named upon us, we render it becoming Honours, and remember what an Obligation it lays upon us to depart from Iniquity ! (2 Tim. ii. 19.) May the fallen Tabernacle of David also, in due Time, be raised up, and all its Ruins repaired ; that, when GOD’s antient People are remembered by Him, the Residue of Men may seek after the Lord, and the Fulness of the Gentiles may be brought in ! GOD, who hath a compleat View of all his Schemes, and of all his Works from the Foundation of the World, will accomplish this also in its Season. In the mean Time, let us gratefully acknowledge what he has already done.

Let us be peculiarly thankful, that we are freed from the Burthens of the Mosaick Institution, and called to a Law of Liberty. Yet let us take due

generally thought, that the Church at Jerusalem chose to add this Prohibition, tho’ it might be a Kind of Digression from the immediate Design of their Letter to do it. Others interpret the Word of Marriage within the Degrees of Kindred prohibited by the Mosaick Law. (Lev. xviii. 6,—18.) Mr. L’Enfant would explain it of Victims offered by Prostitutes out of their scandalous Hire ; (Deut. xxiii. 18.) which, he says, makes a beautiful Sense, and obviates a very considerable Difficulty. Heinsius also vindicates this Interpretation at large, and shews that Athanasius uses *πορνεία* for *πορνικὴ βουσία*. I pretend not absolutely to determine the Question : But think it material to observe, that if it be taken in the worst Sense that can be imagined, it cannot prove the universal Unlawfulness of eating Blood ; since not only that, but eating Things sacrificed to Idols, and strangled, are joined with Fornication ; and yet we are sure, that neither of them were absolutely evil in themselves, or universally forbidden. (Compare 1 Cor. viii. 1, 8, 9. and the other Texts cited above, in Note (i) on ver. 20.)—It is remarkable, that both Irenæus, (adv. Hær. Lib. iii. cap. 12.) and Cyprian, (Testimon. Lib. iii. cap. 119.) in quoting these Words, add, “ And do not to others, what you would not have done unto yourselves.” But as no antient Version, or valuable Manuscript has this Addition, and it seems not to suit the Connection in which it stands, I cannot but conclude it the spurious Interpolation of some, who admired this noble Maxim so highly, as to attempt, tho’ in an irregular Method, to recommend it to the utmost.

(t) From which you will do well to keep yourselves.] That is, you may hope it will end well. This gentle Manner of concluding was worthy the Apostolical Wisdom and Goodness. Too soon did succeeding Councils of inferior Authority change it for the Stile of Anathema’s ; Forms which have, I doubt not, proved an Occasion of consecrating some of the worst Passions of the Human Mind under Sacred Names ; and which, like some ill adjusted Weapons of War, are most likely to hurt the Hand from which they are thrown.

- Sect. 34. due Heed, that we do not *abuse it to Licentiousness*. (*Gal. v. 13.*) Let us learn, from the Tenour of *this Decree*, tenderly to regard even *the Prejudices* of our *Christian Brethren*, and to be careful that we do not violently *overbear them*; but rather that, so far as Honour and Conscience will allow, we *become all Things to all Men*, and be willing in some Respect to *deny ourselves*, that we may not give *unnecessary Offence* to others.
- Ver. 28. Most prudently did *the Apostles* determine this Affair, under the Influence of the *Divine Spirit*. And whatever *both seemed good to the Holy Ghost, and to them*, let us treat with all becoming Regard.—*The Messengers* from *Antioch*, by whom they returned this Decree, were Persons of an *amiable Character* indeed: They had *hazarded their Lives* in the Service of *Christ*, and joyfully went on to expose them to new Dangers; thinking themselves, no doubt, exceeding happy in the *Success* of this Negotiation, as also in the *Society* of those pious *Brethren of the Circumcision*, who accompanied them in their Return with this Letter.—May the blessed Time come, when the *Ministers of Christ* of all Denominations, laying aside their mutual Animosities, shall agree to *study the Things which make for Peace, and the Things wherewith one may edify another!* (*Rom. xiv. 19.*) Then will *Liberty* and *Truth* have a more easy and universal Triumph; while *Love* melts and cements those Souls, whom *rigorous Severity* has only served to harden, to disunite, and to alienate.

## S E C T. XXXV.

*The Messengers from the Assembly at Jerusalem arrive at Antioch; and, after continuing there some Time, Paul with Silas, and Barnabas with John surnamed Mark, set out different Ways, to visit the Churches they had lately planted. Acts XV. 30, to the End.*

ACTS XV. 30.

ACTS XV. 30.

Sect. 35.  
 Acts XV.  
 30.

**T**HE Reader has been just presented with a Copy of that important Letter, which the Apostles, and Elders, and Church at Jerusalem sent to the Gentile Christians, by Two of their own Body, in Conjunction with Paul and Barnabas. *They therefore being thus dismissed, came to Antioch; and assembling the whole Multitude of the Church there, they delivered the Epistle to them:*

**S**O when they were dismissed, they came to Antioch: and when they had gathered the Multitude together, they delivered the Epistle.

31 Which when they had read, they rejoiced for the Consolation.

them: *And when they had read [it,] they all rejoiced for the Consolation [it brought,] in assuring them, that so venerable an Assembly concurred in vindicating their Liberty, from the Yoke of the Mosaick Ceremonies.*

Sect. 35.  
Acts XV.

32 And Judas and Silas being Prophets also themselves, exhorted the Brethren with many Words, and confirmed them.

*And at the same Time Judas and Silas, who were the special Messengers from Jerusalem thither, being Prophets also themselves, (Persons of great Ability in the Knowledge of the Scriptures, and eminently qualified for the Work of the Ministry,) did not only deliver the particular Message with which they were charged, but on Occasion of such a numerous and solemn Auditory, each of them in a copious Discourse exhorted and strengthened the Brethren; most affectionately endeavouring to confirm them in their Adherence to that Gospel which they had embraced, and pressing them to a Conduct answerable to it.*

32

33 And after they had tarried there a Space, they were let go in Peace from the Brethren unto the Apostles.

*And having made some Stay there, they were dismissed, with great Respect and most affectionate Desires of Prosperity and Peace, from the Brethren at Antioch, to return to the Apostles, from whom they came; whose friendly Care of them the Church at Antioch most gratefully acknowledged.*

33

34 Notwithstanding it pleased Silas to abide there still.

*But Silas, having formed a most intimate and endearing Friendship with Paul, thought proper to continue there a while longer than his Companion Judas, who had come with him from Jerusalem.*

34

35 Paul also and Barnabas continued in Antioch, teaching

*Paul also and Barnabas continued with the Disciples at Antioch (a), and employed their Time there.*

35

(a) *Continued at Antioch.] It is generally thought, that during this Time Peter came to Antioch, and after having for some Time conversed freely with the Gentile Christians, changed his Behaviour towards them on the Arrival of some Jewish Zealots from Jerusalem; according to the Account we have, Gal. ii. 11. & seq. which, if the first Verse of that Chapter refer to the Journey to the Council described above, seems indeed to have been the Case. Nor do I think that Visit can be referred to Paul's second Journey to Jerusalem after his Conversion, Acts xi. 30. though Barnabas also attended him then; because it was not till after that Journey, that the Gospel of the Uncircumcision was so solemnly committed to him; (Acts xiii. 2, 3.) which the Apostles at Jerusalem acknowledge it to have been, at the Time spoken of, Gal. ii. 7,—9. If it be asked, why Paul in his Rebuke to Peter did not cut short all farther Argument, by referring roundly to the Jerusalem Decree if then made? I answer, he might perhaps do it, though not in that Part of his Speech, which he mentions in the Epistle to the Galatians: Yet even there he refers to what Peter himself had laid down as the Foundation of that Decree: (Compare Gal. ii. 16,—18. with Acts xv. 11.) And it likewise seems to be intimated, that Peter had gone farther in his Condescensions, than*

Sect. 35.  
A<sup>c</sup>t<sup>s</sup> XV.  
35.

there in *teaching and preaching the good Word of the Lord*; in *Conjunction with many others also*, that were Prophets and Teachers, (A<sup>c</sup>t<sup>s</sup> xiii. 1.) who, perceiving the Readiness which there was in the People to receive the Gospel, were gladly employed in dispensing it.

teaching and preaching the Word of the Lord, with many others also.

36

*And after they had continued some considerable Number of Days there, Paul, whose active Spirit was ever forming some new Scheme for the Advancement of the Christian Cause, said to Barnabas his beloved Associate, Let us return, and visit our Brethren in all the Cities where we have been, and in which we have preached the Word of the Lord, [that we may enquire] how they do, and see what is the State of Religion among them.*

36 And some Days after, Paul said unto Barnabas, Let us go again, and visit our Brethren in every City, where we have preached the Word of the Lord, and see how they do.

37

*And Barnabas was heartily willing to fall in with the Proposal; yet notwithstanding what had happened in their former Progress, he was so far influenced by his particular Affection to his Nephew, that he advised to take along with them John surnamed Mark, who had set out with them before. (Chap. xiii. 5.) But Paul accounted him not worthy of that Honour, and did not think it by any Means proper to take with them that Person, who, on some Consideration or another which seemed to him not very honourable, had withdrawn himself from them, returning back from Pamphylia, as was related above, (Chap. xiii. 13.) and went not with them to the Performance of that Work, into the*

37 And Barnabas determined to take with them John, whose Surname was Mark.

38

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the Work.

than the *Jerusalem Decree* extended its Decision; not only receiving the *Gentiles* to Church Communion, or admitting them to converse with him, but *living after their Manner*, as if he had himself been *without the Law*; (as *Paul* himself in proper Circumstances used also to do; 1 *Cor.* ix. 19,—21.) Yet afterwards *dissembling his Conduct*, as being solicitous to make a Secret of it: Whereas *Paul*, though just at the Crisis of the *Jerusalem Decree* he had thought it his Duty to keep on the Reserve, and wave a Declaration of his Sentiments on this Head, lest unnecessary Debates as to the Obligation on *believing Jews* to observe the Law, should have diverted the *Council* from the Business then in Hand, and have frustrated the Purpose of that Journey; (*Gal.* ii. 2.) Yet when that Point was carried, and he had quitted *Jerusalem*, used great Freedom in declaring his Opinion; which was, “Not that the *Mosaick Ceremonies* were in Conscience to be avoided, but that even to *Jews themselves* they were *indifferent*; any farther than as the Peace and Edification of others were concerned.” I hope the Reader will excuse my digressing to clear up this great Difficulty here, which I have not seen elsewhere stated in what I think the fairest Light; especially since it is so uncertain, whether I may live to publish the Remainder of this *Exposition* on the *Epistles*.

(b) A

the Effects of which they were now going to enquire. Sect. 35.

39 And the Contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus;

This was an Affair not easy to be accommodated, as each insisted on his own Scheme and Reasons: *There was therefore on the whole a sharp Fit of Anger between them (b); so that they at last separated from each other (c): And Barnabas, taking Mark along with him, sailed to his native Country of Cyprus, where the Roman Proconsul Sergius Paulus had some Time since been converted, and Elymas the Sorcerer had been struck with Blindness. (Sect. 28.)*

40 And Paul chose Silas, and departed, being recommended by the Brethren unto the Grace of GOD.

But Paul made Choice of his faithful Friend Silas for the Companion of his Travels, and departed from Antioch; being, as before, (Chap. xiii. 3.) commended to the Grace and Blessing of GOD by the Brethren there. *And he went through Syria, and Cilicia, which was his native Country, confirming and establishing the Churches (d), which had been planted in those Parts, in their Adherence to the Christian Faith; and so proceeded on to Lycaonia, Phrygia, Galatia, Mysia, and other more distant Parts, in the Manner, and with the Circumstances, which will be related hereafter.*

41 And he went through Syria, and Cilicia, confirming the Churches.

## I M P R O V E M E N T.

**H**OW happy an Office had these good Men, to go about from one Place to another, *comforting and confirming the Souls of their Brethren*, where-ever they came. They had *their present Reward in the Pleasure* Ver. 30, 31.

(b) *A sharp Fit of Anger.*] So the Word *παροξυσμος* properly signifies, being a *Medical Term*. Yet if I had rendered it by the *English Word Paroxysm* derived from it, I fear it would have been unintelligible to many Readers.

(c) *They separated from each other.*] Yet it appears, not only that *Paul and Barnabas* were afterwards *thoroughly reconciled*: (Compare 1 Cor. ix. 6. Gal. ii. 9.) But also, that *John* was taken into *Paul's* Favour again, and admitted by him as a *Companion in his Labours*. (Compare Col. iv. 10. Philem. ver. 24. 2 Tim. iv. 11.) It is probable, the Exhortations of *Barnabas* might concur with these Resentments of *Paul*, to recover him from his former indolent and timorous Disposition. See Note (b) on Acts xii. 25. pag. 195.

(d) *Confirming the Churches.*] Mr. *Cradock* (in his *Apost. Hist.* pag. 99.) and many others think, that *Paul* sailed from *Cilicia* to *Crete* at this Time; and returning to the *Asiatick Continent* quickly after, left *Titus* to perfect the Settlement of the Church there; (Tit. i. 5.) which if he did, might lead us to suppose his *Epistle to Titus* one of the *first* he wrote: But I may elsewhere give my Reasons, why I cannot be of this Opinion.

- Sect. 35.* Pleasure of it ; and are now also reaping, in the Heavenly World, the Fruits of *their Labour of Love*. Deliver us, Oh Thou Father of Mercies, from *lording it over Thine Heritage*, and overbearing the Consciences and Liberties of our Brethren, with whatever secular Advantages it might be attended ; and give us to taste at least something of the generous Pleasure of these faithful Messengers, tho' it should be with all their Labours and Persecutions !
- Ver. 32.* While we endeavour to *comfort*, may we also be ready to *exhort* and quicken one another ! May *Christians* animate each other in the Work and Warfare to which they are called ! And may *Ministers* remember, how great a Part of their Work consists in *Practical Addresses*, to which, like *Judas* and *Silas* in the Instance before us, they should chuse to *digress*, rather than entirely omit them !
- Ver. 36.* None can wonder, that *Paul* and *Barnabas* were desirous to *visit the Churches* they had planted : For it is natural for those, who have been *Spiritual Fathers*, to have a peculiar Affection for *their Offspring* ; as it also is for *the Children which GOD hath given them*, to honour and love those, who (as the *Apostle* expresses it,) *have begotten them in Christ Jesus*. (1 Cor. iv. 15.) Happy is it indeed, when *the Visits of Ministers*, animated by such a Spirit, are *improved* to the blessed Purposes of advancing the Work which Divine Grace has already begun, and of addressing *Cautions* as well as *Encouragements*, with such Affection, Wisdom, and Zeal, that it may finally appear, *they have not run in vain, nor laboured in vain*. (Phil. ii. 16.)
- Ver. 39, 40.* It is with sensible Regret, that we read of *any Difference*, and much more of a *sharp Contention*, arising between *Paul* and *Barnabas*, so dear to each other in the Bonds both of Human and Christian Friendship. But we see, it arose to some Degree of *Severity*, in Consequence of a *Remainder of Imperfection* in the Temper of the one or the other, yea probably of both. *They separated* therefore ; but it plainly appears, that they *did not become Enemies*. They *preached the same Gospel*, tho' in *different Companies*, each taking *his proper Circuit* : And thus *the Work of the Lord* was performed *with greater Dispatch*, and perhaps *with greater Success* ; while *Mark*, who afterwards appears, as well as *Barnabas*, to have been restored to the intimate Friendship of *Paul*, was on the one Hand endeavouring to shew, that *Barnabas* had not *chosen* an unworthy Associate ; and on the other Hand, *Silas*, the Fellow-Labourer and Fellow-Sufferer of *Paul*, would take Care to behave in such a Manner, that *this great Apostle* might have no Reason to *repent of the Preference* which he had given to him.
- Ver. 41.* To conclude, We see that both *Barnabas* and *Paul* go to *their Native Country*. Some peculiar *Affection to it*, when it is not injurious to the general Happiness of Mankind, is *natural and allowable* : And it is certain,

tain, we cannot shew our Love to it in any nobler and more important Instance, than by endeavouring to promote the Progress and Success of the Gospel in it. Sect. 35.

S E C T. XXXVI.

Paul and Silas passing thro' several Provinces of the Lesser Asia, and having associated Timothy with them, as the Companion of their Labours, pass over into Europe, and arrive at Macedonia, by the special Direction of a Divine Revelation. Acts XVI. 1, --- 12.

ACTS XVI. 1.

THEN came he to Derbe and Lystra: and behold, a certain Disciple was there, named Timotheus, the Son of a certain Woman which was a Jewess, and believed; but his Father was a Greek:

<sup>2</sup> Which was well reported of by the Brethren that were at Lystra and Iconium.

<sup>3</sup> Him would Paul have to go forth with him; and took

ACTS XVI. 1.

WHEN Paul set out with Silas on his Journey, it was observed before, that he went thro' the Regions of Syria and Cilicia, confirming the Churches: And passing on from thence, he came to Derbe and Lystra, where he had preached the Gospel in his former Progress. And while he was at Lystra, behold, a certain Disciple was there, whose Name was Timothy, the Son of one Eunice a believing Jewess, but of a Grecian Father; and we mention it as a Circumstance worthy of Note, because he afterwards became a very considerable Person in the Church, as well as a faithful and useful Friend to the Apostle. He was an eminently serious and devout Young Man, who was remarkable for his early Piety; having been trained up by his good Mother, and his Grandmother, whose Name was Lois, in an Acquaintance with the Holy Scriptures from his Childhood; (2 Tim. i. 5. iii. 15.) and upon the whole, was one who had an honourable Character given him by all the Brethren in Lystra and Iconium. Him therefore Paul, who had before contracted some Intimacy of Acquaintance with him, (2 Tim. iii. 10, 11.) determined he would have to attend him in his Progress, and to go forth to preach the Gospel with him; and that he might not give an unnecessary Offence

Sect. 36.  
Acts XVI. 1.

2

3



Sect. 36. to the Jews, by appearing so intimate with an uncircumcised Person, he *took* him to the Place where he dwelt, in order to his more constant Attendance upon him, *and circumcised him* with all due Solemnity, and before proper Witnesses (*a*), according to the Usage of the Jews in those Days: Which he did, (as was hinted before,) not that he thought Circumcision in itself necessary, or of any Avail to Salvation, but *on Account of the Jews, who were in those Places; for they all knew his Father, and were apprized that he was a Greek*: They would therefore naturally conclude, that his Son had not received the Rite of Initiation into the Jewish Religion; and consequently looking upon him as a Gentile, would be offended themselves at Paul's Intimacy with him, and propagate that Offence to others. After this, Paul laid his Hands upon him, and set him apart to the Ministerial Office; conferring upon him extraordinary Gifts, (2 Tim. i. 6.) which were attended with Prophecies of his eminent future Usefulness. (1 Tim. i. 18. iv. 14.)

4 *And as they passed thro' the several Cities of those Regions, that Peace might be secured among the Brethren, and no unnecessary Burthen might be laid upon the Gentile Converts, they delivered*

took and circumcised him, because of the Jews which were in those Quarters: for they knew all that his Father was a Greek.

4 And as they went through the Cities, they delivered

(*a*) *And circumcised him.*] In order to judge rightly of Paul's Conduct in this Affair, which some have censured (as they do other Things in Christianity,) because they did not understand it, we must recollect, that he always openly avowed, "that the Gentiles were free from the Yoke of the Mosaick Ceremonies, and that the Jews were not to expect Salvation by them;" and he also taught, "that they were not in Conscience obliged to observe them at all, except in Cases where the Omission of them would give Offence:" But because his Enemies represented him as teaching People to despise the Law of Moses, and even as blaspheming it, he therefore took some Opportunities of conforming to it publickly himself, to shew how far he was from condemning it as evil; an Extravagance, into which some Christian Hereticks early ran, and with which the Apostle himself has been most unjustly charged of late by a Writer too contemptible to be named. This is the true Key to his Conduct here, and Acts xxi. 21,—24. And tho' when the Jewish Zealots would have imposed it upon him to compel Titus who was a Greek, to be circumcised, even while he was at Jerusalem, he resolutely refused it; (Gal. ii. 3,—5.) yet here he voluntarily persuaded Timothy to submit to that Rite; knowing the Omission of it in him, who was a Jew by the Mother's Side, would have given Offence; and being the more desirous to obviate any Prejudices against this excellent Youth, whose early Acquaintance with the Scriptures of the Old Testament (2 Tim. iii. 15.) might render him peculiarly capable of preaching in the Synagogues with Advantage; which, had he been uncircumcised, would not have been permitted.—Grotius observes, this was probably the Beginning of Luke's Acquaintance with Timothy, tho' Paul knew him long before. See Note (c), Sect. 32. pag. 226.

(*b*) They

*They pass thro' Phrygia and Galatia, but are forbid to go to Asia.* 251

livered them the Decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem.

5 And so were the Churches established in the Faith, and increased in Number daily.

6 Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia,

*delivered to their Custody* an exact and attested Copy of *the Decrees (b)*, which were determined as a Rule for their Direction, by *the Apostles and Elders*, that were assembled lately in full Council at *Jerusalem*. The several Churches therefore where they came, being watered by such faithful Labourers, and encouraged with so favourable a Decision of the grand Point in Question, were much confirmed in their Adherence to the Christian Faith, and increased more and more in Number daily.

And with such Views and such Successes they cheerfully pursued their Journey, and went thro' Phrygia and the Region of Galatia, which had never before been visited with the Light of the Gospel, as the Provinces before-mentioned had been: And in their Travels thro' Galatia they were received with such peculiar Affection, as if an Angel from Heaven, or Jesus Christ himself, had come among them; and such a Readiness was shewn to hear the Word, that they made a considerable Number of most zealous Converts. (Compare Gal. iv. 14, 15.) [And] after this, being forbidden by the Holy Spirit (who at that Time had other Work for them to do,) to preach the Word in that Part of the Country which is called the Proconsular Asia (c), in which Colossæ, Laodicea,

(b) *They delivered — the Decrees.*] The Author of *Miscell. Sacra*, (*Essay* iv. pag. 34.) first taking it for granted, that the Decree was particularly intended for the Churches of Syria and Cilicia, and not for any Converts from the Idolatrous Gentiles, would have this Verse and the next transposed to the Conclusion of the foregoing Chapter, or the Three intermediate Verses that begin this Chapter inclosed in a Parenthesis. But it is plain from the Contents of that Decree, that it was intended for all Gentile Christians living among Jews; and it appears from the preceding Story, that great Numbers of Jews were to be found in Derbe, Lystra, Iconium, and the neighbouring Places: And therefore, as the Transposition would be most unwarrantable, the Parenthesis is quite unnecessary, and would pervert the Sense.—Mr. L'Enfant observes, that the Word *δογμασα*, which is here used to express Decrees, always signifies something Temporary and Ceremonial, and not Laws of perpetual and universal Obligation. Compare *Eph.* ii. 15. *Col.* ii. 14.

(c) *Forbidden to preach in that — called the Proconsular Asia.*] As all the Places mentioned in the former Verses lay in Asia Minor, it is evident, that the Word Asia must be thus explained. It is also apparent, that flourishing Churches were afterwards planted there; particularly, at Colossæ, Laodicea, Sardis, Thyatira, and Philadelphia. So that it seems to have been the Determination of Providence, that instead of going thro' this Region now, by such a leisurely Progress as that, in which they proceeded in their former Journey, thro' Pamphylia, Pisidia, Lycaonia, &c. they should hasten to Europe directly, and preach the Gospel first in Philippi which was a Roman Colony, and then in the neighbouring Parts;

252 *The Spirit turns them from Bithynia, to go away to Macedonia.*

Sect. 36. dicea, and some other Cities lay ; *When they*  
 were come to Mysia, which was the most Western  
 Acts XVI. 7. Province of the Lesser Asia, and lay on the Coast

7 After they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not.

of the Ægean Sea, they attempted to turn Northward, and to go to Bithynia, that they might visit the flourishing Cities of Nice, Nicomedia, and Chalcedon, and so pass into Europe by the Streights of the Euxine Sea : *But the Spirit [of Jesus] (d)* let them know, that it did not permit them to do it. And therefore passing by the Northern Borders of Mysia, without visiting many Places there, they went down to Troas, which lay on the Shore of the Ægean Sea, near the Ruins of antient Troy, so celebrated in History and Poetry.

8 And they passing by Mysia, came down to Troas.

9 And while they were here, undetermined to what Coast of Europe they should sail, if according to their Intention they crossed the Sea, a Vision appeared to Paul in the Night : There stood a certain Man before him, whom he perceived to be a Macedonian (e), intreating him, and saying with great Earnestness, We beseech you to come over the Sea to Macedonia, and help us ; for we stand in great Need of your Assistance, and shall joyfully receive you.

9 And a Vision appeared to Paul in the Night : There stood a Man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And this is a Circumstance which the Author of this Book well remembers, for he attended Paul in this Journey, and can relate what follows from his own Knowledge : As soon then as he had seen this Vision and declared it to us, we immediately agreed, that it was to be regarded ; and

10 And after he had seen the Vision, immediately we ended

while in the mean Time the Asian Provinces now passed over, might hear some Report of it from their Neighbours, and so be prepared to receive with greater Advantage the Labours of the Apostles, when they should return to them, as Paul afterwards did. (Chap. xviii. 23, & seq.) By this Means the Spread of the Gospel would in any given Time be wider, than (other Circumstances being equal,) it would have been, had they taken all the interjacent Places in their Way.

(d) *The Spirit [of Jesus.]* So many antient Versions, Readings, and Citations, add the Words [of Jesus,] that I thought myself, not only authorized, but obliged at least to insert them thus ; and perhaps, might well have omitted the Crotchets. See Beza, and Dr. Mill, in Loc.

(e) *A certain Macedonian.]* Some think, Paul knew his Country, by his Dress or Language, or by his naming it, as we find he did. Yet perhaps the Word τῆς may intimate, that it was some particular Person whom Paul knew ; for which Reason I render it literally, and wonder that Grotius should explain it, as if it were the Guardian Angel of Macedonia that now appeared.

(f) We

endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight Course to Samothracia, and the next Day to Neapolis :

12 And from thence to Philippi, which is the chief City of that Part of Macedonia, and a Colony : and we were in that City abiding certain Days..

and accordingly we endeavoured to go out from the Port of Troas, where we then lay, to Macedonia (f) ; assuredly inferring from this Vision, that the Lord Jesus himself called us to preach the Gospel to them. Setting Sail therefore from Troas, with the Advantage of a strong Easterly Wind, we ran directly to the Island of Samothracia, which lies near the Hellespont ; and having thus dispatched the larger Part of our little Voyage, we came the next Day to the celebrated Port of Neapolis, on the Thracian Shore, near the Borders of Macedonia : And landing there, we came from thence to Philippi, which is a City of the first Part of Macedonia (g) ; for it is well known, that the Province is divided into four Parts ; [and] this is a Roman Colony (h) : And we continued in this City for some Days, and met with several remarkable Occurrences, which we shall relate in the next Section.

(f) *We immediately endeavoured &c.*] This is the first Place, in which Luke intimates his attending on the Apostle ; and it is very remarkable, that here he does it in an oblique Manner : Nor does he indeed, throughout the whole History, once mention his own Name, or relate any one Thing which he said or did for the Service of Christianity : Tho' Paul speaks of him in most honourable Terms, Col. iv. 14. 2 Tim. iv. 11. and probably, 2 Cor. viii. 18. as the Brother, whose Praise in the Gospel went thro' all the Churches. — The same Remark may be made on the rest of the Sacred Historians, who every one of them shew the like amiable Modesty. Nor is the charming Story St. John tells of himself, (John xxi. 20, & seq.) by any Means an Exception : See Note (d) on that Passage, Vol. ii. pag. 637. And when Paul speaks of his own Services, it is by no Means in an ostentatious Way ; but in his own necessary Vindication, appealing to his Enemies for the known Truth of them. By which Means Providence has so ordered it, that the Memory of many important Facts, which would otherwise have been lost, should be preserved ; and preserved in such a Manner, as to carry the strongest Evidence along with them. Such Instances of Divine Wisdom occurring in Scripture, are worthy our attentive Observation, and our thankful Acknowledgment.

(g) *A City of the first Part of Macedonia.*] As Amphipolis is mentioned by Livy, (Lib. xlv. cap. 29.) as the chief City of this first Region of Macedonia, in which Philippi lay, I chuse with Mr. Peirce, (Pref. to his Notes on Phil.) to follow the Syriack here, as Chrysostom also does, reading *αρχαία* instead of *αρχαία της* ; tho' it be true, as Mr. Biscoe well observes, (Chap. x. §. 2. pag. 367, 368.) that Amphipolis was then on the Decline. Rappheilius (ex Herod. pag. 374.) supposes it may signify only, it was the first City they met with in their Journey ; but the Authorities he produces seem by no Means satisfactory. Grotius explains it of the first City that was a Colony.

(h) *A Colony.*] Luke by using a Word originally Latin, *καθονία*, instead of the correspondent Greek Word, *αρχονία*, plainly intimates it was a Roman Colony ; which Ver. 21. certainly proves it to have been : And tho' the Criticks were long puzzled to find any Mention of it in that View, some Coins (dug up, I think, within the last Century,) shew that a Colony was planted there by Julius Cæsar, and afterwards much augmented by Augustus. See Spanheim. de Usu & Præst. Numism. Diff. ii. pag. 105, 106. and Dr. Benson, Vol. ii. pag. 84.

## I M P R O V E M E N T.

Sect. 36. **L**ET us with Pleasure observe the prudent Condescension of the Apostle Paul, in becoming all Things to all Men, and particularly, to the Jews as a Jew, that he might gain the Jews; (1 Cor. ix. 20.) for this Purpose *circumcising* his Companion *Timothy*, that he might give them no unnecessary Offence. Nor was the Condescension and Zeal of *this Pious Youth* to be less esteemed; who was willing to submit, not only to that painful Rite, but to all the Yoke of Ceremonial Observances, to which he was obliged by it, in a View to *Usefulness in the Church*. Well may it expect eminent Service from *those Ministers* of the rising Generation, that set out with *such a Spirit*. While on the other Hand, when a *fierce and haughty Sense of Liberty* is the reigning, darling Character, and a Determination is formed to *submit in nothing, to oblige in nothing*; as the first Elements of the *Christian Temper* seem as yet to be unknown, there is great Reason to believe, that the Doctrines and Precepts of the Gospel will not, cannot be successfully taught; great Reason to fear, that such Instructors will *have their Reward* in the empty Applauses which they give to themselves and each other; while they brand those, who are solicitous to *become wise that they may win Souls*, with Reproaches which GOD will remember, *in the Day when he shall judge the Secrets of all Hearts*; and will find many of them far different, from what such rash Men have presumed to pronounce them.

Ver. 4, 5, 6, 8. Indefatigable were the *Journeys and Labours* of these *Embassadors of Christ*. They travelled through wide extended Regions, and *sowed the Seeds* of Knowledge and of Life, where-ever they came, and *GOD gave the Increase*. But the Oeconomy of Divine Providence was very remarkable, in *not permitting them to preach in Bithynia*, and *forbidding them* to do it *in Asia*. What were the particular Reasons of this Determination, we know not. Perhaps the Inhabitants of these Places were remarkably *conceited of their own Wisdom*; perhaps they had treated the flying Reports of the Gospel *with Contempt*; or possibly, without any particular Displeasure against them, their Visitation might be delayed in a View to *more general Good*. But happy was it for *Galatia, Phrygia*, and the neighbouring Parts, that they were not included in the Prohibition. And happy is it for *this sinful Land* of ours, that the *abused, insulted Gospel* is not taken away; and that *its Ministers* are not one Way or another *forbidden to repeat those Offers*, which have so long been rejected and despised.

Ver. 6, 7. The Visit of a *Macedonian* imploring the *Help of the Apostle*, was justly regarded by him and his Associates, as an Intimation of the *Divine Pleasure* that they should *pass over thither*. And surely did *those Nations*

Ver. 9, 10. The Visit of a *Macedonian* imploring the *Help of the Apostle*, was justly regarded by him and his Associates, as an Intimation of the *Divine Pleasure* that they should *pass over thither*. And surely did *those Nations*

*Nations of the Earth* that have not yet received the Gospel, know in the general how great a Blessing it is; instead of *opposing* those Messengers of it who might offer to spread it among them, they would rather in the most pressing Manner *urge* and *intreat their Presence*, and with the greatest Joy sit down at their Feet. May they who are intrusted with *this glorious Embassy*, imitate the *pious Zeal* of these holy Men; and be willing, when called by Providence, to *cross Lands and Seas*, on so pious and so charitable an Errand!

Sect. 36.

Ver. 11, 12.

S E C T. XXXVII.

*Paul and Silas preach the Gospel at Philippi; but some of the Inhabitants, provoked at their casting out a Spirit of Divination from a Damsel there, rise tumultuously upon them, scourge them, and cast them into Prison. The Jailor is awakened by an Earthquake, and converted by the Preaching of Paul. Acts XVI. 13, --- 34.*

ACTS XVI. 13.

ACTS XVI. 13.

AND on the Sabbath we went out of the City by a River-side, where Prayer was wont to be made; and we

IT was observed, in the Close of the preceding Section, that Paul and Silas, in Company with Timothy and Luke, the Penman of this History, arrived at Philippi, and made some Stay there. And now we go on to relate, that *on the Sabbath Day, we went out of the City to the Side of the River Strymon, where, according to the Custom of the Jews, there was an Oratory, or a Place of Publick Prayer (a); and sitting down,*

Sect. 37.  
Acts XVI.  
13.

(a) *Where according to Custom there was an Oratory.*] The original Words are remarkable, and much controverted, *ου ενουχιζετο προσευχην ειναι*. *Bos* would prove *ενουχιζετο* a mere *Expletive*, and only renders it, *Where the Oratory was*: (*Bos Exercit. pag. 81, — 83.*) But I think with *Elsner*, that his Authorities do not fully answer. *Mr. Mede* renders it, *Where the Law permitted the Jews to have an Oratory*: And the Translation of 1727. *Where they were allowed to have it*. But as the Word generally refers to *Custom*, and as it is certain that the *Jews* had a *Custom* of building *their Oratories* or *Proseucha's*, or Places of publick Prayer, *by the Sea-side, or near Rivers*, for the Sake of *Purifications*, (which were practised also by the *Heathen* before solemn Devotions; see *Isai. lvii. 5, 6.*) I have found no Reason to recede from the *Version* I have given before, *Luke vi. 12.* (see *Note (b)* on that Text; *Vol. i. pag. 319.*) and with Pleasure refer my Reader to the admirable *Critick* mentioned above, for the abundant Vindication of it, and for a beautiful

Sect. 37. *down, when the Devotions were over, we spake to the Women that were assembled there; for most of the Congregation were of that Sex.*

we sat down and spake unto the Women which resorted thither.

Acts XVI.

14.

*And a certain Woman, named Lydia, a Seller of Purple, who was a Native of the City of Thyatira in Asia, and a devout Worshipper of the true GOD after the Jewish Manner, was present at that Time and heard [the Discourse;] whose Heart the Lord opened, by the secret and gentle Influences of his Grace, to attend in such a Manner to the Things which were spoken by Paul, as to be effectually wrought upon and converted by them.*

14 And a certain Woman named Lydia, a Seller of Purple, of the City of Thyatira, which worshipped GOD, heard us: whose Heart the Lord opened, that she attended unto the Things which were spoken of Paul.

15

*And when she was baptized with her Family, she earnestly intreated us, saying, If you have judged me to be faithful to the Lord Jesus in the Profession I have made, and really esteem me a sincere Christian, I beg that you would enter into my House, and continue to make your Abode [there] as long as you stay in this City. And she was so extremely pressing and importunate, that she even compelled us to comply with her Proposal.*

15 And when she was baptized, and her Household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my House, and abide there. And she constrained us.

16

*Now while we continued her Guests, it came to pass, that as we were one Day going to the Oratory, or praying Place mentioned before, we were met by a certain Girl, who had been for some Time under the Influence of what the Greeks call a Pythonick Spirit, that is, a Spirit of Divination (b), which they suppose to be an Inspiration*

16 And it came to pass, as we went to Prayer, a certain Damsel possessed with a Spirit of Divination, met us.

ful Explication of the Phrase *jurare per Anchialum*, which he supposes to refer to this Jewish Custom. (See *Elfner. Observ. Vol. i. pag. 430,—434.* and *Dr. Lardner's Credib. Book i. chap. 3. §. 3. Vol. i. pag. 235,—240.*)—I have chosen the Word *Oratory*, rather than *Proseucha*, as more familiar to an English Ear; and refer my Reader to *Philo. Oper. pag. 752, 753. and 760.* to *Dr. Hammond and Drusus, in Loc. to Dr. Benson's History, Vol. ii. pag. 85, 86.* and especially to *Dr. Prideaux's Connection, Vol. i. pag. 387,—389.* for a farther Account of these Places.

(b) *A certain Girl who had a Pythonick Spirit.*] As *Plutarch (de Defect. Orac. pag. 414.)* tells us, those who were inspired with this Spirit were *εγγραμμυθοι*, or spake as seeming to send the Voice from their Bellies, and *Galen* mentions the same Fact; some late Writers have supposed, the whole Pretence to such Inspiration to have been founded on the Art of throwing out the Voice in some extraordinary Manner, which has been practised by some of late among ourselves; and that all the Cure wrought by the Apostle was only discovering the Cheat, and disabling her from playing this Trick any more. (See the *Enquiry into the Case of Dæmoniacks, pag. 54.*) And *Mr. L'Enfant* seems to favour this Notion, tho' he says, in Terms of remarkable Ambiguity, "it was an *Imposture* which must be the "Work of a malignant Spirit:" As also *Dr. Benson*, who calls her "a Lunatick Person, " who

## A Damsel is dispossessed of a Spirit of Divination.

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us, which brought her Masters much Gain by Sooth-saying:

17 The same followed Paul and us, and cried, saying, These Men are the Servants of the most High GOD, which shew unto us the Way of Salvation.

18 And this did she many Days. But Paul being grieved, turned and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same Hour.

19 And when her Masters saw that the Hope of their Gains was gone, they caught

rations from Apollo, whom they call Pythius (c): And tho' she were but a Slave, she was a Person well known in the City, and one who brought her Owners much Gain by her pretended Prophecy. And following after Paul and us, when (as was said above) we were going to the worshipping Assembly, she cried out, saying with great Earnestness of Voice and Gesture, *These Men are the Servants of the most High GOD, who declare unto you the only true Way of Salvation.* And this she did for several succeeding Days: But at length Paul, being wearied with so tedious a Circumstance, and grieved under an Apprehension, that this Stratagem of Satan might lead the People to imagine, that the Preachers of the Gospel acted in a Confederacy with the Evil Spirit, to whom the Heathen Worship was addressed, turned towards the Damsel who was then very near him, and said to the Evil Spirit by whose Emotion she spake, *I charge thee, Oh thou invisible Power, under whose Influence this unhappy Creature is, in the Name of Jesus Christ whose Gospel I preach, to go out of her immediately.* And it went out that very Hour, so that she never had such Kind of Supernatural Agitations any more, nor pretended to any Gift of Prophecy for the future.

But when her Owners saw that the Hope of their Gain was gone out with the Evil Spirit, laying

“who was reckoned by the People to be possessed &c.” (*Hist. Vol. ii. pag. 87.*) But the Manner in which Luke relates the Story, plainly implies, that he thought it a real Possession, and that Paul took it himself in that View. Nor can I apprehend, that her Behaviour, or his, or that of her Masters afterwards, can be accounted for without allowing it to have been the Case. (See Mr. Biscoe, at Boyle's Lect. Chap. viii. §. 2. pag. 294,—300. *Essay towards Vind. Lit. Sense of the Dæm. pag. 67,—70. Farther Enquiry, pag. 84,—90. Reply to it, pag. 79,—82.*) — It is well known, that the Hebrews call the Spirit with which such Persons were supposed to be agitated, *רוח*, *Ob*; because the Bodies of those who appeared to be possessed by them were violently distended, like leathern Bottles full of Wine; and ready to burst. Compare Job xxxii. 18, 19.

(c) Apollo, whom they call Pythius.] This Title, it is generally said, was given to Apollo, on Account of his having destroyed a monstrous Serpent, that was called Python: (See Erasmus, Gualterius, and Le Clerc's Supplement to Dr. Hammond, in Loc.) But it seems rather, that this Story of the Python was a Fable grounded on his killing one, who for his Cruelty was surnamed Python, that is, *Serpent* or *Dragon*; from whence Apollo had the Name of Pythius. See Strab. Geogr. Lib. ix. pag. 291. Bochart. Hieroz. Part ii. Lib. 3. cap. 5. and Mr. Biscoe, as above, Chap. viii. §. 2. pag. 294.

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K k

(d) To



Sect. 37.  
Acts XVI.  
19.

- ing Hold of Paul and Silas, whom they looked upon as much more considerable than Timothy and Luke, the Two Evangelists that attended them, they dragged them away to the Market-place, to accuse them to the Magistrates (d) who held their Court there. And having brought them thither to the Officers intrusted with the Government of the City by the Romans, they charged them as Disturbers of the Peace, and Introducers of a New Religion that was inconsistent with the Laws, and said, *These Men, being Jews, disturb our City* in an insufferable Manner, And take upon them in an unwarrantable Way to teach Customs, which it is not lawful for us, as we are Romans, to receive and observe (e); being such as would lead us to renounce the Gods of our Country, and to abstain from many Things which the Laws of Rome require. And the Populace rose up together against them, and joined the Cry, as if they had been guilty of the worst of Crimes: And upon this the Officers (f), without any Legal Trial, immediately gave Orders that they should be punished; and violently tearing off their Garments in a shameful Way (g),

caught Paul and Silas, and drew them into the Market-place, unto the Rulers,

20 And brought them to the Magistrates, saying, These Men, being Jews, do exceedingly trouble our City,

21 And teach Customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the Multitude rose up together against them: and the Magistrates rent off their Clothes, and commanded to beat them.

commanded

(d) *To the Magistrates.*] Tho' the Syriack and Arabick Versions omit these Words, the most authentick Copies insert them. These Magistrates are here called *αρχισυντακτοι*, and afterwards *σπαρταγοι*; the latter of which Words the Greeks use to denote Roman Prætors; and if it were applied to the *Duumviri*, who were the Governours of Colonies, it was by Way of Compliment: But Mr. Biscoe has well proved, there are Examples of such an Application. *Boyle's Lect. Chap. ix. §. 3. pag. 346.*

(e) *Teach Customs, which it is not lawful &c.*] The Masters of this Girl had not only lost all the Gain they might have made by her Practice of the Arts she professed, but likewise what they might have sold her for, in Consequence of those extraordinary Qualities which were now ceased. Yet as the Laws made no Provision for an Event of this Kind, they thought it proper to ground their Accusation on an Attempt to introduce a New Religion; which was indeed forbidden by the Roman Law, (*Cicero de Leg. lib. ii. cap. 8, 10, 14, 27. Liv. lib. xxxix. cap. 16. Sueton. August. cap. 93.*) tho' every one was tolerated in worshipping what Deities he pleased at Home: (See Mr. Biscoe, *chap. ix. §. 2. pag. 344. Grotius, and Dr. Whitby, in Loc.*) The conquered Provinces were left at full Liberty in this Respect; yea, and the Romans themselves were sometimes severely punished by their Generals or other Magistrates, for insulting Places, or Rites, or even Animals accounted Sacred.

(f) *And the Officers.*] *De Dieu* supposes indeed, that the *αρχισυντακτοι* or Magistrates mentioned *Ver. 19.* were the Civil Rulers; and the *σπαρταγοι* spoken of here, were Military Officers, to whom the former sent them, to execute their Sentence. But the contrary is plain from *Ver. 19.* compared with *Ver. 35, & seq.* and especially with *Ver. 37.* where Paul insists on their being uncondemned.

(g) *Tearing off their Garments.*] It is well known, this was the Roman Method of Proceeding

commanded them to be beaten with Rods by the Sect. 37. Hands of the Lictors, or publick Beadles, to whom that Office belonged. (Compare 1 Theff. A&S XVI. 22. ii. 2. and 2 Cor. xi. 23, 25.)

23 And when they had laid many Stripes upon them, they cast them into Prison, charging the Jaylor to keep them safely.

And when they had severely scourged and laid many Stripes upon them, the Officers were so incensed against them, that they cast them into Prison, charging the Jaylor to keep them as safely as possible, lest among their numerous Friends any Rescue should be attempted: Who having received such a strict Charge from Persons of so

24 Who having received such a Charge, thrust them into the Inner Prison, and made their Feet fast in the Stocks.

great Rank, threw them into the Inner Prison, and secured their Feet in the Stocks (b), that they might not be able by any Means to escape: And such was the Fierceness of his Temper, that a Command of this Kind would be no Way disagreeable to him.

25 And at Midnight Paul and Silas prayed, and sang Praises unto GOD: And the Prisoners heard them.

But at Midnight Paul and Silas, being kept awake by the painful Circumstances in which they were placed, sought their Relief in Devotion; and having prayed, they also sung an Hymn to GOD, praising him for the Honour they had of suffering in his Cause, and for the Support he gave them under those Sufferings: And the other Prisoners heard them, with Surprise at that Serenity and Chearfulness which they discovered in the Midst of so many Calamities. And on a sudden, while they were thus engaged, there was

26 And suddenly there was a great Earthquake, so that the Foundations of the Prison were shaken: And immediately

a great Earthquake, so that the very Foundations of the Prison were shaken; GOD thereby testifying his gracious Regard to them, as the faithful Embassadors of his Son, who for his Sake were used

ceeding in such Cases. (See Mr. Biscoe, chap. ix. §. 4. pag. 347. Grotius, and Dr. Whitby, in Loc) De Dieu shews from the Mishna, that it was also practised among the Jews: But that was not regarded in the present Case.

(b) Secured their Feet in the Stocks.] It is generally supposed, that these were the Cippi, or large Pieces of Wood, used among the Romans, which not only loaded the Legs of Prisoners, but sometimes distended them in a very painful Manner. (See Grotius, in Loc. Mr. Biscoe, Chap. ix. §. 5. pag. 348. and Elfner, Observ. Vol. i. pag. 439, 440.) So that it is highly probable, the Situation of Paul and Silas here might be much more painful, than that of an Offender sitting in the Stocks among us; especially, if (which is very possible,) they lay with their bare Backs, so lately scourged, on the hard or dirty Ground; which renders their joyful Frame expressed by Songs of Praise so much the more remarkable. — Beza explains it of the Numellæ, in which both the Feet and the Neck were fastened, in the most uneasy Posture that can well be imagined.

- Sect. 37. used in so outrageous a Manner: *And immediately* immediately all the Doors  
 by the Force of the Earthquake *all the Doors* were opened, and every ones  
*were opened, and the Bonds of all the Prisoners* Bands were loosed.  
*were at the same Moment miraculously loosened (i),*  
 yet their Spirits were impressed with such Asto-  
 nishment that none of them attempted to flee  
 away.
- 27 *And the Jailor awaking out of his Sleep upon* 27 And the Keeper of the  
 this violent Concussion of the Earth, and seeing Prison awaking out of his  
*the Doors of the Prison opened, was in such Con-* Sleep, and seeing the Prison-  
 sternation, that he *drew his Sword, and was going* Doors open, he drew out his  
*to kill himself (k); naturally supposing, that the* Sword, and would have kil-  
*Prisoners embracing so favourable an Opportunity* led himself, supposing that  
*were fled, and fearing lest their Escape should be* the Prisoners had been fled.  
 imputed to his Connivance and Treachery, and  
 he should be proceeded against with the utmost  
 Severity, and be brought out to a painful and  
 ignominious Execution.
- 28 *But Paul, being aware of that horrid Act* 28 But Paul cried with a  
 which his Rashness intended (l), and anxious to loud Voice, saying, Do thy-  
 prevent it, *cried out with a loud Voice, and with* self no Harm; for we are  
 the utmost Earnestness, *saying, Stay thy despe-* all here.  
 rate Hand, and *do thyself no Harm; for we are*  
*all here,* and none of us shall take the Oppor-  
 tunity of escaping, while the Hand of God is  
 working thus awfully around us.
- 29 *And upon this he called for Lights (m), and* 29 Then he called for a  
 eagerly *sprang in with a violent and impetuous* Light, and sprang in, and  
 Motion;

(i) *There was a great Earthquake, — the Doors were opened, — and the Bonds loosened.* [Elsner has most happily shewn, in his *Notes* on this Text, (*Observ. Vol. i. pag. 441, — 444.*) that each of these *three* Things was esteemed, even by the *Pagans*, a Token of *some Divine Appearance* in Favour of the Oppressed and Afflicted, who suffered wrongfully, and were dear to them.

(k) *Drew his Sword, and was going to kill himself.* [Tho' it is true, that some of the *Philosophers* condemned *Self-Murder*, yet it was not only *justified* by many others, (see *Grotius, in Loc.* and *Mr. Biscoe, Chap. ix. §. 6. pag. 349.*) but had in Fact prevailed much among the *Romans*, especially about that Time; and had, in the Memory of some then living, been (as it were) *dignified* at *Philippi* by the Example of those great Men, *Brutus* and *Cassius* among others, who *fell on their own Swords* there.

(l) *Paul, being aware of that horrid Act &c.* [As they were all at present *in the Dark*, it is not easy to say, how *Paul* knew of the *Jailor's* Purpose, unless it were by *hearing some desperate Words* that declared it, or by some immediate *Suggestion from GOD*, which amidst such a Scene of Wonders is by no Means incredible.

(m) *He called for Lights.* [As *φωτα* is the *Plural Number*, it seems to imply, that on this Alarm *several of his Attendants* came with *Torches*, and were present at the Enquiry which immediately followed; nor did he in the least scruple to throw himself down,  
*before*

came trembling, and fell down before Paul and Silas ;

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.

32 And they spake unto him

Motion ; and being in a perfect Tremor, he fell down with the humblest Reverence before the Feet of Paul and Silas, and lay a few Moments in speechless Consternation and Confusion : And then, in the most respectful Manner bringing them out from the Inner Prison in which they were confined, he said, Oh Sirs, what must I do that I may be saved (n) ; for I see nothing but Danger and Misery both Temporal and Spiritual surrounding me ?

And they said to him, answering together as with one Voice, Believe in the Name of the Lord Jesus Christ (o), whom it is our Office to preach as the great and only Saviour, and humbly commit thyself to his Almighty Protection, and thou shalt be saved from every Evil, and thine House too, if they also believe (p). And as he discovered

before all his *Domefticks*, at the Feet of these his holy Prisoners, who were so evidently honoured by the GOD of Nature.

(n) *What must I do that I may be saved ?*] Grotius thinks, that in this Enquiry the Jailor went upon the Natural Principles of the Immortality of the Soul. Dr. Whitby, with much greater Propriety, supposes that he spake thus to them, as referring to the Testimony of the *Pythonefs*, (ver. 17.) which had been so often and so publickly repeated, *that these Servants of the most High GOD taught the Way of Salvation*. I apprehend the Sense of what he says to be very extensive, as if he should have asked, “ What Methods shall I take “ for my Security ?” Probably a vast Multitude of Ideas rushed into his Mind at once. He saw by the Earthquake, the Power and Displeasure of GOD : And together with this, the Sweetness and Joy of Paul and Silas in their Bonds, their willing Continuance in Prison when they might so easily have escaped, and their generous Solitude for the Life of one who had used them so ill, were all *Circumstances* fit to strike powerfully on a Mind so passionate as his seems to have been ; and might all do their Part toward convincing him, that *these Men* were indeed *Divine Messengers*, and that the *Divine Displeasure* was falling on the City, and particularly on himself, for persecuting them. Perhaps, some kind and pious Words which Paul and Silas, who took all Opportunities of doing Good, might have uttered while he was fastening their Feet in the Stocks, might throw farther Light on his Mind, when recollected amidst such Extremity of Danger ; and no Doubt, the Spirit of GOD added Conviction and Energy to all.

(o) *Believe in the Lord Jesus Christ.*] To believe in Christ does undoubtedly in its primary Signification imply, *trusting in him*, or committing ourselves to his Protection ; as I have here paraphrased it. (See Dr. Watts’s *Harmony of all Relig.* Chap. viii. pag. 65.) In this Connection it would immediately imply, submitting to the farther Instructions of these his special Embassadors, and authorized Messengers. And it always includes, a Desire to be delivered from the Power of Sin, and a Disposition to comply with his Scheme of Salvation, which is to purify to himself a peculiar People zealous of good Works. The full Import of which Scheme Paul and Silas would not fail to open to this New Convert as soon as possible ; and accordingly it is presently added, that they spake to him the Word of the Lord.

(p) *Thou shalt be saved, and thine House.*] The Meaning cannot be, that the Eternal Salvation of his Family could be secured by his Faith ; but that his believing in Christ would be the best Security of his Family from present Danger ; and that, if they also themselves believed,

Sect. 37. covered a most humble Desire to be farther instructed in the Faith which they taught, *they* readily embraced the happy Opportunity, and *spake to him, and to all that were in his House, the Word of the Lord,* declaring the Contents and Purport of the Gospel.

Acts XVI.  
32.

33 *And the Word came with such a Power, that his rough Heart was melted at these gracious Tidings, and the Tenderneſs of it immediately flowed forth toward these Messengers of them, so that taking them that very Hour of the Night, he washed their Stripes, which still remained unhealed (q); and was immediately baptized, himself, and all his Domesticks with him (r). And having brought them into his House, after this solemn Rite had been performed, he spread the Table before them with the best Provisions he had at Hand; and believing in GOD with all his House, he was even transported with unutterable Joy, at the sudden Light which had sprung in upon him, and at the happy Prospects which were by Divine Grace presented to his View as a Christian.*

34

him the Word of the Lord, and to all that were in his House.

33 And he took them the same Hour of the Night, and washed *their Stripes*; and was baptized, he and all his, straightway.

34 And when he had brought them into his House, he set Meat before them, and rejoiced, believing in GOD, with all his House.

## I M P R O V E M E N T.

Ver. 14.

**W**E see remarkably in this Period, by what *various Methods* Divine Grace operates upon different Persons. As for *Lydia*, she was touched by a *gentle Influence*, descending upon her like *Dew* from Heaven :

*believed*, they would be intitled to the same *Spiritual and Everlasting Blessings* with himself : Which *Paul* might the rather add, as it is probable, that *many of them*, under this terrible Alarm, might have attended *the Master of the Family* into the Dungeon.

(q) *He washed their Stripes, which still remained unhealed.*] I mention this Circumstance, as it serves to shew, what I have elsewhere observed, (and it is of great Importance to remember it,) that the *Apostles* had not a Power of *working miraculous Cures* whenever they pleased; no, not even on their own Bodies, or those of their dearest Friends. (See *Note (d)*, Sect. 17. pag. 121.) Had they possessed *such a Power*, it would have been their Duty to have used it, unless they had (as *Christ* with such a Power in Fact had,) a Discovery of the *Divine Will*, that in such or such Instances *the Use of it* should be *waved*. On the other Hand, *the continual Use* of such a Power would have frustrated *many* of those *noble Purposes* in Providence, which their Sufferings answered; and would have introduced *many Inconveniencies*, which an intelligent Reader will easily apprehend from this general Hint.

(r) *And was immediately baptized, himself and all his.*] His being thus *baptized with his Household* seems to be the only Reason which the *Greek Commentators* had, to think *this Jailor's Name* was *Stephanas*, and that he is the Person referred to, 1 *Cor.* i. 16. xvi. 15, 17. But it is much more probable, that *Stephanas* was a *Corinthian*, from all the Places here cited.

ven: Her Heart was melted under the Word, as Snow by the Sun; and by the soft, yet powerful Hand of our Blessed Saviour, was made willing and obedient. But when the Lord came to subdue the stubborn Heart of the savage Jailor, who seems to have taken a barbarous Pleasure in afflicting his pious Prisoners, He came in the Whirlwind, the Tempest, and the Fire. (1 Kings xix. 11, 12.) His Soul, as well as his House, was shaken with an Earthquake, and the Foundations as it were laid bare. A sudden Transport of Astonishment convinces him of his extream Danger, His Hand is mercifully stopped in that terrible Moment, in which he was rushing on to seek a Refuge in Hell from the seeming Dangers of Earth; and being taught by a secret Grace, which he had not as yet been instructed to seek, he falls down before Paul and Silas, honouring them among the first of Mankind, whom he had just before treated, not only as Slaves, but as the worst of Villains: Yet he is now ready to receive the Law and the Gospel from their Mouth; seeking the Way of Salvation from them, and declaring his Readiness to submit to whatsoever they should tell him.

What unutterable Delight must it afford to these afflicted Servants of Christ, when they saw this astonishing Change! Surely it appeared, that their Prayers and their Praises came up in Remembrance before GOD. They had, with a serene Conscience and a joyful Heart, been singing Praises to GOD in the Stocks; and behold, new Matter of Praise is given them, and in the Midst of all their Sufferings new Songs are put into their Mouth, and new Occasions for Thanksgiving pour in upon them. Those Bonds, which however ponderous in themselves, sat so light upon them, are now miraculously loosened; and the far more infamous and dangerous Bonds, which Satan had fastened upon these Sons of Persecution and Violence, fall off too. The awakened Jailor asks the Question of all others the most important, and asks it with an Earnestness and Respect that witnesses its Sincerity, *Sirs, what must I do to be saved?*

Gracious GOD, to whose efficacious Influence the most obdurate Heart must submit, awaken Multitudes who, like this once wretched Sinner, but now beloved and triumphant Saint, are insensible of their Danger and Misery! that seeing themselves perishing, they may enquire after Salvation! And may it please Thee, to put a faithful Word into the Mouth of Thy Ministers, that they may all join in directing such awakened Souls to believe in Christ and trust to Him for Salvation! When they are brought to this, they may well rejoice; and however their Hearts may be enlarged towards those who have been the Instruments of this blessed Change, none of the Effects of their Tenderness or Generosity can afford a Pleasure comparable to that, which they shall find in the Consciousness of having rescued Souls from eternal Death, and conducted them into the Way of Salvation.

S E C T.

## S E C T. XXXVIII.

Paul and Silas are honourably dismissed from their Confinement by the Magistrates of Philippi, on insisting upon their Privilege as Romans; and leave that City, after visiting the New Converts there. Acts XVI. 35, to the End.

A C T S XVI. 35.

A C T S XVI. 35.

Sect. 38.  
Acts XVI.  
35.

**T**HUS Paul and Silas spent the Remainder of the Night in the House of the Jailor, sharing and increasing that Joy which he found on the Admission of the Gospel into his Heart. *And when it was Day, the Prætorian Magistrates of Philippi, who were terrified by the Earthquake (a), sent the Licitors or Beadles (b) by whom they had been scourged the Day before, to the Keeper of the Prison, saying, Dismiss those Men, with the Custody of whom thou wast Yesterday charged; for this Correction and Confinement is all the Punishment we shall inflict upon them.*

36 *And the Keeper of the Prison told these Things to Paul, saying, The Prætors, our chief Magistrates here, have sent Orders, that you may be dismissed; and I inform you of it with great Satisfaction: Now therefore, you are at full Liberty to go out whenever you please, and may pursue your Journey in Peace; sure of our earnest Prayers, that all Prosperity and Happiness may attend you, wherever you carry those good Tidings which have been so comfortable to us.*

**A**ND when it was Day, the Magistrates sent the Serjeants, saying, Let those Men go.

36 And the Keeper of the Prison told this Saying to Paul, The Magistrates have sent to let you go: now therefore depart, and go in Peace.

But

(a) Were terrified by the Earthquake.] Two antient Manuscripts mention this Circumstance; and it is in itself very probable, separate from their Authority.

(b) The Licitors or Beadles.] Perhaps the Word *παῖδες*, which Grotius would have to be retained in its Greek Form, might have been rendered *Vergers*, most agreeably to its Etymology: But as such Officers only bear a little Wand, or something resembling one, and the Roman Licitors had a large Bundle of them tied together, I thought the Word *Beadles*, as it is also the Name of the Officers by whom Offenders among us are generally whipped, would present to an English Reader the most genuine Idea.

(c) They

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into Prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out.

But Paul judged it proper to animadvert on the Manner in which they had been used, and therefore called for the Beadles, and said to them, As for these Magistrates from whom you come, they have beaten us, who are Romans and Free Citizens as well as themselves (c); and this they have done publicly, in the most ignominious Manner, as if we had been common Slaves; tho' we had never any legal Trial, [and] were uncondemned of any Crime at all; and after this they have cast us into the common Prison: And do they now think to thrust us out of the City privately? By no Means: It is not at all fit, that Magistrates should be encouraged in such oppressive and arbitrary Proceedings as these, which may be so injurious to the most innocent and worthy Citizens, whenever a popular Cry is raised against them: They cannot but know, that this their illegal Proceeding hath given us a great Advantage against them, if we were disposed to prosecute them to the utmost, according to the Roman Law: If therefore they desire to accommodate the Matter, let them at least come themselves, and conduct us respectfully out of this Place of Confinement (d), into which we have been so

Sect. 38.  
Acts XVI.  
37.

(c) *They have beaten us, who are Romans.*] It is well known, that the *Valerian Law* forbid, that a *Roman Citizen* should be bound; and the *Sempronian*, that he should be beaten with Rods. (See *Dr. Lardner's Credib. Book i. chap. x. §. 3, 4. Vol. i. pag. 498,—500.*) If it be asked, Why *Paul*, and *Silas* who had the same Immunity, did not plead this Privilege before? I must answer with *Mr. Biscoe*, That the Hurry and Noise of the Execution prevented it; and perhaps amidst such a Tumult it might be apprehended, that the People would have murdered them, if they had not been in some Measure appeased by their Sufferings. Not to say, how possible it is, that the Plea if made might not be regarded amidst such a riotous Mob. The Circumstances of *Paul*, when he pleaded it, *Acts xxii. 25.* were much different. — If it be farther asked, Why it was now so soon believed? It may be replied, not only that it was an extremely hazardous Thing to make such a Claim falsely, (for *Claudius* punished it with Death; *Sueton. Claud. cap. 25.*) but also, that there was a certain Dignity in the Manner in which *Paul* made this Plea, which added a sensible Credibility to it; especially, as they had now no further Sufferings to apprehend, and as the *Earthquake*, which might perhaps affect the whole City, seemed to have so evident a Reference to their Case. See *Mr. Biscoe*, at *Boyle's Lect. Chap. ix. §. 7. pag. 350, & seq.*

(d) *Let them come themselves, and conduct us out.*] In all this *Paul* seems to have had a Regard to the Honour and Interest of *Christianity* in this Place, as well as to their own Civil Rights, as *Men* and *Romans*; for such a Token of Publick Respect from the *Magistrates* would undoubtedly encourage the *New Converts*, and remove a Stumbling Block out of the Way of others, who might not have discerned the true Lustre of the Characters of *Paul* and *Silas* amidst so much Infamy as they had before suffered.



Sect. 38. so unjustly thrown; and thus let them make the best Amends they can, to our Reputation and Character, after having irreparably injured us in our Persons.

Acts XVI.  
37.

38 *And the Beadles reported these Words to the Prætors, who (as we observed above) were the Magistrates from whom they came: And when they heard that they were Romans, they were afraid; well knowing, that even to have torn the Garments of a Citizen, and much more to have scourged him, especially thus publickly, and without hearing his Defence, was a Crime which might have exposed them to very high Penalties, if the Person injured had entered a Complaint against them in the legal Forms.*

39 *And they came therefore in their own Persons to the Prison, where Paul and Silas were, and comforted them (e) in the best Manner they could, acknowledging their Innocence, and commending the Patience and Fortitude with which they had borne the Punishment so rashly inflicted upon them: And conducting them out with the most respectful Treatment, they requested, that they would excuse what was past, and would with all convenient Speed depart from the City, to prevent any of those Popular Tumults which might be the Consequence of their longer Abode there; where perhaps the Rage of their former Accusers might occasion farther Embarrassment, both to the Magistrates, and to them.*

40 *And upon this, coming out of the Prison in the honourable Manner we have described, they candidly agreed to excuse what had been done in Prejudice of their Rights; and only entered into [the House of] Lydia their Convert and Friend, with whom they had lodged before: And when they*

38 And the Serjeants told these Words unto the Magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the City.

40 And they went out of the Prison, and entred into the House of Lydia: and when

(e) *They came and comforted them.*] So our Translators render the Word *παρηλασων* in the next Verse, as well as in many other Places. Compare Acts xx. 12. Rom. i. 12. 2 Cor. i. 4. vii. 6. in all which Texts, and many others, it can have no other Signification: Tho' in several others it must signify *exhorted*, as it is justly rendered, Acts xi. 23. 1 Theff. ii. 11. Heb. iii. 13. and elsewhere. There are other Instances, in which it signifies to *intreat*, 1 Cor. iv. 13. 1 Tim. v. 1. But I prefer the *first Sense* here, as the *latter* is expressed in the following Clause, and as it gives us an Idea of a more respectful Treatment; as *De Dieu* alio has hinted.

(f) *They*

when they had seen the Brethren, they comforted them, and departed.

*they had seen the Brethren* whom they were to leave behind them, *they comforted* them with an Account of what GOD had done both for them and by them in the Prison, and exhorted *them (f)* to such a stedfast Faith and exemplary Life, as Christianity always required, and was peculiarly suitable to their present Circumstances; and then they *departed* out of Philippi (g), and directed their Journey Westward towards Thessalonica, where they met with new Difficulties, which will be related in the following Section.

Sect. 38.  
A&ts XVI.  
40.

I M P R O V E M E N T.

**W**E have seen *Paul* and *Silas* suffering, not for doing Evil, but Good: For great Good undoubtedly it was, to *cast out the Demon*, which possessed *the Young Woman* of whom we have been reading, and made her *an Instrument of Mischief*, tho' to her mercenary Masters *a Means of Gain*. Could she indeed have *foretold future Events*, as perhaps she very falsely pretended, it had been *a Curse*, rather than *a Benefit* to Mankind, to know them. But it is exceedingly probable, that *this Evil Spirit*, being himself unacquainted with them, did like many of his Brethren only delude his Votaries with *ambiguous Answers*, which proved the Occasion of false Expectations, and numerous Inconveniencies. At least, it diverted them from all proper Regards to *the true GOD*, the Supreme Disposer of all Events; and confirmed them in their unhappy Attachment to those which are *by Nature no Gods*, to those *vain Idols*, by a Regard to whom *Satan* was honoured, and the living JEHOVAH injured and affronted.

V. 16,—19.

Wisely did *Paul*, in Imitation of His Master, *refuse Applause* from so impure a Tongue. Yet with what Consistency could these Heathens *persecute him*? If this *Damsel* spake under a *Divine Direction*, why should

Ver. 18.

(f) *They comforted and exhorted them.*] I unite the *Two Senses* of the Word here, as they would, to be sure, mingle on such an Occasion *Consolations and Exhortations*. Such an extraordinary Interposition of GOD for his suffering Servants, and such an Addition made to their Church, had a natural Tendency both to cheer their Hearts, and to invigorate their pious Resolutions. Accordingly it appears from *Paul's Epistle* to this Church, that there were many excellent Christians among them, who expressed an Affection for him, and a Zeal for their Religion, in some considerable Degree correspondent to such Encouragements and Obligations. *Phil.* i. 5,—7, 29, 30. iv. 10, 14,—18.

(g) *And departed.*] Tho' many Circumstances might now have invited their Stay at *Philippi*, they wisely complied with the *Request of the Magistrates*; that they might not seem (as *Brennius* well observes,) to express any Degree of *Obstinacy or Revenge*, and might give no Suspicion of any Design to *stir up the People* to any Kind of *Sedition*.

- Sect. 38. should she *not be credited*, when she testified, that *these were Servants of the true GOD, that taught the Way of Salvation?* If they were indeed so, how absurd, how impious, and how dangerous must it be, to *treat them with Outrage*, instead of *Reverence!* What an *Affront to GOD!* What *Defiance of Salvation!* If *Apollo* was indeed any Thing more than an *empty Name*, if he was judged to have *any Power* and *any Deity*, what *Regards* were owing to that *Jesus of Nazareth*, who appeared so much superior, that *Apollo* fled at his very Name! But *the God of this World* had *blinded their Eyes*; and Reason and Conscience remonstrated in vain, so long as *the Hopes of Gain* lay the opposite Way. Deliver us, Oh Lord, from such *fatal Madnes*; and teach us, how much more valuable *Salvation* is, than any *worldly Interest* which must be sacrificed to it!
- Ver. 17.
- Ver. 19.
- Ver. 22, 23. The Ministers of Christ, *Paul* and *Silas*, had been *injured* in their Reputations, and *abused* in their Persons; and in this Instance, as in many others, were *treated like the Filth of the World, and the Off-scouring of all Things*, while *the Ploughers plowed upon their Back, and made long Furrows.* (1 Cor. iv. 13. Psal. cxxix. 3.) The Plea of *Privilege*, amidst so tumultuous a Multitude, might have been *in vain*, and therefore was for the present *prudently waved*. But it was *justly afterwards urged*, and *the Magistrates* challenged for their *arbitrary Proceedings*, before they knew who and what they were; and required to *attend upon them in Person*, to acknowledge and atone for their Fault. Here was a *true Magnanimity*, proceeding not from *Pride*, but from *Humanity*. Their Reputation, as *Ministers of Christ*, was worthy of a Guard; and worthy of some Reparation, where it had received so notorious an Insult. The *Rashness of the Magistrates* was also worthy of being *rebuked* and *mortified*; which might have proved an Occasion of Suffering to *other innocent Persons*, had not this Instance of it been animadverted upon: Yet *no Revenge* was sought; nor were they, as some have been in the like Case, laid under a Necessity of *buying their Peace*, to avoid a Prosecution which might have ended in their Ruin. *Paul* knew how to join the *Tenderness of the Christian* with the *Dignity of the Roman Citizen*, and contended for *his own Rights* no farther, than that very Contention might be an Act of general Goodness. Let us *go and do likewise*. Let us learn, even from the Example of *these unjust Rulers*, to be willing to *bear Reason and Truth*, from those who seem most our Inferiors; and *openly to retract* any ill-concerted Steps which we may have taken: Especially, let us be willing to make *the best Reparation* in our Power, to the *Innocent* and the *Deserving*, if through imprudent Heat, or weak Credulity, we have been engaged in any Degree to *injure them*.
- Ver. 37.
- Ver. 38, 39.

S E C T. XXXIX.

*Paul preaches at Theſſalonica and Berea; but is ſoon chaſed from both theſe Places, by the Violence of the unbelieving Jews. Acts XVII. 1, 7, 15.*

ACTS XVII. 1.

ACTS XVII. 1.

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Jews.

WHEN Paul and Silas had quitted Philippi, in that honourable Manner which was deſcribed in the former Section, they went forward in their Progreſs; and taking their Journey Weſtward thro' Amphipolis and Apollonia, which were likewiſe conſiderable Cities of Macedonia, (the former of them having been once the Capital of the Firſt Part of it,) they came to the celebrated Theſſalonica; a City, which lay near the Coaſt of the Ægean Sea, where the Roman Governour held his Reſidence, and where there was alſo a Synagogue of the Jews. And according to Paul's uſual Cuſtom of applying firſt to the Jews, he entered in to their Aſſembly, and made one among them; and ſtrongly argued and diſcourſed to them, for Three ſucceeding Sabbaths (a), from various Paſſages out of the Scriptures, for which they

Sect. 39.  
Acts XVII.

2 And Paul, as his Manner was, went in unto them, and three Sabbath-Days reaſoned with them out of the Scriptures,

20

(a) For Three ſucceeding Sabbaths.] It has been concluded from hence, that Paul continued but Three Weeks at Theſſalonica: But as it evidently appears, that while he was in this City, he not only wrought with his own Hands to procure a Subſiſtence, (1 Theſſ. ii. 9. 2 Theſſ. iii. 8.) but alſo received Supplies, more than once, from Philippi; (compare Phil. iv. 16.) I think it much more probable, (as Dr. Benſon well argues, Hiſt. Vol. ii. pag. 94, 95.) that after the Jews appeared ſo obſtinate in their Infidelity, as moſt of them did, he deſiſted from diſputing or teaching in their Synagogue after the third Sabbath; and then preached for ſome Time among the Gentiles, before the Aſſault mentioned ver. 5. which drove him from this City. It appears, that during his Stay here, great Numbers of Gentile Idolaters received the Goſpel with remarkable Zeal and Affection; (1 Theſſ. i. 9, 10.) ſo that a Church was founded, in the Midſt of their Perſecutions, which became famous in all Macedonia and Achaia. (Ibid. ver. 5,—8.) And tho' the Apoſtle, after having treated theſe New Converts with extraordinary Tenderneſs during his Abode with them, was quickly forced to leave them; (Chap. ii. 7, 8, 11, & ſeq.) and they about the ſame Time left ſome Chriſtian Brethren by Death, who were dear to them, and might have been remarkably uſeful; (Chap. iv. 13, & ſeq.) yet they continued to behave well; ſo that Paul received a very comfortable Account of them by Timothy: (Chap. iii. 6, 7.) And they afterwards advanced in Faith, Charity, and Courage, amidſt their growing Trials; (2 Theſſ. i. 3, 4.) tho' ſome few behaved irregularly, and got into an idle and negligent Way of living, which brings much Reproach upon a Chriſtian Profeſſion, and therefore required Church Diſcipline.

Sect. 39. they professed so great a Regard : *Opening* [them] with great Exactness, and evidently shewing them (b) by clear and incontestable Arguments, taken from these Sacred Oracles, *that the Messiah ought*, according to the whole Tenour of the Prophecies, *to suffer* the last Extremities from the unbelieving Generation among whom he was to appear, *and then to rise from the Dead*, how contrary so ever it was to their prejudiced Apprehensions ; *and that this is the true expected Messiah*, [even] *Jesus of Nazareth, whom*, said he, *I make it my Business to declare unto you*, and to all to whom I come.

Acts XVII.  
3.

4 This was the Substance of what he inculcated upon them, in repeated Discourses ; *and the Success* was various : For notwithstanding all the Prejudices of the Jews, such was the Evidence of what he said, *that some of them believed, and adhered to Paul and Silas ; and also a considerable Number of the devout Greeks*, who had either embraced the Jewish Religion, or at least worshipped with those that had, *and not a few of the principal Women* of the City.

5 *But on the other Hand*, there were many who rejected the Gospel, and that, as it afterward appeared, with great Malignity of Heart. For after some Time *the unbelieving Jews, filled with Indignation*, and in a wild Transport of ungovernable Zeal on the Occasion, *gathered together some mean and profligate Fellows, and making a Mob, threw the whole City into a Tumult ; and assaulting with great Violence the House of Jason* (c), where

3 Opening and alledging, that Christ must needs have suffered, and risen again from the Dead : and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and conformed with Paul and Silas : and of the devout Greeks a great Multitude, and of the chief Women not a few.

5 But the Jews which believed not, moved with Envy, took unto them certain lewd Fellows of the baser Sort, and gathered a Company, and set all the City on an Uprore, and assaulted the House of Jason, and

pline. (*Ibid.* iii. 6,—15.) It also appears, that when Paul was with them, he took an Opportunity of *hinting* to them *the Rise of Antichrist* ; which, as they a little mistook his Meaning, gave Occasion to *that celebrated Prophecy*, *2 Theff. ii. 1,—12.*—I conclude, that *these Hints from the Epistles*, to compleat and illustrate *the short Account* given in the *Acts*, will not, here or elsewhere, be disagreeable to my Readers ; but that they will rather be pleased, to have as compleat a View as may be of the *Scripture History* of the *Christian Church* in the *Apostles Times*.

(b) *Evidently shewing them.*] This seems the proper Import of the Word *παράθεμενος*, which signifies *laying a Thing open before the Eyes of Spectators*. Grotius and Eljner think, the last Words of the *preceding Verse* should have begun this ; *απο των γραφων διανοιγαν, opening and evincing from the Scriptures, &c.*

(c) *Jason.*] As Jason seems (by *Rom. xvi. 21.*) to have been a *Relation of Paul*, it is not improbable, that he was an *Hellenistical Jew* ; but *Mr. L'Enfant's* Argument from his Name seems not sufficient to prove him to have been so.

(d) *Another*

and fought to bring them out to the People.

6 And when they found them not, they drew Jafon, and certain Brethren, unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also ;

7 Whom Jafon hath received : and these all do contrary to the Decrees of Cefar, faying, That there is another King, *one* Jefus.

8 And they troubled the People, and the Rulers of the City, when they heard these Things.

9 And when they had taken

where Paul and his Companions lodged, they endeavoured to bring them out to the People, with a Defign to have expofed them to the Fury of the Mob, whom they had fo incensed againſt them, that they were ready to have torn them to Pieces. *But not finding them* as they expected in the Houfe, *they dragged out Jafon, and ſome others of the Brethren* who were with him, *to the Rulers of the City, crying out with great Fury, Theſe turbulent miſchievous Men, that have turned the World upside down,* and thrown every Place thro' which they have paſſed into the utmoſt Confuſion, *are now come hither alſo* to create the ſame Diſturbance among us :

*And this Jafon has privately received and ſheltered them* under his Roof, and ſo hath made himſelf reſponſible for all the Miſchief they may do here. *And it is highly neceſſary that an immediate Stop be put to their Proceedings, as all theſe Men are certainly engaged in ſome Deſign that may be dangerous to the State, and are in Effect guilty of High Treason againſt the Emperor ; for they act directly contrary both to the Decrees and Intereſt of Cefar, ſaying, that there is another independent and even ſuperior King, [one] Jefus (d) ; whom, tho' he were crucified at Jeruſalem ſeveral Years ago, they fooliſhly aſſert to be raiſed to univerſal Empire, and demand the Obedience of all Men to him as their Supream Lord.*

*And as the Charge was formed in ſuch a Manner, that their neglecting it might render them obnoxious to the Romans, they troubled and alarmed, both the Multitude, and the Magiſtrates of the City, when they heard theſe Things ; which ſeemed to contain ſomething of a formidable Nature, which they could not fully underſtand. But they were not willing to proceed to Extremities againſt a Neighbour, merely for harbouring*

(d) *Another King.*] Though the Roman Emperor did not pretend to be the only King or Monarch, yet in all the conquered Provinces, or dependent States, there could be no King eſta bliſhed without his Conſent : And it is not improbable, that the Title Lord, ſo frequently and ſo juſtly given by Chriſtians to their great Maſter, might be uſed as a Handle of Accuſation on ſuch an Occaſion as this.

(e) *Of*

Sect. 39.  
Acts XVII.  
5.

6

7

8

9

Sect. 39.  
Acts XVII.  
9.

ing Persons, who, whatever might be alledged against them, were in a Manner Strangers to him ; and therefore, *having only taken Security of Jason, and the rest of the Brethren* who were brought before them, to bind them to their good Behaviour, and to appear, when they were called, to answer to the Charge exhibited against them, *they dismissed them* for that Time.

taken Security of Jason, and of the other, they let them go.

10 *But the Brethren*, perceiving to how great personal Danger the Apostle and those that attended him would necessarily be exposed by a longer Abode there, *immediately* without any farther Delay, where such important Lives were concerned, *sent away Paul and Silas by Night*, to the neighbouring City of *Berœa*, where they hoped they might pursue the charitable Design of their Journey with less Opposition : *And accordingly, when they came thither, they went into the Synagogue of the Jews* ; not discouraged by the ill Usage they had met with upon their Addresses to them elsewhere.

10 And the Brethren immediately sent away Paul and Silas by Night unto Berœa : who coming thither, went into the Synagogue of the Jews.

11 Here therefore, as in other Places, these Messengers of Jesus gave them an Account of the general Contents of the Gospel, and of the Commission which they had in Charge, always to open it first to the Jews, wherever they came. *And they had the Satisfaction to find, that these People were of a nobler and more generous Disposition than those of that Religion at Thessalonica (e)*, by whom they had been so ungratefully chased away : *For they received the Word with all Readiness of Mind, daily examining the Scriptures (f)*, whether those Things which Paul and

11 These were more noble than those in Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so.

(e) *Of a nobler and more generous Disposition &c.*] There is, as *Dr. Whitby* has observed, a peculiar Spirit and Propriety in this Expression, as *the Jews* boasted that they were *ελευθεροι και ευγενεις*, *free and noble*, by Virtue of their Descent from *Abraham* and the other *Patriarchs*. These *Berœans*, imitating the rational Faith of their great Progenitor, were *ευγενεστεροι*, *his more genuine Offspring*.

(f) *Daily examining the Scriptures.*] It is very unjust to argue, from the Conduct of the *Apostle* with Respect to *the Jews*, and from that of *these* free and generous *Enquirers*, that *Christianity* cannot be proved otherwise than from the *Prophecies* of the *Old Testament*. It might be demonstrated from various Topicks of *External* and *Internal Evidence*, to those who never heard of any former Revelation. Another very important *additional Argument* does indeed arise from the *Accomplishment of Prophecies* ; and when it has been asserted (as we know it has,) by the authorized Teachers of the Gospel, not only that

Christ

12 Therefore many of them believed : also of honourable Women which were Greeks, and of Men not a few.

13 But when the Jews of Thessalonica had Knowledge that the Word of GOD was preached of Paul at Berea, they came thither also, and stirred up the People.

14 And then immediately the Brethren sent away Paul, to go as it were to the Sea : but

and Silas in their repeated Discourses asserted, *were* indeed so. *Many of them therefore, finding* how exact a Correspondence there was between the Words of these Christian Preachers, and those of their own Prophets to which they referred, *believed* the Gospel ; and also several of the *Grecian Women of considerable Rank, and of the Men not a few* : So that there was, on the whole, a fair Prospect of founding a flourishing Church in this Place.

But an unhappy Opposition soon arose from the Malice of their Persecutors ; for *as some of the Jews of Thessalonica understood, that the Word of GOD was preached by Paul at Berea* with such promising Success, not content with what they had done to oppose it at Home, *they came thither also ; raising [a Storm among] the Populace (g),* and representing Paul and his Associates as factious and turbulent People, to whom it was dangerous to give any the least Shelter or Countenance. *And then immediately the Brethren,* equally solicitous with those of Thessalonica in the like Case, as to the Danger he might incur in Consequence of the growing Influence of his unjust Accusers, and the peculiar Malice which they had against him, *sent away Paul, as if he were to go by Sea* to some of the Southern Cities of Greece. And they chose to direct him to the Road which led to the Sea, that if he had not

*Christ* is a Divine Messenger, but also that his Appearance was foretold to the Jews, then it is impossible to vindicate *Christ's Mission* without shewing that it was so. But in examining the particular Texts in Question, we are not only to enquire, whether the Sense given by the Apostles be *in itself considered* most easy and natural, which is generally the Case ; but (especially on Account of the *Obscurity* which must of Course attend *Prophecy*.) we are to consider, whether the *Improbability* of the Sense they give in any particular Instance, or in all Instances, be sufficient to *balance the other Proofs* they produced of being under a Divine Guidance, before we can draw any Conclusion to the Prejudice of *their plenary Inspiration* : So very far should we be from concluding, without such an Over-balance, that *Christianity is false* ; which yet has generally been the Way of our indolent *Half-Thinkers*, and of *Mr. Collins* in particular, whose Reflections on this Text gave Occasion to this Remark.

(g) *Raising a Storm among the Populace.*] *Mr. Blackwall* has rightly observed, (*Sacr. Class. Vol. i. pag. 230.*) that this is the exact Import of the Word *σαλευω*, which expresses a violent Agitation of the Sea, and admirably illustrates the Rage and Fury of a seditious Multitude. (Compare *Psal. xciii. 3, 4. Isai. xvii. 12, 13. Jer. xlvi. 7, 8.*) See *Elfner, Observ. Vol. i. pag. 446.*



Sect. 39.  
 Acts XVII.  
 14.

not an Opportunity of embarking, or did not think proper to do it, his malicious Enemies might at least be discouraged from any farther Attempt to pursue him; which they might probably have done, if they had known he would have travelled by Land. *But Silas and Timothy*, as their Characters were not so publick, or their Persons so obnoxious, did not go with him from Berea; but *continued there* a while longer, to settle the new-planted Church, and to instruct them more fully in the Doctrine of the Gospel.

but Silas and Timotheus abode there still.

15 *And they that conducted Paul, brought him by Land as far as the celebrated City of Athens*, that unequalled Seat of Learning among the Greeks: *And having received an Order from him to Silas and Timothy, that they should come to him as soon as might be (b)*, to inform him of the State of the New Converts he had left behind him at Thessalonica, and Berea, *they went away*; and he continued alone at Athens, with a Heart full of Solicitude on Account of his Brethren, and of these Infant Churches.

15 And they that conducted Paul, brought him unto Athens: and receiving a Commandment unto Silas and Timotheus, for to come to him with all Speed, they departed.

## I M P R O V E M E N T.

Ver. 1, 2.

**W**ITH how much Grace and Propriety might *the Apostle* say of *Bonds and Imprisonments*, in the most grievous Circumstances that could attend them, *None of these Things move me, neither count I my Life dear unto me, so that I may finish my Course with Joy, and the Ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of GOD. (Acts xx. 24.)* He gave a remarkable Proof of this heroick Temper, when having (as he himself expresses it,) *been shamefully intreated at Philippi*, he was bold in his GOD to preach the Gospel of GOD at Thessalonica too, tho' it were with much Contention thro' the perverse Opposition of these unbelieving Jews. (1 *Theff.* ii. 2.)

Ver. 3.

He boldly declared to them, and proved it by unanswerable Evidence, that *the Messiah* whom they so eagerly expected, and of whose Temporal

(b) *An Order to Silas and Timothy, that they should come to him &c.]* Perhaps Paul expected, some considerable Success would attend his Labours at Athens; and was therefore desirous to engage the Assistance of these pious and excellent Persons. Nevertheless GOD did not see fit to answer these Hopes; and tho' they came to him, as he had ordered, or at least one of them, that is, *Timothy*, he was quickly obliged to send him away; especially as he was so solicitous about his dear Friends at Thessalonica. See 1 *Theff.* iii. 1, 2.

poral Kingdom they so fondly dreamt, *must*, in order to establish his Claim from the Accomplishment of Prophecies, *suffer, and rise from the Dead*: And then he shewed, agreeably to these important Premises, that *JESUS, whom he preached to them, was that very Person*. But instead of receiving his Testimony with Thankfulness, and the Word of GOD with Obedience, what Iniquity and Obstinacy of Heart did *these Jews* shew! Unhappy Nation, *who*, as *Paul* most justly speaks of them, (1 *Theff.* ii. 15, 16.) *having killed the Lord Jesus, and their own Prophets, persecuted the Apostles also; not pleasing GOD, and being contrary to all Men; forbidding, so far as in them lay, the appointed Messengers of this glorious Salvation to preach to the Gentiles, that they might be saved; thereby, alas, filling up the Measure of their Iniquities, till Wrath came upon them to the uttermost, and avenged at once the Blood of Christ and that of his Ministers, whom they had slaughtered, and those immortal Souls whom they had laboured to destroy!*

Their blind and furious *Zeal for the Law*, to which, after all, *the Apostles* did a much greater Honour than they could possibly do, engaged them to list under their Banners the vilest and most infamous of Mankind, *certain lewd Fellows of the baser Sort*, the Pitch of whose Understandings, as well as the Turn of their Tempers, rendered them *the proper Tools* upon such Occasions. And these profligate Wretches themselves, the Reproach and the Plague of Mankind, are the Persons, into whose Mouth *that senseless Cry against the Apostles* was to be put, *that they turned the World upside down*. Competent Judges indeed of the Interests of Society, and worthy Guardians of its Peace!

Such Charges, we see, may be brought against the most innocent, the most benevolent, and the most useful of Mankind. Thus was *Paul* accused by *Tertullus*, as *a pestilent Fellow, a Mover of Sedition throughout the World, and a Ringleader of one of the most pernicious Sects* that ever appeared in it: (*Acts* xxiv. 5.) Nor did *JESUS our Divine Master* escape; but was accused, condemned, and executed, as *a Traitor to Cæsar* and to his Country. But could these clamorous Creatures have thought of *Proof*, where would they have been able to find it? If to testify *the Truth* which GOD had given them in Charge; if to exhort to *universal Love*; if to command Men, that they should *study to be quiet, and do their own Business*, that *if it were possible, as much as lay in them, they should live peaceably with all Men, doing Good to all as they had Opportunity*; if to enforce these Exhortations by the strongest Arguments, the warmest Exhortations, and the most amiable Examples; if thus to teach, and thus to act, were *turning the World upside down*, the *Apostles* were indeed *the Subverters of it*. But Oh, who would not pray for the happy Time, when *the World* shall be *thus subverted!*

Let the Claims of *JESUS* to *universal Monarchy* be rightly understood, and *Cæsar* will find nothing *contrary to his just Decrees*, but every Thing

Sect. 39. subservient to his truest Interest. The Redeemer's *Kingdom is not of this World*; (*John xviii. 36.*) nor can the just Rights both of Princes and Subjects be ever so effectually established, as by a Submission to Him. May the Kings of the Earth be so wise as to know this, and all under their Government so happy as seriously to consider it!

Ver. 9. Security was taken of Paul's Friends; and it was prudent in the Magistrates to carry it no farther. The Apostle himself was obliged immediately to quit them, under the Shelter of the Night, with a Heart full of tender Solicitude for these New Converts. Yet he did not reflect upon his Journey to Thessalonica with Regret; but, amidst all the Difficulties he met with, was (as he afterwards tells them,) incessantly thanking GOD on their Account, because they received the Gospel which they heard of him, not as the Word of Men, but (as it is in Truth) the Word of GOD, and became Followers of the Churches of GOD elsewhere. (1 Thess. ii. 13, 14.)

Ver. 11, 12. Providence brought him in Safety and Liberty to Berea; and here he met with a more candid Reception. The Bereans shewed a true Nobleness of Spirit; for they received the Word with Readiness, and searched the Scriptures daily, that they might judge for themselves, whether Things were there, as Paul represented them. While the Ministers of Christ are faithful and skilful in the Execution of their Office, they will not desire, that what they say should be received with an implicit Subjection; but will be contented, will be solicitous, it should be tried by the Standard of Scripture. To this Touchstone may our Doctrines and Exhortations be honestly brought; and let them always be received or rejected, as they are found agreeable or disagreeable to it!

## S E C T. XL.

*Paul continues a while at Athens, and, being deeply affected with the Idolatry of that learned City, makes an excellent Discourse to them; but with little Success. Acts XVII. 16, to the End.*

ACTS XVII. 16.

Sect. 40. *NOW* while Paul was waiting for Silas and Timothy, after the Message he had sent them, (as was before observed,) to come to him at Athens, the Notice that he took of their Religious State affected him with such Concern and Indignation, that his Spirit within him was strongly moved (a),

Acts XVII.  
16.

ACTS XVII. 16.

*NOW* while Paul waited for them at Athens, his Spirit was stirred in him, when

when he saw the City wholly given to Idolatry.

moved (a), and had an unusual Kind of Edge Sect. 40. set upon it, while he beheld the excessive Super- AAs XVII. stitution of that famous City, which was esteemed 16.

17 Therefore disputed he in the Synagogue with the Jews, and with the devout Persons, and in the Market daily with them that met with him.

He therefore discoursed publicly upon the great Principles of Natural and Revealed Religion in the Synagogue, addressing himself to the Jews, and to the other pious Persons [that worshipp'd with them] on their Sabbath Days (c); and took all Opportunities of speaking about Matters of Religion every Day, in the great Forum or Market-Place, to those Athenians whom he met with in the publick Edifices which were erected there.

18 Then certain Philosophers of the Epicureans, and of the Stoicks encountred him:

But some of the Epicurean and Stoick Philosophers oppos'd themselves to him (d): The former of

(a) His Spirit within him was strongly moved.] The Word *νεπαεὺριστος* signifies, that a sharp Edge was as it were set upon his Spirit, and that he was wrought up to a great Eagerness of Zeal. Yet it is observable, that it did not throw him into any Sallies of Rage, either in Words or Actions; but only engaged him courageously to attempt stopping this Torrent of popular Superstition, by the most serious and affectionate, yet at the same Time manly and rational Remonstrances. Oh that Christian Zeal had always produced such Effects!

(b) He beheld the City inflav'd to Idolatry.] This, which is here expressed in the Original by *καλειδωλον*, appears to have been its proper Character. Athens was therefore called by *Ælian*, the Altar of Greece; and *Xenophon* observes, "that it had twice as many sacred Festivals as any other City." (*Xen. de Rep. Athen. pag. 700.*) The grave *Pausanias* tells us, "It had more Images, than all the rest of Greece." (*Attic. cap. 17, 24.*) and one of the Satyrists humourously says, "It was easier to find a God than a Man there." (*Petron. Satyric. cap. 17.*) *Dr. Hammond* has a fine Note to illustrate this. See also *Mr. Biscoe*, at *Boyle's Lect. Chap. viii. §. 11. pag. 317, 321.* and the *Knowledge of Divine Things from Revel. pag. 238, 239.* The Author last mentioned tells us, (I wish I could find on what particular Authorities,) that a Fool had been capitally condemned there for killing one of *Æsculapius's Sparrows*, and that a little Child accidentally taking up a Piece of Gold that fell from *Diana's Crown* was put to Death for Sacrilege. (*Ibid. pag. 240.*) The Prevalence of such a Variety of senseless Superstitions in this most learned and polite City, which all its Neighbours beheld with so much Veneration, gives us a most lively and affecting Idea of the Need we have, in the most improved State of Human Reason, of being taught by a Divine Revelation. May the Admirers of the Grecian Wisdom seriously consider it, and they will find almost every one of their Classics an Advocate for the Gospel!

(c) The Jews and pious Persons that worshipp'd with them.] It appears plainly from this Text, and perhaps also from *ver. 4.* I think beyond any other, that the Character of *σεκομυμ* is at least sometimes given by *Luke*, to Persons who used to worship the true GOD, and yet were not circumcised; which if they had been, I think they would not have been distinguished from Jews. But that the Title was appropriated to such, and especially that such could properly be called *Profelytes of the Gate*, in the Technical Sense in which *Maimonides*, and almost all our Modern Writers from him explain the Word, will by no Means follow.

(d) Some of the Epicurean and Stoick Philosophers.] The Epicurean Notions came so neat:

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Acts XVII.  
18.

of which entirely denied a Divine Providence, and held the World to be merely the Effect of Chance; asserting Pleasure to be Man's chief Good, and limiting his Existence to the present State: And the latter maintained the Doctrine of an universal Necessity, and proudly exalted their Wise Men, as if they were in some Respects superior to the Deity himself. The Notions of both these were so directly contrary to the Doctrine which Paul taught, that it is no Wonder they proved violent Antagonists; and as several were present at these occasional Debates, *some scornfully said, What will this Retailer of Scraps say (e)?* this trifling Fellow, that has somewhere

him: and some said, What will this Babler say? other some,

OR

near to those of *our Gay World*, that it may seem less needful to explain them any farther, than is done in the *Paraphrase*: And as for those of the *Stoicks*, different Writers, according to their Fondness for, or their Prejudices against, the *Philosophy* of the *Pagans*, and of *this Sect* in particular, have represented their Doctrines in a very different View; and indeed the notorious *Inconsistency* between some of *their own Writers*, and some of the *Antients* in their Accounts of them, has greatly perplexed the Matter. But I think *Dr. Benson* has expressed himself, on the whole, in a very impartial and judicious, as well as comprehensive Manner, (*Hist. Vol. ii. pag. 100.*) when he tells us, "They held, that Matter was eternal, God corporeal," that is, a fiery Substance, "and that either God was the Soul of the World, or the World itself a God. They" generally "looked upon all Things as subject to an irresistible Fatality," tho' some of them at least seem to me to have exempted *the Human Will* from it; "that *Virtue* was its own sufficient Reward, and *Vice* its own sufficient Punishment. And they fluctuated exceedingly, as to their Belief of *future Rewards and Punishments*, tho' they had some Expectations of a future State" of Existence, "as well as of the *Conflagration and Renovation of the World*;" with Relation to which, several of them seem to have expected a continual Revolution of exactly similar Events at equally distant Periods of Time.—The attentive Reader will easily see, how opposite the Genius of each of these Sects was to the pure and humble Spirit of *Christianity*; and how happily the *Apostle* levels his incomparable Discourse, at some of the most distinguishing and important Errors of each, while, without expressly attacking either, he seems only intent on giving a plain Summary of his own Religious Principles; in which he appears a most charming Model of the true Way of teaching and reforming Mankind. (See *Dr. Bentley*, at *Boyle's Lecture, Sermon. ii.* at the Beginning.)—For a larger Account of the *Epicureans* and *Stoicks*, see *Le Clerc's Eccles. Hist. Prol. Sect. ii. cap. 4, 5.* *Budæus* in his excellent *Hist. of Phil. cap. iv. §. 45,—50.* & *ibid. §. 36,—40.* and above all for the latter, *Lips. Manuduct. ad Phil. Stoicam, præsertim Lib. i. cap. 14, 15.*

(e) *Retailer of Scraps.*] This was the best Phrase I could think of, to express the Original *σπερμολογος*, which signifies "a contemptible Creature, that picks up scattered Seeds in the Market, or elsewhere;" and therefore *Mr. Fleming* (*Christol. Vol. ii. pag. 429.*) would render it, *Grain Gatherer*, or less literally, *Holder-forth*. To have rendered it, *this Mountebank*, as the *Translation* of 1727. does, seemed both ludicrous and inaccurate. The Original admirably expresses the Contempt they had of an unknown Foreigner, that pretended to teach all the several Professors of their learned and illustrious Body of *Philosophers*.—*Witsius* (*Meletem. pag. 81,—83.*) has taken great Pains to shew by many Authorities, that it comprehends the *Three Ideas* of *Meanness, Garrulity, and Impiety*; as if it had been said, *This contemptible, prattling, sacrilegious Creature*. But as this seems to strain the Matter to an Extrem, I chose the least malignant Sense, especially as that was *petulant enough*, and gives one but an ill Idea of their Sense and Politeness.

(f) *Jesus,*

some, He seemeth to be a Setter forth of strange Gods: because he preached unto them Jesus, and the Resurrection.

or another picked up some scattered Notions, with which he is vain enough to think he may make a Figure here? *And others said, He seems to be a Proclaimer of foreign Deities or Dæmons: Because he preached to them Jesus, and the Resurrection; the former of which they, through their Negligence in attending, ridiculously took for a Deified Man, and the other for a Goddess (f).*

Seet. 40.  
Acts XVII.  
18.

19 And they took him, and brought him unto Areopagus, saying, May we know what this New Doctrine, whereof thou speakest, is?

And as the Croud increased to a greater Number than could conveniently hear him in the Place where they then were, *they took him, and conducted [him] to that celebrated Hill near the Citadel, which was called the Areopagus (g); being a Part of their City dedicated to Mars the God of Battle, whom they called Areios, and the Seat of that illustrious Senate, who had the Name of Areopagites from their assembling there. And when he was come thither, they applied to him, saying, May we be allowed to know more fully and particularly, what this New Doctrine is which is spoken by thee? For thou bringest some strange Things to our Ears, exceedingly different from what we have ever received from any of those many Professors of various Learning, which this celebrated City hath produced: We would therefore willingly know, what these Things mean; and*

20 For thou bringest certain strange Things to our Ears: we would know therefore what these Things mean.

20

(f) *Jesus, and the Resurrection.*] It seems with great Reason that *Dr. Hammond* follows *Chrysostom's* Interpretation, which is that given in the *Paraphrase*. Stupid as the Mistake seems, it is the less to be wondered at, since *Resurrection* might as well be counted a *Deity*, as *Shame*, *Famine*, and *Desire* among the *Athenians*, (*Pausan. Attic. cap. 17.*) or as the *Fever*, and some Things too scandalous here to name, were among the *Romans*: As *Dr. Hammond*, *Mr. Reeves*, (*Apol. Vol. ii. pag. 53.*) and many others have long since remarked: *Raphelius's* Attempt to overthrow this Interpretation, by proving that *δαίμων* signifies the *Person of a Dæmon*, and also any *Property or Work belonging to him*, (*Annot. ex Xen. pag. 167,—172.*) is quite unsuccessful; for none of his Authorities prove, it expresses both in the same Place.

(g) *They took him, and conducted him to the Areopagus.*] For an Account of this celebrated Place, and the *Court of Judges* which sat there, to try all the most important Causes Civil or Criminal, see the present *A. Bp. of Cant. Greek Antiq. Book i. chap. 19.* and for the *Etymology*, *Dr. Hammond* and *Le Clerc's Supplement*. As the Cognizance of *Religious Causes* also lay in these Judges, *Beza*, *Dr. Hammond*, and some other *Criticks* have thought, that *Paul* was brought to a *formal Trial* before them: But it evidently appears to be a Mistake; not only from the *Title* by which *Paul* addresses them in his Discourse, (from which *Limborch* argues;) but from the whole *Tenor of the Story*, and particularly as the Persons who brought him hither are represented, not as *accusing him* of any Thing obnoxious, but only as *desiring to be informed*, what that *strange Thing* his new Doctrine was.

(b) *The*

Sect. 40. and chuse to hear them from thine own Mouth, rather than by the uncertain Report of others, who may not perhaps clearly understand what thou intendest, or accurately relate what thou hast said.

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20.

21 Now this was entirely agreeable to the Genius of the Place; *for all the Athenians, and the numerous Strangers that sojourn among them, delight to spend their leisure Time, of which many of them have a great Deal, in nothing else but telling or hearing somewhat new (b),* which may amuse that speculative and curious Temper they are exceeding prone to indulge.

22 Paul therefore, standing up in the Middle of the *Areopagus*, where he might be most conveniently heard by a large Number of People, addressed himself to them in a very suitable Discourse, and said; *Ye Men of Athens*, it seems as if I might address you with the greater Prospect of Success on the Occasion which now calls me to speak among you, as *I perceive you are exceedingly addicted to the Worship of Invisible Powers (i):* For as I passed along the Streets of this elegant and magnificent City, and beheld the *Objects* and Instruments of your *Worship (k)*, I found an Altar on which there was this remarkable

21 (For all the Athenians, and Strangers which were there, spent their Time in nothing else, but either to tell, or to hear some new Thing.)

22 Then Paul stood in the Midst of Mars-hill, and said, Ye Men of Athens, I perceive that in all Things ye are too superstitious.

23 For as I passed by, and beheld your Devotions, I found an Altar with this Inscription,

(b) *The Strangers that sojourn among them, delight to spend their leisure Time (συναρπάζω) in — somewhat new.*] It is well known, that the young Nobility and Gentry of *Italy*, and most of the neighbouring Countries, generally studied some Time at *Athens*; where there were the most celebrated Professors in all the liberal Arts and Sciences. Several of the Criticks have shewn, how remarkable the Athenians were for their Love of Novelty; and none that I recollect, better than *Raphelius*, *Annot. ex Xen.* pag. 172, 173.

(i) *Exceedingly addicted to the Worship of Invisible Powers.*] This English Phrase, which is very agreeable to the Etymology of *σεβασμωδωσέων*, has, what I think a Version of Scripture should always if possible have, the Ambiguity of the Original; which *Dr. Hammond*, and especially *Revius on Valla*, prove to be capable of a good as well as a bad Sense: (Compare *Acts*. xxv. 19.) Whereas neither *Superstitious* nor *Religious* have that Ambiguity.—*Dr. Lardner*, *Credib.* Book i. chap. 8. §. 7. Vol. i. pag. 427,—430. (as *Mr. Fleming*, also had done, *Christology*, Vol. ii. pag. 431.) has well observed, that giving it the worst Signification of which it is capable, does not well suit the Decorum, which so well-bred a Man as *Paul* was, would no doubt maintain before this polite Assembly; whereas on our Interpretation, it opens his Discourse, not only in an inoffensive, but in a very obliging Manner; which I have endeavoured farther to express in the Paraphrase. This accurate Critick shews, that Strangers at *Athens* used to begin their publick Discourses with some Compliment to the Place and its Inhabitants. The Medium *Paul* chuses cannot be sufficiently admired.

(k) *The Objects and Instruments of your Worship.*] This is the proper Signification of *σεβασμῶνα*, which has no English Word exactly corresponding to it. Compare 2 *Theff.* ii. 4.

(l) To

scription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

able Inscription, "To the unknown GOD (1);" so Sect. 40. desirous do you seem to be, that no Deity, whether known or unknown, may be passed by without some Regard. Now I should think myself<sup>23.</sup> inexpressibly happy, if on this Incident I might graft those Instructions, which might bring you to the true Knowledge of Religion, and determine the Devotions you seem so ready to pay, to Him who is the only worthy Object of them: *Him therefore, whom in this Instance ye worship without particularly knowing him, do I now publickly declare unto you.* This is the Deity that I am come to preach among you, even *the One Glorious and Eternal GOD, who made the World, and all Things that are therein:* And it is evident, that such must be the Excellency of  
of

24 GOD that made the World, and all Things therein,

24

(1) *To the unknown GOD.*] The express Testimony of *Lucian (Philepat. ad fin.)* sufficiently proves, that there was *such an Inscription at Athens*; and shews, how unnecessary, as well as unwarrantable, it was in *Ferom* to suppose, that *the Apostle* to serve his own Purpose gives this Turn to *an Inscription* which bore on its Front a *Plurality of Deities*. Whence this important *Phænomenon* arose, or to what it particularly referred, it is more difficult to say. *Witsius, (Melet. pag. 85.)* with *Heinsius, (in Loc.)* understands it of *JEHOVAH*, whose Name not being pronounced by the *Jews* themselves might give Occasion to this Appellation; and to this Sense *Mr. Biscoe* inclines, *Boyle's Lect. Chap. viii. §. 12. pag. 322, — 325.* *Dr. Welwood (Pref. to the Banquet of Xenophon, pag. 18, 19.)* supposes, that *Socrates* reared *this Altar*, to express his Devotion to the *one living and true GOD*, of whom the *Athenians* had no Notion, and whose incomprehensible Being he insinuated, by this Inscription, to be far beyond the Reach of their Understanding or his own. And in this I should joyfully acquiesce, could I find *one antient Testimony* in Confirmation of the Fact. As it is, to omit other Conjectures, I must give the Preference to that, which *Beza* and *Dr. Hammond* have mentioned, and which *Mr. Hallet (Disc. on Script. Vol. i. pag. 307, 308.)* has laboured at large to confirm and illustrate; tho' I think none of these learned Writers has set it in its most natural and advantageous Light. *Diogenes Laertius* in his *Life of Epimenides*, (see *Lib. i. pag. 29. C.* with the *Notes of J. Casaubon* and *Menagius*.) assures us, that in the Time of that Philosopher, [about 600 Years before Christ.] there was a *terrible Pestilence at Athens*; in order to avert which, when none of the Deities to whom they sacrificed appeared able or willing to help them, *Epimenides* advised them, to bring *some Sheep* to the *Areopagus*, and letting them loose from thence to follow them till they lay down, and then to *sacrifice them* (as I suppose the Words *τω προσκευί, Θεω* signify) *to the God near whose Temple or Altar they then were*. Now it seems probable, that *Athens*, not being then *so full of these Monuments of Superstition* as afterwards, these *Sheep* lay down in Places where *none of them were near*; and so occasioned the rearing what the Historian calls *anonymous Altars*, or Altars each of which had the Inscription *αγνωστω Θεω*, *to the unknown GOD*, meaning thereby *the Deity who had sent the Plague*, whoever he were; one of which Altars at least, however it might have been repaired, remained till *Paul's Time*, and long after. Now as *the GOD*, whom *Paul* preached as *Lord of all*, was indeed *the Deity who sent and removed this Pestilence*, the *Apostle* might with great Propriety tell the *Athenians*, he declared to them *Him, whom without knowing him they worshipped*; as I think the concluding Words of the 23d Verse may most decently be rendered.



282 *The GOD whom he preached was the Former of all Things,*

Se<sup>ct.</sup> 40. of his Nature, that *being* the supream and un-  
 controulable Lord of all the Dominions of Hea-  
 ven and Earth, He dwelleth not in Temples made

Acts XVII. 25. *with Hands: Neither is He served by Human*

*Hands, lifted up in Prayer, or stretched out with the most costly Offerings, as if he stood in Need of any Thing which we can give, or which we can do (m): For He himself is indeed the great universal Benefactor, from whom all our Enjoyments and all our Powers of Action are derived; as He is continually giving to all the Human Race Life, and Breath, and all Things, which they can either consecrate to him, or possess them-*

26 *selves. And He hath made of one Blood, and caused to descend from one Original Pair, the immediate Work of his own Almighty Power and Goodness, the whole Nation and Species of Men (n), now by his Providential Care so propagated, as to inhabit and cover all the Face of the Earth; having marked out in his eternal and unerring Counsel, the Times fore-allotted [to each] in their respective Order (o), and appointed the several Boundaries of their different Habitations:*

27 *All Things in the Disposition of his Providence*

therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands:

25 Neither is worshipped with Mens Hands, as though he needed any Thing, seeing he giveth to all Life, and Breath, and all Things;

26 And hath made of one Blood all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation:

27 That they should seek the

(m) *Neither is He served by Human Hands, &c.] Dr. Bentley, (at Boyle's Lect. Serm. ii. pag. 43.) and many other Criticks have well observed, this refers to a foolish Notion among the Heathen, that the Gods fed on the Fumes of Sacrifice. Their Votaries also clothed their Images with splendid Garments, and waited upon them in other Services, ill becoming the Majesty and Purity essential to the Divine Nature.*

(n) *He hath made of one Blood (αὐτὸν αἶμα ἀνθρώπων) the whole Nation of Men.] By this Expression the Apostle shewed them, in the most unaffected Manner, that tho' he were a Jew, he was not inflav'd to any narrow Views, but looked on all Mankind as his Brethren. I see no Reason to imagine, as *Elsner* does, that the Apostle has any Reference here to a Notion of some of the Philosophers, mentioned by *Julian*, "that the whole Human Race sprung up from some Drops of Sacred Blood, which fell down from Jupiter." (*Elsner. Observ. Vol. i. pag. 447, 448.*) It would, I think, have been beneath him, to have taken the Advantage of such an Ambiguity of Expression. If it be objected, (as I know it has been,) that no Principles of Reason could prove, that all Mankind were descended from one Original Pair; I answer, That it was not necessary for the Apostle, separately to prove every Article of his Doctrine, of which he here gives a summary Account. Had they heard him out, he would, no doubt, have given them proper Evidence, that he had a Commission from GOD to teach it, and that therefore it was to be received on the Authority of the Revealer.*

(o) *The Times fore-allotted to each in their respective Order.] The Expression σοφία καὶ ἀλήθεια signifies the Wisdom, as well as Reality, of this Divine Disposition of Events, as fixed by GOD in his Eternal Counsels under the Conduct of his Providence; which therefore I have endeavoured to express in the Paraphrase. (Compare Note (f) on Chap. xiii. 48. pag. 214, 215.) This evidently struck at the Root of the whole Epicurean System.*

(p) In

The Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

centering in this one great End ; *that they might* Sect. 40.  
be excited to *seek after the Lord* their Maker, if <sup>Acts XVII.</sup>  
*possibly*, amidst all the Darkness which their own 27.

28 For, in him we live, and move, and have our Being ; as certain also of your own Poets have said, For we are also his Offspring.

Degeneracy and Prejudice have brought upon their Minds, *they might feel after him, and* be so happy as to *find him* out, in the Knowledge of whom their supream Happiness consists : Who indeed, tho' He be so little known and regarded by the Generality of Mankind, yet is *not far from every one of us :* For in Him we perpetually live, and 28

29 Forasmuch then as we are the Offspring of GOD, we ought not to think that the Godhead is like unto Gold,

*are moved, and do exist (p) ;* the Continuance of all our active Powers, and even of our Being, is ever owing to his steady and uninterrupted Agency upon us, according to those stated Laws of Operation which He hath wisely been pleased to lay down for himself : *As some also of your own Poets have* in Effect said, and particularly Aratus in those remarkable Words, "*For we his Offspring are (q).*" We therefore, with all the noble 29 Powers and Faculties of the Rational Nature, *being only the Offspring of GOD,* and bearing but a feeble Ray of those consummate and original Glories which shine forth in Him, *ought not surely to imagine the Deity to be like* any Thing inferior even to ourselves, any Thing so mean and

(p) *In Him we live, and (κινουμεθα) are moved, and do exist.*] No Words can better express that continual and necessary Dependance of all derived Beings, in their Existence, and all their Operations, on their First and Almighty Cause ; which the truest Philosophy, as well as Theology, teaches. The Thought, in Words just like these, is found in an old Greek Poet ; but Paul does not mention it as a Quotation, so that I rather think with Le Clerc, that the Poet borrowed it from hence ; tho' to be sure, many of the Antients had before expressed themselves much to the same Purpose. See Gataker, ad Antonin. Lib. iv. §. 23. & Lib. v. §. 27.

(q) *For we his Offspring are.*] These Words, Τὸ γὰρ καὶ γένος ἐσμεν, (which I chose to put into a Poetical Order in the Version, as best imitating the Original,) are well known to be found in Aratus, a Poet of Cilicia, Paul's own Country, who lived almost 300 Years before this Time. — I wonder, so few Writers should have added, that they are, with the Alteration of one Letter only, to be found in the Hymn of Cleanthes to Jupiter, or the Supream GOD ; which I willingly mention, as beyond Comparison the purest and finest Piece of Natural Religion, of its Length, which I know in the whole World of Pagan Antiquity ; and which, so far as I can recollect, contains nothing unworthy of a Christian, or I had almost said, of an inspired Pen. It is to be found in Hen. Steph. Poet. Philosoph. pag. 49, & seq. and with Dupart's Latin Translation in Cudworth's Intellect. System, Book i. chap. 4. pag. 432, 433. and I am sorry I know not where to refer my Reader to a good English Version of it. The Apostle might perhaps refer to Cleanthes, as well as to his Countryman Aratus, when he introduces this Quotation, as what some of their own Poets had said.

Sect. 40. and vile as Gold, or Silver, or Stone, (of which last Material, base as it is, most of the Idols are made,) how curiously so ever wrought by the Art and Contrivance of Man. Such are indeed the

Acts XVII.  
30.

gross Conceptions that have long been entertained by a great Part of Mankind; but you are now called to correct these irregular Ideas, and to govern yourselves by more rational and exalted Views of Religion: For tho' GOD as it were overlooked the Times of this Ignorance, and did not bear any general Testimony against those Corruptions in Worship, nor severely punish the Nations who fell into them, so long as they maintained any Thing of Natural Virtue, Humanity, and Probity (r); He now interposes in a publick and solemn Manner, and expressly charges all Men, to whom the Sound of his Gospel comes, every where to repent and return to his Worship and Obedience, as they regard their Eternal Happiness and Salvation. And this He requires with a merciful Kind of Severity and Importunity, as what must immediately be done, because

31

He hath appointed a great and awful Day, in which He will judge the whole World in Righteousness, and pass a final Sentence of Happiness or Misery on each according to his true Character and Behaviour; which He will do by [that] illustrious Man, whom He hath by miraculous Interpositions marked out as ordained for that important Purpose; of which He hath given sufficient Assurance to all Men, by raising Him from the Dead, according to his known and publick Prediction,

Gold, or Silver, or Stone, graven by Art and Man's Device.

30 And the Times of this Ignorance GOD winked at; but now commandeth all Men every where to repent:

31 Because he hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.

(r) GOD as it were overlooked the Times of this Ignorance.] This *was: saw* expresses, which Mr. Howe paraphrases, "The Beams of his Eye did in a Manner shoot over them;" (*Howe's Works*, Vol. ii. pag. 23.) that is, He did not appear to take Notice of them, by sending express Messages to them, as he did to the Jews, and now also to the Gentiles; as it follows, charging all Men every where to repent. — The Reader will easily perceive, there is a Dignity in this latter Expression, becoming one who was conscious to himself that he was indeed an Ambassador from the King of Heaven, who could (to allude to that remarkable Story, *Liv. lib. xlv. cap. 12.*) draw a Circle about the greatest Monarch, and demand a decisive Answer before he stirred out of it. This universal Demand of Repentance declared, in the strongest Terms, universal Guilt, and admirably confronted the Pride of the haughtiest Stoick of them all; and at the same Time, bore down all the idle Plea of Fatality; for who could repent of doing, what he apprehended he could not but have done?

(s) Without

dition, whereby He has demonstrated how able Sect. 40.  
He is to raise others.

32 And when they heard of the Resurrection of the Dead, some mocked: and others said, We will hear thee again of this Matter.

And when they heard him making Mention, Acts XVII. tho' but incidentally, of the Resurrection of the 32. Dead, some rudely mocked, and without staying to hear the Evidence (s) made a Jest of it as a despicable and incredible Tale, not worthy to be any longer heard: And others, whose Curiosity was satisfied in hearing in a few Words his Scheme and Design, would not allow themselves to attend to his Proofs of so extraordinary an Assertion; but coldly said, It is enough for the present, we will hear thee again upon this Subject, when a more convenient Opportunity offers.

33 So Paul departed from among them.

And thus Paul, finding so little Disposition in this learned Auditory to receive the Truth, or so much as to hearken to the Evidence of it, went out of the Midst of them, and left by far the greater Part of the Assembly, (notwithstanding all the Conceit they had of their own Learning, Knowledge, and Wisdom,) in that deplorable State of Ignorance, Folly, and Superstition, in which he found them.

34 Howbeit, certain Men clave unto him, and believed: among the which was Dionysius the Areopagite, and

Nevertheless, tho' what he said was so generally slighted, some Men adhered to him, and enquired farther into the Evidence of that extraordinary Doctrine, which he taught concerning Jesus and his Resurrection; the Consequence of which was, that they believed the Gospel, and made a publick and couragious Profession of it: Among whom was the celebrated Dionysius the Areopagite, a Magistrate of great Honour and Dignity among them (t), and a Woman of considerable Rank and Character in the City, whose Name

(s) Without staying to hear the Evidence.] We are by no Means to imagine, this was all the Apostle intended to have said; but the Indolence of some of these Philosophers, and the Petulancy of others of them, cut him short; and so they went down to righteous Condemnation, under the Guilt of having rejected a Gospel, the Proof of which they might have learnt in one single Day, but would not give themselves the Trouble of examining: And this is the Condemnation among US.

(t) Dionysius the Areopagite, &c.] The Members of this Court, of which Dionysius was one, are well known to have been Persons of great Dignity, chosen from among the best Families and Characters in Athens; so that the Title grew into a Proverb of Honour and Integrity. See Cic. ad Attic. Lib. i. Epist. 14. Aul. Gell. Noct. Att. Lib. xii. cap. 7. Wisl. Meletem. pag. 86,—88. and Mr. Bisbee, at Boyle's Lect. Chap. viii. §. 12. pag. 325, 326.

Sect. 40. Name was *Damaris*; and there were also some and a Woman named *Damaris*, and others with them.  
 others with them, whom we shall not particularly  
 mention.  
 Acts XVII.  
 34.

## I M P R O V E M E N T.

- Ver. 32. **A**DORED be the Depths of Divine Counsel and Grace, that when  
*in the Wisdom of GOD, the World by Wisdom knew not GOD,*  
*it pleased GOD, by what they impiously derided as the Foolishness of*  
*Preaching, to save them that believe. (1 Cor. i. 21.)* Whose Spirit is  
 not stirred in some Measure, to behold the learned and polite City of  
 Ver. 16. *Athens*; not only abandoned to trifling Speculations, but enslaved to Ido-  
 Ver. 21. *latry and Superstition?* And on the other Hand, who can be so insensible  
 of all the Charms of Reason and true Eloquence, as not to be delighted  
 with those prudent and generous Attempts which *Paul* made to recover  
 Ver. 18. them from it? When derided and affronted, as a *vain Babler*, as a  
*Retailer of Scraps*, by those who indeed shewed themselves to deserve  
 that infamous Name, *judging a Matter before they heard it*, and so con-  
 Ver. 22. victing themselves of *Shame and Folly*, (*Prov. xviii. 13.*) he *in the*  
*Meekness of Wisdom* addresses himself to them with that *soft Tongue*  
*which breaketh the Bone. (Prov. xxv. 15.)* His *Doctrine* dropped as the  
*Rain*, and his *Speech* distilled as the *Dew*: (*Deut. xxxii. 2.*) Pity it was,  
 that it produced no more valuable Fruits; but rather was *abused* by  
 some that heard it, to nourish those *poisonous Weeds*, which were, alas,  
 the native Growth of this luxuriant Soil.
- Ver. 23. We see, that while *Paul* passed thro' the *Streets of Athens*, his Mind  
 was filled with such pious and benevolent Affections, as became the  
 Mind of a *Christian* and an *Apostle*: And beholding this Inscription to  
 the *unknown GOD*, he applies himself immediately to *declare Him* to  
 them. Adored be the Divine Goodness, that we are from our Infancy  
 happy in the Use of such *Divine Instructions*, as he gave the *Athenians*  
 and others; and that tho' we *worship a GOD* whose infinite Perfections  
 can never be traced out, He is not entirely an *unknown Deity* to us! May  
 Ver. 24. He be *known, adored, and obeyed*, wide as the Works of His Hands  
 extend! Even He, the *Supream Lord of all*, who *made Heaven and*  
 Ver. 25. *Earth, and all that is in them*; in Consequence of which, He is *infinitely*  
*superior* to all our *most exalted Services*, as well as *beyond* any of those  
*Representations of Him*, which the Ignorance and Folly of Men have  
 Ver. 29. invented, in *Gold, Silver, and Stone*. His Power *created all*, and by  
 His Goodness *all are supported*. Let us consider ourselves as *His Off-*  
 Ver. 26, 27. *spring*, honouring and loving him as the great *Father of our Spirits*.  
 And since we have so necessary and uninterrupted a Dependance upon  
 Ver. 28. Him, since *in Him we live, and move, and exist* continually, let all the  
 Affections

Affections of our Hearts, and all the Actions of our Lives, be consecrated to His Service. And this so much the rather, as it evidently appears, by the Revelation of his Gospel, that He does not overlook us; but in the most solemn Manner calls upon us, and upon all Men every where to repent, and to return to Him; setting before us in so clear a View the awful Solemnity of that appointed Day, in which He will judge the whole World in Righteousness, by that Man whom he hath ordained to this glorious Purpose, even by Jesus, to whom as the Son of Man all Judgment is wisely and righteously committed. The Lord grant, that we may all find Mercy of the Lord in that Day! (2 Tim. i. 18.) In the mean Time, may the Declaration of it bring Multitudes to Repentance and Faith! And especially, may it work thus on those, who, like Dionysius, and Damaris, are distinguished by their Rank and Circumstances in Life; that their Usefulness in the World may be as extensive as their Influence, and their Names precious in the Church among those that are yet unborn!

S E C T. XLI.

Paul settles for a Year and an-half at Corinth with Aquila and Priscilla, is encouraged by a Vision of CHRIST there, and rescued by Gallio from the Rage of the Jews. Acts XVIII. 1, ---17.

ACTS XVIII. I.

ACTS XVIII. I.

AFTER these Things, Paul departed from Athens, and came to Corinth;

AFTER these Things, of which an Account has been given in the preceding Section, Paul departing from Athens, came to the polite and flourishing City of Corinth; so famous for its Elegance and Magnificence, and equally remarkable for the dissolute Manners of its Inhabitants (a). And finding there a certain Jew named Aquila, a Native of Pontus, a Province of the Lesser Asia, not far from Galatia and Cappadocia; who was lately come from Italy, with Priscilla his

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his Wife Priscilla, (be-

(a) Corinth, &c.] Antiquity abounds with Passages relating to this City, which before it was destroyed by Mummius, was looked upon by the Romans as a Rival almost as dangerous as Carthage; and having been restored by Julius Caesar, with its almost unparalleled Advantages of Situation, was grown very considerable. The Reader may see some entertaining Remarks concerning it, in Wisfius, Meletem. pag. 90.

(b) Clau-

Sect. 4 I. *his Wife, because the Emperor Claudius Cæsar had commanded all the Jews to depart from Rome (b);*  
 Acts XVIII.  
 2. Paul entered into such an Intimacy with them,

(because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 *And as he formerly had learnt the Business which they followed, and was capable of exercising the same Trade (c), he continued with them there, and wrought [at it] for his Subsistence: (Compare 1 Cor. iv. 12. and 2 Theff. iii. 8.) For they were Tent-makers by Trade; whose Business it was to make Tents or Pavilions of Linnen or Skins, which were much used, not only by Soldiers and*  
 Tra-

3 And because he was of the same Craft, he abode with them, and wrought: (for by their Occupation they were Tent-makers.)

(b) *Claudius had commanded all the Jews to depart from Rome.] Tho' Josephus be silent as to this Edict, probably as he thought it most prudent to omit the Mention of it, in a History, in which it is plain he studies to recommend himself and his People to the Romans, it is well known, that the Fact is expressly mentioned by Suetonius, (Claud. cap. 25.) and that Dio (Lib. lx. pag. 669. A.) has something to the same Purpose; for prohibiting their Religious Assemblies was in Fact banishing them; as Mr. Fleming observes, Christol. Vol. ii. pag. 27.—I pretend not certainly to determine, whether that Chrestus, whom Suetonius mentions as the Occasion of those Tumults among the Jews, for which they were expelled from Rome, were, as A. Bp. Usher (Annal. pag. 669.) and Vandale (de Orac. pag. 604.) suppose, a Seditious Jew; or whether, as it is generally thought, the Name be a Corruption of Christus: (See Tertull. Apol. cap. 3. and Lactant. Lib. iv. cap. 7.) Yet I think the latter much more probable; and that the Spread of Christianity, which was looked upon as a Sect of the Jews, and which we know prevailed at Rome about this Time, gave that jealous and wretched Emperor an unnecessary Alarm, the Occasion of which Suetonius, not thoroughly understanding it, has misrepresented. And if this were the Case, it might be, as Dr. Lardner well observes, (Credib. Book i. chap. 11. §. 3. Vol. i. pag. 556.) an additional Reason why Josephus, who is always cautious on this Head, has passed it over without Notice.*

(c) *Of the same Trade.] It has with great Propriety been observed and shewn by many learned Men here, that it was a Point of Conscience with the Jews, to teach their Children some Trade, even tho' they bred them up to the Liberal Sciences. Hence one of their Rabbies is surnamed the Shoemaker, and another the Baker, &c. (See Drusus and Grotius in Loc. Wits. Meletem. pag. 11, 12. and Mr. Biscoe, at Boyle's Lect. Chap. vii. §. 3. pag. 272,—274.) And it is a Custom still prevailing among the Easterns. I think Sir Paul Ricaut somewhere observes, that the Grand Seignior, to whom he was Embassador, was taught to make Wooden Spoons. And this is intended, not only for an Amusement, but to remind Youth of the highest Rank, how possible it is that they may fall into Circumstances, in which it may be necessary for them to support Life by such Labours as these; which, to be sure, are vastly preferable to Begging. It is therefore very ungenerous in Oratio to mention this, as any Reproach to Paul, or as bringing his Character into the least Degree of Suspicion.—Paul might have peculiar Reasons for this at Corinth, not only as being a Stranger, and with some Prejudices lying against him as a Teacher of a New Religion; but perhaps also, as Mr. Cradock observes, (Apost. Hist. pag. 111, 112.) from some Prophetic Intimation of that false Apostle, who should arise there, and make a great Merit of Preaching Gratis, while at the same Time he domineered over them in a most inconsistent as well as unchristian Manner. (See 2 Cor. xi. 7,—20.)—Whether Paul, and these his Companions, made common Tents, or wove Tapestry Hangings, is a Question of no Importance; tho' I think the former probable, as the latter would require a more exact Skill, than a Person so generally employed in far different Work would be like to acquire.*

(d) Per-

Travellers, but by others in those hot Countries: Sect. 41. And Paul (as we have said,) had been instructed in that Art; as it was usual for those of the Jews, who had the most learned Education, to be brought up to some mechanical Employment, for the Amusement of their leisure Hours, and for their Maintenance in Life, if any unforeseen Revolution should strip them of every Thing else which they had to depend upon. Acts XVIII. 3.

4 And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, and the Greeks.

But while he took up his Abode here, he disputed in the Synagogue every Sabbath-Day, and earnestly persuaded both the Jews and the Greeks (d) to embrace Christianity; as a Religion founded in Reason and Truth, and the great Source and Security of Happiness both in Time and Eternity: And he had some Success, particularly with Regard to the Families of Stephanas and Epenetus, who were some of the first Converts to Christianity here. (Compare 1 Cor. xvi. 15. Rom. xvi. 5. and 1 Cor. i. 14, 16.) 4

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in

And as soon as Silas and Timothy, whom he had expected at Athens, came from Macedonia to him at Corinth (e), Paul, farther animated by the Presence of his Brethren, and the Accounts they brought him of the happy Consequences of his Labours at Thessalonica and else where, was borne 5

(d) *Persuaded the Jews and the Greeks.*] Some render *πειθε*, he tried to gain upon them; but the Word [*persuade*] is often used to signify the Attempt, without determining the Success. It is generally taken for granted, that these Greeks were a Kind of Profelytes: But we have before hinted, how possible it was, that Gentiles might out of Curiosity attend such extraordinary Preachers in Jewish Synagogues, tho' they did not commonly worship there; which would especially take Place in this Instance, considering the Miracles which Paul wrought at Corinth, to which he so often refers in the Two Epistles which he afterwards wrote to that Church. Compare 1 Cor. i. 6, 7. ii. 4, 5. xii. 4, — 11. xiv. 2 Cor. xi. 5. xii. 12, 13.

(e) *As soon as Silas and Timothy came from Macedonia.*] Silas and Timothy had been left at Berea, when Paul came from thence; and had Directions sent them, as soon as he arrived at Athens, quickly to follow him: (Chap. xvii. 14, 15.) Which Timothy accordingly did, and was sent back again by Paul to Thessalonica, to confirm the Faith of his dear Converts there, of whom he had brought so good an Account. (1 Theff. iii. 2, 5, 6.) And it seems to have been from this Journey that Timothy now returned with Silas, having probably joined him before he left Macedonia. — This Account of the Matter seems more probable, than that of Mr Cradock and some others, who suppose, that both Silas and Timothy came from Berea to Paul at Athens; and that after Timothy had been sent to Thessalonica and brought the good Tidings referred to, both he and Silas were sent from Athens to Macedonia, and were appointed to meet Paul at Corinth; which seems multiplying Journeys, without Proof or Necessity.

O o

(f) Was



Sect. 41. borne away by an unusual Impulse in [his] Spirit (f), and zealously persisting in his Work openly  
 Acts XVIII. testified to the Jews, and by the strongest Arguments endeavoured to convince them, that Jesus  
 5. was undoubtedly the true Messiah, whom they pretended so impatiently to expect. But when, instead of receiving a Testimony so warmly urged and supported with the most demonstrative Proofs, they obstinately and perversely set themselves in Opposition to the Doctrine he taught, and even blasphemed that glorious Name on which he was pressing them to fix their Dependence; he shook his Garment, to signify, that from that Time he was determined, he would have no more to do with them, or any Thing belonging to them; and also to intimate, that God would soon shake them off, as unworthy to be numbered among his People; and upon this he solemnly said to them, Let the Guilt of your Blood be upon your own Head, and there let it rest: I am pure from it, and declare unto you, that by this wilful Impenitence and Unbelief you are your own Murderers: (Compare Ezek. xxxiii. 2,—9.) And as God and Man can witness, that I have done all in my Power to prevent so sad an Event, I now desist from any farther Attempts of this Kind; and from henceforth, while I continue in this City, I will go and preach to the Gentiles, who will readily receive that Gospel, which you so ungratefully reject.

7 And going out from thence, he went into the House of one whose Name was called Justus (g); who

in Spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his Raiment, and said unto them, Your Blood be upon your own Heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain Man's House, named Justus, one

(f) Was borne away by an unusual Impulse in [his] Spirit.] Heinsius and some others think, that the Phrase *συνεχέτο τῷ πνεύματι* means, he was borne away by an extraordinary Impulse of the Spirit of GOD; the Agency of which in this Matter I readily acknowledge, but apprehend the Phrase here used rather refers to the Effect that Agency produced. Compare ver. 25. Chap. xix. 21. Rom. xii. 11. for the Expression; and for the Effect, Jer. xx. 8, 9. Amos iii. 8.

(g) Into the House of one called Justus.] It has been supposed, that Paul was denied the Use and Liberty of the Synagogue by Sosthenes, who when Crispus was expelled was made Governor of it. (Fleming's Christology, Vol. ii. pag. 28.) But Paul himself so solemnly broke off all farther Treaty with the Jews in a publick Way, that we need seek no other Reason for his chusing some other Place for discoursing to the People, who might desire his Instructions. Accordingly he taught here; but I see no Proof at all of his quitting his Lodgings with Aquila, and therefore no Need of enquiring (as some have done,) what was his Reason for doing it.

(b) I

one that worshipped GOD, whose House joined hard to the Synagogue.

who was a *Worshipper* of the true GOD, tho' not a compleat Jew by Profession, and whose House was adjoining to the Synagogue; and there he taught.

Sect. 41.  
Acts XVIII.  
7.

8 And Crispus, the chief Ruler of the Synagogue, believed on the Lord, with all his House: and many of the Corinthians hearing, believed, and were baptized.

But tho' he did not succeed to his Wish in what he had delivered to the Jews, yet his Labours among them were not entirely ineffectual; and it was particularly remarkable, that *Crispus the Ruler of the Synagogue believed in the Lord with all his House*: (Compare 1 Cor. i. 14.) And many also of the Corinthians, bearing, not only the Report of his Conversion, but the Discourse of the Apostle, found the Conviction which it produced so powerful, that they *believed*; and in Token of their full Resolution to adhere to the Gospel, whatever Extremities might arise, *were baptized*, and thereby entered into the Christian Church, and settled in it.

8

9 Then spake the Lord to Paul in the Night by a Vision, Be not afraid, but speak, and hold not thy Peace:

At this Time Paul, conscious of many Imperfections attending his Person and Address, was discouraged in a View of the Learning, Politeness, and Grandeur of many Gentile Inhabitants of the City to whom he was to speak; so that he was, as he himself expresses it, "among them in Weakness, and in Fear, and in much Trembling;" (1 Cor. ii. 3.) and these Alarms were much increased by the violent Assaults which had lately been made upon him in other Places thro' which he had passed, and the Contempt with which he had generally been treated. *But the Lord Jesus Christ interposed in a very gracious Manner, and said to Paul, by a Vision in the Night, Fear not to go on with thy Work, even here; but speak my Gospel boldly and courageously, and do not keep Silence, under any present Discouragement or future Apprehension: For I myself by my powerful and gracious Presence am continually with thee, and will engage for it, that no Man shall fall upon thee to injure thee here; for I have much People in this City (b), and am determined by*

9

10 For I am with thee, and no Man shall set on thee to hurt thee: for I have much People in this City.

10

(b) *I have much People in this City.*] I cannot think with Limborch and Dr. Benson, (Hist. Vol. ii. pag. 110.) that virtuous and well-disposed Heathens, as such, are here called the People of Christ, or have the Character elsewhere of his Sheep; (John x. 16, 26.) but rather

Se<sup>ct.</sup> 41. by my Grace to make thy Ministry successful among many, by whom thou art ready to apprehend it will be despised.

Acts XVIII.  
11.

And encouraged by this Assurance, in the Fidelity and Security of which *he* firmly confided, Paul did as it were pitch his Tent at Corinth, and *sate down [there] for a Year and Six Months (i)*; teaching the Word of GOD among them with all Freedom, tho' with deep Humility; and maintaining himself by the Work of his own Hands.

12

And, by the Divine Blessing on his diligent and pious Labours which he so generously gave them, a most flourishing Church was planted at Corinth, "the Members of which were filled " with all Knowledge and Utterance, and came " behind in no Spiritual Gifts, for the Variety " of which they were signally remarkable." (Compare 1 Cor. i. 5, 7.) But so glorious a Progress of the Gospel here could not fail of exciting the Opposition of its Enemies: And accordingly, *when Gallio was Proconsul of Achaia (k)*, during the Residence that he made at Corinth, *the Jews* being now resolved to bear no longer, *made an Assault upon Paul with one Consent, and brought*

11 And he continued there a Year and Six Months, teaching the Word of GOD among them.

12 And when Gallio was the Deputy of Achaia, the Jews made Infurrection with one Accord against Paul, and brought him to the Judgment-Seat.

rather, that the Expression takes in *all who should*, according to the gracious Purposes of Christ, *be converted to Christianity*, whatever their Tempers then were; even not excepting those *very vicious, ill-disposed, corrupt Persons*, whose Character in their *unregenerate State* is described in such strong Terms, 1 Cor. vi. 9, 10, 11. where the *Apostle* speaks of what they were, before they were converted.

(i) *Sate down there a Year and Six Months.*] During this Time he wrote his *First Epistle to the Thessalonians*, (1 *Thess.* iii. 1,—6. compared with *Acts* xviii. 5.) which seems to have been *the earliest* of those which occur in the *New Testament*; and quickly after it, his *Second*.—Lord *Barrington* also thinks, that from hence he wrote his *Epistle to the Galatians*; which seems probable, as he refers there to his having been *but lately* among them; (*Gal.* i. 6. iii. 1, 3. iv. 15.) and yet hints nothing of his having been there *more than once*: So that it seems to refer to the Journey mentioned *Acts* xvii. 6. (*Miscell. Sacr. Abstract*, pag. 31.) and to have been *before that* mentioned in the 23<sup>d</sup> Verse of this Chapter.

(k) *When Gallio was Proconsul of Achaia.*] See Note (i) on *Chap.* xiii. 8. pag. 197, 198.—*Dr. Lardner* justly observes, (*Credib. Book* i. chap. 1. §. 12. *Vol.* i. pag. 55,—57.) that this is also another Instance of the exact *Propriety*, with which *St. Luke* expresses himself. For tho' the Province of *Achaia*, which comprehended all the rest of *Greece*, had a more various Fortune than that of *Cyprus*, and frequently changed its Form of Government, yet *A. D.* 44. (which is generally supposed to have been about Eight Years before this Event,) it was restored to *the Senate*, and so became *Proconsular*.—It is generally thought, this *Gallio* was *elder Brother* to the famous *L. Annæus Seneca*, the Moral Philosopher, who was Preceptor to *Nero*; of which, as *Mr. Biscoe* shews, there is great Probability. *Boyle's Lect.* chap. iii. §. 2. pag. 57, 58.

(l) A

13 Saying, This Fellow  
perswadeth Men to worship  
GOD contrary to the Law.

brought him before the Tribunal of that Magistrate; Sect. 41.  
Saying, in the most clamorous and furious Man-  
ner, *This turbulent Fellow* is the Author of un-  
sufferable Mischiefs here, and all over the Coun-  
try; for he *persuades Men to worship GOD* in a  
Manner directly contrary to that which the Law  
requires and appoints; and so would introduce  
Corruptions in Religion, and to the utmost of his  
Power would endeavour to subvert it.

*A&S XVIII.*  
13.

14 And when Paul was  
now about to open his  
Mouth, Gallio said unto  
the Jews, If it were a Mat-  
ter of Wrong, or wicked  
Lewdness, O ye Jews, Rea-  
son would that I should bear  
with you:

*And when Paul would have opened his Mouth,* 14.  
and was about to have spoken in his own De-  
fence, Gallio would not give him the Trouble  
of making an Apology for what he did not look  
upon to come within his Cognizance; but pre-  
vented him, and said to the Jews, *If it were an*  
*Act of Injustice, or any mischievous Licentiousness;*  
*Oh ye Jews,* with which you charged the Person  
you have now brought before me, *it were* but  
*reasonable,* as it is my Office to guard the Publick  
Peace, not only that *I should bear with you* in this  
Prosecution, tho' managed indeed with some Ex-  
cess of Eagerness, but also that on proper Proof  
I should exert the Power with which I am in-  
vested, to punish the Offender in Proportion to  
his Crime. 15

15 But if it be a Question  
of Words and Names, and  
of your Law, look ye to it;  
for I will be no Judge of  
such Matters.

*But if it be a Question concerning* 15  
*the Propriety of Words and Names (1),* as whe-  
ther the Person whom he so highly extolls should  
be called your Messiah, or not; *and* whether  
GOD is to be worshipped in the Way required  
by *the Law, which is received among you* as Di-  
vine; or what Regard is due to any particular  
Ceremony of it; *See [to it] in your own Way,*  
and settle it how you will among *yourselfes;* for  
*I know the Design of my Office too well to*  
*interfere on such an Occasion, and will be no*  
*Judge*

(1) *A Question concerning Words and Names.]* This wise and equitable Magistrate, for  
such it appears by the antient Writers that he was, (see Grotius, in *Loc.* and Dr. Benson,  
*Vol. ii. pag. 126.*) seems to have heard the Accusation which the Jews brought, and to have  
perceived by it, that the Dispute was, whether Christ was to be called the Messiah, and  
whether the Mosaick Law were to be imposed on all who worshipped the true GOD: And  
therefore, (as the Author I mentioned last well observes,) he had more Honour and Ge-  
nerosity, than to make Paul answer under the Notion of a Criminal; when by the Ro-  
man Law the Matter did not come within his Cognizance, and there was nothing crimi-  
nal in the Charge.

(m) It

Sect. 41. Judge of these Matters which are so foreign to it.  
 Acts XVIII. And with this wise and determinate Answer, to  
 16. which he adhered notwithstanding all their clamorous Importunity, *he drove them away from the Tribunal, and proceeded to other Business.*

17 *And all the Croud of Greeks who were present, perceiving how little Favour the Jews found from the Court in this tumultuous and vexatious Suit, in which they plainly saw, that Paul was insulted for the Regards he had expressed for them, laid hold on Sosthenes, the Ruler of the Jewish Synagogue, whom they looked upon as the chief Occasion of the Prosecution, and beat him violently; and this was so near the Place where the Proconsul was sitting, that it might be said to be before the very Tribunal, and under the Judge's Eye (m): But, tho' this were certainly an irregular Proceeding, Gallio did not concern himself to interpose at all in the Affair; for perceiving no great Mischieff was like to follow, he was willing, by his Connivance, to leave so troublesome a Plaintiff as Sosthenes, to feel some of the Consequences of that Confusion, which his own Bigotry and Ill-nature had occasioned.*

16 And he drave them from the Judgment-Seat.

17 Then all the Greeks took Sosthenes, the chief Ruler of the Synagogue, and beat him before the Judgment-Seat: and Gallio cared for none of those Things.

## I M P R O V E M E N T.

Ver. 1, 2.

**M**UCH of the Divine Wisdom and Goodness is seen, in providing, for those who are employed in the Work of the Gospel, *suitable Associates* and Companions in their Labours. And particularly happy are they, to whom God hath been pleased to give, as to the pious *Aquila*, such a *Companion* in the nearest Relation of Life, as may help them forward in the Way to Heaven, and may assist them in the Service of Religion,

(m) It might be said to be *before the very Tribunal.*] One cannot imagine, that Gallio so little understood the Dignity of his Office, as to suffer a Person uncondemned to be *scourged, or beaten with Rods* in his immediate Presence. I apprehend therefore, that as neither the Word *μαστιγωω*, nor *ραβδίζω*, is used, but *τυπίζω*, whose Signification is more general, the real Case was, that just as *Sosthenes* came out of the Court, which perhaps might be held in some open Place, (see *John xviii. 28, 29. Vol. ii. pag. 531.* and *John xix. 13.* with *Note (k)* on that Place, *ibid. pag. 551.*) the Mob laid hold of him in a riotous Manner, and beat him, probably with their Fists: And tho' the Noise of this Tumult, and some flying Report of the Assault on *Sosthenes* might reach *Gallio's* Ear, while he sat on the Dispatch of some other Business, he did not seem to take any Notice of it, for the Reasons suggested in the *Paraphrase*.

Religion, while they continue on Earth. Much were the Fatigues of *Paul's Life* softened by the Converse of *such Friends*, who no Doubt rendered *the common Business of Life* more pleasant, as well as *the Work of the Lord* more delightful. Sect. 41.

We find them, while endeavouring to propagate the Gospel, *maintaining themselves* (for Reasons peculiar to that Situation,) *by the Labour of their own Hands*; and even *Paul the Apostle wrought with them*; not because he had not a *Right* to demand Support, for he strenuously maintains *that Right* at large, in his Address to these very *Corinthians*; (*1 Cor. ix. 1,—14.*) but to *shame* his mean-spirited *Enemies*, who accused him of acting on *mercenary Views*; and because he thought in his Conscience on some other Accounts, that *his Fidelity to Christ* would be so much the more apparent, and *his Labours*, by this Means, so much the more successful. And what *faithful Minister*, who in his Conscience apprehended that to be the Case, would not *chuse to act* as he did! Ver. 3.

In the mean Time, he was engaged, as usual, *every Sabbath-Day*, in *discoursing to the Jews*, and in demonstrating to them the Truth of the Gospel: And it is pleasant and edifying to observe, with what Earnestness he applied himself to do it. But *their inveterate Prejudices* prevailed over all the Cogency of his Demonstration, and all the Warmth of his Address; so that he was forced at length, to *give them up* as incorrigible. Yet let us observe, *how* he gave them up! With what Grief, mixed with *just Indignation* at their Folly and Ingratitude? *Shaking his Garment*, and saying, *Your Blood be upon your own Heads! I am clean.* Ver. 4.

—Thus are impenitent Unbelievers *their own Murdberers*: They bring upon themselves, even *the Blood of their own Souls*. Grievous it is, that it should *rest upon them*: But absolutely necessary, that *we*, who are *the Messengers of GOD* to them, should take heed, that if *they must* after all bleed by the Sword of Divine Justice, *we ourselves* may at last be found *pure*; for terrible beyond Expression would it be, if by our Treachery or Neglect *their Blood should be required at our Hand*. Ver. 6.

The Apostle's *Success among the Gentiles* raised new Opposition; and *his Infirmities* frequently occasioned returning Fears. But how graciously did *our Lord* interpose for his Encouragement and Support; assuring him of *His Protection*, and promising him *yet more abundant Success*! Blessed JESUS, *Thy Grace was sufficient even for this Thy Servant*, amidst all the Labours of the *Ministerial and Apostolical Office*; amidst all the *internal*, as well as *external Difficulties*, he had to encounter in the Discharge of it! (*2 Cor. xii. 9.*) *May that Grace be imparted to us!* and may it appear, that *Thou hast much People*, wherever Thou fixest *the Bounds of our Habitation*, and the Sphere of *our Ministry*! Ver. 9, 10.

The tumultuous *Rage of the Jews* is nothing surprizing; for we have been accustomed often to read of it. But the *Prudence and Moderation of Gallio* is truly amiable. That wise *Roman* well knew the Extent of *his*. Ver. 12.

Sect. 41. *his Office as a Magistrate*, and was aware that it gave him no Title, no Pretence, to dictate in *Matters of Conscience*, or to restrain Men's *Religious Liberties*; so long as they abstained from *Injustice*, or *mischievous Licentiousness*, by which the publick Peace might be disturbed, and the Rights of Society invaded. May GOD give to *all the Magistrates of the Earth* such a Spirit! and *the Gospel* under the Influences of Divine Grace will soon become *an universal Religion*, and shew the World how little Need it has of being *supported by Civil Penalties*; to which *those* are generally most ready to have Recourse, who, like *these Jews*, are confounded by fair Argument.

## S E C T. XLII.

Paul *departs from* Corinth, *and calling at* Ephesus *by the Way*, goes to Jerufalem: *He afterwards sets out from* Antioch *on another Progress*, and *visits the Churches in* Galatia and Phrygia. *Apollos preaches at* Ephesus, *and being farther instructed in the Christian Doctrine goes to* Achaia. Acts XVIII. 18, *to the End.*

ACTS XVIII. 18.

ACTS XVIII. 18.

Sect. 42.  
Acts XVIII.  
18.

**T**HUS the tumultuous Opposition that was raised at Corinth by the Jews, against the Progress of the Gospel, was appeased; and Paul still continued there for a considerable Time after it: *And [then] taking Leave of the Brethren*, with whom he had made so long and so comfortable an Abode, he sailed from thence in his Return for Syria, and took along with him his Two intimate Friends Priscilla and Aquila; *having shaved his Head at the Port of Cenchrea* in the Neighbourhood of Corinth, before he began his Voyage; *for he had made a Vow* of doing it, on Account of some extraordinary Deliverance received (a); and there he performed it. *And*

**A**ND Paul *after this tarried there yet a good while*, and then took his Leave of the Brethren, and sailed thence into Syria, and with him Priscilla and Aquila: *having shorn his Head in Cenchrea*; for he had a Vow.

(a) *Having shaved his Head at Cenchrea, for he had a Vow.*] Grotius, Heinsius, Dr. Hammond, and Witsius, (Meletem. pag. 99,—101.) think this Clause refers to Aquila, who was mentioned immediately before; and some of them suppose, that he and his Wife Priscilla were left, not at Ephesus, but at Cenchrea: and Chryssostom interpreted the Clause thus. But with due Deference to such great Names, I must say, that tho' it be not certainly deter-

19 And he came to Ephesus, and left them there: but he himself entred into the Synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer Time with them, he consented not:

21 But bade them Farewell, saying, I must by all means keep this Feast that cometh, in Jerusalem: but I will

And setting Sail from Cenchrea, he arrived at Ephesus, and there he parted with Aquila and Priscilla, and left them behind him (b), having made but a very short Stay in that Place: But during that Time he himself entered into the Synagogue on the Sabbath which he spent there, and reasoned with the Jews upon the great Subject of Jesus being the Messiah. And tho' they were desirous of hearing more upon this Head, and therefore intreated him to have stayed longer with them, yet he did not consent to do it: But took his Leave of them, saying, It is necessary for me by all means to celebrate the approaching Feast of the Passover at Jerusalem (c); but when I have

Sect. 42.  
Acts XVIII.  
19.

20

21

determined by the Original, it seems much more probable from the Construction, that *καταμνηστος* and *καταμνηστος* must refer to the same Person, that is, Paul: Nor is there any Weight in what some have suggested, that Aquila is mentioned here after his Wife Priscilla, to shew that it was he that shaved his Head; since they are mentioned thrice by the Apostle Paul in his Epistles, (Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.) and where there could be no such Reason to induce him to it, he has twice named Priscilla first. And as it appears from ver. 26. that Aquila and Priscilla were at Ephesus, when Apollos was there; and from ver. 18. that they set out with Paul from Corinth, to make the intended Voyage in his Company; it is most likely, they went now to Ephesus, and were not left at Cenchrea. — As for this Vow, it is justly observed by Salmasius, that it could not be a Vow of Nazariteship, for then the Hair must have been burnt in the Temple under the Caldron in which the Peace-Offerings were boiled. (Num. vi. 18.) Petit thinks, the Mention of his Vow relates only to Paul's Return to Judea, and not at all to his shaving his Head, which Words he would include in a Parenthesis; supposing the Jews at Corinth wore their Hair long, directly contrary to 1 Cor. xi. 14. I rather think, his Vow was an Expression of Gratitude for the Divine Goodness, in preserving him from such eminent Dangers during his long Abode here: But whether he now cut off his Hair, vowing from this Time to let it grow till he came to Jerusalem; or whether some accidental Pollution befel him here, which obliged him to do it, that he might begin the Days of his Purification again; or whether his Vow terminated here; I cannot certainly say. Yet the last seems to me most probable; for the Expression, he had a Vow, seems not to agree with the Supposition of his Beginning it here. Nor could he on any accidental Pollution have renewed his Purification as a Nazarite, any where but at the Temple. (Num. vi. 9, 10.) I imagine therefore, that (unless, as Grotius and Dr. Lardner suppose, the Jews allowed themselves great Liberties in this Matter, when in foreign Countries,) Mephibosheth's Vow during David's Exile (2 Sam. xix. 24.) might more nearly resemble this of Paul. Spencer has shewn in his excellent Dissertation on the Nazarite's Vow, (De Leg. Heb. Lib. iii. cap. 6. §. 1.) that the Gentiles, as well as the Jews, had such a Custom. Dr. Lardner thinks, that Paul's Reason for hastening to Jerusalem was, that he might accomplish his Vow: But I see not how that could be any Reason, why he should keep the Feast there; since the Vow might have been accomplished, either before or after it. (See Dr. Lardner's Credib. Book i. chap. 9. §. 7. Vol. i. pag. 465, — 472.)

(b) And there he left them.] It is observable, that the Syriack Version inserts this Clause afterwards, in ver. 21. which seems its most natural Place: "And he left Aquila and Priscilla there, and sailed from Ephesus."

(c) It is necessary for me by all means &c.] This was not from any Apprehension, that he was obliged in Conscience to celebrate the Jewish Feasts; (compare Rom. xiv. 5. Gal. iv. 10, 11. Col. ii. 16.) but because he desired to seize that Opportunity of meeting a great



298 *After some Stay at Antioch, he goes to Galatia and Phrygia.*

Sect. 42. have dispatched my Business there, *I will turn my Course to you again, GOD willing, and make as long an Abode amongst you as Providence shall permit. And so he set sail from Ephesus.* I will return again unto you, if GOD will. And he sailed from Ephesus.

Acts XVIII.  
21.

22 *And after a safe and prosperous Voyage landing at the Port of Cæsarea, he went up immediately to Jerusalem, and there attended at the Feast: And having with great Tenderneſs ſaluted the Church there, and expreſſed his Kindneſs and Affection to it, and delivered the Alms which he had brought from the Churches of the Gentiles, he afterwards went down from thence to Antioch in Syria, where he had formerly made ſo long a Stay, and where there was ſo flouriſhing a Chriſtian Church.* 22 And when he had landed at Cæsarea, and gone up, and ſaluted the Church, he went down to Antioch.

23 *And having ſpent ſome Time [there,] he again ſet out upon another Progreſs, and departed from Antioch, going thro' the Country of Galatia and Phrygia in an orderly and regular Manner (d), ſo as to take in all the Places that lay in his Way, where he had formerly preached the Goſpel; confirming all the Diſciples that he met with there in their Adherence to the Goſpel, whatever Oppoſition and Difficulty might ariſe: And his Preſence was moſt welcome to all their Churches, who could not but greatly rejoice to ſee him amongſt them, who as a Father had begotten them in Jeſus Chriſt through the Goſpel. (Compare 1 Cor. iv. 15.)* 23 And after he had ſpent ſome Time there, he departed, and went over all the Country of Galatia and Phrygia in Order, ſtrengthening all the Diſciples.

24 *Now while he was thus employed in thoſe Parts, a certain Jew whoſe Name was Apollos, a Native of Alexandria in Egypt, an eloquent Man, [and] powerful in the Scriptures of the Old Teſta-* 24 And a certain Jew named Apollos, born at Alexandria, an eloquent Man, and mighty in the Scriptures, came to Ephesus.

Number of his Countrymen at *Jerusalem*, to whom he might preach the Goſpel; or whom, if already converted, he might farther inſtruct, or might remove the Prejudices that were groundleſſly imbibed againſt him.

(d) *Going thro' the Country of Galatia and Phrygia &c.*] Probably he paſſed thro' Part of *Gilicia, Cappadocia, and Lycaonia*, which all lay in his Way from *Antioch*. As this would take him up a great deal of Time, moſt Commentators (I think very reaſonably,) allow *Four Years* for this Journey, including his Stay at *Ephesus*; that is, from the Year 54 to 58.—Coming to *Galatia*, he gave thoſe Directions concerning *charitable Contributions*, referred to 1 Cor. xvi. 1, 2; and I ſhall afterwards mention the Reaſons which convince me, that he wrote his *Fiſt Epistle* to the *Corinthians* in this Period, that is, probably during his Stay at *Ephesus*. See Note (a) on Acts xix. 21. Sect. 44.

(e) *Being*

25 This Man was instructed in the Way of the Lord; and being fervent in the Spirit, he spake and taught diligently the Things of the Lord, knowing only the Baptism of John.

26 And he began to speak boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the Way of GOD more perfectly.

27 And when he was disposed to pass into Achaia, the Brethren wrote, exhorting the Disciples to receive him:

Testament, which he had diligently studied, and Sect. 42. had an excellent Faculty of expounding, *came* to Ephesus. *This Person was* in some measure *already instructed in the Way of the Lord; and*

*being fervent in Spirit, and earnestly desirous to promote the Progress of the Truth, and the Conversion of Souls, he spake and taught the Things of the Lord with great Accuracy and Exactness, to the best of his Knowledge; tho' as yet he had but an imperfect Notion of the Gospel, being only acquainted with the Baptism of John (e);* so that he insisted upon the Doctrine of Repentance, and Faith in a Messiah who was quickly to be revealed, for the Reception of whom he shewed that it was necessary they should have their Hearts prepared. *And to this Purpose he*

*began to speak boldly in the Synagogue, pleading the Cause of GOD and real vital Religion, with an Earnestness becoming the Importance of the Subject, as well as freely reprovng the Jews for those Evils which were so commonly to be found amongst them, and battering down those vain Hopes, which as the Seed of Abraham, and Disciples of Moses, they were so ready to entertain. And Aquila and Priscilla, being then at Ephesus, and bearing him express so upright and so good a Spirit, were desirous to promote his further Improvement in Knowledge and Usefulness; and accordingly they took him with them to their House, and there explained to him the Way of GOD in a more compleat and perfect Manner.*

*And shortly after, when he intended to go over to Achaia, that he might preach the Word at Corinth and other Places in that Province, the Brethren of Ephesus wrote to the Disciples there, exhorting them*

to

(e) *Being only acquainted with the Baptism of John.*] It is generally supposed, he had been in Judea when John was baptizing, and having been baptized by him into the Faith of a Messiah shortly to appear, on hearing something more of the Gospel, he believed in Christ under that Character; but had not yet been baptized in the Name of Christ, nor received the Gifts of the Spirit, which were often miraculously communicated in that Ordinance. (See Cradock's *Apost. Hist.* pag. 127.) If this was indeed the Case, as John the Baptist was beheaded more than Twenty Years before this Time, Apollos could not now be, as is generally supposed, tho' I think no where asserted, a young Man; and consequently, his Condescension in submitting to the Instructions of these Private Christians is the more remarkable, and the more amiable.

Sect. 42. to receive him with all Affection and Respect, as a Person whose Character well deserved it: *And being arrived there, he greatly helped those who had believed thro' Grace (f)*, and was eminently serviceable in establishing and confirming those who had embraced the Gospel. *For he strenuously debated with the Jews, and that in the most publick Manner, and upon all proper Occasions; making it evident, and clearly shewing by the Scriptures, not only that a glorious Spiritual Deliverer was there foretold, but that Jesus of Nazareth, tho' so ungratefully treated by their Rulers at Jerusalem, was and is indeed the only true Messiah, so that the Salvation of Men depends upon receiving and submitting to him.*

Acts XVIII.  
27.

28

him: who, when he was come, helped them much which had believed through Grace.

28 For he mightily convinced the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ.

## I M P R O V E M E N T.

V. 18,—23. **H**OW happy was *the Church*, in these unwearied Labours of *Paul*! And how happy was *Paul*, in those repeated Opportunities, and in that Health and Spirit which GOD gave him, to undertake and to go thro' with such Labours! Happy in *preaching Christ* to so many, to whom He was before unknown! Happy in beholding the blessed Fruits of his Labour, and *visiting the Churches* he had *formerly planted*, in one Province and another, and which in this intermediate Space were grown up to some Maturity! Prudent likewise, in such a Concern to *water those*

(f) *He greatly helped those who had believed thro' Grace.*] Mr. L'Enfant and Limborch render it, "He was, thro' the Grace of GOD, a great Help to those that had received the Faith:" But this, tho' I think it don't greatly affect the Sense, seems an unnecessary Transposition. The best Comment on these Words is what we are told elsewhere, (1 Cor. iii. 6.) *Paul planted, and Apollus watered, but GOD gave the Increase.* It is indeed true, both that *the Corinthians had believed thro' Grace*, and that *thro' Grace Apollus helped them*: The latter strongly implies the former; and the *Original Words* may possibly speak either: But *the Transposition fixes them*, which I think should not be done; and fixes them, if I mistake not, to the less probable Sense. It appears from many Passages in *Paul's Epistle to the Corinthians*, that several of the *Christians* there, charmed with the Eloquence of *Apollus*, were ready to set him up as *the Head of a Party*; and to make invidious and foolish Comparisons between him, and *the Apostle*, who had been *their Father in Christ*, and who, tho' he might have less Volubility of Speech, was on the most important Accounts far superior to this eloquent and zealous Teacher. (See 1 Cor. i. 12. iii. 4,—8, 21, 22. iv. 6.) Yet this occasioned no Breach between *Paul* and *Apollus*; the latter of which plainly appears to have come to *Ephesus* when *Paul* returned thither, and to have declined going to *Corinth* again, even when *Paul* would have persuaded him to it; probably, to avoid any the remotest Appearance of desiring to countenance any Party, that might have been formed in his own Favour. 1 Cor. xvi. 12.

*those Plants*, by renewed Instruction! So let *Gospel-Ministers* cherish the Divine Life in those Souls, where they have been instrumental to produce it; ever remembering, that it is a Matter of so great Importance, as well deserves our repeated Care, and our renewed Labours! Sect. 42.

Well was it also for *the Churches*, that such a promising and hopeful Fellow-Labourer as *Apollos*, was raised up to him and to them. To be fervent and courageous in Spirit, to be eloquent and mighty in the Scriptures, are happy Talents for such, as are to be devoted to the Ministry. Ver. 24. Ver. 25. May all that enter on this Work among us, come forth with a Zeal and Courage like his! and I must add, may they also come forth with an Humility like that, which in *Apollos* adorned all those bright Talents, with which he was endowed! What he knew, he zealously taught: What he did not know, he was willing and ready thankfully to learn; and that, not only from the Mouth of an Apostle, but of a Fellow-Christian in inferior Life; from *Aquila*, yea and from *Priscilla* too. Since God had given that wise and pious Woman, to know the Way of the Lord by longer Experience, and to greater Perfection than he, *Apollos* amidst all his Popularity and Applause was willing to become her Disciple, and to learn from her in private Discourses, those Evangelical Lessons which Decency did not permit her to give, or him to receive, in publick Assemblies. Ver. 26.

It was prudent in *Apollos* to take, as well as just in the Brethren to grant, proper Letters of Recommendation, when he was going to the Churches in *Achaia*, where he was a Stranger: And well did he answer this Recommendation, and make himself known amongst them by valuable Services. Mighty as he was in the Scriptures of the Old Testament, he might well demonstrate from them to the Jews at *Corinth*, that Jesus was the Messiah: And happy would it have been for the Church and the Synagogue there, had they known no distinguishing Name but His. Nevertheless one said, I am of Paul; and another, I am of *Apollos*. (1 Cor. iii. 4.) We may reasonably hope, that this zealous Evangelist expressed the same Displeasure, which the holy Apostle himself did, on such an Occasion; and laboured with all his Might to impress them with the Thought, that neither he that planted, nor he that watered was any Thing, but GOD who gave the Increase to both. May it be impressed deeper on the Hearts both of Ministers and People; that all the Glory may be rendered to Him, from whom all our Gifts, and Graces, and Successes proceed!

## S E C T. XLIII.

Paul in his Circuit coming to Ephesus, instructs some of John's Disciples whom he found there, performs extraordinary Miracles, and preaches the Word with great Success. ACTS XIX. 1, — 20.

## ACTS XIX, 1.

## ACTS XIX, 1.

Sect. 43.  
ACTS XIX.  
1.

NOW it came to pass, that while the eloquent Apollos, of whom we have just been speaking, was at Corinth, and was entertaining them there with the Charms of his Oratory as well as the Strength of his Reasoning, Paul having passed (as was observed before, Chap. xviii. 23.) thro' Galatia and Phrygia, and visited the upper Parts of the Lesser Asia, came to the celebrated City of Ephesus, according to his Promise, (Chap. xviii. 19, 21.) with a Purpose of making some Stay in it: And finding [there] some Disciples, in whom he did not observe any of those extraordinary Gifts, which he had discovered in, or communicated to, so many others (a); He said unto them, Have ye as yet on your believing received the Holy Spirit? and have the Gifts that are bestowed by the Effusion of the Spirit been imparted to you? And they strangely replied to him, Nay, we have not so much as heard of any such peculiar Privilege under the pre-

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus: and finding certain Disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

(a) Finding there some Disciples, &c.] Beza has a singular Opinion concerning these Persons. He thinks, they were almost the whole Body of Christians at Ephesus; and that, as Paul found they had none among them who appeared to have received the extraordinary Gifts of the Spirit, (of which Gifts indeed they had never so much as heard,) he imparted them to Twelve of the Number; perhaps intending them for Stations of some peculiar Eminence in the Church. But this Account of the Matter must, I think, appear very improbable, when it is considered, that Aquila and Priscilla who came from the Corinthian Church, so eminent for its Spiritual Gifts, had made some Abode at Ephesus; and that Apollos, after he had profited by their Instructions, would probably preach in the Synagogue there, before he left the Place; (Chap. xviii. 19, 25, 26.) which if he did, it can never be imagined he would be silent on this Head. I conclude therefore, these Twelve Men were pious Jews, who having waited for the Kingdom of GOD, and being many Years before baptized by John, or some of his Disciples, had on receiving Something of the Evidence of Christianity believed in Jesus; but, perhaps coming out of some remote Country, had not enjoyed an Opportunity before, of being instructed in any Thing relating to the Holy Spirit, more than might be learned from the Old Testament.

(b) And

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism.

4 Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid his Hands upon them, the

present Dispensation, and are so far from having been Partakers of it, that we know not whether any have been favoured with this extraordinary Effusion, or whether there be any Holy Spirit given now, or no. And Paul was so surprized at this, that he said to them, Into what then were you baptized, if you have never heard of what is so well known with relation to the Holy Spirit? for Christians are appointed at their first Admission into the Church to be baptized in His Name, as well as in that of the Father, and of the Son; and the great Promise of the Gospel gives them an Assurance of the Effusion of the Spirit. But they said, We were only baptized into John's Baptism, having been in Judea about the Time of his Ministry; and so we were taught to look for a Messiah quickly to be revealed, and hearing what was testified of Jesus with proper Credentials, we embraced Him and his Religion: And upon this Paul said, John indeed administered the Baptism of Repentance, and came to prepare the Way of the Lord; telling the People, that they should believe in Him that was to come after him, that is, in Jesus Christ, whose Servant he professed himself to be, and so much inferior to him, as not to be worthy to loose or to bear his Shoes: It is highly congruous therefore; to the Intention and Design of John's Ministry, now to profess your Faith with all Solemnity in that Jesus, to whom he afterwards bore such express and repeated Testimonies. And bearing [this,] their Hearts were so impressed with what he said, that they joyfully submitted to the Direction and Advice of the Apostle, and were baptized into the Name of the Lord Jesus (b). And immediately after the Administration of this solemn Ordinance, Paul laying [his] Hands on them, the

3. that he said to them, Into what then were you baptized, if you have never heard of what is so well known with relation to the Holy Spirit? for Christians are appointed at their first Admission into the Church to be baptized in His Name, as well as in that of the Father, and of the Son; and the great Promise of the Gospel gives them an Assurance of the Effusion of the Spirit. But they said, We were only baptized into John's Baptism, having been in Judea about the Time of his Ministry; and so we were taught to look for a Messiah quickly to be revealed, and hearing what was testified of Jesus with proper Credentials, we embraced Him and his Religion: And upon this Paul said, John indeed administered the Baptism of Repentance, and came to prepare the Way of the Lord; telling the People, that they should believe in Him that was to come after him, that is, in Jesus Christ, whose Servant he professed himself to be, and so much inferior to him, as not to be worthy to loose or to bear his Shoes: It is highly congruous therefore; to the Intention and Design of John's Ministry, now to profess your Faith with all Solemnity in that Jesus, to whom he afterwards bore such express and repeated Testimonies. And bearing [this,] their Hearts were so impressed with what he said, that they joyfully submitted to the Direction and Advice of the Apostle, and were baptized into the Name of the Lord Jesus (b). And immediately after the Administration of this solemn Ordinance, Paul laying [his] Hands on them, the

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5. And bearing [this,] their Hearts were so impressed with what he said, that they joyfully submitted to the Direction and Advice of the Apostle, and were baptized into the Name of the Lord Jesus (b). And immediately after the Administration of this solemn Ordinance, Paul laying [his] Hands on them, the

6. Paul laying [his] Hands on them, the

(b) And bearing this, they were baptized &c.] Mr. L' Enfant has followed the Opinion of many great Criticks, in rendering this Verse, as a Continuance of Paul's Discourse, and not as the Words of Luke; as if it had been said, "John indeed baptized with the Baptism of Repentance, &c. but they who heard him, and paid a proper Regard to his Ministry, were, in Effect, baptized into the Name of Jesus; since He was the Messiah, whom John spake of as shortly to appear." And the Correspondence, which is every where else said to be found between the Particles  $\mu\epsilon\upsilon$  and  $\delta\epsilon$ , is urged as a Demonstration, that

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the Holy Spirit came upon them; and they spake with new Tongues, which they had never learnt or understood before, and prophesied in such a Manner to the Edification of the Church, as plainly shewed they were enriched at once in all Utterance, and in all Knowledge. And they were in all about Twelve Men, who had the Happiness of being thus miraculously furnished with the Gifts of the Spirit.

7 And Paul, as he was used to do in other Places, went into the Synagogue of the Jews at Ephesus, and discoursed with great Boldness and Freedom, disputing for the Space of Three Months(c) with all that opposed him, and strongly evincing the Things which related to the Kingdom of GOD, erected in the World under Jesus the Messiah.

8 But as some of the Jews were hardened, and would not believe, but still continued in their Infidelity and Rebellion, speaking reproachfully of the

the Holy Ghost came on them; and they spake with Tongues, and prophesied.

7 And all the Men were about Twelve.

8 And he went into the Synagogue, and spake boldly for the Space of Three Months, disputing and persuading the Things concerning the Kingdom of GOD.

9 But when divers were hardened, and believed not, but spake evil of that Way be-

that the 4th and 5th Verses must make one continued Sentence. The learned Beza expresses himself with an unusual Confidence on this Head, and concludes, as I think all who follow this Interpretation do, that Paul did not baptize these Converts anew; but only declared his Acquiescence in the Sufficiency of the Baptism they had already received, by imparting to them the Gifts of the Spirit. But I think it evident, beyond all Dispute, that the Baptism of John and of Christ were in their own Nature quite different; and that it is plain in Fact, that when Persons were converted to Christianity they were baptized of Course, without enquiring whether they had, or had not, received the Baptism of John; which we know vast Numbers did, (Mat. iii. 5, 6.) who probably afterwards received Christian Baptism. Compare Acts ii. 38,—41. iv. 4. vi. 7. And therefore, if I were assured, the Construction of these two Verses were that which these Gentlemen insist upon, I should interpret the 5th Verse in a Sense quite contrary to theirs; as if it was said, "But they who paid a due Regard to John, when they came more explicitly to understand who the promised Messiah was, were baptized into the Name of Jesus; as you therefore must be, in order to a regular Admittance into his Church." And then I should suppose, Luke having given this Intimation of the Baptism of these Converts, which must of Course follow such a Declaration of Paul, left us to collect that for ourselves, and only mentioned the Communication of miraculous Gifts to them on their being thus baptized. But on the whole, — as the Expression is not *οὐ δὲ ἀνωσάτες*, but *ἀνωσάτες δὲ*, — as *αὐτοῖς* ver. 6. seems so plainly to refer to the Persons just before said to be baptized, — and as it is so natural to suppose, that Luke should not omit to mention the Baptism of these Men; I rather conclude, that there is an Ellipsis in the 4th Verse, (tho' I own it not a very common one,) so that *τῷ λαῷ λέγων* is put for *λέγων δὲ τῷ λαῷ*, (as if the Expression were, But he said to the People at the same Time, that they should believe in Jesus;) and the Particle *δὲ* might more probably be omitted by Luke, as it is used three Times besides, in these three Verses.

(c) For the Space of Three Months.] The late Lord Barrington supposes, (Misc. Sacr. Abstract, pag. 33.) that after Paul had been some Time at Ephesus, he visited the neighbouring Towns of Asia, and then returned to Ephesus again. — And it seems not improbable, that the Foundation of some others of the Seven Churches in Asia, so particularly favoured with the Epistles of our Lord, might now be laid: Compare ver. 10.

(d) In

before the Multitude, he departed from them, and separated the Disciples, disputing daily in the School of one Tyrannus.

the Way of Salvation which the Apostle taught, before the Multitude, and doing their utmost to inspire them with a Contempt for it, he departed from them, and separated the Disciples he had made, disputing daily for the Time to come with all those who debated his Doctrine in the School of one Tyrannus (d). And this was done by Paul,

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10 And this continued for the Space of Two Years; so that all they which dwelt in Asia, heard the Word of the Lord Jesus, both Jews and Greeks.

and was his daily Practice for the Space of Two Years (e); so that all the Inhabitants of the neighbouring Province of Asia, both Jews and Greeks, heard the Word of the Lord Jesus, tho' for some peculiar Reason he had been forbidden to preach it there in his former Journey. (Chap. xvi. 6.)

11 And GOD wrought special Miracles by the Hands of Paul:

And to add the greater Efficacy and Success to this important Doctrine, GOD wrought many extraordinary and uncommon Miracles by the Hands of Paul: So that, besides his curing those that were brought to him, Handkerchiefs or Aprons (f) were carried from his Body to those

12 So that from his Body were brought unto the Sick, Handkerchiefs or Aprons, and

that

(d) In the School of one Tyrannus.] I cannot think there is any Reason to conclude, as Sir Norton Knatchbull does out of Regard to the Article τῶος, that the Word τυραννος expresses the Rank, rather than the Name of the Person; and therefore to render it, "A certain Nobleman, or Ruler of the City;" since it is so evident, that in Luke's Writings τῆς is often added to a proper Name. Compare Acts xxi. 16. xxii. 12. xxiv. 1. xxv. 19. — It seems a groundless Conceit, that this was the Tyrannus, mentioned by Suidas, who wrote on popular Seditions; or that it refers (as others think,) to one of the Descendants of Androclus, mentioned by Strabo, who had an hereditary Title in his Family. (Strab. Geogr. Lib. xiv. init.) The Name might be frequent among them, as King is amongst us; and this Tyrannus might very probably be a converted Jew, and the School referred to, a Kind of Beth Midrasch, or Divinity Hall, designed for reading Theological Lectures; as Dr. Lightfoot supposes, Chron. in Loc.

(e) This was done for the Space of Two Years.] The very learned and ingenious Mr. Boyse argues from Chap. xx. 31. that Paul spent Three Years at Ephesus and in the neighbouring Towns of Asia; and therefore concludes, that this Clause expresses the Time between the End of the Three Months, (ver. 8.) and his sending Timothy and Erastus to Macedonia; (ver. 22.) but that, as he stayed Nine Months longer in these Parts, towards the End of which he returned to Ephesus, they might perhaps both return thither before he quitted it; and consequently, that he might have left Timothy at Ephesus, when he was driven from thence, (Chap. xx. 1.) and so have written his First Epistle to him before the Meeting at Miletus, Chap. xx. 17. (See Mr. Boyse of Episcopacy, pag. 335.) — I must add here, that to render Ἑλλῆνας (i. e. Greeks,) at the End of this Verse, Profelytes, is an unexampled Boldness in a late Translator, and quite misrepresents the Sense of the Passage.

(f) Handkerchiefs or Aprons, σudaσια η σιμουληθια.] These two Latin Words, for such they originally are, have been differently rendered: But the Etymology of the first plainly determines it, to signify a Piece of Linnen, with which the Sweat was wiped from the Face: And tho' the latter may possibly signify Drawers, which is the Interpretation preferred by Calmet, (Differt. Vol. ii. pag. 232.) yet as I do not find the Antients wore such a Habit, and as it may most literally be rendered Things girt half round the Waist, I chuse, with Grotius, and our Translators, to use the Word Aprons; for tho' Aprons made no Part of the ordinary Dress of the Greeks, yet they might very probably have been used both by



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that were Sick at a Distance; and presently upon their touching them, the Diseases they were troubled with, however threatening or inveterate they were, removed from them, and the Evil Spirits themselves came out of them that were possessed; which soon raised the Reputation of the Apostle to a very high Degree, and added the Authority of a Divine Attestation to what he taught the Ephesians.

and the Diseases departed from them, and the Evil Spirits went out of them.

- 13 And while he abode there, some of the vagabond Jews [who were] professed Exorcists, and pretended to a Power of expelling Dæmons (g), undertook to name the Name of the Lord Jesus over those who had Evil Spirits, and were possessed by them, saying, We adjure you by Jesus, whom Paul preaches, to come out of those whom you now possess. And so it was, that there were Seven Sons of [one] Sceva, a Jewish Chief Priest, who did this; desirous of the Honour or Profit which they thought would redound from such Cures, and imagining there was some secret Charm in the Name of Jesus, to which these Infernal Agents would submit. But the Evil Spirit answering their Adjuration with Contempt, boldly said (h), Jesus I know to my Cost, and Paul I know as his appointed Servant, whose Power I cannot resist; but who are ye, that pretend

13 Then certain of the vagabond Jews, Exorcists, took upon them to call over them which had Evil Spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven Sons of one Sceva a Jew, and Chief of the Priests, which did so.

15 And the Evil Spirit answered and said, Jesus I know, and Paul I know; but who are ye?

Men and Women, to preserve their Clothes, while engaged in any Kind of Works that might endanger the spoiling them. — It is justly observed by many Writers, that these Cures wrought upon absent Persons, some of them perhaps at a considerable Distance from Ephesus, might conduce greatly to the Success of the Gospel among those, whose Faces Paul had not himself seen.

(g) Vagabond Jews, who were Exorcists.] Dr. Whitby, Mr. Biscoe, (at Boyle's Lect. Chap. vii. §. 6. pag. 281, & seq.) and several other Criticks, have produced many Passages from Irenæus, Origen, Epiphanius, and Josephus, to prove that several of the Jews about this Age pretended to a Power of casting out Dæmons, particularly by some Arts and Charms derived from Solomon. See Joseph. Antiq. Lib. viii. cap. 2. §. 5. — I do not here use the Word Conjurers, as some have done, because whatever Affinity it has with the Etymology of Exorcists, it expresses among us, those who act in Combination with Infernal Spirits, rather than such as adjure them by a Divine Name.

(h) The Evil Spirit answering &c.] Not to insist on the Demonstration arising from this Story, that this Dæmoniack was not merely a Lunatick, we may observe, that the Evil Spirit, under whose Operation this Man was, seems either to have been compelled by a superior Power to bear an unwilling Testimony to Jesus, or craftily to have intended by it to bring Paul into Suspicion, as acting in Confederacy with himself; and if the latter of these were the Case, GOD, as in other Instances, over-ruled this Artifice of Satan to the Destruction of his own Cause and Kingdom.

(i) Who

16 And the Man in whom the Evil Spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that House naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and Fear fell on them all, and the Name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their Deeds.

19 Many also of them which used curious Arts, brought their Books together, and burned them before all Men: and they counted the Price of them, and found it Fifty Thousand Pieces of Silver.

tend thus without any Authority to command Sect. 43.  
me in that tremendous Name? *And the Man* Acts XIX.  
*in whom the Evil Spirit was, sprung upon them,* 16.  
*and quickly getting Master of them all, prevailed against them* to such a Degree, as to tear off their Clothes from their Backs, and beat them with great Violence; so that they fled out of that House in which they had attempted the Cure, naked and wounded, and became publick Spectacles of Scorn and Derision, in a City where these Things were peculiarly regarded.

*And this was done* in such a publick Manner, 17  
that it soon became known to all the Jews and Greeks also dwelling at Ephesus; and they were so affected with the Thought of so remarkable and awful an Occurrence, that great Fear fell upon them all, and the Name of the Lord Jesus was magnified.

*And those who had formerly been* 18  
Professors of unwarrantable Arts, which they had diligently studied, as the Means of helping them to do extraordinary Things by the Power of Magick, and the Assistance of Invisible Agents, were now so sensible of their Wickedness and Folly, that many of them who believed, struck with this Triumph of the Evil Spirit over the Sons of Sceva, came of their own Accord, and publicly confessed and made a Declaration of their unlawful Deeds of this Kind.

*And a considerable* 19  
*Number of those who had practised magical and curious Arts (i), to express their Detestation of them, bringing their Books together, burnt them before all who were present: And as it was observed, that there were a great many of them which bore a high Price in that Place, they computed the Value of them, and found that it amounted to Fifty Thousand Drachma's, which were the Pieces of Silver most current in those*  
Parts

(i) Who had practised curious Arts.] Philostratus, Chrysofom, and a Variety of more antient Authors, quoted by many, and especially by Mr. Biscoe, (at Boyle's Lect. Chap. viii. §. 1. pag. 290,—293.) have mentioned the Ephesian Letters; meaning by them the Charms, and other Arts of a magical Kind, which the Inhabitants of that City professed. And as these Practices were in so much Reputation there, it is no Wonder, that the Books that taught them, how contemptible so ever they might be in themselves, should bear a considerable Price.

Sect. 43. Parts (k). So powerfully did the Word of the Lord grow and prevail, and so remarkable was the Triumph of the Gospel over all Considerations of Honour or Interest, that could be opposed to it, on this, or on any other Occasion.

20 So mightily grew the Word of GOD, and prevailed.

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20.

## I M P R O V E M E N T.

- Ver. 20. **T**HUS may the Word of GOD still grow and prevail, wherever it comes, and separate between the Sinner and his Sins, be they ever so customary, ever so reputable, ever so gainful! And thus may the Flame of Love and Zeal consume every Snare, which hath detained the Soul in a base Captivity to it!
- Ver. 19. In order to the Production of so noble an Effect, may those who are so indifferent to His sacred Operations, as if they had never yet heard that there was an Holy Spirit, be filled with it, and be made obedient to it! And may they, to whom the Mysteries of the Gospel are committed, declare them boldly, whoever may be hardened, whoever may oppose, and how evil so ever some who boast of their Knowledge of GOD may speak of this Way!
- Ver. 2,—6. We cannot expect, that the Miracles of Paul's Days should be renewed in ours; but we may humbly hope, that the noblest Effects of his Preaching will be renewed; that dead Souls will be quickened, the Languishing revived, and Evil Spirits cast out from Mens Minds; where their Possession is more fatal and dangerous, than in their Bodies.
- Ver. 8, 9. And GOD grant, that none may ever undertake to invoke the Name of JESUS upon such Occasions, or to appear under the Character of His Servants, who have not cordially believed in Him themselves, and received their Commission from Him! We need not wonder, if in such a Case,
- Ver. 11, 12. like these Sons of Sceva, they meddle to their own wounding, and prove the Means of irritating, rather than curing those Disorders, which the Influence of Satan has introduced, and which the Spirit of Christ alone can effectually remove.

(k) Fifty Thousand Pieces of Silver.] If these be taken for Jewish Shekels, and valued at Three Shillings each, (which are the Principles of Dr. Benson's Computation, *Hist. Vol. ii. pag. 149.*) the Sum will amount to 7500 l. Sterling, or setting it at Half a Crown, to 6250. But as the Attick Drachm seems to have been more frequently used among the Greeks, than any Coin equal to the Jewish Shekel, I think it more natural to compute by that; which, if with Dr. Prideaux we reckon it at 9 d. reduces the Sum to 1875 l.

S, E C T.

## S E C T. XLIV.

Paul is driven from Ephesus, on Occasion of a Tumult, which Demetrius raises, and the Chancellor prudently appeases. Acts XIX. 21, to the End.

ACTS XIX. 21.

ACTS XIX. 21.

AFTER these Things were ended, Paul purposed in the Spirit, when he had

NOW after the extraordinary Cures and Conversions at Ephesus, which have been mentioned in the preceding Section, when these Things were fulfilled (a), Paul, who was much concerned about the Spiritual Welfare of his former Converts, and very solicitous to promote the Progress of the Gospel, had Thoughts of leaving Ephesus, and purposed in Spirit (b), that first passing

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(a) *When these Things were fulfilled.*] Many Events referred to in the *Epistles*, happened during the Period.—It is probable, that *Philemon*, a Convert of *Paul*, (*Philem. ver. 19.*) and *Epaphras*, afterwards a Minister of the Church at *Colossæ*, were converted about this Time. (*Col. i. 4, 7, 8. ii. 1. iv. 12, 13.*)—The Apostle was also visited by several *Christians* from neighbouring Parts, during his Abode here; particularly by *Sosthenes* and *Apollos*, from *Corinth*; and by some of the Family of *Chloe*, a Woman as it seems of some Figure there; (*1 Cor. i. 1, 11.*) as also by *Stephanas*, *Fortunatus*, and *Achaicus*, all from the same Place: (*1 Cor. xvi. 17.*) And *Onesiphorus*, who afterwards visited him so affectionately at *Rome*, was, as *Timothy* had frequent Opportunities of observing, very serviceable to the Apostle here. (*2 Tim. i. 16,—18.*)—And there is great Reason to believe, he wrote his *First Epistle to the Corinthians* from hence, (*1 Cor. xvii. 8.*) and about this Time: For it is plain,—that *Aquila* and *Priscilla* were then with him in *Asia*, (*1 Cor. xvi. 19.*) as they now were; (*Acts xviii. 18, 19, 26.*)—that it was after *Apollos* had visited *Corinth*, had watered *Paul's* Plantation there, and was returned to *Ephesus* again; (*1 Cor. iii. 6. xvi. 8, 12.*)—and, that it was when *Paul* himself, having lately given a Charge to the *Galatian Churches* on that Head, (compare *1 Cor. xvi. 1, 2.* with *Acts xviii. 23.*) intended a Journey from *Asia* to the *Macedonian* and *Corinthian Churches*, and was sending *Timothy* to prepare his Way: (*1 Cor. iv. 17, 19. xvi. 5, 10.* compared with the *Verse* now before us, and that which follows.)—Hence it appears, that no Dependence can be had on the *spurious Editions* at the End of the *Epistles*, which do not only tell us, that he wrote to the *Galatians* from *Rome*, contrary to the Probability there is that he wrote it from *Corinth*; (as was hinted before, *Note (i)* on *Acts xviii. 11.*) but also affirm, in Spight of his own Declaration to the contrary, that he wrote the *First to the Corinthians* from *Philippi*.

(b) *Paul purposed in Spirit.*] It is not certain from the *Original*, εθετο εν τω πνευματι, whether this relate to a Determination he was moved to by the *Holy Spirit*, by whom he was directed in his Journeys, or (as *Beza* and *Grotius* suppose,) to a Purpose he formed in his own Mind. But as we find that he delayed the Execution of it, and was by several Circumstances led to alter his intended Course, and to continue longer in his Progress than he first designed, it seems more reasonable to refer it to his own Spirit: Nor is it unusual to insert the *Article*, where it only relates to the *Human Spirit*. (See *Acts xvii. 16. Rom. i. 9. viii. 16. 1 Cor. ii. 11. v. 5. vi. 20. Gal. vi. 18. Eph. iv. 23. Gr.*) Accordingly *Beza* renders it, *Statuit apud se*; and *Stephens*, *Induxit in animum*.

(c) *Sending.*

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passing through Macedonia and Achaia, where he had planted so many flourishing Churches some Time ago, at Philippi, Thessalonica, Athens, Corinth, and other Places, *he would then go to Jerusalem; saying, After I have been there, it is necessary for me also to see Rome, that I may bear my Testimony to the Gospel in that Metropolis of the World: And accordingly Providence brought him thither, tho' in a Manner something different from what he first intended. And in this View, sending Two of those that ministred to him, namely, Timothy and Erastus (c), into Macedonia, to prepare his Way, and to get their Collection ready for the poor Christians in Judea, he himself stayed some Time longer in that Part of Asia, waiting for a convenient Opportunity of following them.*

22  
23 *And there happened about that Time no small Tumult, concerning that Way of worshipping God, and securing a happy Immortality, which Paul taught. For there was in the City a*

24 *Man whose Name was Demetrius, by Profession a working Silver Smith, and a Man of considerable Influence; for making small Silver Shrines, which were Models of the celebrated Temple of Diana there (d), he employed a considerable Number of*

had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia Two of them that ministred unto him, Timothy and Erastus; but he himself stayed in Asia for a Season.

23 And the same Time there arose no small Stir about that Way.

24 For a certain Man named Demetrius, a Silver Smith, which made Silver Shrines for Diana, brought no

(c) *Sending—Timothy and Erastus.*] Timothy was a Person very proper to be employed on this Occasion, not only on Account of his excellent Character, but also as he had formerly been in Macedonia with Paul, and had assisted in planting the Churches there. (Acts, Chap. xvi. and xvii.) Erastus, who was joined with him, was Chamberlain of Corinth: (Rom. xvi. 23.) And they were charged with a Commission to promote the Collection, which Paul was making, both in the European and Asiatick Churches, (1 Cor. xvi. 1, 3. Gal. ii. 10.) for the Poor Christians in Judea; which is afterwards so largely urged in the 2d Epist. to the Corinthians. (Chap. viii. and ix.)

(d) *A working Silver Smith, making Silver Shrines of Diana.*] Dr. Hammand long since gave it as his Opinion, that these Shrines were little Models of this famous Temple; probably something like those of the Church of the Holy Sepulchre brought from Jerusalem: And Mr. Biscoe has added many learned Quotations to illustrate and confirm that Opinion, (Boyle's Lect. Chap. viii. §. 3. pag. 300,—302.) See also Raphael. ex Herod. pag. 380. and ex Xen. pag. 175,—177. Yet after all, the Mention of these Models is not so express, as absolutely to exclude Beza's Conjecture, that the Business of Demetrius might possibly be, making a Sort of Coins, or Medals, on the Reverse of which the Temple might be represented. He has given us a Cut of one of these, in which the Image itself, with its various Rows of Breasts, is exhibited as seen through the open Doors of a Temple. It is possible, this Company of Workmen might take in those that wrought in all these Sacred Commodities; and likewise those, that made a Kind of Pageants, intended for Publick Processions, in which Diana was represented in a Kind of moveable Chappel, resembling her great Temple, in a larger Proportion than these supposed Models; to which some Passages of Antiquity undoubtedly refer, and which the Romans called *Tbensæ*.

(e) Great

no small Gain unto the Craftsmen:

25 Whom he called together with the Workmen of like Occupation, and said, Sirs, ye know that by this Craft we have our Wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded, and turned away much People, saying, That they be no Gods which are made with Hands:

27 So that not only this our Craft is in Danger to be set at nought; but also that the Temple of the great Goddess Diana should be despised, and her Magnificence should be destroyed, whom all Asia, and the World worshippeth.

of Men under him, and procured no small Gain Sectr 44:  
to the several Artificers by this Means: Whom Acts XIX.

therefore be one Day, upon a general Summons, 25.  
gathered together in a great Number, with all the inferior Workmen, who were employed about this Business; and when they were met, he said, My Friends, and all you honest Men that now hear me, you very well know, that our Maintenance (which, Thanks be to the Gods, is a very liberal One,) arises from this Manufacture of making Silver Shrines. And therefore I thought 26:

it proper to call you together, that we may unite our Counsels for its Security, against the Danger that threatens the whole Company, of which I am satisfied you cannot but be sensible: For you all see and bear, that this Paul of Tarsus, who has unhappily resided so long amongst us, has persuaded great Numbers of People, not only of Ephesus, but almost of all the Provinces of Asia as they have occasionally visited us (e), and has turned them aside from the established Religion; saying, That they are not true Deities, nor worthy of being at all worshipped or regarded, which are made with Hands (f). So that, if this be suffered any longer, there is Danger, not only that this Occupation of ours should be depreciated and ruined, which must be the necessary Consequence of his Success; but also that the celebrated Temple of the great Goddess Diana should be despised, and her Grandeur destroyed; whom now all Asia, and the whole World worships (g), so that 27:

(e) *Great Numbers of People, not only of Ephesus, but almost of all Asia.*] Dr. Whitby observes, this is the exact rendering of the Words Επειου, — της Ασιας ικανου οχλου: So that, as the *Paraphrase* explains it, it may refer to what Paul had done among them at Ephesus, which was the whole that could have fallen under the Observation of Demetrius and the Company.

(f) *Saying, that they are not Deities, which are made with Hands.*] This plainly shews, that the contrary Opinion generally prevailed, namely, that there was a Kind of Divinity in the Images of their supposed Deities; which *Elfner* well shews, the Heathens did think; tho' some of them, and particularly *Maximus Tyrius*, and *Julian*, had learnt to speak of them, just as the *Papists* now do; who indeed may seem to have borrowed some of their Apologies from the Heathens. See *Elfn. Observ. Vol. i. pag. 455, — 459.*

(g) *Whom all Asia, and the World worships.*] Diana, as many Criticks have observed, was known under a great Variety of Titles and Characters; as the Goddess of Hunting, of Travelling, of Child-birth, of Incantments, &c. under one or another of which Views she had undoubtedly a great Number of Votaries.

(h) *Great:*

Sect. 44. that they resort hither from all Parts to pay their Homage to her to the vast Advantage of our whole City, and carry Home with them great Numbers of our Shrines, to exercise their Devotion at Home, till they have an Opportunity of coming again to worship in her Temple.

A&ts XIX.  
27.

28 *And such was the Effect of what Demetrius said, that upon bearing [this] they were all filled with Rage; and mad to think that both their Trade and their Religion were in Danger, they ran about the City, and cried out with great Violence, saying, Great is Diana of the Ephesians (b).*

29 *And this Out-cry of theirs gave a general Alarm, so that the whole City was filled with Confusion; and with a wild ungovernable Zeal they rushed with one Accord into the Theatre, where their famous Games were celebrated to the Honour of that Deity, dragging thither Gaius and Aristarchus (i), Two Men of Macedonia, [who were] Paul's Fellow-Travelers.*

30 *And when Paul heard of the Distress and Danger of his Friends, and would have gone in to the Theatre to address himself to the People, that he might either bring them to a better Temper, or at least get his Friends discharged by surrendering himself, the Disciples that were with him would not permit him so to expose his valuable*

31 *Person. And some too of the Asiarchs, (as they were called,) that is, of the principal Officers chosen by the Community of Asia to preside over the publick Games and Feasts, which they were used to celebrate at certain Intervals in Honour of their Gods, as they knew Paul, and had a Friendship for him, sent out some Messengers to him (k), and earnestly desired that he would not venture*

28 *And when they heard these Sayings, they were full of Wrath, and cried out, saying, Great is Diana of the Ephesians.*

29 *And the whole City was filled with Confusion: and having caught Gaius and Aristarchus, Men of Macedonia, Paul's Companions in Travel, they rushed with one Accord into the Theatre.*

30 *And when Paul would have entred in unto the People, the Disciples suffered him not.*

31 *And certain of the Chief of Asia, which were his Friends, sent unto him, desiring him that he would not*

(b) *Great is Diana &c.*] *Elfner* has shewn here, how frequently this Epithet of *Great* was given by the Heathens to *Jupiter, Diana,* and others of their Deities; to which he adds, that the Ascription of it to the true GOD is in *Scripture* called *magnifying him.* See *Elfner, Observ. Vol. i. pag. 461.*

(i) *Aristarchus.*] This Friend and Companion of *Paul* was afterwards his *Fellow-Prisoner* at *Rome* in the Cause of the Gospel. *Col. iv. 10.*

(k) *Some of the principal Officers of Asia sent to him.*] It has from this and the following Passage been concluded by many, that the People at *Ephesus* were then celebrating the publick Games in Honour of *Diana,* over which these Officers presided;

not adventure himself into the Theatre.

venture himself into the Theatre; since the Rage of the People was such, that if he came, it would be with the utmost Hazard of his Life.

Sect. 44.

32 Some therefore cried one Thing, and some another: for the Assembly was confused, and the more Part knew not wherefore they were come together.

Some therefore, as they stood there in the Theatre, were crying one Thing, and some another, according as their Passions led them, or as the Zeal of others prompted them; for the Assembly was exceedingly confused, and the greater Part did not know for what they were come together, having only joined the Croud, upon the Alarm that had been given by the Cry of the Greatness of their Goddess, without learning what had excited it.

ACTS XIX.

33 And they drew Alexander out of the Multitude, the Jews putting him forward. And Alexander beckoned with the Hand, and would have made his Defence unto the People.

And in the Midst of this Confusion they thrust forward Alexander from amongst the Multitude, that he might speak unto the People, the Jews also urging him on, fearing lest they, who were known to be disaffected to all Kinds of Idolatry, should suffer in the Tumult, without being distinguished from the Followers of Paul: And Alexander was willing to comply with the Design, and therefore beckoning with his Hand for Silence, would have made a Defence to the People.

33

34 But when they knew that he was a Jew, all with one

But when they knew that he was a Jew, and consequently an Enemy to their Image Worship, they would not suffer him to speak; but

34

fided; (as Grotius, Salmassius, and Dr. Hammond have largely shewn:) And as it is not probable, that in such a tumultuous Hour several of them should have sent to him at once with such a Message, unless they had been in the Theatre together, I cannot but declare myself of the same Opinion; tho' I know that the Theatres were Places in which the Greeks often met for the Dispatch of publick Business, when there were no Shews exhibited. (See Raphael. ex Xen. pag. 177.) Some would render the Word *Ἀρχαγοί*, *Primates of Asia*; and I think very properly: (See Mr. Biscoe at Boyle's Lect. Chap. viii. §. 4. pag. 302,—305.) And as they were Persons of great Dignity, and some of them Priests too, this civil Message from them was at once a Proof of their Candor, and of the Moderation with which Paul had behaved, which made them thus kindly solicitous for his Safety. Dr. Benson thinks, they recollected the Danger to which Paul had been exposed in a Combat with wild Beasts in this very Theatre; to which some have supposed the Apostle refers, 1 Cor. xv. 32. a Text, which we may consider hereafter.

(1) They thrust forward Alexander &c.] Grotius thinks, this was Alexander the Copper-Smith, once a professed Christian, but afterwards an Apostate, and an Enemy to Paul; (1 Tim. i. 20. 2 Tim. iv. 14.) and he supposes it an Artifice of the Jews, who knew themselves obnoxious on Account of their Aversion to Idolatry, so employ one of their Body, in declaring against Paul on this publick Occasion. But I question, whether the Word *ἠρωσεν* would have been used, had he chiefly intended an Accusation against Paul; nor is it evident to me, that he had yet renounced Christianity, or incurred the Sentence referred to above, if this were indeed the same Person, and not some other Alexander.



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34.

but *one Voice arose from them all*, and the whole Multitude united as one Man, *crying out in a tumultuous Way for about the Space of Two Hours together, Great is Diana of the Ephesians.*

one Voice about the Space of two Hours cried out, Great is Diana of the Ephesians.

35 *But the Chancellor (m), who was a Person, not only of considerable Dignity with Regard to his Office, but likewise of great Discretion, having pacified the People so far as to make them tolerably silent, said, Ye Men of Ephesus, what Man is there in the World that has any Intelligence of Things at all, that does not know, that the whole City of the Ephesians is with the most humble and careful Regard devoted to the Temple of the Great Goddess Diana (n), and to the Worship of the miraculous Image that fell down from Jupiter; as undisputed Tradition assures us, the sacred Image in our Temple did? Since then these Things are plainly incontestable, and this*  
Celestial

35 And when the Town-Clerk had appeased the People, he said, Ye Men of Ephesus, what Man is there that knoweth not how that the City of the Ephesians is a Worshipper of the great Goddess Diana, and of the Image which fell down from Jupiter?

36

Seeing then that these Things cannot be spoken against,

36 Seeing then that these Things cannot be spoken against,

(m) *The Chancellor.*] Our Translators have rendered the word *ἑραμμᾶλευς*, *the Town-Clerk*. It literally signifies, *the Scribe*, or *Secretary*: But as he seems to have been a Person of some Authority as well as Learning, I thought the Word *Chancellor*, which Mr. Harrington also uses, (*Works*, pag. 338.) was preferable: Nor would Recorder have been much amiss. Mr. Biscoe (at Boyle's Lect. Chap. viii. §. 4. pag. 305.) endeavours to prove, on the Testimony of *Domnius* and *Apuleius*, that the Office referred, not to *the City of Ephesus*, but to *the Games*, and that the Person who bore it represented *Apollo*, one of the Chief of their Deities, and the supposed Brother of *Diana*; which, if it were indeed the Case, would give great Weight to *his Interposition*. He appears by *this Speech* a Person of considerable Prudence, and great Abilities; for he urges in a few Words, — that there was no Need of such a publick Declaration, that they were *Votaries of Diana*, since every Body knew it; ver. 35, 36. — that the Persons accused were not guilty of any Breach of the Laws, or publick Offence; ver. 37. — that if they were, this was not a legal Method of prosecuting them; ver. 38, 39. — and that they were themselves liable to Prosecution for such a tumultuous Proceeding; ver. 40.

(n) *The City of the Ephesians is devoted &c.*] Tho' this was the best Way of rendering the Word *νεωκόπος*, which on the whole occurred to me; yet I am sensible, how far it is (even with all I have added in the *Paraphrase*.) from expressing the Sense and Spirit of the Original. It properly signifies, *a Priest*, or *Priestess*, devoted to some particular Deity; whose Business it is, to look after *the Temple*, and see that it be not only kept in good Repair, but also neat and clean, and beautified in a proper Manner: So that by the Way, the Word *Churchwarden* among us, expresses but a Part of the Idea. — It appears by some antient Inscriptions on Coins, and other authentick Testimonies, (see Mr. Biscoe, pag. 306, 307. and *Raphel*, ex *Xen.* pag. 177, 178.) that there were some particular Persons at *Ephesus* who had this Office; but the *Chancellor* with great Strength and Beauty of Language, to express the Unanimity and Zeal of *the whole City* in the Service of *Diana*, speaks of it as *one such Attendant Devotee in her Temple*: And as *νεωκόπος* is compounded of a Word which signifies *to sweep*, it imports the Humility with which they were ready to stoop to the lowest Office of Service there. — As for the Tradition of this Image's falling down from *Jupiter*, there was the like Legend concerning several other Images among the Heathens; (as Mr. Biscoe has shewn by many learned Quotations, pag. 307, 308.) as there is likewise concerning some Pictures of the *Virgin Mary* in Popish Churches.

(o) *Neither*

against, ye ought to be quiet, and to do nothing rashly.

Celestial Image is no Way concerned in any Censure of those made with Hands, *it is necessary for you to be quiet and gentle in your Proceedings, and to do nothing in a precipitant Manner,* by which you might run yourselves into vast Inconveniences and Dangers, before you are aware.

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37 For ye have brought hither these Men, which are neither Robbers of Churches, nor yet Blasphemers of your Goddes.

And it is particularly important to attend to it now, because indeed you have taken a very unreasonable and unwarrantable Step; *for you have violently seized and brought these Men into the Theatre, who are neither sacrilegious Robbers of Temples, nor Blasphemers of your Goddes (o),* which one would imagine by these Exclamations of yours that they were; but who, so far as I can learn, behave themselves in a grave and orderly Manner, and occasion no Disturbance to the State by their private Notions, whatever they be.

37

38 Wherefore if Demetrius, and the Craftsmen which are with him, have a Matter against any Man, the Law is open, and there are

*If therefore Demetrius, and the Artificers that are with him,* have suffered in their Property, and have a Charge of any private Injury to offer against any one, the Civil Courts are held, in which they may have Justice done them; or if they have any Crime relating to the State to alledge against any, the Law directs them how they should proceed, *and there are the Roman Proconsuls* to whom they may apply, who are the proper

38

(o) *Neither Robbers of Temples, nor Blasphemers of your Goddes.*] It is very ungenerous in Orobio (*apud Limborch. Collat. cum Jud. pag. 134.*) to insinuate from hence, that the Fear of Suffering kept Paul from declaring against the established Idolatries here; and it is much more so in Lord Shaftsbury, (*Charact. Vol. iii. pag. 86.*) to represent the Apostle and his Companions, as acquiescing in this Defence of the Chancellor, and sheltering themselves under it, tho' it maintained, that they allowed the Divinity of Diana and her Image. Not to insist on Brennius's Remark, that nothing said against Gods made with Hands could affect an Image, which was supposed to have fallen down from Heaven; nor to urge Paul's Absence, tho' that puts him quite out of the Question as to any Reply to this Speech; it is obvious to answer, that the Chancellor's Assertion is only this, "That the Persons in Question had not disturbed the publick Peace, by any riotous Attempt to plunder or demolish the Temple or Altar of Diana, nor did they abuse her by scurrilous Language." This was much to their Honour: But in how serious, strenuous, and courageous a Manner the Apostles bore an open, tho' always modest and peaceable, Testimony against Idolatry, the whole Series of their History and Writings shews. Orobio forgets, that the Jews were here silent; and both he, and the noble (but often inconsistent) Writer of the Characteristics, forget, how irregular a Step it would have been for any Jew or Christian, to have detained an Assembly, then so prudently dismissed; and how very ill-timed the best Religious Discourse would then have been, which indeed might have left the Maker of it in a great Measure chargeable with all the Mischief which should have followed.

R 1 2

(p) There

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- proper Judges of such Cases (p): *Let them then bring their Action and implead one another, and traverse their Suit in a legal Manner in either of these Judicatories, till it is brought to a fair Determination. But if the Cause be not properly either Civil or Criminal, and you are enquiring any Thing concerning other Matters, relating to our common Utility, or to Religion, which may seem of a special Nature, there is no Room to doubt but it shall be determined to the general Satisfaction, in a lawful Assembly of the Asiatick States, who will enquire into it impartially, and with a Diligence proportionable to its Importance.*
- 39 *And to this it will be highly expedient to refer it; for indeed (q) we are all in Danger of being called in Question by our Superiors for the Insurrection which has happened this Day (r), as there is no sufficient Cause by which we can account for this tumultuous Concourse (s), which therefore may justly give some Alarm to the Roman Magistrates.*
- 40 *And when he had said these Things, he dismissed the Assembly; and without any further Violence they returned to their own Habitations.*

are Deputies; let them implead one another.

39 But if ye enquire any thing concerning other Matters, it shall be determined in a lawful Assembly.

40 For we are in Danger to be called in Question for this Day's Uproar, there being no Cause whereby we may give an Account of this Concourse.

41 And when he had thus spoken, he dismissed the Assembly.

(p) *There are the Roman Proconsuls.*] I cannot but agree with the learned *Mr. Basnage*, (*Annal. Vol. i. pag. 674.*) that the Province of *Asia* was at this Time administered by *Celer* and *Ælius*, who were *Procurators* after the Death of *Silanus*; (*Tacit. Annal. Lib. xiii. cap. 1.*) and having, as such Officers sometimes had, the *Ensigns* and *Ornaments of Consular Dignity*, (*Sueton. Claud. cap. 24.*) might naturally enough be called *Proconsuls*. This seems a more natural Interpretation, than it would be to say, that the *Proconsuls* of neighbouring Provinces were present at these *Games*, and so might be referred to here; for not now to enquire how far their Power might extend out of their proper Precincts, it is obvious to remark, that this could be no Argument to *Demetrius*, who could not prosecute his Action during the *Games*, nor command the Stay of these noble *Visitants* after them.— I must not forget to own my Obligation to *Mr. Biscoe* for the clear View he has given me of the Sense of *this*, and the following *Verses*, which I first found in him, (*Boyle's Lect. Chap. viii. §. 6, 7. pag. 308,—312.*) and then, with a most remarkable Similarity of Interpretation, in *Mr. Harrington's Works*, pag. 339.

(q) *And indeed.*] *Raphelius* has remarked, (*Annot. ex Xen. in Aët. iv. 27. & xvi. 37.*) that *γὰρ* often signifies, *indeed*; which seems to me an Observation of Moment.

(r) *In Danger of being called in Question for the Insurrection &c.*] There was a *Roman Law*, which made it *Capital* to raise a Riot: "*Qui Cætum & Concursum fecerit, Capite puniatur.*" And it has been observed, that the *Original Words*, *σαῶως* and *συρροφῆς*, remarkably answer to those of *that Law*.

(s) *No Cause by which we can account for this Concourse.*] *Fire*, *Inundations*, the sudden Invasion of *Enemies*, &c. might have excused and justified a sudden *Concourse of People* rushing together with some Violence: But the *Chancellor* with great Propriety observes, there was *no such Cause*, nor any other adequate one, to be assigned.

IMPROVE-

I M P R O V E M E N T.

**M**AY GOD grant, that the Zeal of the Heathens in the Worship of Sect. 44: their imaginary Deities, may not rise up in Judgment against us, Ver. 28, 34. for the Neglect of the Living JEHOVAH! They rent the Skies with Acclamations of the Greatness of their Goddesses, and spared no Cost to adorn her Temple, or to purchase the Models of it. May a Sense of the Ver. 24. Greatness of our GOD, who dwelleth not in Temples made with Hands, fill our Minds continually, and make us ready to spend and be spent in His Service!

In too many Instances indeed, Religion has degenerated into Craft, and V. 25, — 27. been made the Pretence of promoting Men's Secular Interest. Would to GOD; that all Artifices of this Kind were to be found amongst Heathens! But the Spirit of these *Votaries to Diana*, has too often invaded the Christian Church, and perhaps raised not a few Tumults against them who have been its best Friends. — We see, how mad and furious is Ver. 28, 29, the Rage of an incensed Populace. Let us bless GOD, that we are not 32. exposed to it; and be thankful for that kind Providence, which preserved Ver. 30, 31. the precious Life of the Apostle, when after the Manner of Men he fought with Beasts at Ephesus. (1 Cor. xv. 32.)

The Prudence of this Chancellor is worthy of Esteem, who found out V. 35, & seq. a Way to quiet this Uproar. Happy had it been for him, if the Good Sense he shewed upon this Occasion, had led him to see the Vanity of that idle Tradition, which taught them, that an Image fell down from their imaginary Jupiter, or that those could be Gods who were made with Ver. 26. Hands. But the God of this World hath in all Ages blinded the Minds of Multitudes; (2 Cor. iv. 4.) and they have acted like Idiots in Religion, when in other Instances their Sagacity hath commanded a deserved and universal Admiration. The Prevalence of Idolatry through so many Polished and Learned, as well as Savage and Ignorant Nations, both Antient and Modern, is a sad Demonstration of this. Let us pray, that they may consider, and shew themselves Men, (Isai. xlvi. 8.) and deliver their own Souls, under a Sensibility that they have a Lye in their Right Hand. (Isai. xlv. 20.) For this the Labours of Paul were employed; and the Progress of that Gospel he preached appears Matter of great Joy, when the Effects of it are considered in this View. May it like the Morning Light spread from one End of the Heavens to the other; while the admired Vanities of the Heathen are degraded, and cast (as the Sacred Oracles assure us they shall be,) to the Moles and the Bats! (Isai. ii. 20.)

S E C T.

## S E C T. XLV.

Paul, *having made a Tour thro' the Country of Macedonia, goes to Achaia; and returning back again thro' Macedonia, takes Ship at Philippi, and so comes to Troas; where he held an Assembly, in which the Night was spent, and Eutychus killed by a Fall was raised to Life; after which Paul proceeds on his Voyage.* Acts XX. 1,—16.

## ACTS XX. 1.

## ACTS XX. 1.

Sect. 45.  
Acts XX. 1.

**W**E have given an Account of the Insurrection at Ephesus, how it was excited by Demetrius and his Workmen, and prudently quieted by the Interposition of the Chancellor. *Now after the Tumult was ceased, Paul calling the Disciples to him, and embracing them with great Affection, departed from Ephesus, after the long Abode that he had made there: And having passed thro' Troas in his Way, he crossed the Sea from thence to go into Macedonia (a), to visit the Philippians, Thessalonians, and Bereans, to whom (as was observed before,) he had sent Timothy and Erastus, while he stayed in Asia, (Chap. xix. 22.) and from whence Timothy was now returned, and left behind him at Ephesus.*

2 *And after Paul was come to Macedonia, as he was going thro' those Parts (b), he zealously pursued*

**A**ND after the Uproar was ceased, Paul called unto him the Disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those Parts, and had given

(a) *Departed from Ephesus, — to go into Macedonia.*] It is very natural to conclude, (as Dr. Benson and many others do,) that Paul now left Timothy at Ephesus, and that he refers to it, 1 Tim. i. 3. he being by this Time returned from that Embassy mentioned Acts xix. 22. — As the Apostle went thro' Troas, which lay in his Way to Macedonia, he met with a fair Opportunity of preaching the Gospel there; (2 Cor. ii. 12.) but not receiving those Tidings of his Friends at Corinth which he expected by Titus, he passed on to Macedonia without farther Delay, (*ibid.* ver. 13.) intending to proceed to Corinth from thence; since he could not visit that Church first, as he had once intended. 2 Cor. i. 15, 16. Compare 1 Cor. xvi. 5, 6.

(b) *Going thro' those Parts.*] In Macedonia, after great Anxiety in his Mind, he at length met with Titus, who brought him a comfortable Account of the State of Affairs at Corinth. (2 Cor. vii. 5,—7.) And in particular, what he said of their liberal Disposition gave the Apostle Reason to glory in them, and to excite the Macedonians to imitate their Generosity, in assisting the Contribution he was now raising for the Poor Christians in Judea, which was one great Part of his Business in this Journey. (2 Cor. ix. 2. viii. 1,—14.)

The

given them much Exhortation, he came into Greece,

fued the Work in which he was engaged; and *having exhorted the Faithful he found there, and comforted them with much Discourse, he came from thence into Greece, that he might visit the Churches at Corinth, and in the neighbouring Cities of Achaia.* *And when he had continued*

Sect. 45.  
Acts XX. 2.

3 And there abode Three Months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

[there] Three Months (c), he was now ready to set out from thence with what had been collected for the poor Brethren in Judea; but as he understood that an Ambush was laid for him by the Jews, when he was about to embark for Syria, he upon this Account thought it advisable to return by Way of Macedonia; so that the Churches there had a happy Opportunity of receiving a Third Visit from him.

3

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia,

And Sopater the Berean, not only attended him in his Macedonian Journey till he took Shipping, but crossed the Sea with him, and accompanied him as far as what is called the Proper Asia; and there went also with him some of the Thessalonians, namely Aristarchus, and Secundus; and also Gaius of Derbe, and Timothy, who was

4

now

The *Second Epistle to the Corinthians* was therefore written from Macedonia at this Time, (see the Places last quoted,) and was sent by Titus, who on this Occasion returned to get the Collection in still greater Forwardness. — This Tour thro' Philippi, Amphipolis, Apollonia, Thessalonica, and Berea, would of Course take up several Months; and no Doubt, many Circumstances would occur at most of these Places, which made Paul's Presence with them for a while highly expedient. — It seems probable, that Paul wrote his *First Epistle to Timothy* from hence, expecting to return to Ephesus again, and then designing that Timothy should continue there till he came; (1 Tim. iii. 14, 15. iv. 13.) tho' Providence ordered the Matter otherwise. I shall hereafter, if God permit, mention the Reasons which incline me at present to believe, that Paul wrote his *First Epistle to Timothy* now, rather than after he was set at Liberty from his first Imprisonment at Rome; to which Time Bp. Pearson (*Annal. Paul. ad An. 64. pag. 22.*) and Mr. Le Clerc (*Eccl. Hist. Cent. i. An. 65. §. 2.*) refer it. The principal of them are well stated by Dr. Benson, *Hist. Vol. ii. pag. 167, — 169.* than which I remember nothing more satisfactory on the Subject. See also Mr. Boyse's *Works, Vol. ii. pag. 293, 294.*

(c) Continued there Three Months.] It seems that Paul met with Business here, and in other Places, which detained him longer than he expected. From hence he probably wrote his celebrated *Epistle to the Romans*: For it plainly appears, that *Epistle* was writ before his Imprisonment at Rome; and in it he speaks of a Collection made by the Churches of Macedonia and Achaia, with which he was hastening to Jerusalem; (*Rom. xv. 25, — 27.*) a Circumstance, which fixes it to this Time. It also appears from *Rom. xvii. 21.* that Timothy and Sopater (or Sopater, one of the noble Bereans,) were with him when that *Epistle* was wrote; which agrees with the fourth Verse of this Chapter, by which we find, they both attended him into Asia; and consequently, if the Date of the *First Epistle to Timothy* be as it is fixed above, Paul found some unexpected Reason to send for that Evangelist to come to him from Ephesus, to which Place (as we find from what follows,) the Apostle did not, according to his own Intention, return.

(d) And:

- Sect. 45. now come to him from Ephesus: *And of the* Asia, Tychicus, and Trophimus.
- Acts XX. 4. *Afiaticks*, or Natives of the Proconsular Asia, there were also in the Number of those who joined their Company, *Tychicus and Trophimus (d)*.
- 5 *These Two* last mentioned, having Information of the Time and Place where they might expect us, *going before* to Asia, *stayed for us* a while at Troas, where we were to land.
- 6 *And some Days* after they had left us, *we set Sail from Philippi*, after the Days of unleavened Bread were ended, and crossing Part of the Aegean Sea *came to them at Troas in Five Days (e)*, where
- 5 *These* going before, tarried for us at Troas.
- 6 And we sailed away from Philippi, after the Days of unleavened Bread, and came unto them to Troas in Five Days, where we abode Seven Days.

(d) *And of the Afiaticks, Tychicus and Trophimus.*] The several Persons mentioned in this Verse are thought by some to have been joined with Paul, as Messengers of the Churches, in carrying their Contributions to the poor Brethren at Jerusalem. Compare 1 Cor. xvi. 3, 4. and 2 Cor. viii. 19,—23. (*Miscell. Sacr. Abstract, pag. 36, 37.*) We know but few Particulars of most of them, from what is said concerning them in other Places.— Sopater, who in some antient Manuscripts is called the Son of Pyrrhus, is generally thought to be the same with Sopater, whom Paul has mentioned as his Kinsman. (*Rom. xvi. 21.*)—Aristarchus of Thessalonica is mentioned before as a Macedonian; (*Acts xix. 29.*) he attended Paul in his Voyage to Rome, (*Acts xxvii. 2.*) and was his Fellow-Labourer, (*Phil. ver. 24.*) and a Fellow-Prisoner with him. (*Col. iv. 10, 11.*)—Secundus is not mentioned any where but here.—Gaius of Derbe, if he be not a different Person of the same Name, is elsewhere mentioned as a Man of Macedonia, (*Acts xix. 29.*) of which, as some suppose, he was a Native, but descended of a Family that came from Derbe: He was baptized by Paul at Corinth, (*1 Cor. i. 14.*) and entertained him as his Host while he abode there; (*Rom. xvi. 23.*) and afterwards St. John directs his Third Epistle to him.—Timothy was a Native of Lystra, (*Acts xvi. 1.*) whom Paul particularly honoured with his Friendship, and distinguished by his Two Epistles to him, as well as by joining his Name with his own in the Title of several other Epistles: (*2 Cor. Phil. Col. 1 and 2 Theff. Philem.*) He frequently attended the Apostle in his Travels, and laboured with him in the Service of the Gospel, in which he was so diligent and zealous, that 'tis no Wonder he was imprisoned for it. (*Heb. xiii. 23.*)—Tychicus of Asia was often sent on Messages by Paul, (*2 Tim. iv. 12. Tit. iii. 12.*) and more than once is recommended by him to the Churches as a beloved Brother, and a faithful Minister and Fellow-Servant in the Lord, whom he employed, not only to acquaint them with his own Affairs, but for this Purpose also, that he might know their State, and comfort their Hearts. (*Eph. vi. 21, 22. Col. iv. 7, 8.*)—Trophimus, who was of Ephesus, appears to have been a Gentile Convert, whom we find afterwards with Paul at Jerusalem; (*Acts xxi. 29.*) and who attended him in other Journeys, till he left him at Miletum sick. (*2 Tim. iv. 20.*)—These Two last are said to be Afiaticks; and being distinguished here from Gaius and Timothy, who were of Derbe and Lystra, which lay in Asia Minor, it is plain they are so called, as being Natives of the Proconsular Asia.—I shall add only, that it seems from the Construction of the Original, that only Tychicus and Trophimus went before to Troas; to whom I have accordingly restrained it in the Paraphrase.

(e) *Came to them at Troas in Five Days.*] Paul in his former Progress came from Troas to Philippi in Two Days; (*Acts xvi. 11, 12.*) but crossing the Sea is very uncertain, and it was easy for the Voyage to be lengthened by contrary Winds; so that we need not to explain it of the Time that passed, before they joined the Company that tarried for them. Paul did not set out from Philippi till after the Passover-week; and if his Voyage was deferred, (as some have thought,) that no Offence might be given by his travelling at a Season which the Jews accounted so peculiarly holy, the same Reason would induce those that

where we continued Seven Days conversing with the Christians there (f).

Sect. 45

7 And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight.

And on the First Day of the Week, when the Disciples, as it was usual with them on that Day, met together to break Bread, that is, to celebrate the Eucharist in Remembrance of the Death of our Blessed Redeemer (g), Paul being now to take his Leave of them, and about to depart on the Morrow, preached to them with great Fervency, and was so carried out in his Work, that he continued his Discourse until Midnight.

Acts XX. 7.

8 And there were many Lights in the Upper Chamber, where they were gathered together.

And by the Way, there were many Lamps in the Upper Room, in which they were assembled; for whatever the Malice of their Enemies might insinuate, the Christians held not their Assemblies in Darkness, but took all prudent Precautions to avoid every Circumstance that might incur Censure, or even Suspicion. But this occasioned them to keep the Windows open, to prevent the immoderate Heat of the Room: And a certain Young Man, whose

8

9 And there sat in a Window a certain Young Man

that went before him, not to begin their Voyage at that Time. So that Paul seems to have tarried some Days after them, before he set Sail: Nor is there any Reason to suppose with Dr. Lightfoot, (Chron. in Loc.) that these Five Days were not spent in sailing down the River Strymon from Philippi, and crossing Part of the Ægean Sea; but that Paul took a longer Circuit, and went first to Corinth, before he came to them at Troas.

(f) Where we continued Seven Days.] This Paul might chuse to do so much the rather, as he had declined such great Views of Service, as were opened to him when he passed thro' it before, in his Way to Macedonia. (2 Cor. ii. 12, 13.)—Perhaps he might now lodge at the House of Carpus; but it seems to have been in a later Journey, that he left there the Books, and other Things to which he refers, 2 Tim. iv. 13.—It plainly appears from the Manner in which Luke speaks here, and all along afterwards, that he attended him in all this Journey and Voyage; tho' by his altering the Expression, he does not seem to have been with him since he was at Philippi in his former Progress. Acts xvi. 12, & seq. (Compare Note (f) on Acts xvi. 10, pag. 253.)

(g) When the Disciples met together to break Bread, that is, to celebrate the Eucharist.] It is strange, that Mr. Barclay, in his Apology, pag. 475. should argue from ver. 11. that this was only a Common Meal, and not the Lord's-Supper. It is well known, the Primitive Christians administred the Eucharist every Lord's Day; and as that was the most solemn and appropriate, as well as the concluding Act of their Worship, it is no Wonder that it should be mentioned as the End of their Assembling; whereas had nothing more than a Common Meal been intended, Luke would hardly have thought that worth mentioning, especially when Paul being with them on a Lord's Day, they would so naturally have something far nobler and more important in View; in which accordingly we find them employed: And it is quite unreasonable to suppose, they spent their Time in Feasting, which neither the Occasion nor the Hour would well admit.—The Argument, which some over-zealous Papists have drawn from this Text, for denying the Cup in the Sacrament to the Laity, was so solemnly given up in the Council of Trent, (Paolo Hist. Lib. iii. pag. 486.) that it is astonishing, any who profess to believe the Divine Authority of that Council, should ever have presumed to plead it again.



Sect. 45. *whose Name was Eutychus, who was there sitting in an open Window (b), fell into a profound Sleep; and as Paul continued his Discourse a long Time, he was so overpowered with Sleep, that he fell down from the third Story to the Ground, and was taken up dead.*

Acts XX. 9.

10 This threw the whole Assembly into Disorder; and Paul upon this, breaking off his Discourse, went down and fell upon him, and taking him in his Arms said, Do not make any Disturbance, for I assure you that his Life is in him (i), and God will quickly restore him to perfect Health.

11 And having thus composed and quieted their Minds, Paul returned to his Work; and going up again into the Chamber where the Assembly met, and having broken Bread, and eaten with the rest of the Disciples, in Commemoration of the Death of Christ, when this Solemnity was over, he conversed with them a considerable Time longer, even till Break of Day (k); and so went out from that House, and departed from Troas, to meet the Ship which was to take him aboard at Assos.

12 And before the Assembly broke up, they brought the Youth into the Room alive and well, and were not a little comforted at so happy an Event; and the rather, as they might apprehend that some Reproaches would have been occasioned by his Death, if he had not been so recovered, because it happened in a Christian Assembly,

Man named Eutychus, being fallen into a deep Sleep: and as Paul was long preaching, he sunk down with Sleep, and fell down from the third Loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his Life is in him.

11 When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till Break of Day, so he departed.

12 And they brought the Young Man alive, and were not a little comforted.

(b) *Sitting in an open Window.*] The Word *Supis* plainly signifies *an open Window*, which had a Sort of *Wooden Casement*, or little Door; which was *set open*, that the Room might not be over-heated, with so much Company, and so many Lamps. — It is well known, the Antients had not yet *Glass in their Windows*; tho' the Manner of making that elegant and useful Commodity was invented long before.

(i) *His Life is in him.*] Some have imagined, that as God immediately intended to raise this Young Man from the Dead, *the Soul* still remained *in the Body*, tho' not united to it. (*Craddock, Apost. Hist. Vol. ii. pag. 120. Not.*) But if we conceive of *the Soul* as purely an immaterial Substance, I must own myself at a Loss to guess what such Kind of Expressions mean. It is well known, that *ψυχη* often signifies *Life*; and the Words only import, that tho' he was *dead before*, the Apostle now perceived some Symptoms of his *Revival*. — I only add, that *επεσε*, *he fell upon him*, may signify that Paul threw himself on the Body, as *Elijah* and *Elisha* did on those they intended to raise; (*1 Kings xvii. 21. 2 Kings iv. 34.*) and that *συμπαραλαβων* may either signify *his embracing him* at the same Time, or *his lifting him up in his Arms* with the Assistance of some that stood near.

(k) *Conversed till Break of Day.*] A remarkable Instance of Zeal in Paul, when in a Journey, and when he had been so long employed in Publick Exercises: Perhaps under an Apprehension, like that which he expressed soon after to the *Elders of Ephesus*, (*ver. 25.*) that he should never have an Opportunity of seeing these his Friends together any more.

(l) *Endeavoured*

sembly, which had been protracted so long beyond the usual Bounds of Time on this extraordinary Occasion. Sect. 45.  
Acts XX. 12.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

*But we that were to go with Paul, went before into the Ship, and sailed round the neighbouring Promontory to Assos, where we were to take up Paul; for so he had appointed, chusing himself to go afoot from Troas thither, that he might thus enjoy a little more of the Company of his Christian Brethren, of whom he was then to take a long Leave.* 13

14 And when he met with us at Assos, we took him in, and came to Mitylene.

*And as soon as he joined us at Assos according to his own Appointment, we took him up into the Ship, and came to the celebrated* 14

15 And we sailed thence, and came the next Day over-against Chios; and the next Day we arrived at Samos, and tarried at Trogyllium; and the next Day we came to Miletus.

*Port of Mitylene in the Island of Lesbos. And sailing from thence, we came the next Day over-against Chios, the Island so famous for producing some of the finest Grecian Wines; and the Day following we touched at the Island of Samos; and steering from thence towards the Asian Shore, having stayed awhile at Trogyllium, we put into the Mouth of the River Mæander, and came the Day after to Miletus.* 15

16 For Paul had determined to sail by Ephesus, because he would not spend the Time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the Day of Pentecost.

*For Paul, under whose Direction the Vessel was, had determined to sail by Ephesus, which lay on the other Side of the Bay, without calling there; and much less would he go up the River to Colossæ, or Laodicea, that he might not be obliged to spend any considerable Time in Asia; for he earnestly endeavoured, if it were possible for him to do it, to be at Jerusalem on the Day of Pentecost (1). Nevertheless he sent for the Ministers of Ephesus, and made a very remarkable Discourse to them, of which we shall give a particular Account in the next Section.* 16

(1) Endeavoured to be at Jerusalem on the Day of Pentecost.] It is observed by Chrysostom, (as was hinted on a former Occasion of this Kind, Note (c) on Acts xviii. 21. pag. 297, 298.) this was, that he might have an Opportunity of meeting a greater Number of People from Judea, and other Parts; the Days being then longer than at any other Feast. — In Consequence of this, some Journies might perhaps be saved, and many Prejudices against his Person and Ministry obviated; and, which was particularly considerable, the readiest and best Opportunity taken of distributing to those Jewish Christians, that lived perhaps at some Distance from Jerusalem, the Aims with which he was charged. Yet by a mysterious Providence, this very Circumstance of meeting so many Strangers at the Feast was the Occasion of his Imprisonment. See Acts xxi. 27, & seq.

## I M P R O V E M E N T.

Sect. 45. WITH what Pleasure would Paul, and the Christians of Macedonia and Achaia, enjoy these happy Interviews with each other! A blessed Earnest no Doubt it was, of that superior Pleasure with which they shall meet in the Day of the Lord, when (as he had testified to some of them,) they shall appear as his Joy and his Crown. (1 Theff. ii. 19, 20.)

Ver. 1, 2.

We may assure ourselves, that his Converse with his Friends at Troas was peculiarly delightful; and may reasonably hope, that tho' one of the Auditory was overcome by the Infirmary of Nature, and cast into a deep Sleep, during so long a Discourse as Paul made, yet that many others were all wakeful, and gave a joyful Attention. Nor can the Apostle be censured for Imprudence, in protracting the Divine Exercise in such an extraordinary Circumstance, beyond the Limits which would commonly be convenient.

Ver. 7,—9.

Ver. 9,—12. Eutychus was unhappily overtaken, and he had like to have paid dear for it. His Death would, no Doubt, have been peculiarly grievous to his pious Friends, not only as sudden and accidental, but as the sad Effect of having slept under the Word of GOD, under the Preaching of an Apostle. Yet even in that View of it, how much more inexcusable had he been, had it been in the broad Light of the Day, in a Congregation where the Service would hardly have filled up Two Hours? where yet we sometimes see Christian Worshippers, (if they may be called Worshippers,) slumbering and sleeping: A Sight, I believe, never to be seen in a Mahometan Mosque, and seldom in a Pagan Temple. Had those near Eutychus that had observed his Slumber, out of a foolish Complaisance forbore to awake him, they would have brought perhaps greater Guilt upon their own Souls, than he upon his; and when his Eyes and Ears had been sealed in Death, might perhaps have reflected upon themselves with a painful Severity, as having been accessory to his Ruin. — But the Mercy of the Lord joined with, and added Efficacy to, the Compassion of Paul His Servant; in Consequence of which the Life of this Youth was restored, and he was delivered well to his Friends: Whereas many, that have allowed themselves to trifle under Sermons, and set themselves to sleep, or who as it were have been dreaming awake, have perished for ever with the neglected Sound of the Gospel in their Ears, have slept the Sleep of Eternal Death, and are fallen to rise no more.

Ver. 16.

We see Paul, solicitous to be present at Jerusalem at Pentecost, declining a Visit to his Ephesian Friends, amongst whom he had lately made so long an Abode; thereby, no Doubt, denying himself a most pleasing Entertainment, out of Regard to the Views of superior Usefulness. Thus must we learn to act; and if we would be of any Importance in Life, and

and pass our final Account honourably and comfortably, must project Schemes of Usefulness, and resolutely adhere to them; tho' it obliges us to abstract or restrain ourselves from the *Converse of many*, in whose Company we might find some of the most agreeable Entertainments, we are to expect on our Way to Heaven. Happy shall we be, if at length meeting them at the End of our Journey, we enjoy an Everlasting Pleasure in that *Converse*, which Fidelity to our common Master has now obliged us to interrupt!

Sect. 45.

S E C T. XLVI.

Paul's *pathetick and important Discourse to the Elders of the Ephesian Church, when he took his Leave of them at Miletus.* Acts XX. 17. to the End.

ACTS XX. 17.

ACTS XX. 17.

AND from Miletus he sent to Ephesus, and called the Elders of the Church.

IT was observed in the preceding Section, that Paul's Concern to be at Jerusalem by Pentecost, prevented his going to Ephesus, to visit his Christian Friends there: *But*, as he was not far from thence, and was desirous to see them, he took this Opportunity of sending a Message to Ephesus, from the neighbouring City of Miletus, while the Ship in which he was embarked lay at Anchor there, and called thither the Elders of the Ephesian Church (a).

Sect. 46.  
Acts XX. 17.

18 And when they were come to him, he said unto them, Ye know, from the first Day that I came into Asia, after what Manner I have

And when they were come to him, he made a very affectionate Discourse, and said to them, You well know, my dear Brethren, how I have been conversant among you, and in what Manner I have behaved,

(a) Called thither the Elders of the Church.] It is so plain, that these Elders are in the 28th Verse called Bishops, that the most candid Writers of our own Establishment allow the Distinction between Bishops and Presbyters not to have been of so early a Date. (Compare Phil. i. 1. Tit. i. 5, 7. 1 Pet. v. 1, 2. which are equally strong to the same Purpose.) Dr. Hammond would indeed evade the Argument, by saying, that he called together all the Diocesan Bishops of all the neighbouring Parts of Asia. But it is certain, the Congregations of Asia, Galatia, Macedonia, &c. are spoken of in Paul's Writings as distinct Churches; and it is difficult to conceive, how such a Number of Diocesans could have been called together on so short a Warning, without supposing them less conscientious in Point of Residence, than one would have suspected such Primitive Ministers should have been; nor can we imagine, that Paul would have connived at so gross an Irregularity, and so dangerous a Precedent, had he found it among them.

(b) How

- Sect. 46. behaved, *all the Time* which has elapsed *from the first Day in which I entered into Asia* (b); Not  
 Acts XX. 19. only instructing others in the Principles of Divine Truth, but in the whole Tenor of my Conduct *servng the Lord Jesus Christ myself, with all Humility and Lowliness of Mind, and with many Tears of tender Affection, and in the Midst of many Trials which befel me, especially by Means of the Ambushes which the Malice of the Jews was continually laying for me; by which they endeavoured, as much as possible, to destroy both my Person and my Reputation, and to frustrate*  
 20 *all the Success of my Labours.* Nevertheless you know, that nothing discouraged me from endeavouring to discharge my Duty, [and] can witness for me, *how I have suppressed nothing that was advantageous, or which could be of any Service to your Edification; not [neglecting] to preach to you, and to teach you publickly in worshipping Assemblies, and, as God gave me Opportunity, from House to House; inculcating in Visits, and in Private Meetings, the same great Doctrines which I declared in the Synagogues, and other Places of Concourse*  
 21 *and Resort:* Testifying and urging with the greatest Earnestness and Affection (c), *both to the Jews and Greeks, the great Importance and absolute Necessity of Repentance towards GOD, and of a cordial and living Faith in our Lord Jesus Christ, in order to their Eternal Salvation.*  
 22 *And now, behold, I am going, bound as it were in the Spirit, under the strong Impulse of the Spirit of GOD upon my Mind, which intimates my Duty to me in such a Manner, that I can neither omit nor delay it; and am firmly resolved*  
 to

have been with you at all Seasons,

19 Serving the Lord with all Humility of Mind, and with many Tears, and Temptations which befel me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from House to House,

21 Testifying both to the Jews, and also to the Greeks, Repentance toward GOD, and Faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the Spirit unto Jerusalem,

(b) *How I have been conversant among you all the Time &c.*] This can only mean, that during the whole Time of his Stay among them, he had behaved himself in the Manner afterwards described; and consequently, there can be no Room to infer from hence, as Dr. Hammond does, that *all the Asian Bishops* were present. As by far the greatest Part of the Time had been spent at *Ephesus*, and the *Ministers there* could not but know how he had acted and conversed in the near Neighbourhood, it is evident he might use this Expression to them alone with great Propriety.

(c) *Testifying and urging &c.*] The Word *διαμαρτυρομαι* sometimes signifies to prove a Thing by Testimony, (*Acts ii. 40. viii. 25.*) and sometimes from a Conviction of its Truth and Importance to urge it with great Earnestness. (*1 Tim. v. 21. 2 Tim. ii. 14.*) It is plain, that we are to take it in the latter Sense in this Place; but both are included, *ver. 24.*

(d) *Nor*

and takes his Leave, as one whom they should see no more. 327

Jerusalem, not knowing the Things that shall befall me there :

23 Save that the Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me.

24 But none of these Things move me, neither count I my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of GOD.

25 And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of GOD, shall see my Face no more.

26 Wherefore I take you to

to proceed to Jerusalem; not particularly knowing what I shall suffer in that City, or what the Things may be that shall befall me in it, when I come thither : Excepting that the Holy Spirit testifies, in almost every City thro' which I pass, saying, by the Mouth of the divinely inspired Prophets, whom I find among the Christians there, that Bonds and Afflictions await me. But

I make no Account of any of these Things, nor do I esteem my very Life precious to myself on such an Occasion (d); so that I may but faithfully and joyfully finish my Course as a Christian and an Apostle, and fulfil the Ministry which I have received of the Lord Jesus, [even] to testify the Truth, and urge the Importance, of the glorious Gospel of the free and abundant Grace of GOD, to which I am myself so highly obliged, beyond all Expression, and beyond all the Returns that I can ever make, by any Labour or Suffering I may undergo for its Service.

And now, behold, I know that ye all, my dear Brethren, among whom I have so long conversed, preaching the Kingdom of GOD (e), shall not see my Face any more (f); for if I should ever return to these Parts of the World again, it is particularly intimated to me, that I shall no more come to Ephesus. Wherefore I sent

Sect. 46.

Acts XX. 22.

23.

24.

25.

26.

(d) *Nor do I esteem my Life precious to myself.*] It adds great Beauty to this, and all the other Passages of Scripture, in which the Apostles express their Contempt of the World, that they were not uttered by Persons, like Seneca and Antoninus, in the full Affluence of its Enjoyments; but by Men under the Pressure of the greatest Calamities, who were every Day exposing their Lives for the Sake of GOD, and in the Expectation of an happy Immortality.

(e) *I know, that ye all among whom I have conversed, &c.*] The late learned, moderate, and pious Dr. Edmund Calamy observes, that if the Apostles had been used (as some assert,) to ordain Diocesan Bishops in their last Visitation, this had been a proper Time to do it; or that if Timothy had been already ordained Bishop of Ephesus, Paul instead of calling them all Bishops, would surely have given some Hint to enforce Timothy's Authority among them; especially considering what is added ver. 29, 30. (See Dr. Calamy's Defence, Vol. i. pag. 78, & seq.) Ignatius would have talked in a very different Style and Manner on this Head.

(f) *Shall not see my Face any more.*] I cannot think, either that the Force of the Expression *οὐκέτι ὁπείδει* — *οὐκέτι ὁπείδει* is sufficiently expressed by saying, *Ye shall not ALL see my Face any more*; or that such an Intimation, which might possibly concern only One or Two, should have occasioned such a general Lamentation as is expressed, ver. 38. And therefore I conclude, that the Apostle had received some particular Revelation, that if he should ever return to these Parts of Asia again, (as from Philem. ver. 22. I think it probable he might,) yet that he should not have an Opportunity of calling at Ephesus, or of seeing the Ministers to whom he now addressed.

(g) Not

328 *He charges them to take Heed of the Flock committed to them,*

Sect. 46. for you, that I might take my solemn Leave of you; and I testify to you all, *this Day, that if* to record this Day, that I  
 Acts XX. 26. any of you, or of the People under your Care, perish, I at least *am clear from the Blood of all* am pure from the Blood of  
 27 *Men.* For GOD is my Witness, that I have *frincerely laboured for the Salvation of all that* all Men.

27 For I have not shunned to declare unto you all the Counsel of GOD.

28 *Therefore, my Brethren, as you desire to live and die with Comfort, and to give up your final Account well in that Day which I have so often mentioned to you, I solemnly charge you, that you take Heed to yourselves, and to the whole Flock (b), over which the Holy Spirit has constituted and appointed you Inspectors or Bishops (i): See then that you act worthy of that important Charge; and be careful diligently to feed the Church of GOD, which He hath redeemed with his own precious Blood (k), graciously becoming*

28 Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of GOD, which he hath purchased with his own Blood.

Incarnate

(g) *Not declined to declare to you with the utmost Freedom and Integrity.] My learned and ingenious Friend, the Reverend Mr. Brekell (in his Christian Warfare, pag. 33. Not.) has proved by some very apposite Quotations from Demosthenes and Lucian, that the proper Import of the Word προσάλλω in such a Connection, is to disguise any important Truth, or at least to decline the open Publication of it, for Fear of displeasing those to whom it ought to be declared.*

(b) *Take Heed — to the whole Flock.] A proper Concern for the Safety and Prosperity of the Flock would no Doubt lead them, to guard against the Admission of such Persons into the Ministry, as were like to hurt the Church; and to do what they could towards forming others to that important Office, and admitting them into it with due Solemnity. But as the Ephesian Church was for the present supplied with Ministers, it was not so immediate a Care as their Preaching; and therefore did not require such express Mention.*

(i) *Over which the Holy Spirit has constituted you Bishops.] As it was by the Operation of the Holy Spirit that they were qualified for this high Office of the Christian Ministry; so there was Reason to believe, that the Apostles and Elders, who might concur in setting them apart to it, and the several Members of the Ephesian Church, who chose them to such a Relation to that Society, were under the Guidance and Direction of that Sacred Agent. And the Expression shews, as good Mr. Baxter well observes, (Works, Vol. ii. pag. 284.) how absurd it is for any to reject the Ministry in general, under a Pretence that they have the Holy Ghost to teach them.*

(k) *The Church of GOD, which He hath redeemed with his own Blood.] How very little Reason there is to follow the few Copies, which read Κουρ instead of Θω, the Reverend Messieurs*

Incarnate for its Salvation, and submitting to the severest Sufferings and Death, in that Human Nature which for this Purpose He united to the Divine. Sect. 46.  
Acts XX. 28.

29 For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock.

Wonder not, that I give you this Charge in so strict a Manner; for, besides the weighty Reasons for it which I hinted above, *I know this, that after my Departure* from the Churches in these Parts, notwithstanding all I have already done to preserve Discipline and Truth among you, (1 Tim. i. 20.) seducing Teachers, like so many grievous and mischievous Wolves (1), will enter in among you, who with unwarrantable and pernicious Views, *having no Mercy on the Flock*, will fall upon it with voracious Eagerness and overbearing Violence, and make a terrible Havock, out of a mean and wicked Regard to their own private and secular Interest. 29

30 Also of your own-selves shall Men arise, speaking perverse Things, to draw away Disciples after them.

*Yea*, which is yet more lamentable, even from among your own-selves proud and factious Men shall arise, speaking perverse Things, contrary to sound Doctrine, in order to draw away Disciples from the Purity and Simplicity 30

Messieurs Enty and Lavington have so fully shewn, in their Dispute with Mr. Joseph Hallet on this Text, that I think this Passage must be allowed as an incontestable Proof, that the Blood of Christ is here called the Blood of GOD; as being the Blood of that Man, who is also GOD with us, GOD manifested in the Flesh: And I cannot but apprehend, that it was by the special Direction of the Holy Spirit, that so remarkable an Expression was used. — Raphelius has shewn, that περιπαειν often signifies to preserve from Destruction. (Not. ex Herod. pag. 383.)

(1) Grievous Wolves.] Some thinking that the Word βαπεις properly signifies their Strength, would render it oppressive: But I see no Reason for departing from our English Version. Their eager and over-bearing Temper made them no Doubt grievous to the Christian Church, tho' destitute of Secular Power. The Apostle evidently makes a Distinction, between the Wolves who were to break in upon them from without, and the perverse Teachers that were to arise from among themselves. I interpret both of Seducers, who called themselves Christians; (as false Prophets are called by Christ, Wolves in Sheeps Clothing: Mat. vii. 15.) For Paul would not have spoken of Heathen Persecutors, as to arise after his Departure, considering what Extremities from Persons of that Kind he had himself suffered in Asia. (2 Cor. i. 8, — 10.) It seems probable therefore, that by the grievous Wolves he means Judaizing false Apostles, who, tho' they had before this Time done a great Deal of Mischief at Corinth, and elsewhere, had not yet got any Footing at Ephesus. And by the perverse Men arising from among themselves, he may mean such as Phygellus and Hermogenes, and some others, who revived the exploded and condemned Doctrines of Hymenæus and Alexander; (compare 2 Tim. i. 15. and ii. 17, 18. with 1 Tim. i. 20.) as also those, that afterwards introduced the Nicolaitan Principles and Practices, of which Christ complains as prevailing here, (Rev. ii. 6.) as well as in the neighbouring City of Pergamus. (Ibid. ver. 14, 15.) So that the Argument which some have urged from hence, to prove that the First Epistle to Timothy was writ after this Meeting, is quite inconclusive.



Sec. 46. plicity of the Christian Faith, as I delivered it to you, that they may follow *after them*, till they are destroyed with them. *Watch therefore* with

Acts XX. 31. all Diligence and Care, remembering that for the Space of Three Years, during which I abode at Ephesus, or in the neighbouring Parts (m), I ceased not to warn every one to whom I had Access, by Night and by Day (n), with Tears in mine Eyes, which manifested the Tenderness and Sincerity of my Concern for their Happiness. Let it then be your Care, that a Church planted by me, with so much Labour and Solitude of Soul, may not be ravaged and overthrown by the Enemy, but that it may long continue to flourish.

32. And now, Brethren, as the Providence of GOD is calling me away, and appointing me other Scenes of Labour or Suffering; I most heartily and affectionately recommend you to GOD; and to the Word of his Grace, to his Gospel and Blessing, to his Presence and Spirit; [even] to Him that is able to edify and build you up in your holy Faith (o), and to give you at length an Inheritance of Eternal Life and Glory; among all that are sanctified by Divine Grace, and so prepared for it.

31. Therefore watch, and remember, that by the Space of Three Years, I ceased not to warn every one Night and Day with Tears.

32. And now, Brethren; I commend you to GOD, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them, which are sanctified.

As :

(m) For the Space of Three Years.] Mr. L'Enfant, and some other Criticks conclude, that these Years are to be reckoned from his first Arrival at Ephesus, Chap. xviii. 19. But 'tis so plain, that he made no Stay then, and that it was a considerable Time before he returned thither, (compare Chap. xix. 1.) that it seems to me much more probable, that tho' after his preaching Three Months in the Synagogue, he taught only Two Years in the School of Tyrannus, (Chap. xix. 8,—10.) he spent Three Years in or about this City. (Compare Note (c) on Acts xix. 8. pag. 304. and Note (e) on Acts xix. 10. pag. 305.)

(n) By Night and by Day.] This may probably intimate, that sometimes they had their Night Meetings; either about the Time of the Tumult, to avoid Offence; or because many of the Christians, being poor, were obliged, as Paul himself was, to spend a considerable Part of the Day in secular Labours. Compare ver. 34.

(o) Even to Him that is able &c.] Tho' the Gospel may be said to be able to edify Men, as the Scriptures are undoubtedly said to be able to make them wise unto Salvation; (2 Tim. iii. 15.) yet it seems something harsh, to say that Doctrines or Writings can give us an Inheritance. Some have explained τὸ ῥῆμα, the Word, as signifying Christ; to whom it is evident these Operations may be ascribed: (Compare Mat. xvi. 18. Col. iii. 24. 2 Tim. iv. 8.) But as I do not remember, that Christ is ever called the Word of GOD's Grace, I rather suppose, that τὸ δυναμεινόν refers to Θεῶν, since GOD was evidently the last Person mentioned before: And as it is certain, that whatever the Word does, GOD does by it, this must be acknowledged to be the Sense, whether the Construction be, or be not, admitted. Compare Rom. xvi. 25, 27. and Jude, ver. 24, 25.

(p) To

33 I have coveted no Man's Silver, or Gold, or Apparel.

As for me, it is a great Pleasure to reflect upon it, that I have a Testimony, in my own Conscience, and in yours, that I have not directed my Ministry to any mercenary Views of pleasing any, how distinguished soever their Circumstances might be, nor sought by any Methods to enrich myself among you: *I have coveted no Man's Silver, or Gold, or costly Raiment, but have contented myself with a plain and laborious Life: Yea, you yourselves know, that far from having any secular and worldly Designs in preaching the Gospel, these Hands, which I am now stretching out among you, have ministered by their Labour to my own Necessities, and even have assisted to support those that were with me.* (Compare 1 Cor. iv. 12.

Sect. 46.  
Acts XX. 33.

34 Yea, you yourselves know, that these Hands have ministred unto my Necessities, and to them that were with me.

1 Theff. ii. 9. 2 Theff. iii. 8, 9.) In which, as well as in other Respects, *I have set you an Example, and by the Conduct I observed among you, as well as by the Doctrine that I taught you, have shewed you all Things that relate to your Duty, how that thus labouring as I have done, you ought to assist the Needy and Infirm, who are not able to maintain themselves (p); and should be careful to remember the Words of the Lord Jesus, that he himself, while he conversed with his Disciples, said, "It is much happier to give than to receive (q)." See to it therefore, in that Ministerial Character which you bear, that you, above all others, be an Example to the Flock, of a generous and compassionate Temper; and instead of making yourselves burthensome, be as helpful to them as you possibly can, both in their Temporal and Spiritual Interests.*

34

35

36 And when he had thus spoken, he kneeled down, and prayed with them all.

*And having said these Things, he kneeled down, and prayed with them all in the most fervent and affec-*

36

(p) *To assist the Infirm.*] The Word ἀσθενῶν has exactly this Signification; and, as Raphaelius shews at large, (Not. ex-Herod. pag. 384, & seq.) may express either Sickness or Poverty; as the Hebrew Word חַלְוֵי also does. (See my Sermon on Compassion to the Sick, pag. 6, 7.) It must here signify, to be sure, such poor People, as are disabled some Way or another from maintaining themselves by their own Labours. Compare Eph. iv. 28.

(q) *Remember the Words of the Lord Jesus, &c.*] This is a true and precious Monument of Apostolical Tradition, which, by being written in these authentick Memoirs, is happily preserved. Dr. Tillotson, (Vol. iii. pag. 387.) Monsienn Ablancourt, (Apost. Anc. pag. 3.) Grotius, and some other Writers, have quoted Passages from Plutarch, Seneca, and others of the Antients, bearing some Resemblance to it.

332 *They take their Leave of Paul, and bring him to the Ship.*

Sect. 46. affectionate Manner, and with the tenderest Ex-  
 ~~~~~  
 Acts XX. 37. Leave of them. *And there was great Lamen-  
 tation on this Occasion among all those that were  
 present; and falling upon Paul's Neck, they em-  
 braced and kissed him, with great Affection, and  
 38. with many Tears; Especially grieving for that  
 melancholy Word which he spake, and which im-  
 mediately had struck their very Hearts, when  
 he told them, that they should see his Face no  
 more in those Parts (r), where they had so long  
 enjoyed the Benefit of his Ministry, Inspection,  
 and Converse. And thus they conducted him to  
 the Ship, commending his Person to the Pro-  
 tection, and his Labours to the Blessing, of his  
 great Master.*

37 And they all wept  
 fore, and fell on Paul's  
 Neck, and kissed him,

38 Sorrowing most of all  
 for the Words which he  
 spake, that they should see  
 his Face no more. And they  
 accompanied him unto the  
 Ship.

I M P R O V E M E N T.

Ver. 25, 38. **T**HOU these Elders of Ephesus were to see the Face of the Apostle no  
 more, which was indeed just Matter of Lamentation; yet we  
 would hope, this excellent Discourse of his continued in their Minds,  
 and was as a Nail fastened in a sure Place. May all Christians, and  
 especially all Ministers that read it, retain a lively Remembrance of it!

Ver. 19. May we learn of this great Apostle, to serve the Lord, with Humility  
 and Affection! May those who are called to preside in Assemblies, and to  
 Ver. 20. take the Charge of Souls, withhold from their People nothing that is pro-  
 fitable for them; and, not contenting themselves with Publick Instructions,  
 may they also teach from House to House! shewing the same Temper in  
 private Converse, which they express while ministering in the Assemblies;  
 Ver. 21. and testifying, as Matter of universal and perpetual Importance, Repentance  
 toward GOD, and Faith in our Lord Jesus Christ! And Oh that the  
 Divine Blessing may attend these Remonstrances, that many may every  
 where repent and believe.

Ver. 23, 24. May all Ministers learn the exalted Sentiments and Language of this  
 truly Christian Hero; and each of them be able to say, under the greatest  
 Difficulties and Discouragements, in the View of Bonds and Afflictions,  
 and

(r) *That they should see his Face no more.*] As this, which is St. Luke's own Explication,  
 leaves no Room for the Ambiguity, which might be imagined in the Expression used in  
 ver. 25. it seems to me most evidently to prove, that the First Epistle to Timothy could  
 not, as Bishop Pearson so earnestly contends, (Op. Postb. Diff. 1. cap. ix. §. 5.) be written  
 after this, and so late as the Year 65; and consequently, it appears to overthrow all that  
 he or others have built on that Supposition, and greatly to confirm the Argument suggested  
 above, in Note (e).

and even of *Martyrdom* itself, *None of these Things move me, neither count I my Life dear unto me, so that I may finish my Course with Joy, and may fulfill the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of GOD!* Sect. 46.

Such Resolutions may they form, when they enter on their Office; Ver. 28. and may they act upon them in discharging every Part of it; taking Heed to themselves, and to the respective Flocks over which the Holy Ghost hath made them Overseers! Accordingly may they take the Oversight thereof not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind; (1 Pet. v. 2.) coveting no Man's Silver, or Gold, or Raiment; not affecting to enrich or aggrandize themselves or their Families, but always ready to relieve the Necessitous according to their Ability, remembering this precious Word of the Lord Jesus, so happily preserved especially in this Connection, that it is more blessed to give than to receive! Thus while they are not shunning to declare in the Course of their Publick Ministry the whole Counsel of GOD, may they also be Examples to the Flock of a uniform, steady, and resolute Piety! And to quicken them to it, may they often reflect, that the Church of GOD committed to their Trust was redeemed by His own Blood! May it be impressed deeply on all our Hearts, that we are intrusted with the Care of those precious Souls, for whom our Divine Redeemer bled and died! May we therefore see to it, that we are watchful to preserve them from every Danger; that we warn them Day and Night with Tears; and, in a Word, that we order our whole Behaviour so, that when we must take our final Leave of them, we may be able to testify, as in the Sight of GOD, that we are clear from the Blood of all Men! Ver. 33. Ver. 34, 35. Ver. 27. Ver. 28. Ver. 31. Ver. 26.

Such Ministers may GOD raise up to His Church, in every future Age! Such may His Grace make all, that are already employed in the Work! And for this Purpose, let every one who wishes well to the common Cause of CHRIST and of Souls, join in recommending Us to GOD, and to the Word of His Grace; whence we are to draw our Instructions and our Supports! This will be a Means, under the Divine Blessing, to keep us from falling, in the Midst of all Dangers and Temptations; till at length He give us an Inheritance with the Saints among whom we have laboured, that they who sow, and reap, may rejoice together. Amen!

## S E C T. XLVII.

*The Apostle proceeds in his Voyage, from Miletus to Cæsarea; and resolutely pursues his Journey to Jerusalem, notwithstanding repeated Warnings from Inspired Persons of the Danger he must encounter there. ACTS XXI. 1,---16.*

## ACTS XXI. 1.

Sect. 47. *IT* was with Difficulty Paul and his Company had parted from the Elders of the Church of Ephesus; but after the Instructions he had given them, he was determined to pursue his Voyage: *And as soon as we had withdrawn ourselves from them, and had set Sail from Miletus, we came with a direct Course to the Island of Coos; and the next Day to that of Rhodes, and from thence to the Port of Patara; a City, which lay on the Continent, in the Territory of Lycia. And finding there a Ship that was passing over to Phœnicia, quitting the Vessel which had brought us hither, we went aboard this other, and set Sail.*

2 *And coming within Sight of Cyprus, we pursued our Voyage without touching there; and leaving it on the Left Hand, we sailed by the Southern Coast of that Island to Syria, and landed at the celebrated City of Tyre, the principal Port of Phœnicia; for there the Ship was to unload its Freight.*

3 *And we continued there at Tyre Seven Days, finding a Number of Persons in that City, who were Disciples of our common Lord; among whom there were some, who told Paul by the Inspiration of the Spirit, if he tendered his own Liberty and Safety, not to go up to Jerusalem (a), since it would certainly expose him to great Hazard, and very threatening Dangers would await him there.*

## ACTS XXI. 1.

AND it came to pass, that after we were gotten from them, and had lanched, we came with a straight Course unto Coos, and the Day following unto Rhodes, and from thence unto Patara.

2 And finding a Ship sailing over unto Phœnicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the Left Hand, and sailed into Syria, and landed at Tyre: for there the Ship was to unlade her Burden.

4 And finding Disciples, we tarried there Seven Days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

But

(a) If he tendered his own Liberty and Safety, *not to go up &c.*] It is necessary to take it with this Limitation; for had *the Spirit* forbidden his Journey to Jerusalem, we may be sure he would have desisted from it,

(b) Ptole-

5 And when we had accomplished those Days, we departed, and went our Way; and they all brought us on our Way, with Wives and Children, till we were out of the City: and we kneeled down on the Shore, and prayed...

*But when we had finished these Seven Days, we departed from thence, and went our Way, with a full Resolution of embarking again to proceed to Jerusalem, notwithstanding all these Admonitions; as Paul deliberately judged, that all the Sufferings he might meet with in the Course of his Ministry would tend to the Furtherance of the Gospel, and that it was his Duty to fulfil his Engagements to the Churches, in delivering their Alms to the Brethren there, whatever might happen: And tho' he did not yield to the Persuasion of his Friends at Tyre, yet they omitted no imaginable Token of Respect, but all attended us out of the City, with [their] Wives and Children; and kneeling down on the Sea-Shore where we were to part, we once more prayed together, and so took our Leave. And having affectionately embraced each other, we that were going to Jerusalem with Paul went on Board the Ship to proceed on our Voyage, and they that dwelt at Tyre returned back to their own Houses.*

Sect. 47.  
Acts XXI. 5.

6 And when we had taken our Leave one of another, we took Ship; and they returned Home again.

*And finishing our Course by Sea, we came from Tyre to the Port of Ptolemais (b), which lay to the South of the former City, on the same Coast of the Mediterranean Sea; and embracing the Brethren there, we continued with them no more than one Day.*

7 And when we had finished our Course from Tyre, we came to Ptolemais, and saluted the Brethren, and abode with them one Day.

8 And the next Day we that were of Paul's Company departed, and came unto

*And on the Morrow, Paul and his Company departed from Ptolemais, and travelling by Land came to the City of Cæsarea (c); which had been rendered*

(b) Ptolemais.] This was a celebrated City on the Sea Coast, which fell by Lot to the Tribe of Asher, who did not drive out the Inhabitants. Its antient Name was Acco. (Judg. i. 31.) It was enlarged and beautified by the First of the Egyptian Ptolemy's, from whence it took its new Appellation. It was the Scene of many celebrated Actions, in that Series of mad Expeditions which was called the Holy War. The Turks, who are now Masters of all this Region, call it Acca, or Acra; and notwithstanding all the Advantages of its Situation, on one of the finest Bays on that Coast, and in the Neighbourhood of Mount Carmel, it is now, like many other noble antient Cities, only a Heap of Ruins. See Mr. Maundrell's Journey to Jerusalem, pag. 53.

(c) Cæsarea.] To what I have said in the Paraphrase concerning this City, I shall only add, that it lay in the Tract of Land which fell to the Tribe of Manasseh; that it had once been called Straton's Tower; but took its Name of Cæsarea, from a noble Temple which Herod the Great dedicated to Augustus Cæsar, when he rebuilt it, almost entirely of Marble; so that Josephus, who was well acquainted with it, tells us, it was the finest City of Judea. See Joseph. Antiq. Jud. Lib. xv. cap. 9. [al. 13.] §. 6. & Bell. Jud. Lib. iii. cap. 9. [al. 14.] §. 1.

(d) Brought:

- Sect. 47. rendered remarkable in the Church by the Residence of Cornelius the Devout Centurion, and  
 Acts XXI. 8. was celebrated over the whole Country, not only for the Elegance and Splendor of its Buildings, but likewise as the Place where the Roman Governor generally resided and kept his Court. *And entering there into the House of Philip the Evangelist, who was [one] of the Seven Deacons mentioned in the former Part of this History, (Chap. vi. 5.) and who had settled at Cæsarea, after he had baptized the Eunuch, (Chap. viii. 4c.) we lodged with him during our Stay in this City.*
- 9 *Now he had four Virgin Daughters, who were all Prophetesses; as the miraculous Gifts of the Spirit were sometimes communicated to Women, as well as to Men. (Compare Acts ii. 17, 18.)*
- 10 *And as we continued [there] many Days, a certain Prophet whose Name was Agabus, who had been acquainted with us some Years before at Antioch, where he foretold the Famine which had since happened in the Days of Claudius Cæsar, (Chap. xi. 28.) came down from Judea to Cæsarea.*
- 11 *And coming to us, when we had several of our Friends together, he uttered a Prediction which greatly affected us all, attending it, as usual, with a significant and prophetick Sign; for he took up Paul's Girdle, and binding his own Hands and Feet, he said, Thus saith the Holy Spirit, by whose Inspiration I now speak and act, So shall the Jews at Jerusalem bind the Man whose Girdle this is, and shall deliver him a Prisoner into the Hands of the Gentiles.*
- 12 *And when we who were present heard these Things, solicitous for the Life and Safety of so dear a Friend, and so eminent a Servant of Christ in the Gospel, both we his Companions who came to Cæsarea with him, and also the Inhabitants of that Place, intreated him with Tears, in the most pressing and endearing Terms, that he would not go up to Jerusalem; since it appeared, that he would be exposed to such eminent Dangers in Consequence of that Journey.*
- 13 *But Paul, sensibly touched with the Concern which we expressed on his Account, and yet resolutely*
- unto Cæsarea; and we entered into the House of Philip the Evangelist, (which was one of the Seven,) and abode with him.
- 9 And the same Man had four Daughters, Virgins, which did prophesy.
- 10 And as we tarried there many Days, there came down from Judea a certain Prophet, named Agabus.
- 11 And when he was come unto us, he took Paul's Girdle, and bound his own Hands and Feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the Man that owneth this Girdle, and shall deliver him into the Hands of the Gentiles.
- 12 And when we heard these Things, both we and they of that Place, besought him not to go up to Jerusalem.
- 13 Then Paul answered, What

What mean ye to weep, and to break mine Heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

solutely bent upon following what he apprehended Sect. 47. to be the evident Call of Duty, whatever Sufferings it might expose him to, answered at once Acts XXI. 13. with the greatest Tenderness and Firmness of Spirit, *What mean ye, my dear Friends, by weeping thus, and even breaking my Heart by these fond Solicitations? Cease your Tears, and your Importunity, in an Affair where Conscience pleads on the opposite Side: For I can assure you, as I told my Brethren of Ephesus, in my last Interview with them, (Chap. xx. 24.) that I am ready with the greatest Cheerfulness, not only to be bound and cast into Prison, but also to die at Jerusalem, or wherever else I may be called to it, for the honourable and beloved Name of the Lord Jesus; and shall esteem it a most glorious and happy Period of Life, to pour out my Blood in Defence of that blessed Gospel, which He hath committed to my Charge.*

14 And when he would not be persuaded, we ceased, saying, The Will of the Lord be done.

*And when we plainly perceived, that he would not be persuaded by any Importunity we could use, we ceased to press him any farther, saying, Let the Will of the Lord be done! May He protect his faithful Servant, whithersoever he leads him; and over-rule his Confinement and Affliction, to the Advantage of that glorious Cause, on which it seems at the first Appearance to wear so threatening an Aspect!*

15 And after those Days we took up our Carriages, and went up to Jerusalem.

*And after these Days had been spent at Cæsarea, Paul would not lose the Opportunity of being present at the approaching Festival, and therefore making up our Baggage we went up to Jerusalem as expeditiously as we could.*

16 There went with us also certain of the Disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old Disciple, with whom we should lodge.

*And [some] of the Disciples also from Cæsarea went along with us, and brought [us] to the House of one Mnason a Cyprian, an old Disciple (d), with whom we should lodge; which we were the more willing to do, as he was a Person of established Character and Reputation in the Church.*

(d) Brought us to one Mnason a Cyprian, an old Disciple.] Mnason was a Native of Cyprus, but an Inhabitant of Jerusalem, who probably had been converted, either by Christ, or the Apostles, at the first Opening of the Gospel there. — I have followed Sir Norton Knatchbull's Version of the Words, as that which appeared to me best to suit the Original; for it seems very unnatural, to render *αγαθὸς Μνασῶν*, bringing Mnason with them.



## I M P R O V E M E N T.

Sect. 47. **L**ET us observe and emulate that excellent and heroick Temper, which appeared in the blessed Apostle *St. Paul*, in this Journey to *Jerusalem*. When still *the Holy Spirit testified in every City, that Bonds and Afflictions awaited him*; when *his Friends* in so fond a Manner hung around him, and endeavoured to *divert him from his Purpose*; he was not *insensible* to their tender Regards: Far from that, *his Heart melted*, and was even *ready to break* under the Impression: Yet still he continued *inflexible*. There was a sacred Passion warmer in his Soul, than the Love of Friends, or Liberty, or Life: *The Love of Christ constrained him*, (2 Cor. v. 14.) and made him *willing, joyfully willing, not only to be bound, but to die at Jerusalem, for His Name*, who had indeed *died for him* there. Oh that such as this might be the Temper, such as these the Sentiments, of every *Minister*, of every *Christian*! For surely *Imprisonment* in such a Case is better than Liberty; and *Death* infinitely preferable to the most prosperous Life, secured by deserting His Service, or flying from any Post which *the great Captain of our Salvation* hath assigned us.

Ver. 14. On the other Hand, let us learn of these wise and pious *Friends of Paul*, to *acquiesce in the Will of GOD*, when the Determination of it is apparent; how contrary soever it may be to our natural Desires, or even to those Views which we had formed for the Advancement of His Cause and Interest in the World; where *perfect Resignation* may be *difficult*, in Proportion to the Degree of our Piety and Zeal. *Can any teach Him Knowledge*, (*Job xxi. 22.*) or pursue the Purposes of His Glory by wiser and surer Methods, than those which He has chosen? In this Instance *the Bonds of Paul*, which these good Men dreaded as so fatal an Obstruction to the Gospel, *tended*, as he himself saw and witnessed while he was yet under them, *to the Furberance of it*; (*Phil. i. 12.*) and what they apprehended would prevent their seeing him any more, occasioned his returning to *Cæsarea*, and continuing there for a long Time, when, tho' he was a *Prisoner*, they had free Liberty of conversing with him. (*Acts xxiii. 33. xxiv. 23, 27.*) And even to this Day we see the Efficacy of his Sufferings, in the Spirit they have added to those *Epistles* which he wrote while a *Prisoner of Jesus Christ*, and in that Weight which such a Circumstance also adds to his Testimony. Let *JESUS* therefore lead us, and all his other Servants, whithersoever He pleases; and we will bless his most mysterious Conduct, in sure Expectation of *that Day*, when what is now most astonishing in it, shall appear beautiful and ordered for the best.

It

It is pleasant to observe the Honour paid to *Mnason*, as an *old Disciple*. Sect. 47.  
 An honourable Title indeed it is : And wherever it is found, may *Days*  
*speak, and the Multitude of Years teach Wisdom!* (*Job xxxii. 7.*) And Ver. 16.  
 may there be a Readiness, as in this *good Old Man*, to employ all the  
 remaining Vigour of Nature, be it more or less, in the Service of CHRIST,  
 and in Offices of cordial Love and generous Friendship to those who are  
 engaged in the Work of the Lord !

S E C T. XLVIII.

Paul being arrived at Jerusalem, after an Interview with  
 James and the Elders of the Church there, is assaulted by  
 the Jews, while worshipping in the Temple, and rescued by  
 Lyfias, the Roman Officer, from the extreamest Danger of  
 being torn in Pieces by their Fury. Acts XXI. 17,---36.

ACTS XXI. 17.

ACTS XXI. 17.

AND when we were come  
 to Jerusalem, the Bre-  
 thren received us gladly.

18 And the Day following  
 Paul went in with us unto  
 James ; and all the Elders  
 were present.

19 And when he had fa-  
 luted them, he declared par-  
 ticularly what Things GOD  
 had wrought among the  
 Gentiles by his Ministry.

IN the preceding Section we gave an Account Sect. 48.  
 of our setting out on our Journey from Cæ- Acts XXI.  
 sarea ; and now we are to add, that when we 17.  
 were arrived at Jerusalem, the Brethren there  
 received us with great Pleasure and Affection (a).  
 And the next Day Paul took us with him, who 18  
 had attended him in his Journey, and entered in  
 with us to the House of James the Apostle, com-  
 monly called James the Less, or the Lord's Bro-  
 ther ; and all the Elders of the flourishing Church  
 in that City were present there, to receive so im-  
 portant a Visitant ; of whose Arrival and Errand  
 they had heard. And Paul, having embraced 19  
 them with great Affection, presented us that were  
 of his Company to them : And after this he gave  
 them a particular Account of all those Things,  
 which GOD had done among the Gentiles by his  
 Ministry, since he last left Jerusalem ; informing  
 them

(a) The Brethren received us with great Pleasure and Affection.] The Alms he brought  
 with him would be one, tho' far from being the only, or the chief Circumstance of En-  
 dearment : So that the Prayers of his Christian Friends were answered, that his Ministry  
 with Respect to Jerusalem (*in eis Ιερουσαλημ*) might be acceptable to the Saints. Rom. xv. 31.

U u 2

(b) How

Seēt. 48. them of the Success that he had met with in Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus, of the Churches he had planted in all those Places, and of the Opportunity he had enjoyed of visiting most of them a Second Time, as well as of taking a Review of those in Cilicia, Pamphylia, Lystra, and other Parts of Asia, with the Plantation of which they had formerly been made acquainted: (Acts xv. 4.) And he concluded with an Account of those Alms, which he had brought from the Gentile Converts, for the Relief of their Brethren of the Circumcision at Jerusalem.

Acts XXI.  
19.

20 *And when they heard [it,] they glorified the Lord Jesus Christ, for this wonderful Demonstration of his Presence and Grace with his Servant; and then they said to him, Dear and Honoured Brother, we rejoice from our Hearts in the Triumphs of the Gospel among the Gentiles; and as we doubt not, but the whole Body of the Christian Church is dear to thee, as well as to us, we assure ourselves thou wilt candidly join in all prudent Endeavours for removing any Prejudices, which may have been weakly imbibed, to the Injury of that mutual Affection which we so earnestly desire to cultivate: In a Word, thou seest with thine own Eyes, how many Myriads of believing Jews there are (b), who are gathered together from all Parts to Jerusalem, on Occasion of this Feast; and they are in the general Persons, who are all zealous for the Observation of the Mosaick Law, as supposing it of perpetual Obligation on all our Nation, without excepting those that have embraced Christianity.* Now so it is, that thro'

21

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, Brother, how many Thousands of Jews there are which believe, and they are all zealous of the Law.

21 And they are inform-  
ed

(b) *How many Myriads of believing Jews there are.*] I do not apprehend, that it can be certainly argued from hence, that there were more than *Thirty*, or even *Twenty Thousand Jewish Believers* now present at *Jerusalem*; for the Word *μυριάς* may only in general denote a *great Number*: But it is certain, that the greater Part of them were not stated *Inhabitants of Jerusalem*, but only visited it on Occasion of this great *Festival*. (Compare *ver. 27.*) So that no certain Argument can be deduced from hence, as to the *Plurality of Congregations* supposed to have been now under the Care of the *Bishop of Jerusalem*; if there were indeed any *Christian Officer* who had that Title so early, which it does not appear from *Scripture* that there was. It is surprizing therefore, that the ingenious *Mr. Slater* should lay so much Strefs upon this Text, in his *Original Draught of the Primitive Churches*.

(c) *Thou*

and warn him of the Prejudices of the Jews against him. 341

ed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their Children, neither to walk after the Customs.

the Prejudice and Falsehood of thine Enemies, *they have been* (we doubt not, very falsely) *informed of thee*, that wherever thou comest thou *teachest all the Jews which are among the Gentile Nations to apostatize from the Law of Moses* (c); saying, that they ought not to circumcise their Children, nor to walk according to the other Rites and Customs, which we have learned from our Forefathers, as of Divine Institution. *What is it then*, which may not be apprehended on such an Occasion? *The Multitude*, no Doubt, who have been thus informed of thee, *must by all Means come together*, to observe thy Conduct narrowly; for they will soon have Notice of thy being here, and must needs bear that thou art come; and they immediately will form their Judgment of the Truth or Falsehood of the Information they have received, by what they discover in thy present Behaviour, of Regard or Disregard to the Mo-  
Sect. 48. Acts XXI. 21.

22 What is it therefore? the Multitude must needs come together: for they will hear that thou art come.

saick Ceremonies: And therefore, to shew them, that how far soever thou art from imposing them as necessary to Salvation, or teaching Men to seek Justification by them, yet thou dost not think there is any intrinsic Evil in them, nor teach it as Matter of Duty, that Believers in Christ should disuse and reject them; do this that we say to thee (d), and let us counsel thee to take this Method, as the best Expedient we can think of; for immediately taking off any ill Impressions which might other-  
22: 23:

23 Do therefore this that we say to thee: we have four

wise

(c) *Thou teachest all the Jews which are among the Gentile Nations to apostatize from Moses.*] It is a leading Observation of that vain and unhappy Man *Mr. Toland*, in his *Nazarenus*, which he grounds principally on *this Text* and History, that the Gospel never designed to set the Jews at Liberty from the Law of *Moses*, except with Regard to *Sacrifices*; tho' he allows, that the *Gentiles* were not intended to be subject to it. (See *Nazaren.* pag. 35, 36.) But it is evident, that he fell into that erroneous Opinion, (so directly contrary to many other *Scriptures*, such as, for Instance, *Rom.* xiv. 14. *Eph.* ii. 14, 15. *Col.* ii. 14,—17; *1 Tim.* iv. 4, *2 Cor.* iii. 9,—11. *Heb.* viii. 13.) by not attending to a most obvious *Medium*, between enforcing it on their Consciences as necessary, and condemning it as unlawful. I have strongly expressed *this Medium*, in the *Paraphrase* on *Ver.* 23, and 25.

(d) *Do this that we say to thee.*] To interpret *this Advice* given to the great *Apostle* of the *Gentiles* by the Body of these *Elders*, as an authoritative *Episcopal Command*, would be apparently absurd; and yet it is the only Passage in the whole Context, that glances at all that Way.

(e) *Be*

Sect. 48. wife be apprehended. *There are with us Four* four Men which have a Vow  
 Men, who are Converts to the Gospel, and have on them;

Acts XXI. Now we would advise thee to *take them* as thy  
 24. Companions and Partners, and purify thyself with  
 them, according to the Jewish Ritual; and be at  
 all the necessary Charges with them, that they may  
 shave their Heads, and offer the Sacrifices which  
 the Law has appointed in that Case (e): And then  
 all that come up to the Temple, and see thee in  
 these Circumstances, will know by their own  
 Observation, that there is nothing of Truth and  
 Reality in those Things which they have heard of  
 thee; but that instead of forbidding these Obser-  
 vances to others, thou thyself walkest regularly (f),  
 keeping the Law, and avoiding all Occasion of  
 25 Offence. And as for the believing Gentiles,  
 thou knowest we have written some Time ago  
 to them, determining, that they should think them-  
 selves obliged to observe none of these Things; ex-  
 cept it be to keep themselves from what is offered to  
 Idols, and from Blood, and from that which is  
 strangled, and from Fornication. (Chap. xv. 28, 29.)

24 Them take, and pu-  
 rify thyself with them, and  
 be at Charges with them,  
 that they may shave their  
 Heads: and all may know,  
 that those Things whereof  
 they were informed con-  
 cerning thee, are nothing,  
 but that thou thyself also  
 walkest orderly, and keepst  
 the Law.

25 As touching the Gen-  
 tiles which believe, we have  
 written and concluded, that  
 they observe no such Thing,  
 save only that they keep  
 themselves from Things of-  
 fered to Idols, and from  
 Blood, and from frangled,  
 and from Fornication.

And

(e) *Be at Charges with them, that they may shave their Heads.*] Josephus not only tells us in general, that it was customary with Persons in any Sickness or Distress to make Vows, and to spend at least *Thirty Days* in extraordinary Devotions: (*Bell. Jud. Lib. ii. cap. 15. §. 1.*) But also says, that when Agrippa came to Jerusalem, he offered Sacrifices of Thanksgiving, and ordered a good Number of Nazarites to be shaved: (*Antiq. Lib. xix. cap. 6. [al. 5.] §. 1.*) A Phrase exactly answering to this. From whence Dr. Lardner (*Credib. Book i. chap. 9. §. 7. Vol. i. pag. 473, 474.*) very naturally argues, that to be at Charges with Nazarites was both a common, and very popular Thing among the Jews. The learned Wisfius also had long since produced a most apposite Passage from Maimonides, in which he expressly asserts, that a Person who was not himself a Nazarite, might bind himself by a Vow to take Part with one in his Sacrifice. (*Wisf. Meletem. cap. x. §. 3. pag. 149*)—The Charges of these Four Nazarites would be the Price of Eight Lambs and Four Rams, besides Oil, Flour, &c. *Numb. vi. 14, 15.*

(f) *That thou thyself walkest regularly.*] It is indeed very evident from hence, as Mr. Locke well observes, (*on the Epistles, pag. 4.*) that whatever might have passed between Paul and James on this Head in Private, (compare *Gal. ii. 2.*) James and the Brethren thought it most regular and convenient, that the Jewish Ritual should still be observed by those of the Circumcision, who believed in Christ: And considering what Tribulation the Church at Jerusalem must otherwise have been exposed to by the Sanhedrim, who no Doubt would have prosecuted them to the utmost as Apostates, and also how soon Providence intended to render the Practice of it impossible, and to break the whole Power of the Jews by the Destruction of the Temple, and City, and Nation, it was certainly the most orderly and prudent Conduct to conform to it; tho' it were looked upon by those that understood the Matter fully, (which it was not necessary that all should,) as antiquated and ready to vanish away. *Heb. viii. 13.*

(g) Paul

And as we all concurred in this Decree, they cannot imagine what thou mayest now do, according to the Advice we give thee, at all inconsistent with asserting their Liberty, in the Manner thou so constantly dost: Nor will this be any Proof at all, that thou thinkest the Observation of these Ceremonies necessary to the Salvation even of believing Jews, tho' Duty, Prudence; and Charity may in some particular Instances dictate a Conformity to them.

Sect. 48.  
Acts XXI.  
25.

26 Then Paul took the Men, and the next Day purifying himself with them, entred into the Temple, to signify the Accomplishment of the Days of Purification, until that an Offering should be offered for every one of them.

Now then, as this was the unanimous Advice of James and the Brethren, Paul on mature Deliberation determined to comply with the Proposal: And accordingly he took the Men who had engaged in the Vow, and the very next Day being purified with them according to the Rites of the Law, he entered with them into the Temple (g); declaring to the Priests who were in waiting there, the Purpose he had formed for the Accomplishment of the Days of Purification, till an Offering should be offered for every one of them, as the Mosaiick Ritual required; (Numb. vi. 13, & seq.) that so all proper Preparations might be made for that Purpose.

27 And when the Seven Days were almost ended, the Jews which were of Asia, when they saw him in the Temple,

But as the Seven Days which were to compleat this Affair were about to be accomplished (h), the Jews that were come from Asia to celebrate the Feast of Pentecost (i), seeing him in the Temple, threw

(g) Paul took the Men, and the next Day being purified with them &c.] If any Thing more than has already been said seem necessary to vindicate the Brethren in giving, and Paul in taking this Advice, which I cannot think there does, the Reader may consult Calvin's Note here, and Wits. Meletem. cap. x. §. 4, — 6. pag. 150, — 152.

(h) As the Seven Days were about to be accomplished.] Beza supposes, that by these Seven Days are meant the Seven Weeks that introduced the Feast of Pentecost, which was usually called the Feast of Weeks; or that at least we are to understand them of the last Week before it: But it is much more natural to refer them to the Days of Purification, which were to be compleated, before the Sacrifices should be offered that were to close the Vow. It is however inconsistent with what follows, to render the Words εμελλον συνιεναι, that they were almost ended, as if the Tumult in the Temple happened towards the Conclusion of these Seven Days; when Paul declares to Felix, in the Defence he made before him Eight Days after he was seized, that it was then but Twelve Days since he went up to Jerusalem; (Chap. xxiv. 11.) and it is evident, it was not till the Third Day after his Coming thither, that Paul began his Purification. The Phrase implies no more, than that the Seven Days were about to be accomplished; and by comparing Chap. xxi. 18, 26. xxii. 30. xxiii. 12, 32. xxiv. 1, 11. it appears, that the Time of his Seizure must needs have been towards the Beginning of them.

(i) The Jews that were from Asia.] Paul had lately spent Three Years in preaching there, and

344 *The Asian Jews see Paul in the Temple, and alarm the People ;*

Sect. 48. *threw all the Populace into Confusion, and laid violent Hands upon him in a most tumultuous and outrageous Manner ; Crying out to all that were present, Ye Men of Israel, help ; and exert that pious Zeal, which so provoking and heinous a Circumstance must surely excite ! For this is the wretched and detestable Man, that every where teaches all Men a Set of Principles most directly contrary to the People of the Jews, and the Divine Law we have received by Moses ; and to this sacred and venerable Place (k), which hath been erected for the Service of God at so vast an Expence, and so solemnly devoted to him : And on these malignant Principles he hath even brought Greeks into the Temple, within that Inclosure which no Foreigner may enter (l), and thereby hath polluted this Holy Place ; and so has justly forfeited his Life to its injured Honours. For they had before seen Trophimus the Ephesian ; who had attended him in his late Journey, (Chap. xx. 4.) in the City with him, whom they rashly imagined that Paul had brought with him into that Part of the Temple which was appropriated to native Jews, or to such as were profelyted by Circumcision to the entire Observation of their Law.*

Acts XXI.  
28.

29

30

*And the whole City was moved on this Occasion, and there was presently a tumultuous Concurrence of the People ; and laying bold on Paul in a furious*

Temple, stirred up all the People, and laid Hands on him,

28. Crying out, Men of Israel, help : This is the Man that teacheth all Men every where against the People, and the Law, and this Place : and farther, brought Greeks also into the Temple, and hath polluted this Holy Place.

29 (For they had seen before with him, in the City, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

30 And all the City was moved, and the People ran together

and notwithstanding the Success his Labours were attended with, had met with great Opposition from these People : (Compare Acts xix. 9. xx. 3, 31. 1 Cor. xvi. 9.) So that it is no Wonder, these should be the Leaders in such an Assault upon him.

(k) *Teaches*—contrary to this Place.] Every Thing contrary to the Law would be justly interpreted as contrary to the Temple, which was so evidently supported by a Regard to it. But perhaps Paul might have declared, that the Destruction of the Temple was approaching ; which Declaration, we know, was charged on Stephen as a great Crime. Acts vi. 14.

(l) *Brought Greeks into the Temple, within that Inclosure &c.*] It is very evident, and universally acknowledged, that any Stranger might worship in that which was called the Court of the Gentiles : But these Zealots, without any Proof, but an uncertain Conjecture and Rumour, imagined Paul had brought some uncircumcised Greeks into the Inner Part of the Court, which was appropriated to the People of Israel, as was notified by the Greek and Latin Inscriptions on several of the Pillars which stood in the Wall that separated it : Μὴ δεῖ ἄλλοφύλων εἰσελθεῖν, No Foreigner must enter here. (Joseph. Bell. Jud. Lib. v. cap. 5. [al. vi. 6.] §. 2. & Lib. vi. cap. 2. [al. vii. 4.] §. 4.) But it is to be observed by the Way, that a Profelyte, who by Circumcision had declared his Submission to, and Acceptance of the whole Jewish Religion, was no longer looked upon as a Foreigner, but as one Naturalized, and so a Fellow-Citizen ; to which there may be an Allusion, Eph. ii. 19.

(m) *They*

together : and they took Paul, and drew him out of the Temple : and forthwith the Doors were shut.

furious Manner, they dragged him out of the Temple, that it might not be defiled with his Blood : And immediately the Gates were shut by Order of the proper Officer, to prevent any farther Riot or Violation of those sacred Inclosures, as well as to exclude Paul from seeking any Sanctuary at the Horns of the Altar.

Sect. 48. Acts XXI. 30.

31 And as they went about to kill him, Tidings came unto the chief Captain of the Band, that all Jerusalem was in an Uprore :

And when the Multitude, who had now got him in their cruel Hands, were so outrageous, that they went about to kill him (m), Word was brought to Lyfias the chief Officer of the Roman Garrison, who was the Tribune of the Cohort, and was called by the Greek Title of Chiliarch, from his having (as that Word signifies) a Thousand Men with their proper Centurions under his Command ; and as a Detachment of his Men kept Guard in the Outer Portico of the Temple during this Publick Festival to prevent any Tumult (n), he was soon informed by those upon Duty, that all the City of Jerusalem was in Confusion. This presently alarmed the Tribune,

31

32 Who immediately took Soldiers and Centurions, and ran down unto them : and when they saw the chief Captain and the Soldiers, they left beating of Paul.

who knowing how much it was his Concern to check such turbulent Proceedings, immediately took Soldiers and some of the Centurions belonging to the Cohort with him, and ran in among them to suppress the Riot : The Jews were therefore stopped before they could accomplish their Design, and when they saw the Tribune and the Soldiers come among them, they ceased from beating

32

(m) They went about to kill him.] Philo says, that any uncircumcised Person, who came within the separating Wall mentioned above, might be stoned to Death without any farther Process ; (Legat. ad Cai. pag. 1022.) which is confirmed by the last Passage quoted from Josephus : But had Paul indeed brought such a one thither, that Rule (allowing its Authority) could not have affected him, since he himself was a Jew. Yet what the Jews called the Judgment of Zeal, would no Doubt have been pleaded to justify the Murder, had it been perpetrated according to their wicked Intent.

(n) Kept Guard in the Outer Portico of the Temple &c.] Josephus assures us, (Bell. Jud. Lib. v. cap. 5. [al. vi. 6.] §. 8.) that a Detachment of armed Soldiers, belonging to the Roman Legion which lodged in the adjacent Castle of Antonia, kept Guard in the Porticoes of the Temple, which surrounded the Court of the Gentiles, on Feast Days to prevent Disorders. And he has another Passage to the same Purpose, Antiq. Lib. xx. cap. 5. [al. 4.] §. 3. — It is evident, that Lyfias was not present, when this Tumult began. I think it probable, as Dr. Lardner conjectures, (Credib. Book i. chap. 2. §. 14. Vol. i. pag. 221, 222.) that he was the oldest Roman Tribune at Jerusalem, and was the Commanding Officer at the Castle above-mentioned, and of the Legion quartered there.



Sect. 48. *ing Paul (o)*; which they had begun to do in such a Manner, that had he not been thus seasonably rescued in this critical Moment, his Life must soon have fallen a Sacrifice to their Rage.

Acts XXI. 33. *Then the Tribune drew near, and took him into his Custody; and supposing him to be some very criminal and obnoxious Person, in order to prevent his Escape, he commanded him to be bound with Two Chains: And as he found the People so enraged against him, he enquired of those that were the forwardest among them, Who he was, that such a general Outcry had been raised against him, and what he had done to deserve it?*

34 *And such was the Confusion of this riotous Assembly, that some among the Multitude cried out one Thing, and some another: And as the Tribune saw, it was in vain to think the Matter should be cleared at present, and that he could not know the Certainty of any Thing by Reason of the Tumult, he commanded him to be carried into the Castle of Antonia, where the Roman Garrison was kept. But when he was upon the Stairs,*

35 *which led up from the nearest Gate of the Temple to it (p), it came to pass that he was borne up from the Ground by the Soldiers who had him in Charge, because of the Violence of the Croud.*

36 *For the Multitude of the People pressed after and followed him, as far as they could; and when he was out of their Reach, pursued him still with clamorous Investives, eagerly crying out, Away with him, Away with him; for he deserves the worst of Punishments, and should immediately be put to Death.*

33 Then the chief Captain came near, and took him, and commanded him to be bound with two Chains; and demanded who he was, and what he had done.

34 And some cried one Thing, some another, among the Multitude: and when he could not know the Certainty for the Tumult, he commanded him to be carried into the Castle.

35 And when he came upon the Stairs, so it was that he was borne of the Soldiers for the Violence of the People.

36 For the Multitude of the People followed after, crying, Away with him.

(o) *They ceased from beating Paul.*] It is said just before, *they went about to kill him*; which they intended to have done, as *Dr. Lightfoot* has observed, by what the *Jews* were used to call *the Beating of the Rebels*; in which they did not stay for any Legal Process, but having found that any had profaned the Temple, the People rushed immediately upon them, and having dragged them out *beat them with Staves and Stones* in such a cruel Manner, that they often died under their Hands. (See *Dr. Lightf. Chron. in Loc. and Service of the Temple, Chap. i. §. 3.*) And thus would they have treated *Paul* upon a mere Pretence, had they not been prevented by the Coming of the *Tribune*.

(p) *When he was upon the Stairs.*] These *Stairs* are particularly mentioned in the Passage from *Josephus*, which is referred to in the Beginning of *Note (n)*; and it appears by the Account he gives, that the *Castle* was situated at an Angle of the Temple, and had a Number of *Stairs* descending both to the Western and the Northern *Portico*.

IMPROVE-

I M P R O V E M E N T.

IT is delightful to observe, how the *same Principles* of humble and benevolent *Piety* wrought in the Mind of *Paul* on the one Hand, and on the other in those of *James* and the *Brethren of the Circumcision*; while the one recounted, and the others rejoiced in *what GOD had done by his Ministry among the Gentiles*. May *Ministers* always remember, that whatever Good is *done by their Ministry*, it is *the Work of GOD*, and that *the Praise* is to be rendered to *Him!* And Oh that whenever they assemble and *meet with each other* for religious and friendly Conference, they may have Cause for *mutual Thankfulness*, while they hear, and tell, what *Efficacy* GOD is putting into *the Word* as spoken by them; which is never like to be *greater*, than when the *Ministers* of it appear *least in their own Eyes!*

Sect. 48.  
Ver. 19.

A prudent *Precaution*, consistent with the strictest *Integrity*, discovered itself in *the Advice*, which *James* and the *Jewish Christians* gave to their beloved Brother *Paul* on this Occasion, *to conform* to the Customs of the *Mosaick* Worship, in an Affair in which he very innocently might do it; thereby to shew, that as he was not *a Slave to Ceremonial Institutions*, so neither was he *a bigotted Zealot against them*; nor one that made it a Point of Humour, to oppose them in *Matters of Indifference*, and to father that Opposition on *Conscience*. When will the *Leaders of our Churches* agree to teach their Followers by such wise and mild Examples, to study the Honour, and Comfort, and Usefulness of each other, *pursuing the Things that make for Peace*, and tend to promote *mutual Edification!* (*Rom. xiv. 19.*)

V. 20, & seq.

Yet what *Prudence*, or what *Integrity*, may not sometimes be *mistaken*, or misrepresented? What *Good* may not be *evil spoken of*, and abused as *a Cloak for Mischief*, when Mens Hearts are overflowing with *Malice*, and are so wretchedly corrupted, as to take Pleasure in indulging it under the Disguise of Religion? What numerous *Falsehoods* attended *the Charge*, which these furious *Jews* brought against *Paul*, in every Article of it? Yet it is *believed*, on the Credit of *a noisy Rabble*: And it was owing to the gracious *Interposition* of a very remarkable Providence, that *this Light in Israel* was not immediately *quenched*; and that *this Holy Apostle* was not *torn in Pieces* by an outrageous Mob, fierce and irrational as so many *wild Beasts*, before he could have any Liberty to *speak for himself*.

Ver. 28.

Let not *Religion* be *condemned unheard*; and then surely it *cannot be* *condemned* at all. Let us with Pleasure reflect, that *GOD* can raise up *Guardians* to it from the most unexpected Quarter, and animate Men, like *this Roman Officer*, from Considerations merely secular, to appear most seasonably and effectually in the *Defence* of His faithful Servants.

V. 31, — 36.

Sect. 48. Let us adore the wise Conduct of *Providence* in Instances like these ; and let us always *pursue our Duty* with Courage, since *God* can never be at a Loss for *Expedients* to secure us in our Adherence to it.

## S E C T. XLIX.

*Paul makes a Speech to the People at Jerusalem, in which he gives them a particular Account of the Means, by which he was engaged to embrace and preach the Gospel.* Acts XXI. 37, to the End. XXII. 1, --- 16.

## ACTS XXI. 37.

Sect. 49.  
Acts XXI.  
37-

**I**T has been shewn, how Paul was rescued from the Tumult of the Jews who would have killed him, and with what Violence they followed him with their Cries, when he was taken from them : *But as Paul was going to be brought into the Castle, to which the Roman Soldiers were conducting him, he said to the Tribune who commanded them, May I be allowed to speak a few Words to thee ? And when the Tribune heard him speak in the Greek Language, he said in some Surprize, What, canst thou speak Greek ?*  
38 *Art not thou that Egyptian, who didst some Time before these Days stir up a Sedition, and lead out into the Wilderness Four Thousand Murtherers (a),*  
who

## ACTS XXI. 37.

**A**ND as Paul was to be led into the Castle, he said unto the chief Captain, *May I speak unto thee ? who said, Canst thou speak Greek ?*

38 Art not thou that Egyptian, which before these Days madest an Uprore, and leddest out into the Wilderness

(a) *Art not thou that Egyptian, &c.*] *Josephus*, (as almost all the learned Commentators on this Verse have observed,) expressly mentions this *Egyptian Impostor*, as coming into *Judea* while *Felix* was Governor there, which he had been *some Years* before this Tumult : (Compare *Acts* xxiv. 10.) By his Account of him it appears, that calling himself a *Prophet*, he took many of the common People with him from *Jerusalem* ; and having brought them thro' *the Wilderness*, and increased the Number of his Followers to *Thirty Thousand*, he led them to *Mount Olivet*, promising them, that at his Command the Walls of *Jerusalem* should fall down, that they might enter the City : But the *Jews*, instead of joining with him, stood on their Defence ; and *Felix* marching out against him with the *Roman Soldiers*, he was deserted by his Followers, and fled with a few of his chief Adherents, most of which were either taken or slain ; but *the Egyptian* himself made his Escape. (See *Joseph. Bell. Jud. Lib. ii. cap. 13. [al. 12.] §. 5. & Antiq. Lib. xx. cap. 8. [al. 6.] §. 6.*) There is indeed a considerable Difference between the *Sacred Historian* and *Josephus*, as to the Numbers mentioned by each ; for the reconciling of which I refer my Reader to the learned *Mr. Ward's* Solution of this Difficulty, as reported by *Dr. Lardner* ; (*Credib. Book ii. chap. 8. Vol. ii. pag. 947, & seq.*) and conclude this Note with the just Remark of *Dr. Lardner*,

ness Four Thousand Men that were Murderers?

39 But Paul said, I am a Man which am a Jew of Tarsus, a City in Cilicia, a Citizen of no mean City: and I beseech thee, suffer me to speak unto the People.

40 And when he had given him Licence, Paul stood on the Stairs, and beckoned with the Hand unto the People: and when there was made a great Silence, he spake unto them in the Hebrew Tongue, saying,

ACTS XXII. I. Men, Brethren, and Fathers, hear ye my Defence, *which I make now unto you.*

who committed horrible Depredations there on all who were so unhappy as to come within their Reach? The Publick is so exasperated against thee, that it naturally occurred to my Mind, thou mightest be that most desperate of Criminals. *But Paul said to him, Thou art entirely mistaken, both as to my Person and Character, as I hope fully to convince thee; for I am no Egyptian, but am indeed a Jew of Tarsus in Cilicia, and therefore a Citizen of no inconsiderable City (b); and I intreat thee, thou wouldst favour me so far, as to permit me to speak to the People, who by this unreasonable Attack upon me, shew how little they know of me; and for their Sakes, as well as my own; I could wish they might be better informed.*

*And on his giving him Permission to say what he pleased, Paul, standing on the Stairs that led up to the Castle, beckoned with his Hand to the People; and when he found there was a great Silence, and they were ready to attend to what he said, he addressed them in the Syriack Tongue, which was then the common Language of the Jews, and therefore called the Hebrew Dialect; and made a Discourse to them to the following Purpose, saying,*

*Men, Brethren, and Fathers, of whatsoever Age, Rank, or Circumstance of Life, I beseech you, that you would compose yourselves patiently and candidly to hear my Apology; [which I make] now to you for myself and my Conduct; and I cannot but hope, it will fully convince you, how much you have been misinformed concerning*

Lardner, as to the great Accuracy with which Luke has represented *Lyfias* speaking of this Matter. The Men were led into the Wilderness; the Impostor's Name was unknown, he being only called an Egyptian; he had escaped alive, and most of his Followers had deserted him; so that a Tumult of the Jews about him would have been no unnatural Circumstance, (as some have objected,) since he had long since ceased to be their Idol.

(b) *A Citizen of no inconsiderable City.* The Inhabitants of Tarsus, which seems to have taken its Name from *Tarshish* the Son of *Javan*, (*Gen. x. 4.*) boasted extremely of their Antiquity; as *Dio Chrysostom* observes, *Orat. 33. ad Tarsenses*: And *Sirabo* tells us, (*Geograph. Lib. xiv. pag. 463.*) that they were so considerable on Account of Learning, as well as Commerce, Wealth, and Grandeur, that they might dispute the Prize with *Athens* and *Alexandria*. — Paul, by saying he was a Jew of Tarsus, proved that he had a Right to be in the Temple.

(c) *Born*

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2.

ing me. (And when they heard that he addressed them in their Vulgar Tongue, and spake what was then called *the Hebrew Dialect*, they were the rather disposed to hearken to him, and, numerous as the Assembly was, kept a strict Silence; and he went on with his Discourse, and said.) It is well known to Multitudes, that I am indeed by Birth and Religion a Jew, who was born at *Tarsus (c)*, the chief City in the neighbouring Province of *Cilicia*; but my Parents were so warmly attached to their Religion, and so desirous that I might be well instructed in it, that they sent me, at a great Expence, to be educated here in this City, at the Feet of that celebrated Teacher *Gamaliel (d)*, by whom I was trained up, [and] accurately instructed in the Law of our Fathers; being from my very Youth exceedingly zealous for the Honour of GOD and his Sacred Institutions, as you all are this Day: Nor was there any in those Days more violent in his Opposition to the Religion of Jesus than I was, who persecuted the Followers of this Christian Way and Manner of Worship, even to the very Death (e); binding both Men and Women who professed it, without any Regard to Sex, Age

2 (And when they heard that he spake in the Hebrew Tongue to them, they kept the more Silence: and he saith,)

3 I am verily a Man which am a Jew, born in Tarsus a City in Cilicia, yet brought up in this City, at the Feet of Gamaliel, and taught according to the perfect Manner of the Law of the Fathers, and was zealous towards GOD, as ye all are this Day.

4 And I persecuted this Way unto the Death, binding and delivering into Prisons both Men and Women.

(c) *Born at Tarsus.*] This, as the learned *Witsius* well observes, (*Maletem. cap. i. §. 3.*) shews how little Credit is to be given to the Tradition mentioned by *Jerom*, (*de Script. Eccles. cap. v.*) that Paul was born at *Gischalis* in *Judea*, and driven from thence to *Tarsus*, when that City was sacked by the *Romans*; since it is directly contrary to this Testimony of his own: And I mention it chiefly to shew, how soon Tradition erred in Facts of any considerable Standing. Nor do I remember any Proof of such a Devastation at *Gischalis* about the Time of Paul's Birth, which was somewhat later than that of our Lord. (Compare *Acts vii. 58.*) I honour the Testimony of the Fathers exceedingly, when they speak on their personal Knowledge; but when they report Facts said to have happened long before they were born, I dare not lay much Stress upon them.

(d) *At the Feet of Gamaliel.*] *Strabo* tells us, in the Passage referred to above, that it was customary among the Inhabitants of *Tarsus* for the young People, when they had gone through a Course of Education at Home, to travel abroad for farther Improvement. — Of this celebrated *Gamaliel*, to whom the Care of Paul in his younger Years was committed, see Note (f) on *Acts v. 34. pag. 72.* — The Phrase of being brought up at his Feet, plainly alludes to the Posture in which the Scholars were usually placed, who sat on the Ground, or on low Seats, while their Teacher was raised on a Kind of Throne. Compare *Luke x. 39.*

(e) *Persecuted this Way to the Death.*] We know he was concerned in the Death of *Stephen*; (*Chap. viii. 1.*) and if he was not so in that of many more, it was not for Want of Zeal and Rage, but merely of Power. But there is no Reason to think, that this Sacred History contains a full Account of all the Outrages committed against Christians, during the Period to which it extends.

(f) *Into*

5 As also the High-Priest doth bear me Witness, and all the Estate of the Elders: from whom also I received Letters unto the Brethren, and went to Damascus, to bring them: which were there, bound unto Jerusalem, for to be punished.

Age or Quality, and delivering them all into Prisons (f), where they were closely and severely confined: As also the High-Priest is my Witness, and all the Court of the Elders (g); for he and all the other Members of the Sanhedrim well know, how eager I was to give them all the Assistance in my Power, towards rooting out the Gospel, if possible, from the whole Face of the Earth: From whom also having several Years since received Letters to the Brethren, impowering me to act against those for whom I have now so great an Affection, I went to Damascus, with a most resolute Purpose, according to the Tenor of my Commission, to bring those that were there, where I imagined many might have sought a Retreat, bound to Jerusalem; that they might take their Trial here, and be punished according to the utmost Rigour of the Law. [Compare Acts ix. 1, 2.]

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6 And it came to pass, that as I made my Journey, and was come nigh unto Damascus about Noon, suddenly there shone from Heaven a great Light round about me.

And if you desire, as you probably may, to know how I came so entirely to change my Sentiments and Measures, as to engage in the Defence and Service of a Cause which I so earnestly had laboured to destroy, I will give you a plain and faithful Account of the wonderful Event which occasioned it. Be pleased therefore to observe, that it came to pass, on that most memorable Day of my whole Life, that as I was on my Journey, and was now come nigh to Damascus, where I had as it were my Prey in View, about Noon, on a sudden, a great Light shone about me from Heaven: And I fell to the Ground in unutterable Astonishment, and at that Instant heard a Voice from Heaven, saying to me, Saul, Saul, why dost thou persecute me? But I answered.

7 And I fell unto the Ground, and heard a Voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art

(f) Into Prisons.] *Witsius* observes here, that there were Two Sorts of Prisons among the Jews; one, only for Confinement; the other, where they were placed in most uneasy Postures, and put to a Kind of Torture: For the Illustration of which, he introduces some curious Passages from the *Rabbis*. See *Wits. Meletem. cap. i. §. 18.*

(g) The High-Priest is my Witness.] That is, I can appeal to him for the Proof of this. It will not follow from hence, that he who was now High-Priest, also bore that Office when Paul persecuted the Christians: He might then perhaps be only an inferior Member of the Sanhedrim; on which Supposition this Appeal would be proper, and consequently no Light can be gained from hence, to fix the Date of Paul's Conversion.

(b) Did

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8.

I answered trembling, *Who art thou, Lord?* and how is it that I have persecuted thee? *And he said unto me, I am Jesus the Nazarene, whom thou persecutest* by the furious Rage with which thou art pursuing my Disciples, and art endeavouring to destroy my Gospel. *And they that were with me, saw the Light indeed, and were terrified; but they heard only a confused Sound, and did not distinctly hear the Voice of him that spake to me (b).* *And I, finding no farther Disposition to oppose that glorious Person, who had condescended to appear in so gracious a Manner to stop my wretched Career, and to expostulate thus mildly with me, when it was evident he could have destroyed me in a Moment, immediately surrendered, as it were at Discretion, and said, Lord, what shall I do? And the Lord said unto me, Arise, and go to Damascus, and there it shall be told thee, and a particular Account shall be given thee of all Things which are appointed for thee to do; and thou shalt be informed, what extraordinary Services are allotted to thee, after all thou hast done against my Cause and Interest.* *And as, when I was risen from the Ground, I could not see by Reason of the Glory of that Light, which had broke in upon me with so bright a Lustre as quite to dazzle and blind my Eyes, being led by the Hand of those that were with me, I came to Damascus.*

12 *And one Ananias, a pious Man according to the Law, whose Acceptance of the Gospel had by no Means destroyed his Regard to the Mosaick Institutions, and who on that Account had an honourable*

art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me, saw indeed the Light, and were afraid; but they heard not the Voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all Things which are appointed for thee to do.

11 And when I could not see for the Glory of that Light, being led by the Hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout Man according to the Law, having a good report

(b) *Did not distinctly hear the Voice &c.*] To what I have said on Chap. ix. 7. Sect. 19. Note (i), pag. 137. I shall only add a Remark of Mr. Fleming, (*Christol. Vol. i. pag. 103.*) that as in the Castle of Cleves, (and he might have added, in the Cathedral of St. Paul's, and elsewhere,) there is a Gallery so contrived, that Two Persons standing with their Backs to each other in opposite Parts of it, may distinctly hear each other, while a Person standing between them in the Middle can hear neither; it is easily conceivable, that the Air might, by the Ministry of Angels, or the immediate Power of Christ, be so disposed, as to produce such a Phænomenon. But I do not apprehend, that had this been the Case, Paul's Companions would have heard a confused Sound; as I think it is strongly intimated they did. — *Elfner* has shewn in a curious Note here, that the Heathens thought, Divine Voices as well as Visions might affect one Person in a Company, without being perceived by the rest. (*Observ. Vol. i. pag. 466,—468.*) — I give the Story here without any large Paraphrase, referring to Sect. 19. pag. 134, & seq. where it first occurs, for any further Explication or Illustration it may need.

(i) To

port of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy Sight. And the same Hour I looked up upon him.

14 And he said, The God of our Fathers hath chosen thee, that thou shouldst know his Will, and see that just One, and shouldst hear the Voice of his Mouth.

15 For thou shalt be his Witness unto all Men, of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, calling

honourable Character among all the Jews who dwelt [at Damascus,] was sent to visit me; And coming to me by a Divine Appointment, and standing by me, as I lay blind upon my Bed, he said to me, Brother Saul, look up, and fix thine Eyes upon me. And in that very Hour and Moment, I found my Sight restored; so that I looked up upon him, and saw him distinctly.

And he then addressed me in Words which I shall never forget, and which have since been remarkably illustrated: For he said, My dear Brother, the GOD of our Fathers hath fore-ordained thee to know his Will, as now manifested in his Gospel, and to see that Righteous Person whom our Nation so ungratefully rejected and crucified; and hath even granted thee the singular Favour to bear a Voice from his own Mouth (i), tho' he be now ascended to the Regions of Celestial Glory: And this, because he intends to qualify thee for the most honourable and important Service in his Church; for thou shalt be his authentick Witness to all Men, to whom thou mayest come, of those wonderful Things which thou hast seen and heard on this extraordinary Occasion. And now, considering this, why dost thou delay in the most solemn Manner to declare thy joyful Acceptance of these Benefits? Arise immediately, and be baptized, and thereby take the Method which Christ has appointed to wash away thy Sins (k); declaring thy Desire of renouncing

(i) To see that Righteous Person, and to hear a Voice from his Mouth.] I see no Reason at all to refer this (as Lord Barrington and Dr. Benson do,) to a future Vision of Christ, and a future Commission to be received from him. It plainly appears from Paul's own Narration, that he had already seen him, and heard him speak. It is therefore most evidently natural, to refer it to the past, rather than to a future Event; tho' I own, it may include both.

(k) Be baptized, and wash away thy Sins.] Baptism in the Adult, excepting the very peculiar Instance of our Lord, was a Token of Confession and Humiliation for Sin, (on which Account it is called the Baptism of Repentance, Mat. iii. 11. Mark i. 4. Luke iii. 3. Acts xiii. 24. xix. 4.) and of a Desire to be cleansed from it, as the Body was by Water cleansed from its Pollution; and being administered to such professed Penitents by Divine Appointment, as a Token of favourable Regard to them, it was a Seal of Pardon. Nor did God ordinarily give any particular Person any publick and visible Token of Pardon, 'till he submitted to Baptism. And this may explain, in what Sense Baptism might be said to wash away Sins, and elsewhere to save. (Compare 1 Pet. iii. 21.) See Acts ii. 38. and the Note there, pag. 29.



Sect. 49. nouncing them, and *invoking the Name of the* calling on the Name of the  
 Lord Jesus, who has so mercifully interposed to Lord.  
 Acts XXII. deliver thee from them, and made that Ordi-  
 16. nance a Token of Remission.

## I M P R O V E M E N T.

Ver. 6, &  
 seq.

**B**Y whatever Methods GOD hath been pleased to bring us *Home to himself*, and to introduce into our Minds the saving Light of his Gospel, we shall have long, and indeed everlasting Reason, to *recollect it with Pleasure*; especially when He hath gone, in any remarkable Manner, *out of his common Way* for this gracious Purpose. They who have in this Respect *obtained Mercy of the Lord*, should undoubtedly make it their Care *often to recollect* the particular Circumstances, and should be ready on every proper Occasion *to recount* those Wonders of Power and Love, for the Encouragement and Instruction of others. (Compare 1 *Tim.* i. 16.)

Ver. 3.

The learned Education which *Paul* had received *at the Feet of Gamaliel*, was once (no Doubt) the Matter of *his Boasting and Confidence*. Unsanctified Learning *made his Bonds strong*, and furnished him with many a specious Argument to *oppose the Gospel*. Yet when Divine Grace changed his Heart, and turned *these Accomplishments* into another Channel, they made *the Conquest* so much the more glorious, and rendered him *the fitter Instrument* to subserve GOD's wise and merciful Purposes, for the Defence and Propagation of *Christianity* by his Means. Where-ever *Learning* is possessed, may it be so directed and improved! And where-ever it is perverted and abused, may CHRIST manifest his victorious Power, to *cast down Imaginations, and every high Thing, which exalts itself in Rebellion against him, till every Thought be brought into a willing and thankful Subjection* to his Authority! (2 *Cor.* x. 5.)

Ver. 7, 8,  
 10.

Adored be the Condescension of that Blessed Redeemer, which spared *this prostrate Enemy*, and reduced him by the tender Expostulations of *Mercy*, rather than the Terrors of *Wrath*; exerting that secret *transforming Power* upon his Heart, without which *this Miracle*, astonishing as it was, would have had no thorough and abiding Effect! *Speak, Oh Lord, from Heaven, to them that ignorantly persecute thee; and make them humbly willing to receive the Law from thy Mouth!* (*Job* xxii. 22.)

Ver. 9, 11.

If *they*, who saw this tremendous Scene, and the astonishing Consequences of it, were not themselves *subdued to the Gospel*, (as it doth not appear that they were,) it must certainly be a sad Illustration of *the Hardness* of the Human Heart, almost beyond Parallel; especially when we consider, how eager *Paul* would undoubtedly be, to make those

those who had been *the Associates of his Crime*, the Partners of his Faith, Service, and Hope as *a Christian*. But however these Efforts might miscarry with Respect to *them*, there were those *who glorified GOD in him*. (*Gal. i. 24.*) Let us take *this renewed Opportunity* of doing it; and as he is still by his Writings *a glorious Witness to Christ* among us, on *whom the Ends of the World are come*, let us, by receiving his Testimony with a most chearful Assent, *set to our Seal that GOD is true*. (*John iii. 33.*)

## S E C T. L.

Paul, proceeding in his Defence to the Jews at Jerufalem, is interrupted in his remarkable Story by their Violence; and when about to be scourged by Order of the Tribune, is exempted from it on pleading his Privilege as a Roman Citizen. Acts XXII. 17, --- 29.

ACTS XXII. 17.

AND it came to pass; that when I was come again to Jerufalem, even while I prayed in the Temple, I was in a Trance;

ACTS XXII. 17.

PAUL went on to give the Jews, to whom he was addressing himself from the Stairs of the Castle of Antonia in Jerufalem, an Account of some farther Circumstances, relating to the Reason he had to engage in the Cause of Christianity: And he proceeded saying, *It came to pass, that after I had preached Christ boldly in Damascus and Arabia, when I was returned to Jerufalem (a), and was praying here in the Court of the Temple now before your Eyes, I was in a*

Kind

(a) *When I was returned to Jerufalem.*] Lord Barrington, (*Miscell. Sacra, Abstract, pag. 19. 2nd Essay iii. pag. 11, & seq.*) and Dr. Benson (*Vol. ii. pag. 6, & seq.*) suppose this memorable Circumstance (which they make *Paul's Mission to the Idolatrous Gentiles*), to have happened in the *Second Journey* he made to Jerufalem, A. D. 44. (which is mentioned by *Luke, Acts xi. 30. xii. 25.*) and maintain, it was *the same Extasy* with that referred to *2 Cor. xii. 2.* as having happened *Fourteen Years* before the Date of *that Epistle*. I rather think the Expression intimates, that it was on his *First Return to Jerufalem* that he had *this Vision* in the Temple; and what he pleads here, (*ver. 19, 20.*) as to the Probability of *their receiving his Testimony*, suits that Circumstance of Time much better than the other. His *Dispute* with some *Hellenist Jews*, who toward the Close of his *First Visit to Jerufalem* attempted to *kill him*, (*Chap. ix. 29.*) engaged the *Brethren* also to hasten his Departure; and our *Lord's Orders to him* at this critical Season might determine him to yield to their Instances, which perhaps his Desire and Hope of Usefulness at *Jerufalem* might otherwise have opposed. But when he had been forced in that Manner to *flee for his Life*, while the Memory of his *Zeal against Christianity* was comparatively *fresh in their*

Y y 2

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 Acts XXII.  
 18.

Kind of *Trance* or *Extasy* (b): *And I saw him, even the Lord Jesus Christ himself, and heard him saying to me, Make haste from this dangerous Place with all the Diligence that may be, and depart quickly from Jerusalem; for they will not receive thy Testimony concerning me, but on the contrary will rather attempt thy Destruction.*

- 19 *And I was so desirous of continuing my Labours with my dear Countrymen, and so unwilling to give them up as desperate, that I presumed to expostulate with Christ himself on this Occasion; and said, Lord, I cannot but hope that my Addresses to them will be attended with Success; for as Jerusalem has been Witness to the Zeal with which I once opposed thy Gospel, they, to whom I would speak, cannot but know, that with the utmost Eagerness and Cruelty I was but a little while ago imprisoning and scourging in the Synagogues (c) all them that believed in thee, whenever I could get them into mine Hands;*
- 20 *And that when the Blood of Stephen, thy faithful and courageous Martyr, was unjustly and barbarously shed, almost on this very Spot of Ground, I also was standing by, and consenting to his Slaughter, and was so officious on the Occasion, that I even kept the Garments of those that slew him:*

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy Testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every Synagogue them that believed on thee:

20 And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his Death, and kept the Raiment of them that slew him.

[Chap.

*Memory*, it does not seem natural to suppose he would have pleaded the Probability of their regarding it, after an Interval of *Six Years* more; which, according to the *Chronology* of these ingenious Writers, must have been the Case.

(b) *I was in a Kind of Trance or Extasy.*] See Note (g) on Chap. x. 10. pag. 158. Perhaps he might continue *standing* all the while, with an Intenseness of Countenance, which, if it were observed by any near him, might be imputed to the Fixedness of his Devotion; or if he *fell down*, it might be looked upon as an *Epileptick Fit*. All that he saw and heard, was (to be sure) only a miraculous Impression on his own Nerves, not to be perceived by any other Persons.

(c) *Scourging in the Synagogues.*] It is strange, that *Beza* (on *Mat. x. 17.*) should think this so incredible, as to suspect *the Reading* is corrupted; when the same Phrase occurs again, *Mat. xxiii. 34.* as well as in the Passage before us. Nor is there any Need we should suppose, that *Synagogues* must signify, not Places of *Religious*, but *Civil Assemblies*; when, besides what *Viringa* has alledged in Confirmation of the Use of such a Practice from the *Jewish Writers*, (*Synag. Vet. Lib. iii. Part. 1. cap. 11.*) *Epiphanius* directly mentions a Fact of this Kind, (*contra Hæres. Tom. ii. Lib. 1. pag. 135.*) and it appears from what *Eusebius* has cited from a Writer against the *Montanists*, to have been no uncommon Case. (*Eccles. Hist. Lib. v. cap. 16. pag. 230.*) The Custom has since been confirmed and illustrated, in the celebrated Instance of *Acofta*. (*Limborch. Collat. cum Jud. pag. 349, 350.*) Compare Note (c) on *Mat. x. 17. Vol. 1. pag. 462.*

(d) *Be*

[Chap. vii. 58.] I may expect therefore, that a Sect. 50.  
Testimony from me will be heard with some peculiar Regard, when they see that the Evi- Acts XXII.  
dences of thy Gospel were strong enough to con- 20.  
quer such inveterate Prejudices, and such furious  
Rage against it.

21 And he said unto me,  
Depart : for I will send thee  
far hence unto the Gentiles.

But the Lord over-ruled my Plea by a Renewal 21  
of his Charge, *and he said to me*, Reason no far-  
ther on this Subject, but *go thy Way* immediately,  
according to my Direction ; *for*, behold, *I will*  
*send thee far off to the Gentiles*, and thou shalt  
preach the Gospel, and publish the glad Tidings  
of Salvation, with much greater Encouragement  
and Success among them.

22 And they gave him  
Audience unto this Word,  
and *then* lift up their Voices,  
and said, Away with such  
a Fellow from the Earth :  
for it is not fit that he  
should live.

*And they heard him* with Quietness and Atten- 22:  
tion to this Word, and [then] were so enraged,  
as soon as he began to speak of a Mission to the  
Gentiles, and this too in such a Light, as if the  
Jews were in a Manner given up and rejected,  
that they were no longer able to bear it ; but  
*lifted up their Voice* in a most outrageous Cry,  
*saying*, *Away with this blasphemous Fellow from*  
*the Earth, for it is not fit that he should live any*  
*longer upon it ; since he hath proved himself*  
*such a Traitor to God and his chosen People,*  
that he would presume, even by his own Con-  
fession, to prefer the Gentiles to us, as if they  
were more interested than we, in the Blessings  
of the Messiah's Kingdom. And while they said  
this, they affected to break out into all the Forms  
of Lamentation, as well as Expressions of Rage,  
as if such a Degree of Impiety had never been  
heard of before.

23 And as they cried out,  
and cast off their Clothes,  
and threw Dust into the  
Air,

*And as they were crying out* in this furious 23:  
Manner, *and were rending their Garments* in  
Token of Indignation and Horror at this pre-  
tended Blasphemy, *and casting Dust into the Air*,  
that it might fall down on their Heads, and so  
they might appear more compleatly in the Habit  
of Mourners for the Dishonour done to God  
and his People ; *The Tribune*, not knowing 24:

24 The chief Captain  
com-

the Particulars of what had passed, but perceiv-  
ing by the Effect, that Paul had exasperated  
rather than appeased them by the Apology he  
had.

Sect. 50. had been permitted to make, commanded that he should be brought into the Castle; and as no Witnesses regularly appeared to give Information against him, he ordered that he should be put to the Question by scourging him in the severest Manner (d); that so he might know from his own Confession, since he could learn it no other Way, for what Cause they raised such an Outcry against him.

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24.

25 And as they were binding him with Thongs for this Purpose, Paul said to the Centurion who stood by to command the Guard upon this Occasion, Is it indeed lawful for you to scourge a Man who is a Roman Citizen (e); and this too, while he is uncondemned? Consider, before you do this, how you will answer for the Violation of my Privilege, of which at a proper Time you must expect hereafter to hear.

26 And the Centurion bearing [this] presently went and told the Tribune, saying, Consider what you are about to do, or you may be entangled in a Difficulty, of which you seem not to be aware; for this Man says, he is a Roman, and consequently protected by the Privileges of a Free Citizen from such Usage as is preparing for him.

27 And upon this the Tribune, who was alarmed at this Report, came and said to him, Tell me truly, as knowing how unsafe it will be to trifle with me by offering a Plea of this Nature, if it cannot be supported; art thou indeed a Roman Citizen, as I am told thou hast asserted? And he said, Yes, I most assuredly am; and I am capable of producing proper Evidence of it, if it be insisted upon, in due Time and Place.

28 And the Tribune answered, I am surprized to hear this, considering the Appearance thou now makest; for I, who (as thou seest) am a Person of high Rank in the Army, obtained this Freedom with a considerable Sum of Money,

commanded him to be brought into the Castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with Thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a Man that is a Roman, and uncondemned?

26 When the Centurion heard that, he went and told the chief Captain, saying, Take Heed what thou doest; for this Man is a Roman.

27 Then the chief Captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief Captain answered, With a great Sum

(d) *Be put to the Question by scourging.*] That the Romans used this Method, is proved by several learned Writers; particularly by Dr. Lardner, *Credib. Book i. chap. 10. §. 1, 2. Vol. i. pag. 496, — 498.* and Mr. Biscoe, *Chap. ix. §. 8. pag. 355, 356.*

(e) *To scourge a Man who is a Roman.*] See on this Head Note (c) on Acts xvi. 37. pag. 265.

(f) *I was*

Sum obtained I this Freedom. And Paul said, But I was free-born.

Money, which I can hardly suppose thou shouldst have been able to pay, unless there has been some extraordinary Change in thy Circumstances. *And Paul replied, But I was under no Necessity of making any Purchase at all of this Kind, for I was free-born (f); my Father having been intitled to that Honour and Privilege before me.*

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28.

29 Then straightway they departed from him which should have examined him: and the chief Captain also was afraid, after he knew that he was a Roman, and because he had bound him.

*They therefore, who were about to have put him to the Question, immediately departed from him: And the Tribune was glad to compound the Matter so; for he was much afraid, when he knew that he was indeed a Roman, and was greatly concerned because he had bound him, in order to his being scourged; which was a Breach of Privilege, for which he might have been accused by Paul to his Superiors. He contented himself therefore with confining him a little while, till he could bring him before the Jewish Council; fearing lest if he had dismissed him immediately, the Jews would be incensed against him, and he might thus have been in Danger of something much worse from Paul's enraged and tumultuous Enemies.*

29.

### I M P R O V E M E N T.

WE learn from *this Scripture*, as well as from many other Passages, Ver. 17, 18. that *our Lord Jesus Christ*, tho' invisible, is present while the Proclamation of his Gospel is made, and is ever attentive to the Temper with which it is received. Justly therefore doth He resent the Injury that is done him, when these Messages of Life and Peace are neglected: Justly doth He often in the Course of his Providence remove those Ordinances which Men have ungratefully slighted, and call away the faithful

(f) *I was free-born.*] I cannot think with *Mr Cradock, Tillemont*, and some other Critics, that this was the Consequence of his being a Native of Tarsus. *Dr. Lardner* has, I think, produced unanswerable Arguments against admitting that City to have been a Colony, or what the Romans called *Municipium*, that is, a Place where all the Natives were free of Rome by Birth. I therefore think it much more probable, that Paul's Father, or some other of his Ancestors, might have been rewarded with the Freedom of the City for his Fidelity and Bravery in some military Service, as an Auxiliary to the Romans; as *Josephus* says, that several Jews were. (*Antiq. Lib. xiv. cap. 10. [al. 17.] §. 13, & seq.*) See *Dr. Lardn. Credib. Book i. chap. 10. §. 6. Vol. i. pag. 502, — 513.* He observes in the next Section, not only that the Freedom of the City might be bought, but that some of *Claudius's* Favourites and Creatures at last sunk the Price scandalously low.

Sect. 50. *faithful Ministers, who have stretched out their Hands all the Day long to a disobedient and gainsaying People. (Rom. x. 21.)*

Ver. 19, 20. It is not an easy Thing for a *Servant of Christ*, who is deeply impressed with Divine Truths himself, to imagine to what a Degree Men are capable of *hardening their Hearts* against them. They are ready sometimes to think with *Paul*, Surely it must be impossible for any to resist such Arguments, and such Addresses. But Experience makes them wiser; and shews, that tho' they *smite the Rock* again and again, it is *in vain*, till Divine Grace *melt it* into Streams of Water.

Ver. 21. Blessed be GOD, that when his Gospel is *removed from one Place*, it is *sent to another*: Nor shall it ever be totally *rooted out* of the World, while *Seed-Time and Harvest, Summer and Winter* continue their Revolutions. Adored be that Grace, which *sent Paul* and the other Apostles *to speak unto the Gentiles, that they might be saved!* The Life of our Souls was in that Commission, and all our *Eternal Hopes* take their Rise from it. But what *cruel Malignity* did these *Jews* express, whom all the Wonders of this astonishing Story could not convince, nor all the Eloquence of it persuade! On the contrary, for no Crime but that of being made *the Ambassador of Divine Mercy*, and the Instrument of Deliverance to Thousands of perishing Sinners, *they raise a Cry* against the Ambassador of GOD, as if he were the most impious of Blasphemers, and would have hurried him from the Face of the Earth as *unfit to live* upon it. How much less were *they fit* to continue here! But thus *forbidding* the Apostles *to speak to the Gentiles*, (as he himself observes,) *they filled up the Measure of their Iniquities*; so that after the abused Mercy of GOD had waited a little longer, his deserved *Wrath* came upon them to the uttermost. (1 *Thess.* ii. 16.)

Ver. 22. Most *unrighteous* was it in the *Roman Officer*, on this popular Clamour, to attempt *putting* this best of Men *to the Torture*. Most *reasonable* was *Paul's Plea* as a *Roman Citizen*, to decline that Suffering. It is a *Prudence* worthy of being imitated by the bravest of Men, not to throw themselves into *unnecessary Difficulties*. Nor are we under any Obligation as *Christians*, to give up *our Civil Privileges*, which we are to esteem as *the Gifts of GOD*, to every insolent and turbulent Invader. In a Thousand Circumstances, Gratitude to GOD, and Duty to Men, will oblige us to *insist upon them*; and a generous Concern for those that are to come after us, should engage us to labour, and strive, that we may transmit them *improved*, rather than *impaired*, to Posterity as yet unborn.

V. 25,—29. Most *unrighteous* was it in the *Roman Officer*, on this popular Clamour, to attempt *putting* this best of Men *to the Torture*. Most *reasonable* was *Paul's Plea* as a *Roman Citizen*, to decline that Suffering. It is a *Prudence* worthy of being imitated by the bravest of Men, not to throw themselves into *unnecessary Difficulties*. Nor are we under any Obligation as *Christians*, to give up *our Civil Privileges*, which we are to esteem as *the Gifts of GOD*, to every insolent and turbulent Invader. In a Thousand Circumstances, Gratitude to GOD, and Duty to Men, will oblige us to *insist upon them*; and a generous Concern for those that are to come after us, should engage us to labour, and strive, that we may transmit them *improved*, rather than *impaired*, to Posterity as yet unborn.

S E C T. LI.

Paul being brought before the Sanhedrim, after having been unjustly smitten by the Command of the High-Priest, occasions a Diffension in the Council, on which his Sentence is delayed; but a Conspiracy being formed against his Life, he informs the Tribune of it. Acts XXII. 30. XXIII. 1,---22.

ACTS XXII. 30.

ON the Morrow, because he would have known the Certainty wherefore he was accused of the Jews, he loosed him from his Bands, and commanded the Chief Priests and all their Council to appear, and brought Paul down, and set him before them.

ACTS XXII. 30.

WHEN the Roman Officer had rescued Paul from the People, in the Manner already described, he lodged him in the Castle that Night: *And on the Morrow, desiring to know clearly and certainly of what he was accused by the Jews, which he could not make out from what had already passed, as he did not understand the Hebrew Language, in which Paul had made his Apology to them; he loosed him from his Bonds in which he had laid him a close Prisoner, and commanded the Chief Priests, and all the other Members of their Sanhedrim to come together, and to hold a Court: And bringing Paul down from the Castle, he set him before them, that he might be examined and tried according to the Laws and Usages of his own Country; that so the most Seditious of the Jews might have no Reason to complain of the Manner in which they were treated.*

Sect. 51.  
Acts XXII.  
30.

ACTS XXIII. 1. And Paul earnestly beholding the Council, said, Men and Brethren, I have lived in all good Conscience before GOD, until this Day.

*And Paul looking attentively on the Sanhedrim, as he stood before it, that he might observe whether he could recollect the Faces of any whom he had formerly known in that Court, said, Men and Brethren, though I am brought before you as a Malefactor, to be examined and judged by you, I have the secret Pleasure of being conscious to myself, that none can justly advance any Charge against me; but whatsoever be objected to me, I appeal unto the Searcher of all Hearts, that I have even to this Day, tho' it*

Acts XXIII.  
1.

is



Sect. 51. is so long since I have declared myself a Christian, *conversed before GOD in all good Conscience (a)*, and lived in the faithful Discharge of my Duty to Him, and to my Fellow-Creatures.

Acts XXIII.  
1.

2 But Ananias the High-Priest (b), who knowing in his own Heart his inveterate Enmity to Paul, and the Steps he had openly taken for his Destruction, thought himself insulted by such a solemn Declaration of his Innocence, *commanded those that stood by him at the Bar, to smite him on the Mouth*, for what he represented as so insolent an Assertion: Which was accordingly done.

3 Then Paul, animated on a Sudden by the secret Impulse of a Prophetick Spirit, which bore him as it were for that Moment beyond himself, *said to him, GOD is about to smite thee in a very awful Manner, Ob thou whited Wall (c)! thou false*

2 And the High-Priest Ananias commanded them that stood by him, to smite him on the Mouth.

3 Then said Paul unto him, GOD shall smite thee, thou whited Wall: for sittest:

(a) *I have even to this Day conversed before GOD in all good Conscience.*] Paul could not intend by this to intimate, that he thought himself free from Guilt while persecuting the Christians, since he so expressly declares the contrary elsewhere. (See 1 Tim. i. 13. 1 Cor. xv. 9. Gal. i. 13.) He was only examined with Respect to his Conduct as a Christian; and therefore it would not have been pertinent here, to have referred to his Conduct while a persecuting Jew; tho' it were indeed true, that he did not then act against his Conscience, how criminal soever he was in suffering it to continue *misformed*. The plain Sense of this Passage is, that his Conscience, when examined as in the Sight of GOD, with Respect to what they alledged against him, *did not charge him* with any known and deliberate Contradiction to its Dictates: And so it was, in Effect, a solemn and very pertinent Appeal to the Searcher of all Hearts, that he had not devoted himself to the Service of the Gospel, in which he was now engaged, from any mean and dishonourable Principle; but was fully convinced of the Truth of it, and therefore prepared to abide all Extremities in its Defence. Well might there be in such a Case a natural *Sally of Joy*, arising in an upright Heart from a Consciousness of its own Integrity, amidst such violent Calumnies as were now advanced against him.

(b) *Ananias the High-Priest.*] Dr. Benson, (Hist. Vol. ii. pag. 221.) Mr. Biscoe, (Boyle's Lect. Chap. iii. §. 8. pag. 70,—76.) and several others, have justly observed from Josephus, (Antiq. Lib. xx. cap. 5. [al. 3.] §. 2, 3. & cap. 6. [al. 5.] §. 2.) that this was Ananias, the Son of Nebedæus, who by his Station was Head of the Sanhedrim. He had formerly been sent Prisoner to Rome, to give an Account to Claudius Cæsar of his Behaviour, in the Quarrel which happened between the Jews and Samaritans during the Government of Cumanus in Judea; but was acquitted, probably by the Intercession of Agrippa the younger. The Difficulties which have been urged from Josephus, against his being High-Priest now, are answered by Mr. Biscoe in a very learned and judicious Manner.

(c) *GOD is about to smite thee, Ob thou whited Wall!*] Alluding to the beautiful Outside of some Walls, which are full of Dirt and Rubbish within. The Account Josephus gives of the Character and Fate of this Wretch, abundantly illustrates this Speech of Paul. He might well be called a whited Wall, not only as he committed this Indecency, while gravely sitting in a Sacred Character on the Tribunal of Justice; but also as, at the same Time that he carried it very plausibly toward the Citizens, and stood high in their Favour, he most impiously and cruelly defrauded the inferior Priests of the Subsistence which the Divine Law assigned them, so that some of them even perished for Want. (Joseph. Antiq. Lib.

test thou to judge me after the Law, and commandest me to be smitten contrary to the Law?

false painted Hypocrite! For *sittest* thou on the Tribunal of Justice pretending to judge me according to the Law of GOD, and yet in a presumptuous Violation of the Law commandest me to be smitten (d), tho' convicted of no Crime, and guilty of no indecent Behaviour? The Supreme Judge will not suffer thee finally to escape, but will 'ere long animadvert upon thee in righteous Vengeance for this Violence.

Sect. 51.  
Acts XXIII.

4 And they that stood by, said, Revilest thou GOD's High-Priest?

But they that stood by were greatly offended, and said, Dost thou, who pretendest to so much Religion, presume impiously to revile the High-Priest of GOD, the most sacred Person in our Nation, and consequently in the whole World?

5 Then said Paul, I wist not, Brethren, that he was the High-Priest: For it is written,

And upon this Paul, unwilling to enter upon a Question so difficult to be cleared up, as the Divine Original of that Impulse on his Mind, by which he found himself inclined to utter those remarkable Words, only touched upon a Circumstance attending it, which was of a more ambiguous Nature, and said, Indeed, Brethren, in the sudden Transport of my Mind, I was not aware that it was the High-Priest (e), otherwise I should have

Lib. xx. cap. 9. [al. 8.] §. 2.) And GOD did remarkably smite him; as after his own House had been reduced to Ashes, in a Tumult begun by his own Son, he was besieged and taken in the Royal Palace; where having in vain attempted to hide himself in an old Aqueduct, he was dragged out and slain: (*Joseph Bell. Jud. Lib. ii. cap. 17. [al. 18.] §. 2, 6, 9.*) An Event, which happened about Five Years after this, in the very Beginning of the Jewish War.

(d) In Violation of the Law commandest me to be smitten.] GOD in his Law forbade all Violence in Judgment. (*Lev. xix. 15.*) Yet we find repeated Insults of this very Kind, indecent as they always are, offered to the Prophets, (*1 Kings xxii. 24. Jer. xx. 2.*) and even to Christ himself. (*John xviii. 22.*)

(e) I was not aware that it was the High-Priest.] This is a natural Rendering of the Words, *οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεὺς*, which cannot fairly be translated, I do not acknowledge him to be the High-Priest: Nor can it be imagined, that Paul would enter on so curious and so dangerous a Question, as the Justice of his Accession to that Office. Some have thought, he did not know him personally: But his Habit, and Place in the Sanhedrim, might distinguish him. Or if we were to suppose with Rivetus, that Paul hearing the Voice, while looking another Way, did not know from whence it came, the Solution is utterly insufficient; for Paul's Answer plainly shews, he knew the Person speaking, whoever he were, to be a Judge. It seems therefore much more convenient, to follow the Explication of this Matter given in the Paraphrase, which will easily reconcile all that passed, with Christ's Promise of being with his Apostles when appearing before Councils. (*Mat. x. 19. Mark xiii. 11.*) For according to us, Paul by Inspiration uttered a true Prediction, and then alledged a true Fact to prevent any ill Use of the Circumstance in which it was spoken; only waving something, which he might justly have urged in his own Vindication, and from which

Sect. 51.  
Acts XXIII.  
5.

have been cautious how I had taken such a Liberty : For I know that *it is written* in the Word of GOD, (Exod. xxii. 28.) which I desire at all Times, and under the greatest Provocations, to make my Rule, “ *Thou shalt not speak Evil of the Ruler of thy People ;*” and I should be sorry, that any should take Encouragement from what I then said, to fail in paying due Respect to Magistrates, whatever their personal Character may be.

6 *But Paul, perceiving as he looked about him, that the one Part of the Court were Sadducees (f), and the other Pharisees, cried out in the Sanhedrim, Men and Brethren, I was by my Education, and still am in my Judgment, a Pharisee, as I was also the Son of a Pharisee ; nor is there any one more zealous for the great Fundamental Doctrine of that celebrated Sect : And I am well satisfied, that if the whole Secret of my Prosecution were fairly and thoroughly laid open from its first Principles, it would be found, that it is for the Hope I have of a Future State, and the Zeal with which I teach the Resurrection of the Dead, that I am now brought into Judgment (g) ; nor would some of my greatest Encimies have expressed such Indignation against me, had not the whole Tenour of my publick Teaching so evidently tended to confirm a Doctrine, against which they are so violently prejudiced.*

7 *And on his speaking this, the Council fell to disputing, and there was presently a Contention on this Head between the Pharisees and the Sadducees, several Persons of each Sect appearing warm in the Debate : And the Multitude was greatly divided :*

written, Thou shalt not speak Evil of the Ruler of thy People.

6 But when Paul perceived that the one Part were Sadducees, and the other Pharisees, he cried out in the Council, Men and Brethren, I am a Pharisee, the Son of a Pharisee : of the Hope and Resurrection of the Dead I am called in Question.

7 And when he had so said, there arose a Dissension between the Pharisees and the Sadducees : and the Multitude was divided.

he had an undoubted Right to recede, if he thought fit. In the mean Time, the Candour, both of the Historian, and of the Apostle, is well worthy our Remark.

(f) *Part were Sadducees.*] Josephus assures us, that many of *this Sect* were in Places of High Dignity among the Jews. See Joseph. Antiq. Lib. xiii. cap. 10. [al. 18.] §. 6. & Lib. xviii. cap. 1. [al. 2.] §. 4.

(g) *For the Hope and Resurrection of the Dead, &c.*] Oratio charges this upon Paul, as an artful Manner of declining Persecution, unworthy the Character of an upright and generous Man : (Limborch. Collat. cum Jud. pag. 134, 165.) But there is no just Reason for the Charge, since this was a Part, tho' not the whole of the Truth ; as the chief Thing which enraged the Sadducees against Christianity, was the Demonstration which it gave to the Doctrine of a Resurrection, which they so eagerly opposed. See Acts iv. 2. with the Paraphrase, pag. 47. and Chap. v. 17. pag. 67.

(b) Let:

8 For the Sadducees say, that there is no Resurrection, neither Angel, nor Spirit; but the Pharisees confess both.

vided: For it is well known, that the Sadducees say, there is no Resurrection, neither Angel, nor separate Spirit; but the Pharisees confess both, but contend earnestly for the Certainty of the Resurrection, and the real Existence of Angels and other Spirits.

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Acts XXIII.

9 And there arose a great Cry: and the Scribes that were of the Pharisees Part arose, and strove, saying, We find no Evil in this Man: but if a Spirit or an Angel hath spoken to him, let us not fight against GOD.

And upon this there was a great Clamour in the Assembly; and the Scribes [who were] on the Side of the Pharisees arose and contended, saying, We find no Evil in this Man, and can perceive no Reason for his being condemned or detained; but if a Spirit or an Angel hath spoken to him, in the Manner he represents, let us acquiesce, and wait the Event; and as Gamaliel formerly expressed it among us, in an Argument which then was judged by the Sanhedrim worthy of its Regard, let us not fight against GOD, which must end in our Ruin (b). [Compare Acts v. 39.]

9

10 And when there arose a great Dissension, the Chief Captain, fearing lest Paul should have been pulled in Pieces of them, commanded the Soldiers to go down, and to take him by Force from among them, and to bring him into the Castle.

And as a great Disturbance arose, some of them urging that he should be set at Liberty, while others eagerly insisted on his Condemnation, the Tribune was informed of their disorderly Proceedings; and fearing lest amidst the Tumult Paul should be torn in Pieces by them; he commanded a Party of the Roman Soldiers to go down, and take him by Force from the Midst of them, and so to bring him up again into the Castle of Antonia, from whence he had been led.

10

11 And the Night following, the Lord stood by him, and said, Be of good Cheer,

And after they had lodged him there, it came to pass, that in the following Night, the Lord Jesus Christ appeared to Paul in a Vision, and standing by him said (i), Be of good Courage, Paul; for as

11

(b) Let us not fight against GOD.] When they mentioned it as a supposable Case, that an Angel might have spoken to him, they might probably allude to the many Visions and Revelations, which Paul had professed to have received, in his late Speech to the People; as Dr. Benson observes, Hist. Vol. ii. pag. 224. The Reader will perceive here a remarkable Resemblance to the Speech of Gamaliel, referred to in the Paraphrase; but it appears from Dr. Prideaux, (Connest. Vol. ii. pag. 529.) that this happened after the Death of that celebrated Rabbi.

(i) The Lord standing by him said, &c.] This plainly shews, that our Lord approved the Part Paul had acted before the Sanhedrim; tho' some have censured it, without understanding or considering the Circumstances of it. The pious as well as learned Professor Witsius well observes, that it must be a greater Consolation to so faithful a Soldier of Christ as Paul was, having been thus approved and encouraged by his General, to be led on to farther

Sect. 51. *as thou hast testified the Things concerning me at Jerusalem, and all the Malice of the Jews has not prevented thee from faithfully discharging thy Commission, so thou must also bear thy Testimony to me and my Doctrine at Rome; and notwithstanding all the Difficulties thou hast now before thee, I will support thee to go through the Trial, and turn it abundantly to mine own Glory, and to thy Consolation.*

Acts XXIII.  
11.

12 *And when it was Day, some of the bigotted Jews, who were exceedingly provoked that Paul had thus been rescued from the Council, resolved that they would be the Means of his Destruction, and entering into a Conspiracy, bound themselves with a solemn Curse, saying, That they would neither eat nor drink till they had killed Paul.*

13 *And tho' it was so black and horrid a Design, yet they were more than Forty of them who had made this rash and barbarous Agreement.*

14 *And having fixed upon a Scheme for putting it in Execution, they came without Reserve to the Chief Priests, and to those of the Elders whom they knew to be his Enemies, and said, We are so transported with Zeal at the Outrage that has been done to our Sacred Law, that we have one and all bound ourselves by a solemn Anathema (k), not to taste any Thing of Food till we have slain this Paul; whom we look upon as so notorious an Enemy to God and his Country, that if the*

*Course*

Cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear Witness also at Rome.

12 And when it was Day, certain of the Jews banded together, and bound themselves under a Curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than Forty which had made this Conspiracy.

14 And they came to the Chief Priests and Elders, and said, We have bound ourselves under a great Curse, that we will eat nothing until we have slain Paul.

*farther Combats, than to be immediately dismissed. And such a Temper he expresses, Phil. i. 20,—26.*

(k) *We have bound ourselves by a solemn Anathema.*] This seems a proper Rendering of the very Emphatical Form in the Original, *Αναθεματι αναθεματισαμεν εαυτους*. Such execrable Vows as these were not unusual with the Jews, who challenged to themselves a Right of punishing those, without any Legal Process, whom they considered as Transgressors of the Law; and in some Cases thought, that they were justified in killing them. Josephus mentions a Case not much unlike to this, of some that bound themselves with an Oath to kill Herod, in which they gloried as a laudable Intention, because he had violated the antient Customs of their Nation. (*Antiq. Lib. xv. cap. 8. [al. II.] §. 3, 4.*) It is no Wonder therefore, that these Jews should make no Scruple of acquainting the Chief Priests and Elders with their Conspiracy against the Life of Paul; who were so far from blaming them for it, that not long after they renewed the same Design themselves. (*Acts xxv. 2, 3.*) See *Dr. Lardner's Credib. Book i. chap. 9. §. 9. Vol. i. pag. 474,—483.* and *Mr. Biscoe, at Boyle's Lect. Chap. vii. §. 5. pag. 278,—281.*—*Dr. Lightfoot has shewn from the Talmud, (Her. Hibr. in Loc.)* that if they were prevented from accomplishing such Vows as these, it was an easy Matter to obtain an Absolution from their Rabbies.

(l) Paul

15 Now therefore ye with the Council, signify to the Chief Captain, that he bring him down unto you To-morrow, as though you would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

Course of Publick Justice against him be obstructed, it will no doubt be a meritorious Action, which you will certainly approve, as what must be pleasing to God himself, to take him off by such a Method as this: *Now therefore do you, with the other Members of the Sanbedrim, signify it as your Request to the Tribune, that he would bring him down from the Castle to you To-morrow, as if you would more accurately examine and discuss what relates to him; and we are ready, at all Adventures, even at the Hazard of our Lives, to kill him before he can come near you: And we will manage the Attack in such a Manner, that you shall not appear at all concerned in it, nor have any Alarm about the Matter, till you hear that he is actually dead.*

14  
15

16 And when Paul's Sister's Son heard of their lying in wait, he went and entered into the Castle, and told Paul.

*But how privately soever this Matter was conducted, the Providence of God so ordered it, for the Deliverance of his faithful Servant from this inhumane and bloody Conspiracy, that Paul's Sister's Son bearing of the Ambush, came, and entering into the Castle of Antonia, where (as we observed before) he now lay confined, told Paul the whole Story. And Paul calling one of the*

15

17 Then Paul called one of the Centurions unto him, and said, Bring this Young Man unto the Chief Captain: for he hath a certain Thing to tell him.

*Centurions to him (l), who commanded Part of the Cohort under the Tribune, presented his Kinsman to him and said, I desire thou wouldst conduct this Young Man to the Tribune, for he hath something of Importance to tell him. He therefore took and led him to the Tribune, and having introduced him said, Paul the Prisoner calling me to him, desired that I would bring this Young Man to thee, who has something of considerable Importance to tell thee, tho' what it is I do not at all know. And the Tribune in a very obliging and condescending Manner taking him by the Hand, and leading him into a retired Place, where none might over-hear them (m), enquired [of him]*

14

15

16

17

18 So he took him, and brought him to the Chief Captain, and said, Paul the Prisoner called me unto him, and prayed me to bring this Young Man unto thee, who hath something to say unto thee.

17

18

19 Then the Chief Captain took him by the Hand, and went with him aside privately,

*at all know. And the Tribune in a very obliging and condescending Manner taking him by the Hand, and leading him into a retired Place, where none might over-hear them (m), enquired [of him]*

17

18

19

(l) Paul calling one of the Centurions to him.] Tho' Paul had an express Promise from Christ for his Security, (ver. 11.) yet he did not neglect any proper Means of Safety. Compare Acts xxvii. 24, 25, 31.

(m) Taking him by the Hand, &c.] It is observable, that *Lysias* seems to have conducted this whole Affair, like a Man of great Integrity and Prudence.

Sect. 51. *him*] saying, *What is it that thou hast to tell me? speak freely, for I shall give thee an attentive Hearing.* And he said to the Tribune, I have received certain Intelligence, that *the Jews have agreed together to ask thee, that thou wouldst bring down Paul To-morrow to the Sanhedrim, as if they would enquire something more accurately concerning*

Acts XXIII.  
20.

21 *him: But if thou hast any Regard for the Life of so innocent and worthy a Man, do not be prevailed upon by them to order him to be so brought down; for there are more than Forty of them lie in an Ambush for him, who have obliged themselves by a Curse neither to eat nor drink till they have killed him; and they are now ready, with their Weapons as it were in their Hands, to execute this their murderous Purpose; waiting only an Order from thee, to bring him by the Place where they are posting themselves, in Expectation it will prove the Signal for his Death.*

22 *The Tribune therefore hearing this dismissed the Young Man, with a Charge, saying, [Be sure thou] tell no Man, that thou hast discovered these Things to me; and depend upon it, that I will bear in Mind what thou hast told me, and do what is proper upon the Occasion. And accordingly he took immediate Measures for Paul's Security from this intended Assassination, of which a particular Account will hereafter be given.*

vately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul To-morrow into the Council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than Forty Men, which have bound themselves with an Oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a Promise from thee.

22 So the Chief Captain then let the Young Man depart, and charged *him*, See thou tell no Man, that thou hast shewed these Things to me.

## I M P R O V E M E N T.

Ver. 1. **N**EXT to the History of *the great Captain of our Salvation*, as recorded by the Holy Evangelists, none of *the Christian Heroes* of whom we read makes a brighter Figure than *Paul*; nor is there any who seems *a Spectacle, more worthy the View of Angels*, or of *GOD* himself. Nobly supported in the Midst of Persecutions and Indignities, by *the Testimony of his Conscience* as to the Integrity with which he had walked before *GOD*, and therefore assured of the Divine Aid, he appears superior to all Human Injuries. Most unrighteously did *the High-Priest* command that *Mouth* to be smitten, which had spoken *the Words of Truth and Soberness*. Most justly did *GOD* verify the Prediction of his faithful, tho' despised, Servant, and smite that *whited Wall* with speedy Destruction, which had stood in such a haughty Opposition to his Gospel.

Ver. 2.

Ver. 3.

*Paul*

Paul might have urged a great Deal, in Defence of what he had Sect. 51. said; and yet he chose prudently to decline that Defence; and seems much more solicitous, to prevent *the Abuse* of what might appear dubious, than to assert his own Cause to the utmost that it would bear. Thus should we sometimes be ready, as the *Psalmist* beautifully expresses it, to restore what we took not away; (Psal. lxxix. 4.) and for the Peace of Society, and the Edification of others, should be content to wave *Apologies* which we might justly offer. Let us learn particularly to revere that Authority, with which God hath clothed *Magistrates*; and be very cautious, how we speak Evil of the Rulers of our People. Let the Ministers of the Gospel especially be cautious of it; lest the Ministry be upon that Account blamed, and their own Character exposed, as if they were *Trumpeters of Sedition*, rather than *Embassadors of the Prince of Peace*. Ver. 4, 5.

Our Lord had given it in Charge to his *Apostles*, that they should be Ver. 6, 7, 8. wise as Serpents, and harmless as Doves. (Mat. x. 16.) Both these Characters are joined in Paul's Behaviour on this important Occasion. It was no dishonest Artifice to divide the Council, and to engage the Favour of the *Pharisees*, by reminding them, of what, if they considered the Circumstances of the Case, must needs appear to them to be Truth; that it was his Zeal for the Doctrine of the Resurrection, that brought upon him a great Deal of that Opposition which he was then encountering, and that the most convincing Evidence of that Doctrine depended on the Facts which as an *Apostle of Jesus* he publicly maintained. And it had been most happy for the *Pharisees*, had they always borne in their own Minds the Caution they now gave the *Sadducees*, to take heed of Fighting against GOD. May none of us provoke the Lord to Jealousy, as if we were stronger than He! which we shall certainly do, by rejecting the Tidings He hath sent us by his Apostles, and the Life and Immortality which He promises in his Gospel. Ver. 9.

Graciously did Providence provide for the Rescue and Deliverance of Paul, from the Tumult then excited, and the Conspiracy afterwards formed. Ver. 10, 12, & seq. Who would not lament to see a Design of Murther, avowed with Impunity before the Chief Magistrates of the Jewish Nation, and approved by them under a Pretence of Religious Zeal, while it was consecrated to GOD by the Solemnity of a Vow? The Time was indeed come, when they that killed the Servants of Christ thought they did GOD good Service; (John xvi. 2.) as if no Libation or Offering could have been so pleasing to Him, as the Blood of his Saints. But Names alter not the Nature of Things. GOD regarded their Counsels with righteous Abhorrence, and He laughed them to Scorn. In vain did they form and approve a Conspiracy, which Heaven had determined to defeat. Their lying in wait was, we know not how, discovered to a Youth; and by means of that Youth, who might perhaps have seemed beneath their Notice, GOD as VOL. III. A a a effectually Ver. 14, 15. V. 16,—22.



Sect. 51. effectually preserved Paul, as if he had sent an Angel from Heaven to deliver him; and turned the Cabals of *these Bigots* that thirsted for his Blood, into Perplexity and Shame. So, Lord, do Thou continue to carry the Counsel of the Froward headlong; (*Job v. 13.*) and save from the Hand of Violence and Fraud, all who commit themselves unto Thee in Well-doing, and humbly confide in Thy Wisdom and Goodness!

## S E C T. LII.

Paul, for the Preservation of his Life from the Conspiracy of the Jews, is sent by Night from Jerusalem to Cæsarea; where he is presented to Felix, and quickly after is accused by Tertullus in the Name of the Sanhedrim. Acts: XXIII. 23, to the End. XXIV. 1, - - -9.

## A C T S XXIII. 23.

Sect. 52. **I**N the last Section it was shewn, how the Conspiracy which the Jews had formed against Paul's Life had been discovered to the Roman Tribune: Now as this Officer was a very equitable and worthy Person, he was determined to consult the Safety of his Prisoner, whose Innocence he was the more convinced of, from such base Methods taken to destroy him; and finding it necessary for this Purpose to remove him from Jerusalem, he called to him Two of the Centurions in whom he could particularly confide, and said to them, Prepare immediately the Two Hundred Soldiers under your Command, that they may be ready to go directly to Cæsarea; and take with them a further Guard of Seventy Horsemen, and Two Hundred Spearmen, and let them begin their March, by the Third Hour of the Night, (that is, at Nine in the Evening;) And provide Beasts, to set Paul upon, if a Change should be necessary, and see that you conduct him in Safety, and with all convenient Expedition, to Felix the Governour of the Province.

Sect. 52.  
Acts XXIII.  
23.

24

## A C T S XXIII. 23.

**A**ND he called unto him. Two Centurions, saying, Make ready Two Hundred Soldiers to go to Cæsarea, and Horsemen Threescore and Ten, and Spearmen Two Hundred, at the Third Hour of the Night.

24 And provide them Beasts, that they may set Paul on, and bring him safe unto Felix the Governour.

And

25 And he wrote a Letter after this Manner :

26 Claudius Lysias, unto the most excellent Governour Felix, sendeth greeting.

27 This Man was taken of the Jews, and should have been killed of them : then came I with an Army, and rescued him, having understood that he was a Roman.

28 And when I would have known the Cause wherefore they accused him, I brought him forth into their Council :

29 Whom I perceived to be accused of Questions of their Law, but to have nothing laid to his Charge worthy of Death, or of Bonds.

And he also wrote an Epistle to Felix on this Sect. 52. Occasion, the Contents of which are expressed in this Copy.

“ Claudius Lysias, the Commander of a Body of Roman Soldiers at Jerusalem, to

“ his Excellency Felix the Governour of this Province, [sendeth] greeting with the sincerest Wishes of Health and Prosperity. This

“ comes to inform you, that as this Man, who is called Paul, was seized by a Multitude of the Jews, who made a sudden Insurrection on his Account, and had like to have been slain by them, I came upon them with a Party of Soldiers, and rescued him from their furious Assault :

“ And I am the better pleased, I had an Opportunity of doing it, as I have since learnt that he is a Roman Citizen (a) : And desiring so

“ much the more on this Account, to know particularly what was the Crime of which they accused him, I brought him before their San-

“ bedrim ; imagining that was the most proper Tribunal, to discuss a Cause of such a Nature, as from general Circumstances I apprehended this must be. And after they

“ had examined him, I found he was accused of no great Crime, and that a Cry was raised against him, only concerning some nice Questions of their Law ; but that nothing was charged upon him, of which if there had been sufficient Proof to have convicted him, he would have been worthy of Death, or even of Bonds : Nevertheless I chose to keep him confined for a few Days, that I might not too

“ much

(a) And I have since learnt that he is a Roman.] As it appears from the preceding Story, that when Lysias first rescued Paul out of the Hands of the Populace, he did not so much as imagine him to be a Roman, it is plain, that *μαθων* here (as Grotius well observes,) is put for *κατ' εμαθων*, according to the Turn given in the Paraphrase. And consequently, no Shadow of an Argument can be drawn from hence, to prove that the Jews had then a Power of putting those of their Countrymen to Death, who were not Roman Citizens ; as Dr. Lardner has well argued, in his large, and I think very conclusive, Examination of this Question, *Credib. Book i. Chap. 2.* (See especially §. 10. Vol. i. pag. 144,—146.) —Beza thinks, Lysias represents the Fact a little unfairly, and would have made Felix believe, that he knew Paul was a Roman before he rescued him : But his Conduct appears in the main so honourable, that I rather think, he only means in the general to intimate, that he had on the whole been more solicitous to provide for Paul's Security, out of Regard to his being a Roman Citizen.

372 *The Soldiers take Paul to Cæsarea, and deliver him to Felix.*

Sect. 52. " much exasperate the People by dismissing him  
 immediately. *But when during this Time*  
 Acts XXIII. " *it was signified to me, that an Ambush would*  
 30. " *be laid by the Jews for the unfortunate Man,*  
 " *with an Intention to assassinate him; and with*  
 " *this View a Scheme was formed to have him*  
 " *brought down from the Castle to the Sanhe-*  
 " *driim, on a Pretence of farther Examination,*  
 " *that they might kill him by the Way; I*  
 " *thought it my Duty immediately to provide for*  
 " *the Security of his Life, and therefore have*  
 " *sent [him] under a Guard to thee, commanding*  
 " *his Accusers also, who by these unwarrantable*  
 " *Measures have rendered themselves much sus-*  
 " *pected, to come and declare before thee what*  
 " *they have to alledge against him. And so, with*  
 " *all due Respect, I bid thee most heartily Fare-*  
 " *well."*

30 And when it was told me, how that the Jews laid wait for the Man, I sent straightway to thee, and gave Commandment to his Accusers also, to say before thee what they had against him. Farewel.

31 *The Soldiers therefore, as it was commanded them, taking up Paul, and mounting him according to the kind Provision which Lysias had made, brought him by Night-Marches thro' Nicopolis and Lydda to Antipatris (b); a City within the Borders of the Tribe of Manasseh, which lay not far from the Mediterranean Sea, about Thirty-eight Miles distant from Jerusalem. And the*  
 32 *next Day after their Arrival at that City, as they concluded he was now pretty secure from Danger, the Two Companies of Foot returned with the*  
 Spearmen

31 Then the Soldiers, as it was commanded them, took Paul, and brought him by Night to Antipatris.

32 On the Morrow they left the Horsemen to go with

(b) *Brought him by Night to Antipatris.*] Very different Accounts are given of the Situation of *Antipatris*, which must however have been *North-West of Jerusalem*, as it was in the Way from thence to *Cæsarea*. Its antient Name was *Capbarsalama*, (1 *Macc.* vii. 31. and *Joseph. Antiq. Lib.* xii. cap. 10. [al. 17.] §. 4.) or *Chabarzaba*: (*Joseph. Antiq. Lib.* xiii. cap. 15. [al. 23.] §. 1.) But *Herod the Great* rebuilt it, and gave it the Name of *Antipatris*, in Honour of his Father *Antipater*. (*Joseph. Bell. Jud. Lib.* i. cap. 21. [al. 16.] §. 9. & *Antiq. Lib.* xvi. cap. 5. [al. 9.] §. 2.)—Some have supposed, it was but *Eighteen or Twenty Miles* from *Jerusalem*; but *Mr. Biscoe* (whose Account is followed in the *Paraphrase*,) has shewn, it was something more than *Thirty-eight* of our *Miles*, which must have been too far for *one Night's March*: He therefore very well observes, it is not necessary to conclude, that *Paul* was carried thither *in one Night*, or that the *Soldiers* returned *in one Day*. It is only said, that they travelled *by Night*; which they might do, and rest by the Way: Nor is it probable, they took *Paul* with them from *Jerusalem* at *Night*, and reached *Cæsarea* the next Day, when it appears from *Josephus*, that from *Jerusalem* to *Cæsarea* was *Six Hundred Furlongs*, or near *Seventy Miles*. (*Bell. Jud. Lib.* i. cap. 3. §. 5. & *Antiq. Lib.* xiii. cap. 11. [al. 19.] §. 2.) See *Mr. Biscoe*, at *Boyle's Lett. chap.* 10. pag. 388,—391.

(c) *Herod's*

with him, and returned to the Castle.

33 Who when they came to Cæsarea, and delivered the Epistle to the Governor, presented Paul also before him.

34 And when the Governor had read the Letter, he asked of what Province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in Herod's Judgment-Hall.

ACTS XXIV. 1. And after Five Days, Ananias the High-Priest descended with the Elders, and with a certain Orator named Tertullus, who informed the Governor against Paul.

2 And when he was called forth,

Spear-men to the Castle at Jerusalem, leaving the Seventy Horsemen to go with him to the End of his Journey; Who accordingly guarded him the rest of the Way, and entering with him into Cæsarea, which was about Thirty Miles from Antipatris, acquitted themselves of their Trust; and delivering the Epistle they had brought from Lysias to Felix the Governour, they presented Paul also before him, and so completed the Affair with which they had been charged.

And when the Governour had read [the Letter,] and understood that Paul was sent, as one accused of the Jews, that he should try his Cause, he presently asked of what Province he was: And being informed that he was of Cilicia, I will bear thee, said he, and thoroughly examine into this Matter, when thine Accusers are also come; which I suppose will be in a few Days. And in the mean Time he commanded him to be kept bound in Herod's Prætorium (c), where a Body of Soldiers was quartered, under whose Guard Prisoners were often detained.

And according to the Expectation of Felix, it was not long before he had Occasion to call for Paul again: For after he had been but Five Days at Cæsarea, the High-Priest Ananias, apprehending the Matter to be of the utmost Importance, came down in Person, with several of the Elders, who were Members of the Sanhedrim; and they brought along with them a certain Orator [called] Tertullus, whose Business it was to open the Cause, and to harangue the Governour in the most agreeable Manner that he could: And they all made their Appearance in Form before the Governour, and advanced a general Accusation against Paul, on which they desired to be more particularly heard. And being called to hear his Charge, and make his Defence,

(c) Herod's Prætorium.] This was a Palace and Court, built by Herod the Great, when he rebuilt and beautified Cæsarea. Probably, some Tower belonging to it might be used as a Kind of State-Prison; as is common in such Places.

(d) Tertullus

Sect. 52. Defence, Tertullus began to accuse him (d), saying, with more Regard to Interest than Truth,

Acts XXIV.  
2.

May it please your Excellency, As we enjoy great Peace by your Means (e), and many illustrious Deeds are happily done to this whole Jewish Nation (f), and many Disorders rectified, by the continual Care and Vigilance of your prudent Administration; We accept [it] always, and in all Places, most noble Felix, with all imaginable Thankfulness; and it grieves us to be under this unfortunate Necessity of troubling you with our Complaints, tho' we are well assured of your generous Disposition to remedy them. Nevertheless, it is impossible that the wisest Governours should prevent some Troubles arising to the State under their Care, while so much Sedition and Wickedness remain in those who ought to behave as orderly Subjects: And therefore that I may not trouble you further with any laboured Introduction, I humbly beseech you to bear us what we have to offer in a few Words, according to your well-known Goodness and Humanity, with your [usual] Candour, and to bear with me, while I briefly open the Charge against this notorious Offender, whom we are obliged to pursue even to this august Tribunal.

forth, Tertullus began to accuse him, saying,—

—Seeing that by thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence,

3 We accept it always, and in all Places, most noble Felix, with all Thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldst hear us of thy Clemency a few Words.

For

(d) Tertullus began to accuse him.] Almost every Word of this Oration is false; the Accusation of Paul, the Encomium of the Government of Felix, and the Declaration of a lawful Intention in what they had done and attempted.

(e) We enjoy great Peace by your Means.] He probably refers to what Felix had done, to clear the Country of Robbers and Impostors; for all Historians agree, that he was a Man of so bad a Character, that his Government was a Plague to all the Provinces over which he presided: And as for Judea, its State under Felix was so far from being what Tertullus here represents, that Josephus (besides what he says of the barbarous and cowardly Assassination of Jonathan the High-Priest by his Means,) declares, that the Jews accused him before Nero of insufferable Oppressions, and had certainly ruined him, if his Brother Pallas had not interposed in his Favour. (Joseph. Antiq. Lib. xx. cap. 8. [al. 6, 7.] §. 5, 7, 9.) See also Tacit. Histor. Lib. v. §. 9. & Annal. Lib. xii. §. 54.

(f) Illustrious Deeds are happily done &c.] Elfner (Observ. Vol. i. pag. 472, 473.) proves this to be the exact Sense of the Words *καλοθωμάλων γινόμενων*, illustrious Undertakings happily accomplished; and shews the Compliment was here the higher, as it was usual, even at this Time, among the Romans, at least in publick Discourses, to refer such Events to Divine Providence, rather than Human Efforts; of which he brings many remarkable Instances, which shew, either the Piety, or the Policy, of the great Men of Antiquity who made use of such Language. On the other Hand, apparent Slights put upon Religion by Persons in publick Stations are Proofs of a weak Understanding, that cannot fail of making them contemptible, not only among all religious, but all prudent Men.

(g) Has

5 For we have found this Man a pestilent Fellow, and a Mover of Sedition among all the Jews throughout the World, and a Ring-leader of the Sect of the Nazarenes :

6 Who also hath gone about to profane the Temple : whom we took, and would have judged according to our Law,

7 But the chief Captain Lyfias came upon us, and with great Violence took him away out of our Hands,

For indeed, to speak with that Plainness which Truth and Justice require on such an Occasion, *we have found this Man, a most pestilent Fellow, and a Mover of Sedition among all the Jews throughout the World ; and to give the compleatest Idea of his Malignity, that a few Words can express, he is not only a Member, but even a Ring-leader, of the detestable Sect of the Nazarenes ;* than which none has ever sprung up amongst us, more dishonourable to the Law of the Jews, or more dangerous to the Government of the Romans. It would be easy to alledge many gross Instances of his Impiety, which they who have known his Conduct abroad, fail not to testify ; but it is needless to insist on any other Facts against a Criminal, *who has been so audacious, that but very lately he attempted also to profane the Temple (g), by bringing uncircumcised Persons within the sacred Boundaries, from which they are excluded, even by your Authority as well as by our Law, on Pain of Death. As he is one therefore, who has rendered himself on such a Variety of Accounts obnoxious and odious to our whole Nation, and against whom we have so many Accusations, we seized him a few Days ago as a notorious Offender, and would have judged him according to our Law, which in such a Case as this, it is well known, we had a Right to execute in its fullest Extent, and might have done it even on the Spot. But Lyfias the Tribune, Commander of the Roman Garrison in Jerusalem, coming upon us with a great and armed Force, took him away out of our Hands, and so interrupted :*

(g) *Has attempted also to profane the Temple.] Tertullus artfully mentions this, as the most express Fact he had to charge upon him, as he knew that the Romans allowed the Jews a Power of executing, even without Forms of Law, any Person who should be found in such an Act of Prophanation ; and seems to have intended to make a Merit of their Moderation, that they intended nevertheless fairly to have tried him, and not to have destroyed him on the Spot, as Lyfias had justly charged them with attempting to do. And it is observable, that he no where expressly avows so much as a Design to have put Paul to Death, tho' it was undoubtedly intended. So that I cannot but wonder, that this Story should ever have been urged to prove, that the Jewish Courts had the Power of executing Capital Punishments, without a Warrant from the Romans. The Phrase which Tertullus afterwards uses, of the Accusers being commanded to come to Felix, (ver. 8.) tho' the High-Priest himself was known to be one of them, shews plainly to what Subjection they were reduced.*

Sect. 52.  
Acts XXIV.

6:

7

Sect. 52. interrupted the Course of our just and regular Proceedings against him: Nor had we troubled you with hearing us on this Occasion, had not he sent him hither, *commanding his Accusers to come to you*, if they intended to prosecute the Affair any farther; *by which Means, you might yourself, on a proper Examination, take Cognizance of all these Things of which we accuse him.* We promise ourselves therefore from the known Wisdom, Equity, and Goodness of your Excellency, that as we can all aver the Truth of these Facts on which we ground our Charge, you will please to consider the Importance of the Case, in which the National Honour, Safety, and Religion are so nearly concerned; and will either punish this notorious Criminal as he deserves, or order him back again to Jerusalem, and interpose your Authority, which is here supream, to prevent any farther Opposition to the legal Proceedings of the Sanhedrim against him.

Acts XXIV.  
8.

9 *And when Tertullus had concluded his smooth and flattering Oration, the Jews also who were present gave their Assent to all that he had urged, saying to Felix, that it was true, that all these Things were so, as he had alledged in his Discourse; and that he had truly represented the Cause, which had now brought them to Cæsarea.*

And on this Felix ordered Paul, to offer any Thing which he had to urge in his own Defence; of which, with the Issue of the Cause, an Account will be given in the next Section.

8 Commanding his Accusers to come unto thee: by examining of whom thyself mayest take Knowledge of all these Things, whereof we accuse him.

9 And the Jews also assented, saying, that these Things were so.

## I M P R O V E M E N T.

Acts xxiv.  
2,—9.

**T**O hear the most amiable Goodness injured by false and virulent Accusations, is what we have been accustomed to, in the Perusal of this *Sacred History*, in which we have now advanced so far. The *Surprize of it* therefore is abated. But who would not lament, to see the great Talent of *Eloquence*, in itself so noble, and capable of such excellent Use for the Publick Good, *abused* to such infamous Purposes, on the one Hand to varnish over Crimes, and on the other to render Innocence suspected, and Virtue itself odious! Had that of *Tertullus* been much greater, than it appears by this Specimen, it would only have served

served to perpetuate *his own Shame* to Posterity, for the mean *Flattery* he addressed to *Felix*, and the cruel and unjust *Invectives* which he poured out against *Paul*. But *History* is juster than *Panegyrick* or *Satyr*, and has left us *the Character* of the one, and the other, painted in its *true Colours*. And much more evidently shall *every Character* appear in the *justest Light*, before the Tribunal of a Righteous God, where *Paul* and *Felix*, and *Tertullus* and *Ananias*, are to meet again. There may *we*, with the Apostle, *have Honour and Praise*, whatever *Eloquence* may now arraign, whatever *Authority* may now condemn us!

In the mean Time, where *we enjoy great Peace* under the Magistrates which Providence has set over us, and *worthy Deeds are done by them*, for the Honour of GOD, and the Good of Mankind, let us *always thankfully accept it*, and take Care ourselves to be *quiet in the Land*. Should they who call themselves the Followers of *Jesus*, be indeed *pestilent Fellows and Movers of Sedition*, they would act, not only *beneath* their Character as *Christians*, but directly *contrary* to it, and in a Manner which must by necessary Consequence forfeit it. Nor should they affect to be *Ring-leaders in Sects and Parties*. Their Master is *the Prince of Peace*: In his Service let them exert themselves; but always *in the Spirit of Love*; labouring by the *Meekness* of their Tempers, and the *Usefulness* of their Lives, *to silence*, and if possible *to shame*, the Clamours of their ignorant or malicious Enemies.

S E C T. LIII.

*Paul vindicates himself from the Accusation which the Jews by the Mouth of Tertullus had advanced against him, in such a Manner, that Felix only orders him to be kept under a gentle Confinement at Cæsarea. Acts XXIV. 10, -- 23.*

ACTS XXIV. 10.

ACTS XXIV. 10.

THEN Paul, after that the Governour had beckoned unto him to speak, answered,—

TERTULLUS, and the Jewish Priests and Elders who were come from Jerusalem to Cæsarea with him, opened their Charge against Paul, in the Presence of Felix the Roman Governour, in the Manner which was represented in the former Section. Then Paul also, after the Governour had made a Signal by his nodding to him, that it was now his Time to speak,



Sect. 53. speak, answered the Accusation they had brought against him, in Terms to this Purpose,

Acts XXIV.  
10.

10. *Knowing that thou, Oh Felix, hast been for several Years a President and Judge to this Nation (a), and consequently art not wholly unacquainted with its Customs, or with the Temper of its Rulers and People, I answer for myself with the more Chearfulness in thy Presence (b):* And after all that has been said by my Accusers, I have no Cause to fear, they should impose upon thy Judgment by the Charges they have brought against me, *as thou mayst easily know by Evidence which cannot be disputed, that it is not more than Twelve Days ago, the greatest Part of which I have been confined, since I went up to worship at Jerusalem, and publickly to pay my Homage there to God, on my Return from a long Journey I had taken into distant Parts:* And so far was I from attempting to excite Sedition, that I aver it to the Face of these mine Adversaries, and defy any one to prove the contrary, that *they neither found me so much as disputing with any Man in the Temple, nor making any where an Insurrection or any Manner of Disturbance among the People, either there, or in the Synagogues, or in*

11

12

—Forasmuch as I know that thou hast been of many Years a Judge unto this Nation, I do the more cheerfully answer for myself:

11 Because that thou mayst understand, that there are yet but Twelve Days since I went up to Jerusalem for to worship.

12 And they neither found me in the Temple disputing with any Man, neither raising up the People, neither in the Synagogues, nor in the City:

(a) *Hast been for several Years a Judge to this Nation.*] It might be more exact to render πολλων ετων, many Years; but it seems to be used with some Latitude here. *Bishop Pearson* thinks, it could not have been more than *Five Years and an half*; but *Mr. Biscoe* has attempted to prove, (I think very successfully,) that it might now have been *more than Seven Years*, since *Felix* entered on his Government here. This was considerably longer, than any of his Three Predecessors, *Fadus, Alexander, or Cumanus*, had presided in that Province. See *Mr. Biscoe*, at *Boyle's Lect. Chap. ii. §. 2. pag. 44, 45.*

(b) *I answer for myself &c.*] *Mr. Cradock*, in his valuable *Apostolical History, Part ii. pag. 288, 289.* (which, with his *Harmony*, I cannot but recommend, especially to *Young Students*, as among the most useful and judicious *Expositions* of the *New Testament* I have ever seen,) well observes, how exactly *Paul's Answer* corresponds to the Three Articles of *Tertullus's Charge*; *Sedition, Heresy, and Prophanation of the Temple.* — As to the first, he suggests, that he had not been long enough at *Jerusalem*, to form a *Party*, and attempt an *Insurrection*; and challenges them in Fact, to produce any Evidence of such Practices. (*Ver. 11,—13.*) — As to the second, he confesses himself to be a *Christian*; but maintains it to be a *Religion* perfectly agreeable to *Natural Light*, and to the Revelation of the *Prophets*; and consequently, not deserving to be branded with any infamous or invidious Title. (*Ver. 14,—16.*) — And as for the *Prophanation of the Temple*, he tells them, that on the contrary he had entered it with some peculiar Rites of *Religious Purification*, and had behaved himself there in a most peaceful and regular Manner; so that his Innocence had been evident even before the *Sanhedrim*, where the Authors of the Tumult did not dare to appear against him. (*Ver. 17,—21.*)

(c) *After*

13 Neither can they prove the Things whereof they now accuse me.

in any other Place in the City of Jerusalem : Sect. 53. Nor can they, notwithstanding all their positive Affertions, produce any fair and sufficient Proof of this, or any other of the Things, concerning which they now accuse me, tho' I am charged with so much Confidence, as a pestilent Fellow, and a Mover of Sedition.

Acts XXIV. 13.

14 But this I confes unto thee, that after the Way which they call Heresy, so worship I the GOD of my Fathers, believing all Things which are written in the Law and the Prophets :

But as to what they have alledged against me with Regard to the Sect of the Nazarenes, *this I confes unto thee*, and am not ashamed publickly to avow it in the Presence of the greatest Personages upon Earth, *that after the Way which they call a Sect or Heresy (c), so do I worship the GOD of my Fathers (d)*, even according to the Rules and Precepts which Christ my great Master has given ; which is far from being Heresy in any infamous Sense of the Word, since it is most consistent with firmly *believing all Things which are written, both in the Law, and in the Prophets*, and is indeed most evidently built on those Sacred Oracles, when rightly understood and explained.

14

15 And have Hope towards GOD, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust.

And while I act on this Maxim, I rejoice in the Midst of all the Tribulations which can befall me ; *having a chearful and assured Hope towards GOD [of that] great Event, which they themselves also profess to expect, even that there shall be a Resurrection of the Dead, both of the Just and of the Unjust*, when every Man's true Character shall be laid open, and he shall receive according to what he has done.

15

16 And herein do I exercise

*And upon this Account, in the firm Expectation and the Hope I have of this (e), I daily exercise myself,*

16

(c) *After the Way which they call Heresy.*] I cannot but think this a Place, where the Word *αἵρεσις*, which I own to be often indifferent, is used in a bad Sense : For Paul plainly intimates, that Christianity did not deserve the Name they gave it. Yet while it was not the National Religion, but its Professors were distinguished from most of their Countrymen by their Adherence to Christ, as the Leader they chose to follow, they might properly be called a Sect or a Party of Men ; unless the very Word *Sect*, or *Party*, be taken always in a bad Signification, which none well acquainted with the Greek Language can imagine.

(d) *The GOD of my Fathers.*] It has been justly observed, that this was a very proper Plea before a Roman Magistrate ; as it proved, that he was under the Protection of the Roman Laws, since the Jews were so : Whereas had he introduced the Worship of New Gods, he had forfeited that Protection. And *Elfner* has shewn, that a Regard to Paternal Deities was held honourable, among the Greeks, and Romans. *Observ. Vol. i. pag. 473,—475.*

(e) *And upon this Account, &c.*] I am sensible, the Phrase *εἰς τὸ αὐτὸ*, which literally signifies in this, is ambiguous, and may refer to what goes before, or to what follows : But as in

380 *He had neither injured the Jews, nor profaned the Temple;*

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Acts XXIV.  
16.

*myself, and make it the continual Care and Study of my Life, to have always a Conscience void of Offence, both towards GOD, and towards Men; that so, whatever Accufations are brought against me, my own Heart may not condemn me as long as I live, but I may always find a Support within, amidst all the Injuries I may meet with in a mistaken and unkind World.*

cise myself to have always a Conscience void of Offence toward GOD, and toward Men.

17 They have represented me indeed as a profane and lawless Person, as if I had thrown Contempt upon Religion, and done them a great Deal of Wrong: But so far have I been from doing any Thing to injure or expose the Jews, to whom by Birth I belong; or from attempting to profane the Temple, as these my Enemies falsely pretend; that I have given many publick and important Proofs of my particular Regard for the Good of my Country, and of the Veneration that I have for all that is Sacred. Accordingly *now after several Years, which I had spent in other Parts, I came to Jerusalem, to bring Alms to the Poor of my Nation, which I had been collecting for them in the Gentile Provinces where I had any Interest; and went, as one that had a Vow, to have made the Offerings which the Law requires: [Compare Chap. xxi. 26.]*

17 Now after many Years, I came to bring Alms to my Nation, and Offerings.

18 Upon which, at the very Time when I was thus employed; *some Asiatick Jews, who raised the first Outcry against me, found me purified in the Temple; which it is manifest I had a Right to enter as a Jew, and where I attended, neither with any Multitude about me, nor with any Design of raising a Tumult, (as they have took upon them to insinuate,) but behaving myself with that Composure and Reverence, which became the Act of solemn Devotion in which I was engaged. Those very Persons therefore, who began the Commotion, and by their falsely charging me with bringing Greeks into the Temple,*

18 Whereupon certain Jews from Asia found me purified in the Temple, neither with Multitude, nor with Tumult.

19 *who ought to have been*

19 Who ought to have been

the latter Construction it seems almost an Expletive, and has great Weight and Spirit in the former, I chuse with Grotius, to explain it as referring to *his Hope of a Resurrection.* That *ev τῶ* sometimes signifies, on this Account, is shewn by Raphelius, Annot. ex Xen. pag. 185.

(f) After

been here before thee, and object; if they had ought against me.

ple, raised such a Flame among the People, that I was in immediate Danger of my Life, if *Lyfias* had not come and taken me away, *ought now to have been present before thee, and should have come to accuse [me] Face to Face, if they had any Thing material to alledge against me*: But it may justly be concluded, that the Prosecutors in their own Conscience know my Innocence, and therefore they have not thought fit to produce them, nor even to single out any one Fact to be legally proved by the Deposition of proper Witnesses; but would rest the Matter on general Invectives and uncertain Report, as thou must thyself have observed. Or if it be otherwise,

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19.

20 Or else let these same *bere* say, if they have found any Evil-doing in me, while I stood before the Council:

let these themselves who are here present say, tho' they are my most inveterate Enemies, if when I stood before the Sanhedrim they found any Crime in me;

21 Except it be for this one Voice, that I cried standing among them, Touching the Resurrection of the Dead I am called in Question by you this Day.

Unless it be their Pleasure to accuse me with relation to this one Word, which I cried out when I stood among them, That it is surely for the Zeal with which I appear in Defence of the great Doctrine of the Resurrection of the Dead, I am judged by you this Day: [Chap. xxiii. 6.] A Word, to the Truth of which I am persuaded their Consciences must bear Witness, whatever other Cause of Persecution or Complaint they may artfully pretend.

22 And when Felix heard these Things, having more perfect Knowledge of that Way, he deferred them, and said,

And when Felix heard these Things, and perceived how little they made out in their Accusation against Paul, he put them off without bringing the Matter to a Decision; saying, After I have been more accurately informed concerning [this] Way or Form of Religion which Paul teaches (f), and have enquired more particularly into its Principles

(f) After I have been more accurately informed concerning this Way.] The Words in the Original are very ambiguous, and might be rendered, "that Felix when he had heard these Things, having been more accurately informed concerning this Way of Christianity, and knowing it not to be so mischievous a Thing as these Accusers suggested, put them off." But I rather think with *Beza*, *Grotius*, and others, that they are all the Words of Felix; and take the Meaning to be, "That he would take an Opportunity of being more particularly informed of this Sect, and of its Aspect on the publick Tranquillity; and when *Lyfias* should come, and give him an Account of what he had observed concerning it, as well as of the Circumstances attending Paul's Apprehension, &c. he would determine the Affair." Which Answer was the more proper, as Paul did not deny, that he was indeed a Leading Person among the Christians, which made a Part of their Accusation.

382 Felix adjourns the Cause, and makes Paul a Prisoner at large.

Sect. 53. ciples and Tendency, when Lyfias the Tribune  
 Afts XXIV. comes down to Cæfarea, and gives me an Account  
 22. of what he knows as to the Facts in Question,  
 I will take farther Cognizance of the Affair be-  
 tween you, and will be ready to hear any Wit-  
 nefles, on one Hand, or the other, which either  
 Party may think proper to produce, that I may  
 finally determine it.

faid, When Lyfias the chief  
 Captain fhall come down, I  
 will know the uttermoft of  
 your Matter.

23 And in the mean Time, difmiffing the Af-  
 fembly, he commanded the Centurion, to whom  
 he had before been committed, to keep Paul as a  
 Prisoner at large, and let him have all the Liberty  
 confiftent with fecuring him, and to hinder none  
 of his Friends from affifting [him,] or coming to  
 him (g) ; thereby plainly fhewing, that he was  
 convinced, it was merely a malicious Profecution,  
 and that he was a Perfon no Way dangerous to  
 the Publick.

23 And he commanded  
 a Centurion to keep Paul,  
 and to let him have Liberty,  
 and that he fhould forbid  
 none of his Acquaintance to  
 minifter, or come unto him.

I M P R O K E M E N T.

Ver. 10. WE here behold the Righteous as bold as a Lion, under falfe Ac-  
 cufations moft confidently advanced, by Perfons of the higheft  
 Rank, and the moft facred, tho' (by a ftrange Contrast) at the fame  
 Time the moft deteftable Character. And the more Felix was exercifed  
 in Affairs, the more eafily might he difcern the genuine Traces of In-  
 nocence and Integrity in this whole Defence ; to which, plain as it was,  
 he feems to have paid more Regard, than to all the complimental and  
 infinuating Harangue of Tertullus. So great is the native Force of Truth,  
 even on Minds not entirely free from fome corrupt Biast !

Ver. 14. Juftly did Paul dare to avow his ferving GOD according to the Purity  
 of Gofpel-Inftitutions, by whomfoever it might be called Herefy : Nor  
 need any fear that Charge, who make Scripture the Standard of their  
 Faith, and in the Sincerity of their Hearts feek inward Divine Teachings,  
 that

fation : And we foon after find, that Felix fent for Paul to give him an Account of his  
 Religion, (ver. 24.) and endeavoured by this, as well as other Means, to inform himfelf  
 in it.

(g) To hinder none of his Friends from affifting him, &c.] This was a Circumftance gra-  
 ciously ordered by Divine Providence, which would make Paul's Confinement much lighter  
 than it could otherwife have been, and give him an Opportunity of much greater Useful-  
 nefs. Raphelius fhews, (Annot. ex Xen. pag. 185, 186.) that the Word *καταλείπειν* is fometimes  
 ufed for Affiftance in general, where perfonal Miniftration and Attendance is out of the  
 Queftion ; and as it is here diftinguifhed from, and prefixed to, coming to him, it may proba-  
 bly fignify fending him Food, Books, or other Accommodations. Compare Luke viii. 3.

that they may understand the Sense of it; taking Care *not to run before* Sect. 53.  
*their Guide*, and, with this injured *Servant of Christ*, making it their  
*daily Exercise*, to maintain, in the whole of their Conversation, a Con- Ver. 16.  
*science void of Offence towards GOD and Men*: A noble, tho' in some  
 Instances an arduous Exercise! Such an Exercise, that he who maintains  
 it, may look forward with Pleasure to the *unseen World*, and thro' the  
 Grace of GOD in a Redeemer may *entertain a chearful Hope* of that Ver. 15.  
*Resurrection*, which how terrible soever it may be to *the Unjust*, shall  
 be to all *the Righteous* the Consummation of their Joys and of their  
 Glory.

Whatever *Danger* such may incur in Consequence of a steady Regard Ver. 22.  
 to *that Hope*, let them *courageously commit themselves to Him that judgeth*  
*righteously*; who knows how to *raise them up Protectors* where they  
 might least expect it, and to make, as in this Instance, those that are  
*Strangers to Religion and Virtue* themselves, the Means of *delivering them*  
 from unreasonable and wicked *Persecutors*, and not only of guarding  
*their Lives* from Violence, but of securing to them many *Conveniences* Ver. 23.  
 and *Comforts*.

S E C T. LIV.

Paul, after having been heard by Felix several Times, and  
 once with great Conviction, is nevertheless left a Prisoner  
 by him, when Festus his Successor arrived at Cæsarea;  
 before whom, being again accused by the Jews, he is obliged  
 to appeal to Cæsar. Acts XXIV. 24, to the End. XXV.  
 I, --- I 2.

ACTS XXIV. 24.

ACTS XXIV. 24.

AND after certain Days,  
 when Felix came with  
 his Wife Drusilla, which  
 was a Jewess, he sent for  
 Paul,

AND after Paul had been kept some Days in Sect. 54.  
 this gentle Confinement at Cæsarea, Felix, Acts XXIV.  
 who had been absent for a short Time, coming Ver. 24.  
 thither again with Drusilla his Wife, who was a  
 Jewess (a), sent for Paul; that he might hear  
 from

(a) *Drusilla his Wife, who was a Jewess.*] Josephus gives us a particular Account of  
 this Lady, who was the Daughter of Herod Agrippa, and Sister of that Agrippa mentioned  
 in the next Section. She had been married to Azizus, King of the Emesenes; but Felix,  
 being struck with her Beauty, which was remarkably great, made use of the Agency of  
 one Simon, a wicked Jew who professed himself a Magician, to persuade her to abandon  
 her.

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Acts XXIV.  
24.

from his own Mouth what were the Principles of his Religion, and might gratify her Curiosity, as well as his own, in obliging that celebrated Prisoner to give some Account of himself before them: *And he heard him discourse at large, concerning that Faith in Christ as the Messiah, which he taught as of so great Importance.* But as Paul knew the Character of his Hearers, he took Occasion to attend what he delivered on this Subject with proper Remarks, concerning the Obligations we are naturally under to the Moral Law, the Guilt incurred in various Instances by the Breach of it, and the Account finally to be given to GOD; all which render the Knowledge of a Saviour, and a cordial Acceptance of him, so absolutely necessary: *And adding such Illustrations, as might best suit the Characters and Circumstances of the Persons to whom he was addressing, he particularly reasoned concerning Righteousness, as he knew Felix was an unjust and oppressive Governour; and concerning Temperance (b), as he knew that both he and Drufilla had notoriously violated it, she having left her lawful Husband to cohabit with him; and to inforce these Reasonings, he faithfully admonished all that heard him of an awful and tremendous Judgment that was certainly to come, at which the highest Personages should appear, and stand upon equal Terms with others before that righteous Tribunal.* And while he was copiously and seriously insisting on these important Subjects, as one who felt the Weight of what he said, *Felix* was so deeply impressed, that he could not conceal

Paul, and heard him concerning the Faith in Christ.

25 And as he reasoned of Righteousness, Temperance, and Judgment to come,

her Husband, and marry him; which, more to avoid the Envy of her Sister *Berenice*, than out of Love to *Felix*, she did, tho' *Azizus* had but a little before submitted to *Circumcision*, and so embraced *Judaism*, as the Condition of the Nuptials. She was afterwards (according to *Dr. Hudson's* Interpretation of a dubious Passage of *Josephus*, supported by the express Testimony of *Zonaras*,) consumed with the Son she had by *Felix*, in a terrible Eruption of *Vesuvius*. (See *Joseph. Antiq. Lib. xx. cap. 7. [al. 5.] §. 1, 2.*) That learned Editor justly observes, on the Testimony of *Tacitus*, (*Hist. Lib. v. cap. 9.*) that *Felix* was also married to another *Drufilla*, (probably before this,) the Grand-Daughter of *Antony* and *Cleopatra*. See also *Dr. Lardner's Credib. Book i. chap. 1. §. 8. pag. 41,—43.*

(b) Concerning Righteousness, and Temperance.] How suitable this Discourse was to the Character and Circumstances of so unjust and lewd a Prince, may appear from the preceding Note, and Note (e) on ver. 2. pag. 374.

(c) And

come, Felix trembled, and answered, Go thy Way for this Time; when I have a convenient Season, I will call for thee.

ceal the inward Perturbation of his Mind, but trembling in a Manner that was apparent to Paul and all that were present, answered him, Go thy Way for this Time, for I have other Engagements before me which require my Attendance; and I will take some future Opportunity (c) to call for thee, and hear thee talk more largely on these Subjects, than the Urgency of my Affairs will now admit.

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Acts XXIV.  
25.

26 He hoped also that Money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

And this he said, as he hoped also at the same Time that Money would be given him by Paul, that he might set him at Liberty (d); for he had observed what he hinted in his Defence against the Jews, (ver. 17.) that the Alms of the Christians had been deposited in his Hands, upon which Account he hoped for some considerable Ransom: And therefore, in this mean and dishonest View, he sent the more frequently for him, and discoursed with him; but never appeared under equal Impressions any more.

26

27 But after Two Years, Porcius Festus came into Felix Room: and Felix willing to shew the Jews a Pleasure, left Paul bound.

Now after Paul had been in Custody till Two Years were ended, Felix was succeeded in his Government of that Province by Portius Festus: And, as he knew that he had by his oppressive Administration furnished the People with abundant Matter of Accusation against him, Felix being willing to ingratiate himself with the Jews at his quitting the Government, in a vain Hope that it might prevent them from pursuing him with

27

(c) *And I will take some future Opportunity.*] This the Phrase *καιρον δε μετ'αλαβον* fully expresses. He thought; it did not become the Dignity of a Judge on the Bench, to receive even such oblique Admonitions and Reproofs from a Prisoner; and therefore might really intend to give him a fuller Audience in Private. Paul must no Doubt discern those Marks of Confusion, that would be so apparent in his Countenance, which would give him some Hopes of succeeding in this important Attempt for such a Conversion; and consequently, would give him Spirit, when he resumed the Discourse. This must naturally increase in Felix a Conviction of his Innocence, and Esteem for his Virtues; yet in Spight of all, he was so far from reforming his Life in general, that he would not do Justice to Paul; however the Conviction might perhaps prevail so far, as to engage him to persist in his Resolution of not delivering him to the Jews. How affecting an Instance and Illustration of the Treachery of the Human Heart!

(d) *He hoped also that Money would be given him &c.*] He might not only have a View to the Money collected by Paul, which he brought to Jerusalem; but perhaps he might also imagine, that Paul being so considerable a Person among the Christians, his charitable Set, that had sold their Possessions to maintain their poor Brethren, would contribute largely for his Deliverance.



Sect. 54. with their Complaints, left Paul a Prisoner (e);  
 Acts XXIV. 27. tho' he was in his own Conscience persuaded,  
 not only of the Innocence, but the Worth of  
 his Character.

Acts XXV. 1. When Festus therefore was come into the Province of Judea, he had no sooner took Possession of the Government, but after Three Days he went up from Cæsarea, which was the usual Residence of the Roman Governours, to Jerusalem the Capital City; both that he might gratify his Curiosity in the Sight of so celebrated a Place, and also that he might there, as at the Fountain Head, inform himself of the present State of their publick Affairs.

2 And the High-Priest, and several Persons of the chief Rank among the Jews, appeared before him with an Accusation against Paul; and earnestly intreated him that he would not, as they pretended Lyfias and Felix had done, obstruct the Course of publick Justice against one, whom they knew to be so notorious an Offender;

3 Begging it as the only Favour they desired against him, that he would send for him to Jerusalem to be judged there; forming a Scheme at the same Time in their own secret Purposes, of laying an Ambush of desperate Wretches for him, who they knew would readily undertake to intercept his Journey, and to

4 kill him by the Way (f). But Festus prudently answered,

ACTS XXV. 1. Now when Festus was come into the Province, after Three Days he ascended from Cæsarea to Jerusalem.

2 Then the High-Priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired Favour against him, that he would send for him to Jerusalem, laying wait in the Way to kill him.

4 But Festus answered, that

(e) *Left Paul a Prisoner.*] It has already been observed, (*Note (e)* on *Chap. xxiv. 2. pag. 374.*) that this base Artifice did not prevent their clamorous Accusations from following him to Rome; which had certainly ruined him, had not the Interest of his Brother Pallas prevailed to obtain his Pardon from Nero. How much more effectually had he consulted the Peace of his Mind, and on the whole the Security of his Fortune too, had he reformed his Life on Paul's Admonition, and cultivated those serious Impressions which were once so strongly made upon his Conscience!—It was during the *Two Years* of Paul's Imprisonment here, that those Contentions arose between the Jews and Gentiles, as to their respective Rights in Cæsarea, which, after many Tumults and Slaughters of the Jews, were inflamed, rather than appeased, by the Hearing at Rome; and did a great Deal towards exasperating the Jewish Nation to that War, which ended in its utter Ruin. See *Joseph. Bell. Jud. Lib. ii. cap. 13. [al. 12.] §. 7. & cap. 14. [al. 13.] §. 4, 5.*

(f) *Laying an Ambush to kill him by the Way.*] The High-Priests about this Time were, according to the Account Josephus gives of them, such Monsters of Rapine, Tyranny, and Cruelty, that it is not to be wondered, such a Design should have been favoured by him who now bore the Office; who seems still to have been Ananias. Josephus mentions a great Number of Assassines at this Time, called Sicarii, or Poigniarders, from the Weapons they carried, by whom many innocent Persons were murdered. *Joseph. Bell. Jud. Lib. ii. cap. 13. [al. 12.] §. 3.*

(g) *Answered,*

that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this Man, if there be any Wickedness in him.

6 And when he had tarried among them more than Ten Days, he went down unto Cæsarea, and the next Day sitting in the Judgment-Seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous Complaints against Paul, which they could not prove ;

8 While he answered for himself, Neither against the Law of the Jews, neither against the Temple, nor yet against

answered, as G O D inclined his Heart (g), that as he had Business of another Kind to employ him while he continued at Jerusalem, he thought it best Paul should be kept awhile longer at Cæsarea, and that he himself would shortly set out [for that Place :] Therefore, said he, let those of you who are best able to manage the Prosecution, and who can most conveniently undertake the Journey, go down along with [me,] and if there be any Thing criminal in this Man, for which he should be punished by the Roman Laws, let them accuse him in my Hearing.

And thus having continued among them more than Ten Days, he went down, as he had said, to Cæsarea ; and several of the Jews attended him, as being determined to lose no Time, but to prosecute the Affair in the most strenuous Manner they possibly could. And the next Day, sitting down on the Tribunal, he commanded Paul to be brought before him. And when he appeared, the Jews who came down from Jerusalem, presented themselves in a numerous Company, and stood round about him ; bringing many heavy Accusations against Paul, like those which Tertullus had formerly advanced before Felix ; which nevertheless it was evident, that they were not by any Means able to prove by proper Witnesses.

Paul therefore, while he answered for himself, insisted on his Innocence, and said, Whatever my Accusers take upon them to alledge against me, I aver, that neither against the Law of the Jews, to which I was expressing my Regard at the very Time I was seized, nor against the Temple, to which I came with a Design to worship there, nor

(g) Answered, as G O D inclined his Heart.] It was really strange, that Festus, who as a New Governor could not but incline to make himself popular, should deny this Request, when it seemed to be so reasonable, and came from Persons of such eminent Rank in the Jewish Nation. If Curiosity had inclined him to hear this Cause himself, since it is certain, Paul might have been hurried up from Cæsarea within Four or Five Days from the issuing of the Order, and Festus stayed on the whole more than Ten at Jerusalem, one would imagine he might have done it : But when we consider, how much Edification to the Churches depended on the Continuance of Paul's Life, and how evidently under G O D his Life depended on this Resolution of Festus, it must surely lead us to reflect, by what invisible Springs the Blessed G O D governs the World ; with what Silence, and yet at the same Time with what Wisdom and Energy !

Sect. 54.  
Acts XXV.  
8.

nor against Cæsar, to whom I always have behaved as a peaceable Subject, have I committed any Offence at all: I openly deny their Charge in every Branch of it, and challenge them to make it out by proper Evidence, in any Instance, or in any Degree.

against Cæsar, have I offended any Thing at all.

9 But Festus willing to ingratiate himself with the Jews by so popular an Action at the Beginning of his Government, answered Paul, and said, I am a Stranger in a great Measure to the Questions in Debate among you, which the Jewish Council must no Doubt understand much better: Wilt thou therefore go up to Jerusalem, when I return thither, and there be judged before me in their Presence concerning these Things, that so the Persons who were Eye-witnesses may be more easily produced, and I may have the Sanction of the Sanhedrim's Advice in the Sentence I pass, in a Cause which has given so great an Alarm, and which is apprehended to be of such publick Importance?

9 But Festus willing to do the Jews a Pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these Things before me?

10 But Paul, apprehensive of the Attempt which might be made upon his Life, in his Journey, or in the City itself, said, I am standing at Cæsar's Tribunal (b), where as a Roman Citizen I ought to be judged; and I insist upon my Privilege of having my Cause decided there: I have done no Wrong to the Jews, as thou, Oh Festus, knowest perfectly well, and must have perceived clearly by what has this Day been examined before thee.

10 Then said Paul, I stand at Cæsar's Judgment-Seat, where I ought to be judged: to the Jews have I done no Wrong, as thou very well knowest.

11 For if indeed I have done Wrong to any, or have committed any Thing worthy of Death, I pretend not that there is any Thing so Sacred in my Character, as to exempt me from Human Jurisdiction; and in that Case I refuse not to die, nor do I expect or desire any Favour: But what I insist upon is strict and impartial Justice, equally due to all Mankind; and if, as I know in my own Conscience, and as thou hast from the Course of this Trial the greatest Reason to believe, there is

11 For if I be an Offender, or have committed any Thing worthy of Death, I refuse not to die: but if there be

(b) I am standing at Cæsar's Tribunal.] Grotius and other Writers have abundantly proved, that the Tribunal of the Roman Procurators in the Provinces, as it was held in Cæsar's Name, and by Commission from him, was looked upon as Cæsar's Tribunal.

(i) No

be none of these Things whereof these accuse me, no Man may deliver me unto them. I appeal unto Cæsar.

is nothing but Malice and Falshood [in these Sect. 54. Things] of which these mine Enemies accuse me, A&S XXV. no Man can justly give me up to them, merely to gratify their Prejudice and Cruelty (i). And since it is an Affair of so great Importance, in which I have Reason to believe my Life is concerned, I must insist upon the Privilege which the Laws of Rome give me, and appeal unto the Hearing of Cæsar himself (k), before whom I doubt not but I shall be able to evince the Justice of my Cause. II.

12 Then Festus, when he had conferred with the Council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

12 Then Festus having spoken for a while in Private with the chief Persons of the Roman Army and State about him, who constituted a Kind of Council (l), called in the Prisoner again, and answered him, Hast thou appealed unto Cæsar? unto Cæsar thou shalt go: For how desirous soever I am to oblige the People of my Province, I will never allow myself, upon any Occasion, to violate the Privileges of a Roman Citizen: I will therefore give proper Orders as soon as possible for conveying thee to Rome, that thou mayest there be presented before the Emperor himself.

In the mean Time, Paul was remanded to his Confinement, and his Accusers returned to Jerusalem a second Time, with the Mortification of not having been able to accomplish their Purpose against him.

### IMPROVE-

(i) No Man can give me up to them, merely to gratify &c.] The Paraphrase expresses the Force of *χαρισσαδάς*, which I knew not how to do by any one English Phrase. This, as Dr. Lardner observes, will by no means prove, that the Jews had the Power of Life and Death in their Hands; (*Credib. Book i. chap. 2. §. 10. Vol. i. pag. 141, 142.*) for Paul might reasonably apprehend, not only that he might be murdered by the Way, (as he probably would have been,) but that; had the Sanhedrim condemned him, Festus might for Political Reasons have acted the Part that Pilate did with Respect to our Lord, in permitting and warranting the Execution, tho' in his own Conscience convinced of his Innocence, and even declaring that Conviction. See *Mat. xxvii. 24, 26.*

(k) I appeal unto Cæsar.] It is well known, that the Roman Law allowed such an Appeal to every Citizen, before Sentence was passed; and made it highly penal for any Governor after that, to proceed to any Extremities against the Person making it. See *Dr. Benson's Hist. Vol. ii. pag. 237. and Mr. Biscoe, at Boyle's Lect. Chap. ix. §. 9. pag. 358.*

(l) Constituted a Kind of Council.] Dr. Lardner has abundantly shewn, by apposite Testimonies from Josephus, Philo, and Dio, that it was customary for a considerable Number of Persons of some Distinction to attend the Roman Prefects into the Provinces, with whom they were used to advise, especially in Matters of Judicature. (*Credib. Book i. chap. 2. §. 16. Vol. i. pag. 225,—227.*) See also *Mr. Biscoe, (as above,) pag. 359.*

(m) We.

## I M P R O V E M E N T.

Sect. 54. **I**N the Conduct of *Paul* towards *Felix*, we see the Character of a *Gospel-Minister* illustrated in a most amiable Manner. What could argue greater *Magnanimity*, than to deal thus plainly with a Man, in whose Power his Liberty was? Yet he did not *soothe* and *flatter* him, but acted the Part of one infinitely more concerned about the *Salvation of his Hearers*, than his own *Temporal Interest*. He chuses faithfully to represent the Evil of *those Vices*, to which *Felix* was especially addicted; and displays the Terrors of the *Judgment to come*, as enforcing the Sacred Laws of *Righteousness* and *Temperance*, which *Felix* had presumed so notoriously to violate.

Acts xxiv.  
25.—

Let the haughtiest Sinners know, even upon their *Tribunals*, and upon their *Thrones*, that the *universal Judge*, and the *universal King* will shew his superior Power, and will ere long call them to *his Bar*: And if they are conscious of allowed *Disobedience* and *Rebellion* against that *Supream Lord of all*, let them, like *Felix*, tremble.

Ver. —25.

Great is the Force of *Truth*, and of *Conscience*, in which the *Prisoner triumphs*, while the *Judge trembles*. And Oh how happily might *this Consternation* have ended, had he pursued the *Views* which were then opening on his Mind! But, like Thousands of awakened Sinners in our Day, he deferred the Consideration of these important Things to an *uncertain Hereafter*. He talked of a *more convenient Season* for reviewing them: *A Season*, which alas never came! For tho' he heard again, he trembled no more, that we can find: Or if he did, it was a *vain Terror*, while he went on in *that Injustice* which had given him such dreadful Apprehensions; of which *his leaving Paul bound* was a flagrant Instance. Let every Reader seriously weigh this remarkable, but terrible Case; and take heed of *stifling present Convictions*, lest they only serve to increase the Weight of Guilt, and to render the Soul for ever more sensible of that *greater Condemnation*, to which it will be exposed by wickedly overbearing them.

Ver. 26.

Ver. 27.

In the mean Time, we do not find, that *Drusilla*, tho' a *Jewess*, was thus alarmed (*m*). She had been used to hear of a *future Judgment*; perhaps too she trusted to her being a *Daughter of Abraham*, or to the *Expiations of the Law*, which were never intended to answer such Purposes; and so, notwithstanding the natural *Tenderness* of her Sex, was *Proof against those Terrors*, which seized so strongly on *her Husband*, tho' an *Heathen*. Let it teach us to guard against those *false Dependances*,

(*m*) We do not find, that *Drusilla*, &c.] For this excellent Remark I am indebted to *Bishop Atterbury*, in his unequalled *Sermon* on this Subject.

dances, which tend to elude Convictions, that might otherwise be produced by the faithful Preaching of the Word of GOD. Let it teach us to stop our Ears against those Syren Songs, which would lull us into Eternal Ruin; even tho' they should come from the Mouths of those, who appear like Angels of Light: For the Prince of Darkneſs himſelf could preach no more pernicious Doctrines, than thoſe which reconcile the Hopes of Salvation, with a corrupt Heart, and an immoral Life.

In the Conduct of *Festus*, as well as of *Felix*, we ſee what dangerous Snares Power and Grandeur may prove, to a Man who is not influenced by reſolute and courageous Virtue. The Liberty of the wortheiſt of Mankind was ſacrificed by both, to their political Views of ingratiating themſelves with the Jewiſh People. Happy that Ruler, who approving the Equity of his Adminiſtration to every Man's Conſcience, has no need to court popular Favour by mean Compliances; and whom the greateſt Eagerneſs of Men's unjuſt Demands can never turn aſide from that ſteady Tenour of Juſtice, which a righteous GOD requires, and which will engage that Protection and Favour, in which alone the moſt exalted Creatures can be happy, in which alone they can be ſafe!

S E C T. LV.

Agrippa and Berenice coming to viſit Feſtus, Paul is at their Requeſt brought forth to be examined before them, in a large Aſſembly of Perſons of conſiderable Rank and Figure. Acts XXV. 13, to the End.

ACTS XXV. 13.

ACTS XXV. 13.

AND after certain Days, King Agrippa and Berenice

THUS Paul continued in Confinement, by the Order of Feſtus the Governour, till an Opportunity could be found of ſending him to Rome, that he might there be tried by Cæſar. And when ſome Days were paſſed after his Appeal, King Agrippa (the Son of Herod Agrippa, and Great Grandſon of Herod the Great,) who had conſiderable Territories in that Neighbourhood (a), and Berenice his Siſter, with whom he

(a) King Agrippa.] The Prince here mentioned was the Son of Herod Agrippa ſpoken of before, Chap. xii. 1. (ſee Note (a) on that Text, pag. 182.) and Grandſon of Ariſtobulus the Son of Herod the Great. As he was but Seventeen Years of Age when his Father

Sect. 55. he was suspected of living in an incestuous Commerce (b), came to Cæsarea, to pay their Respects to Festus, and to congratulate him on his Arrival in the Province.

Acts XXV.  
13.

14 And as they continued there many Days, Festus, among other Subjects of Discourse which occurred, laid before the King the Business of Paul; saying, There is a certain Man whose Name is Paul, left here in Bonds by Felix, who has occasioned a great Deal of Speculation in these Parts, and indeed involved me in some Difficulties:

15 Concerning whom, when I was at Jerusalem, the Chief Priests and the Elders of the Jews were very earnest in their Applications to me, and informed [me] of him as a notorious Criminal; desiring Judgment against him for several Facts, which they laid to his Charge, and pretended to be highly illegal.

16 To whom I answered, that it is not the Custom of the Romans, when a Crime is charged upon a Person, to give up any Man to Destruction, (which I plainly perceived they intended to bring on this Paul,) till he that is accused have the Accusers openly produced to give their Evidence against him Face to Face (c), and he

nice came unto Cæsarea to salute Festus.

14 And when they had been there many Days, Festus declared Paul's Cause unto the King, saying, There is a certain Man left in Bonds by Felix:

15 About whom, when I was at Jerusalem, the Chief Priests and the Elders of the Jews informed me, desiring to have Judgment against him.

16 To whom I answered, It is not the Manner of the Romans to deliver any Man to die, before that he which is accused, have the Accusers Face to Face, and have Licence

ther died, the Emperor Claudius did not think proper to appoint him King of Judæa in the Room of his Father, but made it a Roman Province: However, on the Death of his Uncle Herod, he made him King of Chalcis, which, after he had governed it Four Years, he exchanged for a greater Kingdom, and gave him the Tetrarchies of Philip and Lyfania; to which Nero afterwards added Part of Galilee, with several Towns in Peræa. Josephus speaks largely of him in a Multitude of Passages, the most material of which are collected by Dr. Lardner, (*Credib. Book i. chap. i. §. 9. Vol. i. pag. 46,—50.*) and Mr. Bischoe. (*Boyle's Lect. chap. ii. §. 3. pag. 49, 50.*)

(b) And Berenice his Sister, &c.] Of this incestuous Commerce Juvenal speaks in a celebrated Passage, (*Sat. vi. ver. 155, & seq.*) as well as Josephus in the Passage cited below. It is certain, this Lady had first been married to her own Uncle, Herod King of Chalcis; after whose Death, on the Report of her scandalous Familiarity with her Brother Agrippa, she married Polemon King of Cilicia, whom she soon forsook, tho' he had submitted to Circumcision to obtain the Alliance. (*Joseph. Antiq. Lib. xx. cap. 7. [al. 5.] §. 3.*) This was also the Person, whom Titus Vespasian so passionately loved, and whom he would have made Empress, had not the Clamours of the Romans prevented it. See Sueton. in *Tit. cap. 7. cum Not. Pitisc. and Tacit. Histor. Lib. ii. cap. 2, & 81.*

(c) Have the Accusers Face to Face.] That according to the Roman Law Accusations were not to be heard in the Absence of the accused Person Dr. Lardner has shewn. *Credib. Book i. chap. 10. §. 8. Vol. i. pag. 515, 516.* — It evidently appears from hence, (as Beza well argues,) that the Judgment they demanded against Paul (*ver. 15.*) was not a Trial, but a Sentence upon a previous Conviction, which they falsely and wickedly pretended: And probably, it was the Knowledge which Festus had of Paul's being a Roman Citizen, that engaged him to determine to try the Cause himself.

(d) Relating

cence to answer for himself concerning the Crime laid against him.

17 Therefore when they were come hither, without any delay on the Morrow I sat on the Judgment-Seat, and I commanded the Man to be brought forth.

18 Against whom when the Accusers stood up, they brought none Accusation of such Things as I supposed :

19 But had certain Questions against him of their own Superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such Manner of Questions, I asked him whether he would go to Jerusalem, and there be judged of these Matters.

he have also Liberty to speak, and be allowed an Opportunity of making his Defence as to the Crime laid to his Charge; which has so evident a Foundation in Reason and Equity, that one would imagine it should be the Common Law and Custom of all Mankind. *When therefore*

upon this, they attended me from Jerusalem, and were come with me hither to prosecute him here, I without any Delay sat down upon the Tribunal, the very next Day after my Arrival, and commanded the Man to be brought forth before me.

Against whom, when the Accusers stood up, and offered what they had to say, they brought no Charge of such Things as I supposed they would have done, from the general Clamour they had made against him, as a seditious and dangerous Person : But instead of this, they had certain

Matters of Debate, or Questions of a different Nature, which they urged against him with great Vehemence, relating to some Niceties of their own Religion (d); and particularly, about one Jesus of Nazareth that was dead, whom Paul unaccountably affirmed to be alive; tho' at the same Time he acknowledged, that he had been crucified at Jerusalem, and expired on the Cross. Of

this he pretended to produce some extraordinary, and to me utterly incredible, Proofs: But as I was still dubious of the Question relating to him, how far it might affect the State of the Jews in general, I said to Paul, that if he were willing, he should go to Jerusalem, and there be judged of these Things before me; where I thought I might have an Opportunity of hearing the Cause, and of examining into several Particulars, with greater Advantage.

(d) Relating to their own Religion.] As Agrippa was a Jew, and now came to pay a Visit of Respect to Festus on his Arrival at his Province, it is improbable, (whatever Beza insinuates to the contrary,) that he would use so rude a Word as Superstition; so that this Text affords a farther Argument, that the Word *Δεισιδαιμονία* will admit a milder Interpretation, like that given it above in the Version of Acts xvii. 22. (See Note (i) on that Text, pag. 280.) And it is very remarkable, not only that the Jewish Religion is spoken of by this Word in several Edicts (reported by Josephus,) that were made in its Favour; (Antiq. Lib. xiv. cap. 10. [al. 17.] §. 13, 14, 16, 18, 19.) but that Josephus himself uses it in the same Sense too, Bell. Jud. Lib. ii. cap. 9. [al. 8.] §. 3. where he has the Phrase *το της Δεισιδαιμονίας αρετων*, to signify their invincible Attachment to their Religion. See Elfner. Observ. Vol. i. pag. 476, 477.



Sect. 55. Advantage. *But Paul*, apprehensive (as I plainly perceived) of some clandestine Attempt upon his Life, was so averse to this, that he immediately prevented any further Thought of trying him at Jerusalem, by pleading his Privilege as a Roman Citizen, and *appealing to be kept to the Hearing of [our] August Emperor himself (e)*; upon which *I commanded him to be kept under Confinement as before, till I could send him to Cæsar by some convenient Opportunity.*

Acts XXV.  
21.

22 *Then Agrippa said unto Festus*, I know this Affair has made a great deal of Noise in the World, and therefore should be glad of an Opportunity of gratifying my Curiosity with a more particular and authentick Account of it; so that *I also would desire to hear the Man myself (f)*, that I may learn from his own Mouth, what it is that he maintains, and on what Principles he proceeds. *And Festus*, who was willing to oblige the King in this Respect as soon as possible, promised that *he would order Paul to be produced, and said, To-morrow thou shalt bear him*, as largely as thou pleasest.

23 *The next Day therefore*, King Agrippa and his Sister Berenice coming with great Pomp and Splendor, and entering into the Place of Audience, with the Tribunes and other Officers of the Roman Army, and likewise with the principal Men of Note and Eminence in the City of Cæsarea; at the Command of Festus the Governour, Paul was brought forth.

24 *And Festus opened the Occasion of their Meeting with a short Speech, and said, Ob King Agrippa, and all ye who are present with us in this numerous and splendid Assembly! Ye see this*

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the Man myself. To-morrow, said he, thou shalt hear him.

23 And on the Morrow, when Agrippa was come, and Bernice, with great Pomp, and was entred into the Place of Hearing, with the chief Captains, and principal Men of the City, at Festus Commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all Men which are here present with us, ye see

(e) *Our August Emperor.*] Since *Augustus* was not properly one of the Names of *Nero*; (as it was of *Titus*;) I thought the Import of *Σαβασος* here, which was plainly a complimentary Form of speaking, might be most justly expressed by *this Version*.

(f) *I also would desire to hear the Man myself.*] No Doubt but *Agrippa* had learnt from his Father, (by whom, it is to be remembered, *James* had been put to Death, and *Peter* imprisoned, *Acts* xii. 2, 3.) and from many others, something of the History and Pretensions of *Christianity*: So that he would naturally have a *Curiosity* to see and discourse with so eminent a *Christian Teacher*, as *Paul* was; who, on Account of what *he had been* in his unconverted State, was to be sure more regarded, and talked of among the *Jews*, than any other of the *Apostles*.

(g) To

see this Man, about whom all the Multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of Death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain Thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that after Examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a Prisoner, and not withal to signify the Crimes laid against him.

*this Man, Paul of Tarsus, concerning whom all the Multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out with the greatest Earnestness, that he was a Man of the most infamous and mischievous Character, and ought not to be suffered to live upon Earth any longer.* But for my own Part, after the most diligent and impartial Enquiry, I could not apprehend him to have done any Thing worthy of Death; or find that he was guilty of a Breach of any of our Laws; yet when I would have seen, whether the Jews had any Evidence at Home to have supported any material Charge against him, as he himself declined that Trial to which I would have brought him at Jerusalem, and has appealed to the Judgment of [our] August Emperor, I have determined to send him to Rome to be heard by him. But the Account I have received of him is so confused and inconsistent, that he is one concerning whom I have nothing certain to write to his Imperial Majesty (g): Wherefore I have this Day brought him out before you all, and especially before thee, O King Agrippa, who art well acquainted with the Jewish Customs, that after farther Examination taken, I may have something more intelligible and more considerable to write, and may know better how to represent his Cause. For it seems to me very absurd, as I doubt not but it will also appear to you, to send a Prisoner to be tried before Cæsar, and not to signify also at the same Time what are the Crimes or Causes of Complaint [alleged] against him, on which the Emperor may proceed in giving Judgment on his Case.

## I M P R O V E M E N T.

**M**YSTERIOUS as that Dispensation was, which permitted Paul's Labours to be interrupted by *so long an Imprisonment*, it is nevertheless very pleasant to trace the Manner, in which all was graciously over-

(g) To his Imperial Majesty.] Το κυριω plainly signifies, To the great Lord of the Empire; a Title, by which it is well known the Emperor was now often spoken of.

Sect. 55. over-ruled by a wise and kind Providence. On this Occasion he had an Opportunity of *bearing his Testimony*, first before Rulers and Kings in *Judea*, and then in *Rome*, and in *the Palace of Cæsar*.

Ver. 13, 17.

None of the *Jewels* which these Princes might wear, none of the *Revenues* which they might possess, were of any *Value at all*, when compared with *the Advantage* which their *Converse with Paul* gave them, for learning *the Way of Salvation*. But how shamefully was *the Advantage* neglected, even *the Price* which was *put into their Hands to get this Divine Wisdom!* (*Prov. xvii. 16.*) Alas! How coldly do they speak of

Ver. 19.

*the most important Matters*, even those relating to *the Death and Resurrection* of Him, by whose Knowledge and Grace alone, Hell was to be avoided, and Heaven secured! There was a *Question about one Jesus, who was dead, whom Paul affirmed to be alive.* A *doubtful Question!* But,

Ver. 20.

Oh *Festus*, why was it *doubtful* to thee? Surely, because thou didst not think it *worth thy while*, seriously to search into *the Evidence* that attended it: Else *that Evidence* had opened upon thee, till it had grown into *full Conviction*; and this thine illustrious *Prisoner* had led thee into *the glorious Liberty of GOD's Children*; had led thee to a *Throne*, far brighter than that of *Cæsar*, far more stable than *the Foundations of the Earth*.

Ver. 22.

It is no wonder, that *Agrippa* had a *Curiosity to hear Paul*. It is no wonder, that *the Gospel-Story* in general should move *Curiosity*. But *GOD* forbid, that it should be considered merely as an *Amusement*. In that View it is an *Amusement*, that will cost Men dear. In the mean Time,

Ver. 24, 26.

*the Prudence of Festus* is to be commended, who was desirous to get *farther Information* in an *Affair of such a Nature as this*; and *bis Equity*, which bore a *Testimony to the Innocence of the Apostle*, is worthy of

Ver. 25.

Ver. 16.

Ver. 27.

*Applause*; as well as *the Law* which provided, that *none should be condemned unheard*: A *Law*, which, as it is common to all Nations, (*Courts of Inquisition* only excepted,) ought to be *the Rule* of our Proceeding in all *Affairs*, not only in publick, but private Life; if we would avoid acting *an injurious Part* in the *Censures* we pass on the *Character of others*, and exposing our own to the *just Reproach*, which they seldom escape, who take upon them to *judge a Matter before they have heard it.* (*Prov. xviii. 13.*)

S E C T.

## S E C T. LVI.

Paul makes his Defence, before Agrippa, Festus, and the rest of the Audience, in a Manner which leads them to conclude, he might have been set at Liberty, had he not appealed to Cæsar. Acts XXVI. 1, to the End.

ACTS XXVI. 1.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself.—

—Then Paul stretched forth the Hand, and answered for himself.

2 I think myself happy, King Agrippa, because I shall answer for myself this Day before thee, touching all the Things whereof I am accused of the Jews :

3 Especially, because I know thee to be expert in all Customs and Questions which are among the Jews : where-

ACTS XXVI. 1.

THEN Agrippa said unto Paul, when he stood before him and Festus, and that great Assembly of Nobility and Gentry, which was met at his Examination ; It is now permitted unto thee to speak for thyself : Do it therefore with Freedom, and be assured that all due Regard shall be paid to what thou hast to offer on this Ocaſion.

Sect. 56.  
Acts XXVI.  
1.

Then Paul, stretching forth his Hand in a graceful and respectful Manner (a), addressed himself to the splendid Audience before which he stood, and made his Defence in Terms like these,

Ob King Agrippa, I esteem myself peculiarly happy, and look upon it as no small Advantage to me and my Cause, that I am this Day called to make my Defence before thee, concerning all those Things of which I am accused by the Jews ; Especially as I know, that thou art accurately acquainted with all Things that relate to the Customs which prevail, and the Questions which are in Debate, among the Jews (b) ; to some of which.

(a) *Stretching forth his Hand.*] Elſner (*Obſerv. Vol. i. pag. 478, 479.*) ſhews this to have been eſteemed at that Time a very decent Expression of an Earnestneſs in one that ſpoke in Publick ; tho' ſome of the moſt illuſtrious Greek Orators in earlier Ages, ſuch as Pericles, Themistocles, and Ariſtides, thought it a Point of Modesty to avoid it. But this was the Effect of a false Taſte ; and it is plain, the eloquent Demosthenes often used the ſame Geſture with St. Paul here.

(b) *Especially as thou art acquainted with all the Customs &c.*] Some Manuscripts have added here *udws*, or *επισκουρος*, which our Translators have received into their Version : But there is no Necessity for this Addition, as appears from several Instances of the like Construction in the most approved Greek Authors, which are produced in their Remarks on this Place, by De Dieu, and Raphelius. (*Annot. ex Xen. pag. 187.*)—It is apparent, that Agrippa must have had great Advantages for an accurate Acquaintance with the Jewish Customs, from his Education under his Father Herod Agrippa, and his long Abode at Jerusalem.

- Sect. 56. which my Cause and Discourse will refer : *Wherefore I humbly intreat thee, that thou wilt hear me with Patience and Indulgence*; since it is necessary for me to enlarge circumstantially upon some important Particulars, which cannot be justly represented in a few Words.
3. *Acts XXVI.*
- 4 I will therefore begin with observing, that *the Manner of my Life from my Youth, which from the Beginning of that Age (c) was spent among those of my own Nation at Jerusalem, is well known to all the Jews there, Who were acquainted with me from the first of my setting out in the World, and indeed from the very Time of my Entrance upon a Course of liberal Education under that celebrated Master Gamaliel; and if they would candidly testify what they know to be true, they would join with me in assuring you, that I lived a Pharisee, according to the Rules observed by that which you well know to be the strictest Sect of our Religion (d), in every Thing relating, not only to the written Law of God, but likewise to the Traditions of the*
- 5 *Fathers. And now I stand in Judgment in the Midst of this Assembly, not for any Crime that I have committed, but indeed for the Hope of that Promise of a Resurrection to Eternal Life and*
- 4 My Manner of Life from my Youth, which was at the first among mine own Nation at Jerusalem, know all the Jews,
- 5 Which knew me from the Beginning, (if they would testify,) that after the most straitest Sect of our Religion, I lived a Pharisee.
- 6 And now I stand, and am judged for the Hope of the

*Jerusalem.* And agreeably to this, by the Permission of *the Emperor*, he had the Direction of the *Sacred Treasure*, the Government of *the Temple*, and the Right of nominating *the High-Priest*; as *Dr. Lardner* has observed and proved. *Credib. Book i. chap. 1. §. 9. Vol. i. pag. 49.*

(c) *From the Beginning of that Age.*] Probably, as *Dr. Wells* observes in his just Criticism on these Words, (*Sacred Geograph. Vol. iii. pag. 280.*) he had in his *Childhood* been brought up in the *Schools of Tarsus*, and there formed to an Acquaintance with the politest of the *Greek and Roman Authors*; till he entered on a Kind of *Academical Course* under the celebrated *Gamaliel* about the 15th or 16th Year of his Age, when he came to *Jerusalem*, and was there educated from the *Beginning of his Youth*.


(d) *The strictest Sect of our Religion.*] So *Josephus* calls the Sect of the *Pharisees*, almost in the very Words which the *Apostle* uses, *Bell. Jud. Lib. i. cap. 5. [al. 4.] §. 2.* and in a Variety of other Passages collected by *Mr. Biscoe*, at *Boyle's Lect. Chap. iv. §. 3. pag. 92.* And *Dr. Whitby* has shewn, (in his learned Note on this Text,) that it was in many Respects *stricter*, both as to *Doctrine and Life*, than that of the *Essenes*. It appears from the *Gospels*, that many *rigorous Severities* were used by them. (Compare *Luke xviii. 11, 12. Mat. xxiii. 5, 23, 25, 28.*) And *Witsius* assures us, (I suppose on the Authority of some *Rabbies*;) that they used to *sleep on narrow Planks*, that falling down from them, they might soon be awakened to *Prayer*; and that others *lay on Gravel*, and placed *Thorns* near them, that they could not turn without being pricked by them. *Wits. Meletem. cap. 1. §. 15.*

(e) *That*

the Promise made of GOD unto our Fathers :

7 Unto which *Promise* our Twelve Tribes instantly serving GOD Day and Night, hope to come : for which Hope's Sake, King Agrippa, I am accused of the Jews.

8 Why should it be thought a Thing incredible with you, that GOD should raise the Dead ?

and Happiness by Means of the Messiah, *which* Sect. 56.  
 in Time past *was made by GOD unto [our] Fa-*   
 thers (e) : To the Accomplishment of *which* Acts XXVI.  
 important [*Promise*] all the known Remainders 7.  
 of our Twelve Tribes, in one Part of the World  
 or another, *hope to attain* ; and by the Expecta-  
 tion which they have of it, are animated in all  
 their Labours and Sufferings for Religion, while  
 they are *worshipping continually Night and Day*,  
 in the stated and constant Performance of their  
 Morning and Evening Devotions, whether in the  
 Temple, or in other Places in which they present  
 their Prayers : *Concerning which Hope, Ob King*  
*Agrippa*, glorious and reasonable as it is, I may  
 truly say, *I am* now most unjustly and incon-  
 sistently *accused by the Jews* : For the Doctrine  
 I preach contains the fullest Assurance and De-  
 monstration of a Resurrection, that ever was  
 given to the World ; and I am persuaded it is  
 this, that provokes those of my Enemies, who  
 disbelieve it, to prosecute me with so much Ma-  
 lice. But can there indeed be any Evil, in 8:  
 maintaining this Doctrine myself, and endeavour-  
 ing to convince others of it ? Permit me, Oh my  
 Honoured Auditors, to appeal to you and say,  
*Why should it be judged an incredible Thing by*  
*any of you, that GOD*, a Being of infinite Per-  
 fections, and the original Author of the Human  
 Frame, *should raise the Dead*, and continue their  
 Existence in a Future State (f) ? Will not his  
 Almighty Power enable him to do it ? and will  
 not the Honour of his Moral Attributes be hereby  
 illustrated and vindicated ? And if it be credible,  
 is it not important enough to deserve the most  
 attentive Regard ? I am confident, Sirs, you would  
 all have thought it so, had you passed through  
 such extraordinary Scenes as occasioned a Change  
 in.

(e) *That Promise, which was made by GOD unto our Fathers.*] See the Paraphrase and Notes (f) and (g) on Luke xx. 37, 38. Vol. ii. pag. 348.

(f) *Why should it be judged an incredible Thing &c.*] Beza would place a Mark of Interrogation after *It* ; and read it, *What ? is it thought incredible &c.* — which is indeed suited to the animated Manner of Paul's speaking ; and a Thousand such Examples occur in *Antient Authors*, where the Persons introduced must be supposed perfectly to understand the Rules of Decorum.

(g) *I gave.*

Sect. 56. in my Views and Conduct; which therefore I will plainly and fully open to this august Assembly.

Acts XXVI.

9.

I once indeed thought with myself, that I ought in Conscience to do many Things, most contrary to the Name, and destructive of the Interest and Religion of *Jesus the Nazarene*, whom under that Title I once impiously derided, esteeming all his Pretences to be the Messiah most false and contemptible. I determined therefore to exert all my Power, against those who owned him under that Character; *Which accordingly I did*, particularly in *Jerusalem*, where many now living were Witnesses of my wild Rage, and cannot but remember, how I shut up many of the Saints in Prisons, having received Authority from the Chief Priests to do it; and how when [some of them] were killed, I gave my Vote against them (g), and did all I could to animate both the Rulers and the People, to cut them off from the Face of the Earth: [Compare Acts viii. 1, 3. xxii. 19, 20.]

11 And frequently punishing them in all the Synagogues, where-ever I could meet with them, I compelled them, if I could possibly effect it, to blaspheme the Name of *Jesus Christ*, which I now so highly revere (h), and openly to renounce all Dependence upon him: And being exceedingly mad against them, I persecuted them even to those foreign Cities to which some of them had fled, hunting out

9 I verily thought with myself, that I ought to do many Things contrary to the Name of *Jesus of Nazareth*.

10 Which Thing I also did in *Jerusalem*: and many of the Saints did I shut up in Prison, having received Authority from the Chief Priests; and when they were put to Death, I gave my Voice against them.

11 And I punished them oft in every Synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange Cities.

(g) *I gave my Vote against them.*] Paul had no Vote in the Sanhedrim; nor do we certainly know, that any more than Stephen were put to Death for Christianity before Paul's Conversion, in whose Condemnation there was no Voting at all. But the Meaning plainly is, (as *Beza* well observes,) that he instigated the People against them as much as he could, in that Instance, and any other that might occur, whether at *Jerusalem*, or elsewhere; which (as was hinted before, Note (e) on Acts xxii. 4. pag. 350.) might perhaps be more than are recorded. Accordingly the *Syriack* renders it, *I joined with those that condemned them*. And *Grotius* observes, that the Greek Phrase, *καὶ μετὰ τῶν καταδικαζόντων*, has sometimes this general Signification.

(h) *I compelled them to blaspheme.*] I cannot think, with the learned *Witsius*, that this refers to his obliging them to use that Form of Prayer ascribed to *Gamaliel*, in which the Christian Religion was mentioned as *Heresy*; and by imposing which, he supposes, it was intended to prevent Christians from joining in Synagogue-Worship. (*Witf. Meletem. cap. 1. §. 22.*) But the frequent Instances we have of the Apostles going into the Synagogues, and joining in their Worship, plainly shew that Prayer not to have been so antiently received. A known Passage in *Pliny* (*Épist. Lib. x. Épist. 94.*) proves, that Heathen Persecutors obliged Christians that fell under the Trial, not only to renounce Christ, but also to curse him; and I think, it appears from hence, that the Jews imposed the like Test upon them.

(i) *The*

out the poor Refugees, and endeavouring to drive Sect. 56. them, not only out of their Country, but out of the World.

12 Whereupon as I went to Damascus, with Authority and Commission from the Chief Priests;

*In this View as I was going to Damascus, Acts XXVI. with Authority and Commission from the Chief Priests; to execute this cruel Purpose against all the Christians I could find there; [compare Acts ix. 2, & seq.] At Mid-Day, [while I was] in* 12.

13 At Mid-Day, O King, I saw in the Way a Light from Heaven, above the Brightness of the Sun, shining round about me, and them which journeyed with me.

*the Way* thither, and was now drawing near the End of my Journey, I solemnly declare before thee, Ob King Agrippa, and before this Assembly, as in the Presence of God, I saw a great and most astonishing Light from Heaven, exceeding the Splendor of the Sun, shining about me, and those who travelled with me. And when we were

14 And when we were all fallen to the Earth, I heard a Voice speaking unto me, and saying in the Hebrew Tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the Pricks.

*all fallen down to the Earth, as if we had been struck with Lightning, I very distinctly heard a Voice speaking to me, and saying in the Hebrew Language, Saul, Saul; why dost thou persecute me? [It is] hard for thee to attempt an Opposition to me, and madly to presume to kick against the Goats. And I said in Astonishment, Who* 14.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

*art thou, Lord?* and which Way have I persecuted thee? And who can judge of my Surprize, when He who appeared to me in this Divine Lustre and Glory, said, I am Jesus the Nazarene, whom thou persecutest by the Opposition thou art making to my Cause and Interest! But

16 But rise, and stand upon thy Feet: for I have appeared unto thee for this Purpose, to make thee a Minister and a Witness both of these Things which thou hast seen, and of those Things in the which I will appear unto thee;

*tho' by engaging in this desperate Attempt thou hast forfeited thy Life, I am determin'd graciously to spare it, and to use thee hereafter as the Instrument of my Glory: Arise therefore, and stand upon thy Feet; for to this Purpose I have in this extraordinary Manner appeared unto thee, even to ordain thee a Minister of my Gospel, and a Witness both of the Things which thou hast now seen, and of those in which I will hereafter appear unto thee: And thou shalt experience my* 16

17 Delivering thee from the People, and from the Gentiles, unto whom now I send thee,

*gracious Presence with thee, delivering thee from the Rage and Malice of the Jewish People, and also from the Dangers thou shalt encounter with among the Gentiles, to whom I now send thee* 17



Sect. 56. *thee (i)*;  
 Acts XXVI.  
 18,

That I may make thee instrumental by the Preaching of my Gospel to open their Eyes, which are now in a miserable State of Blindness; that they may turn from that Spiritual Darkness in which they are now involved, to the Light of Divine Knowledge and Holiness (k), and from the Power of Satan, to which they are now in a wretched Subjection, unto the Love and Service of GOD; that so they may receive the free and full Forgiveness of all their Sins, be they ever so many, or ever so aggravated, and may obtain an Inheritance among them that are sanctified, thro' that Faith which is in me, which terminates in me as its great Object, and consists in devoting the Soul to my Service, and committing it to my Care as the Saviour of Men.

19 From that ever memorable Time, Ob King Agrippa, thro' the Grace of GOD subduing my Heart, I was not disobedient to the Heavenly Vision, with which he was pleased thus miraculously to favour me :  
 20 But I immediately engaged, with all

18 To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto GOD, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in me.

19 Whereupon, O King Agrippa, I was not disobedient unto the Heavenly Vision :

20 But shewed first unto them

(i) *The Gentiles, to whom I now send thee.*] This Text entirely overthrows the Scheme which Lord Barrington and Dr. Benson have taken so much Pains to establish, relating to Paul's receiving his First Commission to preach to the Idolatrous Gentiles several Years after his Conversion, viz. in his Second Journey to Jerusalem. (See Note (a) on Acts xxii. 17. pag. 355.) To support that Hypothesis, (for it is no more,) they are obliged to maintain, that these Words were not spoken by Christ, when he met him on the Way to Damascus, but in the Vision he had in the Temple at the Time referred to above. But as the Words make a Part of the Sentence, in which Christ bids him rise from the Astonishment into which his Appearance to him on the Way to Damascus had thrown him; and as he afterwards (ver. 19, 20.) speaks of his first preaching Christ at Damascus, as the Effect of these Words; I think every unprejudiced Person must see, that they belong to the Story of his Conversion. And this is as reconcilable with Peter's first opening the Christian Church to the uncircumcised Gentiles, as the general Commission with Christ gave to all the Apostles before his Ascension. (Mark xvi. 15. Mat. xxviii. 19.) The plain Answer to the seeming Objection arising from both is, that tho' these Commissions were indeed very extensive, yet they were not at first fully understood by those that received them: And Paul, as well as the Twelve, might perhaps imagine, that if any Gentiles were converted, (which, to be sure, the Apostles all expected Multitudes would be,) they must first be received into the Jewish Church by Circumcision, and then into the Christian by Baptism. — Many good Manuscripts and antient Versions do indeed leave out *now*; (see Dr. Mill, in Loc.) but few of these read *αποστέλλω*, I will send thee; and if we admit the Reading, *εξ ους σε αποστέλλω*, to whom I send thee, the Sense will be much the same, as if we retain that which is commonly received.

(k) *That they may turn &c.*] This seems to be the Sense of the Original, *τε επιστρέψατ*, which (as De Dieu observes,) may properly be rendered thus, without the Need of any Supplement; and this will best agree with the Construction, and with the Sense in which the Word is generally used in other Places. Compare Chap. ix. 35. xi. 21. xv. 19. xxvi. 20. xxviii. 27.

(l) *Ta*

*And for this Cause the Jews had sought to kill him.*

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them of Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent and turn to GOD, and do Works meet for Repentance.

all the united Powers of my Soul, in the Service of that Divine Master, against whose Interest and Kingdom I had hitherto been acting in so strenuous a Manner: And accordingly I openly declared, first to them at Damascus, where I was going when this Vision happened, and afterwards to those at Jerusalem, and thro' all the Country of Judea, and [then] to all the Gentiles wherever I came, in my various and wide-extended Travels from one Country to another, that they should repent of their Sins, and turn to GOD with their whole Hearts; performing Deeds worthy of that Repentance which they profess, and without which the Sincerity of it can never be approved in his Sight.

Sect. 56.  
A<sup>cts</sup> XXVI.  
20.

21 For these Causes the Jews caught me in the Temple, and went about to kill me.

Now let any one judge, whether for this I should be treated as a Criminal worthy of Death, or whether indeed I have deserved these Bonds: Yet on Account of these Things, and for no other Cause, the Jews, who have the same Inveteracy against the Gospel of Jesus that I once had, seizing me in the Temple some Time ago, attempted in a tumultuous Manner to have killed me with their own Hands (l): And since I was rescued at first by Lyfias the Tribune, they have repeated the Attempt again and again; contriving to assassinate me in my Way to the Council, before which they urged that I might again be brought. I impute it therefore to an extraordinary Providence, that I am yet alive; and publickly declare it with all Thankfulness, that it is by having obtained Help from GOD that I continue until this Day (m): And I endeavour to employ my Life to the Purposes for which it is prolonged, resolutely and courageously testifying both to Small and Great, as what is really a Matter of the greatest

21

22

22 Having therefore obtained Help of GOD, I continue unto this Day, witnessing both to Small and Great,

(l) *To have killed me with their own Hands.*] Beza justly observes, that this is the exact Import of *διαχειρισάσθαι*; which was the more properly used here, as there was Reason to apprehend, that Paul would have been actually pulled to Pieces [*διασπασθῆναι*] in an Assembly, as it seems, less numerous and less violent, than that which seized him in the Temple. Compare Chap. xxiii. 10. pag. 365.

(m) *Having obtained Help from GOD &c.*] This may very probably express the Sense he had of the late Interposition of Providence in his Favour, touched upon in Note (g) on Chap. xxv. 4. pag. 387.

Sect. 56. greatest Concern both to the meanest and the  
 Acts XXVI. most exalted of Mankind; the Way of Salvation  
 22. by Christ Jesus my Lord : Thereby indeed in  
 Effect saying nothing, but what the Prophets and  
 23 Moses have declared should be ; That is, in  
 short, that the Messiah having suffered, and being  
 the first of those who rose from the Dead to an  
 immortal Life, should discover Light, and be the  
 Means of revealing Knowledge and Happiness;  
 both to the People of the Jews, and also to the  
 Gentiles ; that by following his Instructions, and  
 obeying his Commands, they also might at length  
 obtain a glorious Resurrection, and a Life of  
 everlasting Felicity in the Heavenly World.

24 And as he was thus making his Defence, Festus,  
 astonished to hear him represent this despised  
 Gospel of Jesus of Nazareth, as a Matter of such  
 high and universal Concern, and thinking the  
 Vision he had related as introductory to that  
 Assertion, quite an incredible Story, said with a  
 loud Voice which reached the whole Auditory,  
*Paul, thou art distracted : Much Study* of these  
 ancient Records, on which thou layest so great  
 a Stress, *drives thee to Madness (n)* ; or thou  
 wouldst never talk of such Facts as these, or  
 expect to be credited in such wild Assertions (o).

But

Great, saying none other  
 Things than those which the  
 Prophets and Moses did say  
 should come :

23 That Christ should  
 suffer, and that he should  
 be the first that should rise  
 from the Dead, and should  
 shew Light unto the People,  
 and to the Gentiles.

24 And as he thus spake  
 for himself, Festus said with  
 a loud Voice, Paul, thou  
 art beside thyself : much  
 Learning doth make thee  
 mad.

(n) *Much Study drives thee to Madness.*] This is the exact Import of the Original, Πολλα σε γραμματα εις μαανιαν περιτριζει. Perhaps he might know, that Paul in his present Confinement spent a great Deal of Time in reading ; and this was the most decent Turn, that could be given to such a mad Charge. But nothing can be at once more invidious and ridiculous, (as those two Properties often go together,) than the Gloss which Mr. Collins gives to these Words, [*Grounds and Reasons*, pag. 172.] as if Paul's applying the Old Testament Scriptures in an Allegorical Sense, had led Festus to make this Reflection: Whereas it is not certain, that Paul quoted any particular Scripture in this whole Discourse, much less in an Allegorical Interpretation ; nor would it have been possible for Festus, (an entire Stranger to the Jewish Prophecies,) to have made any Judgment, as to the Propriety or Impropriety with which they were applied. And any Person of common Candour would easily see, that if such a Thing had been in Question, (as indeed it was not,) the Conviction of Agrippa, so well versed in Jewish Affairs, would have been a much stronger Argument that the Prophecies were applied right, than the Censure of Festus could be for the contrary.

(o) In such wild Assertions.] Besides what is hinted in the Paraphrase, it would appear quite absurd to Festus, to hear Paul (as he did in the last Sentence of his Speech,) talk of a Resurrection from the Dead, accomplished in Jesus as the first Fruits ; or pretend, that a Person should come from the Jews, whom he looked upon as a barbarous Nation, who should enlighten not only his own People, but even the Gentiles too, and among the rest, the polite and learned Romans and Greeks. This, in Conjunction with what Paul had said

25 But he said, I am not mad, most noble Festus; but speak forth the Words of Truth and Soberness.

26 For the King knoweth of these Things, before whom also I speak freely: for I am persuaded that none of these Things are hidden from him; for this Thing was not done in a Corner.

27 King Agrippa, believest thou the Prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

But this invidious Imputation was so far from provoking Paul to any Indecency, that with a perfect Command of himself *he calmly and gravely replied, I am not mad, most noble Festus; but I utter the Words of Truth and Sobriety (p),* which will bear the Test of the severest Examination; and I desire nothing more than that they may be brought to it. *For the King himself knoweth of these Things,* and is no Stranger to them, *to whom also I speak with Freedom,* emboldened by his Permission, and assured of his Candour: *For I am persuaded,* he has better and more favourable Thoughts of what I have been saying, as *none of these Things are entirely hidden from him; for this is not [an Affair] that was transacted in a Corner:* The Death of Jesus, the Preaching of his Gospel, my Rage against it, and sudden Conversion to it, were all open and notorious Facts, of the Truth of which Thousands had Opportunity of being certainly and thoroughly informed; and I am satisfied, the King has often heard of them: Nor can he be ignorant of the Correspondence of these Things to the Predictions of the Old Testament: *Oh King Agrippa, believest thou the Prophets? Yes, I know that thou believest them to have written by a Divine Inspiration, and art aware of the Weight of those Arguments which are derived from the Authority of their Testimony.*

*Then Agrippa said unto Paul, Thou hast given such an Account of these Matters, and hast delivered what thou hast been saying in so natural and so earnest a Manner, that thou almost persuadest me to become a Christian myself, instead of condemning thee under that Character (q).*

*And*

said of the Manner in which this was revealed to him, would lead such a Half-Thinker as Festus appears, to conclude roundly that he was a visionary Enthusiast.

(p) *I am not mad, &c.*] This Answer, in this Connection, appears *inexpressibly beautiful:* And if great and good Men, who meet with *rude and insolent Treatment* in the Defence of the Gospel, (which is often the Case,) learn to behave with *such Moderation,* it will be a great Accession of Strength to the *Christian Cause.* — Raphaelius shews, (as Beza had before observed,) that *σωφροσύνη, Sobriety,* is with the strictest Exactness opposed to *μανία, Madness.* Annot. ex Xen. pag. 188.

(q) *Thou almost persuadest me to become a Christian.*] To interpret this as an Irony, *ὡς ἂν μὴ πείθειτο &c.* as if he had said, “ This is a very compendious Way of persuading

Sect. 56.

Acts XXVI.

25.

26

27

28

“ me

406. Paul wishes them all like himself: And being retired, they agree,

Sect. 56.

Acts XXVI.

29.

And Paul, powerfully struck with so remarkable an Acknowledgment, said with great Fervency of Spirit, and yet with perfect Decency, Oh King, I would to GOD, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds (r): My Afflictions I would bear myself, till Providence shall release me from them; but my Satisfaction in the Truth of the Gospel is so entire, and the Consolations I experience from it are so solid and noble, that I could wish nothing greater and better to this illustrious Audience, than that every one present had an equal Faith in it, and equal Zeal to promote its Interests; which I earnestly pray, that GOD may excite in your Hearts.

30 And as he said this, that the Impression Paul began to make upon the Court might reach no farther, the King arose, and Festus the Governour, and Berenice, and those who sat with them upon the Bench; for Agrippa was able to hear no more.

31 And when they had retired to the Governour's Apartment, they spake one with another, saying, It is evident, so far as we can judge by this Discourse, which hath all imaginable Marks of Candour and Sincerity, that this Man, whether his Reasonings be, or be not conclusive, hath done nothing worthy either of Death, or of Bonds.

32 And Agrippa said to Festus, This Man might certainly have been set at Liberty, upon this Hearing, without any further Debate, if he had not appealed

29 And Paul said, I would to GOD, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds.

30 And when he had thus spoken, the King rose up, and the Governour, and Berenice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This Man doth nothing worthy of Death, or of Bonds.

32 Then said Agrippa unto Festus, This Man might have been set at Liberty, if he

“ me to become a Christian;” is supposing Agrippa very unseasonably and absurdly ludicrous: And tho’ there may be some Ambiguity in the Words, if read alone, yet it is certain the Manner of his speaking, which must either be very solemn and earnest, or with a most contemptuous Sncer, would determine the Sense beyond all Doubt. Now it plainly appears from Paul’s Answer, and from the Sense in which he there uses *εὐαγγελιστὴν*, almost, in Opposition to *εὐαγγέλιον*, altogether, that he took him to mean seriously, that he was almost persuaded, and consequently that he did indeed mean so. — To explain the Words, as if he had meant, “Thou persuadest me to be almost a Christian,” or “to become an almost Christian,” that is, an hypocritical Professor, is quite foreign to the Purpose; nor could Agrippa have any Temptation to be so.

(r) Except these Bonds.] Some have thought, (as Grotius does,) that he refers to his Imprisonment in general; arguing, that it would have been indecent, to have brought him to plead before Agrippa and Berenice in Chains. But it has been justly replied, that such Instances are to be found in Antiquity. See Tacit. Annal. Lib. iv. §. 28.

(s) This

*He might be discharged, if he had not appealed to Cæsar.* 407

he had not appealed unto Cæsar. *pealed unto Cæsar (s):* But as he has judged it necessary to take that Step, he has indeed put it out of our Power to discharge him; and therefore he must stand by Cæsar's Award; to whom it will be convenient to send him, as soon as possible. Sect. 56.  
Acts XXVI.  
32.

## I M P R O V E M E N T.

**P**ERFECTLY does our Blessed Redeemer, in this Instance, appear to have answered *his Promise*, that when his Disciples were brought before Governours and Kings for his Sake, it should be given them in that Hour what they should speak. (*Mat. x. 18, 19.*) For indeed it is impossible to imagine, what could have been said *more suitable*, or what *more graceful*, than this Discourse of Paul before Agrippa (t); in which the Seriousness and Spirituality of the Christian, the Boldness of the Apostle, and the Politeness of the Gentleman and the Scholar, appear in a most beautiful Contrast, or rather a most happy Union.

There was no Appearance of Flattery, in congratulating himself upon an Opportunity of speaking before one skilled in the Manners, and in the Records of the Jews; for the more they had been attended to, with the greater Advantage would the Cause of Christianity have appeared. There was no Arrogance, in his insisting upon the Strictness of his former Life; since those Things which were once Gain to him, he had long since counted Loss for Christ. (*Phil. iii. 7.*) The Excellency of the End that inspired him, was proportionable to the Manner in which he was impressed with it. Well may they serve GOD instantly Day and Night, who have the Hope of a happy Resurrection before them: Nor is the Hope presumptuous and vain, since it is founded on a Divine Promise. Why should it seem incredible with any, that He who gave Life should restore it? that GOD should raise the Dead?

It

(s) *This Man might have been set at Liberty, &c.*] Tho' this Declaration of Agrippa would not secure Paul's Deliverance; yet it might do him some Service, that a Testimony to his Innocence was pronounced by so learned and honourable a Person of the Jewish Nation and Religion. Festus would probably entertain a better Opinion of him upon this Account, and would give Directions to the Officer who attended him, to treat him with so much the greater Regard. I shall only add, that tho' it might seem in this View an unhappy Circumstance that Paul had made this Appeal, yet as it was, at the Time that he made it, the properest Method he could take for his own Security, he would have Reason to reflect upon it with Satisfaction: And we before observed, that his visiting Rome under the Character of a Prisoner was over-ruled by Providence, to answer some important Purposes. Compare *Phil. i. 12, & seq.*

(t) *This Discourse of Paul before Agrippa.*] The Reply of Paul to Agrippa is so excellently illustrated in *Three Discourses on Irresolution in Religion*, by my much honoured Friend, the Reverend Dr. Samuel Clark of St. Albans, that I cannot but earnestly recommend them to the Perusal of all, who desire thoroughly to enter into the Strength and Spirit of this beautiful Part of the Sacred Story.

Sect. 56. It was *this Expectation* that supported the *Christians*, while *Saul* breathed out Threatnings and Slaughter against them; (*Acts ix. 1.*) while mad with a profane and impious Rage against *Jesus of Nazareth*, he compelled them to blaspheme, and persecuted them even to strange Cities. But a Conduct like this must occasion to him the keenest Remorse, when he came to know what he did, and to see how gracious and condescending a Lord he had been persecuting in his Members. When He took so gracious a Method to reclaim him, it is no Wonder that it left an indelible Impression on his Memory, and on his Heart. Indeed the Story is so pleasant, and so instructive, that we may well bear to read it a second and a third Time; or rather may rejoice in it, as so many instructive Circumstances are added to those which we before endeavoured to illustrate and improve. (Compare *Acts ix. 2,—16.* and *xxii. 5,—16.*)

Ver. 14, 15. What can be more affecting, than the View which our Lord here gives us of the State in which the Gospel found Men, in Comparison with that into which it was intended to bring them? A Gospel-Ministry was, to open their Eyes before blinded, to turn them from Darkness to Light, and from the Power of Satan unto GOD; that they might receive the Remission of their Sins, and an Inheritance among them that are sanctified. Inlighten, Oh Lord, the dark Corners of the Earth! Vindicate the wretched Slaves of Satan into the glorious Liberty of the Children of GOD, and adopt them to that Inheritance which Thou hast prepared for Thy Sanctified Ones.

Ver. 24. Wonderful Scheme of Divine Goodness! And happy the Men, who are employed in promoting it! Let the profane World call their Zeal Madness, and account for it in a less decent and candid Manner, than Festus himself did: These will be found the Words of Truth and Sobriety; and the GOD of Truth, and of Wisdom, will approve them as such, when the Wisdom of the World shall all appear Foolishness and Madness. (1 Cor. iii. 19.)

Ver. 28. GOD grant, that none of us may rest in being almost persuaded to be Christians! When Convictions begin to open, let us follow the Celestial Ray whithersoever it leads us, and not be disobedient to the heavenly Vision. Would to GOD, that all who shall read or hear this Discourse, might be not only almost, but altogether prevailed upon to be Christians, and might attain to a Temper like that of the blessed Paul, even tho' his Bonds were not to be excepted! For that Religious Joy, which such a Disposition must introduce, would render Chains, yet heavier than his, light; and they would quickly be transformed into Ornaments of Glory, which shall deck the Soul in the Presence of GOD, with a Lustre infinitely superior to that, which the Diadem of Agrippa, or the Robe of Festus could give.

S E C T.

S E C T. LVII.

Paul sets out on his Voyage from Cæsarea to Rome ; and having suffered great Extremity in a Storm, receives Assurance of his Preservation by a Vision, which he communicates to his Companions for their Encouragement. ACTS XXVII. 1, --- 26.

ACTS XXVII. 1.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other Prisoners, unto one named Julius, a Centurion of Augustus Band.

2 And entering into a Ship of Adramyttium, we lanchd, meaning to sail by the Coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

ACTS XXVII. 1.

IT was observed in the Conclusion of the last Sect. 57. Section, that Agrippa apprehended, Paul might have been set at Liberty, if he had not appealed unto Cæsar : But the Appeal being made could not be recalled. *And therefore, as it was determined that we should sail into Italy (a), they delivered Paul and some other Prisoners in his Circumstances (b), to a Centurion of the Augustan Cohort, whose Name was Julius. And going on Board a Ship of Adramyttis, a City of Mysia not far from Pergamos, we weighed Anchor, intending to sail by the Coasts of the Lesser Asia ; Aristarchus a Macedonian, a Christian Brother of the City of Thessalonica, being with us (c), who was glad of the Opportunity of attending Paul,* on

ACTS XXVII. 1.

(a) *As it was determined that we should sail.]* Some antient Copies and Versions read it, *that [he] should sail* ; which may seem most proper, as those that sent away Paul, had no Power over Luke or Aristarchus : Yet they also determined, tho' freely, to sail.

(b) *They delivered Paul and some other Prisoners.]* Dr. Lardner proves at large, particularly from several Passages of Josephus, that Prisoners of Importance used frequently to be sent, as from other Provinces, so from Judea, to Rome. *Credib. Book i. chap. 10. §. 10. Vol. i. pag. 531, 532.*

(c) *Aristarchus a Macedonian, &c.]* This good Man, by Birth a Thessalonian, had been with Paul in Ephesus at the Time of the Tumult there, (Chap. xix. 29.) where he had been seized by the Mob, and exposed to great Hazard. He afterwards attended him to Macedonia, and returned with him to Asia. (Chap. xx. 4.) He now accompanied him to Rome, and was a Fellow-Prisoner with him there ; (Gal. iv. 10.) and is mentioned in Paul's Epistle to Philemon, (ver. 24.) who was probably their common Friend, as a valuable Assistant in his Ministerial Work. It was to be sure a great Comfort to the Apostle, to have the Company of Two such Friends as Luke and Aristarchus ; as it was also a great Instance of their Affection to him, that they would follow him, when he was going as a Prisoner to Rome, not being ashamed of his Bonds ; and especially, that they would attend him at a Time, when they knew Sailing to be dangerous. Compare ver. 9.

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(d) The



Sect. 57. on an Occasion of so great Importance to him, and to the Church.

Acts

XXVII. 3.

And steering our Course Northward from Cæsarea, the next Day we reached Sidon, a celebrated City on the Phœnician Shore: And Julius the Centurion treating Paul with great Humanity, permitted [him] to go to his Friends there, whom he had not been able to visit in his Way to Jerusalem, (Chap. xxi. 3, 7.) and to enjoy the Benefit of their kind Care, towards rendering his Voyage as agreeable as they could, as well as affording him some present Refreshment.

4 And weighing Anchor from thence, we sailed under the Island of Cyprus, leaving it on the Left Hand; because the Winds were in the South-West Quarter, and so were contrary to us, and consequently prevented our taking the more direct Course, which we might otherwise have done, by sailing more to the West, and leaving Cyprus to the North.

5 And sailing thro' the Sea that lies over-against Cilicia and Pamphylia, without an Opportunity of calling on any of our Friends at Tarsus, Attalia, Perga, or Antioch in Pisidia, where Paul had once and again made so delightful a Progress, (see Acts xiii. 13, 14. xiv. 25, 26. xv. 40, 41.) we came to the Port of Myra [a City] of Lycia, whose celebrated Promontory we might descry at a considerable Distance.

6 And there the Centurion finding a Ship of Alexandria, that was bound for Italy, quitting the other Vessel which had brought us to Myra, he put us on Board it, and embarked with us.

7 And when we had sailed slowly for several Days, by Rhodes and several other small Islands which lay near the Carian Shore, and were hardly got over-against the Point of Cnidus, a celebrated Port of Caria, the Wind not permitting us to make greater Dispatch, we steered to the South, and sailed under Crete, over-against the Promontory of Salmone, on the Eastern Coast of that Island:

8 And passing it with Difficulty, when we had made the Cape, we came to a certain Place, called The fair Havens, the most considerable Port

3 And the next Day we touched at Sidon. And Julius courteously entreated Paul, and gave him Liberty to go unto his Friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the Winds were contrary.

5 And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra a City of Lycia.

6 And there the Centurion found a Ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many Days, and scarce were come over-against Cnidus, the Wind not suffering us, we sailed under Crete, over-against Salmone:

8 And hardly passing it, came unto a Place which is called, The fair Havens, nigh

nigh whereunto was the City of Lasea.

Port in that Part of Crete, in the Neighbourhood Sect. 57. of which was the City of Lasea (d).

9 Now when much Time was spent, and when Sailing was now dangerous, because the Fast was now already past, Paul admonished them,

And as much Time was spent in making of this little Way, and the Season of the Year was so far advanced that Sailing was now bazardous, because the Fast of Expiation was already over, and consequently Winter was coming on apace (e), Paul spake to those who had the chief Direction of the Voyage, and prudently exhorted them not to put out to Sea; Saying unto them, Sirs, I perceive, that if this Voyage be pursued according to the present Scheme you have in View, it will be attended with much Injury and great Damage, not only to the Lading that we have on Board, and to the Ship itself, but also in all human Probability to our Lives: And therefore I should think it highly conducive to our common Safety, rather to winter here, than to attempt to proceed any farther.

10 And said unto them, Sirs, I perceive that this Voyage will be with Hurt and much Damage, not only of the Lading and Ship, but also of our Lives.

But Julius the Centurion, in whose Breast the Determination of the Affair lay, paid greater Regard in this Instance to the Opinion of the Pilot, and the Master of the Vessel, than to those Things which were spoken by Paul; imagining, notwithstanding the Esteem he had for him in other Views, that these were more competent Judges in the Business of Navigation. And as the Haven, notwithstanding its agreeable Name, was

11 Nevertheless, the Centurion believed the Master and the Owner of the Ship, more than those Things which were spoken by Paul.

12 And because the Haven was

(d) *The City of Lasea.*] I see no Reason, with Beza, to change this Reading for *Alassa* or *Elæa*, merely because we do not read of *Lasea* elsewhere. It is very possible, a Place may be but once mentioned in antient History, or that this may be the *Lasos* of Ptolemy, which he describes as situated in the Eastern Part of Crete: (See Mr. Biscoe, at Boyle's Lect. Chap. x. §. 4. pag. 379.) A Circumstance, which well suits the Explication we have given, tho' not that of Beza; who takes *Salmon* to have been the Promontory *Salmonium*, which he places in the Western Coast; a Situation, that no way agrees with the rest of the Description, nor with the Authority of *Dionysius*, *Perieg. ver.* 110. But this is not a Place to adjust Geographical Controversies; otherwise I think it would be easy to shew, that this excellent Critick has given, in many Respects, a very wrong Account of this Voyage.

(e) *Sailing was now bazardous, because the Fast was already over.*] The Fast here spoken of was the Day of Atonement, which was ordered to be kept on the Tenth Day of the Seventh Month, called *Tisri* by the Jews, and consequently must have been about the 25th of our September. (See *Lev.* xvii. 29. xxiii. 27. *Numb.* xxix. 7.) *Philo*, in several Passages quoted by *Dr. Whitby* in his Note here, speaks of this as an ill Time to sail; as *Aratus* also does: And it would naturally be so, not only on Account of Winter approaching, but also because of the *Michaelmas Flows*, that are still well known in the Mediterranean. See *Raphel. Not. ex Herod. pag.* 397. and *Veget. de Re militari, Lib. iv. cap.* 29.

Sect. 57. *was not commodious to winter in, the greater Part of the Company advised to set Sail from thence, if they might possibly reach to Phœnice to winter there; [which is] a Kind of double Haven on the Southern Coast of Crete, looking to the South-West and North-West; where, in Consequence of a jutting Point of Land which defended it, they hoped on getting into the upper Part of it to lie secure from almost any Wind that could blow.*

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13. *And as the Weather came to be more favourable, and the South-Wind blew gently, which would prevent their driving out to Sea, supposing they were now secure of their Purpose, and by the Help of a Side-wind might coast along the Island, they weighed Anchor from the Fair Havens, and sailed on close to the Shore of Crete (f).*
14. *But not long after they had put to Sea, the Ship was in great Danger, as on a sudden there arose against it a very tempestuous whirling Kind of Wind, which by the Mariners in this Sea is called Euroclydon, or in modern Language a Levanter (g); which often shifts the Quarter from whence it blows, and accordingly, in our Case, was first East and by North, and afterwards several Degrees Southward of the East. And as the Ship was violently hurried away by the Force of it, and was not able to bear up against the Wind, which was so very boisterous, that (as the Seamen use to speak) she could not look the Storm in*
15. *And when the Ship was caught, and could not bear.*

was not commodious to winter in, the more Part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter; which is an Haven of Crete, and lieth toward the South-West, and North-West.

13. And when the South-Wind blew softly, supposing that they had obtained their Purpose, looking thence, they sailed close by Crete.

14. But not long after there arose against it a tempestuous Wind, called Euroclydon.

15. And when the Ship was caught, and could not bear.

(f) *Close to Crete.*] That ἀσσοῦ is to be taken as an Adverb, and not as the Name of a Place, Beza has so fully demonstrated, that nothing need be said in Proof of it here.

(g) *A tempestuous Wind, which is called Euroclydon.*] The learned Dr. Bentley (in his *Remarks on Freethinking*, Part ii. §. 69, 70.) has taken a great deal of Pains to establish the Reading of the *Alexandrian Manuscript*, admitted also by Grotius, and Cluverius, (*Sicil. Antiq. Lib. ii. pag. 442.*) which is Εὐρακυλῶν, agreeable to the Vulgar *Euraquilo*, the *North-East Wind*; which was indeed proper to carry the Ship from Crete to the *African Shore*, and so might expose them to the Danger of the *Syrtis*. (*Ver. 17.*) But I think my learned Friend Mr. Brekell, in his ingenious Introduction to his Discourse called *Euroclydon*, has advanced such Objections against that Interpretation as cannot be answered, and abundantly proved, that it could not be a *Point-Wind*; but was rather a Kind of *Hurricane*, often shifting its Quarter; and accordingly, not bearing them forward any one Way, but tossing them backward and forward in the *Adriatick*: (*Ver. 27.*) Which is very agreeable to the Account which the learned and accurate Dr. Shaw gives of the Matter, in his *Travels*, pag. 358,—361. where he explains it as one of the furious Kind of Winds, now called *Levanders*; which are *Easterly Winds*, not confined to one single Point, but blowing in all Directions from the *North-East* to the *South-East*. — See also *Erasmus*, on this Place.

(b) *Left.*

bear up into the Wind, we let her drive.

16 And running under a certain Island, which is called *Clauda*, we had much Work to come by the Boat :

17 Which when they had taken up, they used Helps, undergirding the Ship ; and fearing lest they should fall into the *Quickfands*, strake Sail, and so were driven.

18 And we being exceedingly tossed with a Tempest, the next Day they lightned the Ship :

19 And the third Day we cast out with our own Hands the Tackling of the Ship.

20 And when neither Sun nor Stars in many Days appeared, and no small Tempest lay on us, all Hope that we should be saved was then taken away.

in the Face, we gave [her] up to the Wind, and were driven before it. Sect. 57.

And running under a certain Island called *Clauda*, a little to the South of the Western Coast of *Crete*, the Violence of the Storm was such, that with the utmost Difficulty we were hardly able to get Masters of the Boat ; which we were willing to secure from being staved, as what might be of Use in any Exigence: *Which when at last they had hoisted up, they used all the Helps they could to make the Vessel able to ride out the Storm, undergirding the Ship to keep it from bulging ; and fearing,* 17

as the Wind had varied more to the North, and blew them towards *Africa*, lest they should fall upon the greater or the lesser *Syrtis*, those *Quickfands* on the African Shore so famous for the Destruction of Mariners and Vessels (b), they struck Sail, that so their Progress might be slower, and some more favourable Weather in the mean Time might come for their Relief, and so were driven before the Wind. 18

And as we were exceedingly tossed by the Storm, and there was Danger of the Vessel's foundering, the next Day they lightened the Ship, by heaving over-board the Goods that she was laden with, and throwing out the heaviest Wares into the Sea. 19

And the Third Day the Tempest was so great, that all the Passengers as well as Mariners were employed ; and we cast out with our own Hands the very Tackling of the Ship, which in such Circumstances we should have been desirous to have preserved, preferably to the most precious Wares with which she could have been laden.

Now as we knew not where the Wind had driven us, for neither Sun nor Stars appeared for several Days, and still the Sea ran high, and no small Tempest pressed upon [us,] all the little Remainder of Hope, that we might be saved and delivered from the Danger we were in, was in a Manner taken away from us ; and the whole Company 20

(b) Lest they should fall upon the *Quickfands*.] See a good Collection of the Descriptions given of the greater and the lesser *Syrtis* by approved Writers of Antiquity, in *Gualtierius's* Note on this Verse.

(F) To:

Sect. 57. Company expected nothing, but that the Ship would certainly be lost, and we should perish with it.

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And when in all this Time they had no Heart to think of taking any regular Refreshment, so that there was great Want of Food, and their Distress was such that they were quite dispirited, then Paul standing in the Midst of them said, Sirs, if it were proper to reflect upon what is past, and now irretrievable, I might tell you, that you ought to have hearkened to me, and not to have loosed from Crete at so inconvenient a Time, and so to have gained this Injury and Loss which you have already suffered (i), and be exposed to that Distress  
22 which you are farther to endure. Nevertheless even now, bad as the Situation of Affairs may appear, I exhort you to be of good Courage; for tho' you are ready to conclude you must inevitably perish, I assure you, that there shall be no Loss of any single Life among you; but only of the Ship, which must indeed be dashed in Pieces.  
23 Nor is it without good Authority that I speak in so express and positive a Manner, with Regard to an Event which seems to you at best very uncertain, or rather utterly improbable; for there appeared to me this very Night an Angel of the GOD, whose Servant and Property I joyfully confess that I am, and whom I humbly and diligently worship,

21 But after long Abstinence, Paul stood forth in the Midst of them, and said, Sirs, Ye should have hearkened unto me, and not have loosed from Crete, and to have gained this Harm and Loss.

22 And now I exhort you to be of good Cheer: for there shall be no Loss of any Man's Life among you, but of the Ship.

23 For there stood by me this Night the Angel of GOD, whose I am, and whom I serve,

(i) To have gained this Injury and Loss.] Both these Words, *υβρις και ζημια*, are used ver. 10. and I doubt not, but they have here a Reference to what the Apostle had declared before. — The first, *υβρις*, generally signifies some Kind of Wrong; and accordingly, it, and its Compounds and Derivatives, are almost always used in this Sense. (Compare 2 Cor. xii. 10. Mat. xxii. 6. Luke xi. 45. xviii. 32. Rom. i. 30. 1 Tim. i. 13.) But it extends to any violent Assault, (Acts xiv. 5. 1 Thess. ii. 2.) and is here used for that of Waves and Winds. I apprehend, the English Word Injury exactly corresponds to it, and is used in the same Latitude: Thus none would scruple to say, a Ship had been much injured by a Storm. — The other Word, *ζημια*, signifies a Loss, especially a Fine: (Compare Note (f) on Mark viii. 36. Vol. i. pag. 552.) and perhaps it may be used to insinuate, that this Loss was a Kind of Fine paid for their own Imprudence. To gain a Loss seems so odd a Phrase, that one would think *κερδισται* was here put for sustaining; unless the Use of it were intended to intimate, that, in such extream Danger, they were to look upon it as a Circumstance of great Advantage, to escape with their Lives, or (as it is elsewhere expressed with great Spirit,) to have Life given for a Prey. (Jer. xxi. 9. xxxviii. 2. xxxix. 18. xlv. 5.) And it seems to me, that in all the Instances collected by *Elsner* here, tho' in another View, the Word has precisely this Sense and Force. *Elsn. Objerv.* Vol. i. pag. 486.

*that none of them should perish, tho' the Ship must be lost.* 415

24 Saying, Fear not, Paul; thou must be brought before Cæsar; and lo, GOD hath given thee all them that sail with thee.

worship, tho' most of you are so unhappy as to be ignorant of him: He is so great a GOD, that all the Heavenly Hosts adore him, and are ever ready to execute his Commands; and one of them hath come to visit me on this Occasion, saying, *Fear not, Paul; for thou must be presented before the Tribunal of Cæsar; and behold, GOD hath not only determined to rescue thee from this imminent Danger, but he hath also given thee the Lives of all them that sail in this Vessel with thee, who shall be preserved for thy Sake.*

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25 Wherefore, Sirs, be of good Cheer: for I believe GOD, that it shall be even as it was told me.

*Wherefore take Courage, Sirs, and lay aside your Fears; for I trust in GOD, whose Word is faithful, and his Power Almighty, that it shall certainly be so, according to the Manner in which it hath been spoken to me.* But I know also, that *we must be cast upon a certain Island, and that the Vessel will be wrecked upon the Coast of it: Nevertheless we shall, if we take Care to use the proper Means for that Purpose, all escape, and get safe to Land; and from thence shall pursue our Voyage to Italy more prosperously in another Vessel.*

25

26

26 Howbeit we must be cast upon a certain Island.

## I M P R O V E M E N T.

WE see in this renewed Instance the great Force of a virtuous Character, and of a truly worthy and honourable Behaviour, towards engaging the Esteem of all around us. *Julius the Centurion* had a Reverence and Affection for *Paul*; which, as in the Beginning of this Voyage it procured for him the Satisfaction of conversing with his Friends at *Sidon*, and receiving the Fruit of their Affection, so it was in the Progress of it the Occasion of saving this great Apostle's Life, and with it that of the rest of the Prisoners. (Ver. 42, 43.) Let us learn thus to soften the Fierce, and to convince the Prejudiced; and humbly trust in that GOD, who if our Ways please him, can turn our Enemies into Friends, (Prov. xvi. 7.) and can preserve and bless us, by means of those, who were intended to be only the Instruments of Affliction.

Ver. 3.

From the Account which is here given us of the Danger and Distress, which *Paul* and his Companions suffered upon the mighty Waters, let us learn to pity those, who, being providentially engaged in a Sea-faring Life, are often in such Deaths as these. When we hear, as it may be we do while far from the Shores of our Island, the stormy Winds raging around us,

us,

*Sect. 57.* us, and see the Effects of their Fury in those stupendous Instances which sometimes appear, let us *send up*, as it were upon their rapid Wings, *our compassionate Cries* to that *GOD*, who *holds them all in his Fists*, (*Prov. xxx. 4.*) that he would *help* and *save those*, that are ready to be *swallowed up quick* in a watry Grave, and perhaps many of them, while just on the Brink of Eternity, in the Number of those that are of all others most unprepared for it.

*V. 22,—25.* Happy the Man, in whatever Extremities of Danger, that is conscious of a *Relation to the GOD of Heaven*, as his *GOD*, and his *Father*; that can say like *Paul*, in this blessed Parenthesis, *whose I am, and whom I serve!* Let us, when we can use the Language, take *the Comfort of it*, and commit ourselves to the Guardian Care of our *GOD* with Chearfulness. He *knoweth them that are His*, and will take Care of *His own*. Let our Faith put a Reality into *all His Promises*; that *it shall certainly be, even as He hath spoken unto us*. Thus let us *encourage ourselves in the Lord our GOD*; (*1 Sam. xxx. 6.*) and the Event shall not shame our Hopes; but we shall find by happy Experience, that *GOD* will not only *save us from Ruin*, but conduct us to *Joy*, as well as to *Safety, everlasting*. Amen!

## S E C T. LVIII.

*Paul and his Companions, after having suffered farther Extremities in their Voyage, are at length shipwrecked on the Shore of Malta; but all escape with their Lives. Acts XXVII. 27, to the End.*

## ACTS XXVII. 27.

*Sect. 58.* *SEVERAL* threatening Circumstances of the violent Storm, which *Paul and his Companions* met with in their Voyage, were described before; and we now proceed to observe, that *when the Fourteenth Night was come, as we were tossed up and down in the Adriatick Sea (a), the Mariners suspected about Midnight, that they drew near some Land: And sounding the Depth of*

*Acts XXVII. 27.*

28

## ACTS XXVII. 27.

*BUT* when the Fourteenth Night was come, as we were driven up and down in *Adria* about Midnight, the Shipmen deemed that they drew near to some Country:

28 And sounded, and found

(a) *In the Adriatick Sea.*] It is well known to those acquainted with *antient Geography*, that all that Part of the *Mediterranean* which lay *South of Italy* was called *the Adriatick Sea*; and that which is now *the Gulf of Venice* was the *Sinus Adriaticus*. See *Grotius*, in *Loc.* and *Mr. Biscoe*, at *Boyle's Lect. Chap. x. §. 4. pag. 380, 381.*

(b) *Unters*

found it Twenty Fathoms : and when they had gone a little further, they sounded again, and found it Fifteen Fathoms.

29 Then fearing lest they should have fallen upon Rocks, they cast four Anchors out of the Stern, and wished for the Day.

30 And as the Shipmen were about to flee out of the Ship, when they had let down the Boat into the Sea, under Colour as though they would have cast Anchors out of the Foreship,

31 Paul said to the Centurion, and to the Soldiers, Except these abide in the Ship, ye cannot be saved.

32 Then the Soldiers cut off

the Water, they found [it] Twenty Fathoms ; and having gone a little Way from thence, and sounding again, they found [it] only Fifteen Fathoms ; which Decrease of their Soundings convinced them, that this Apprehension was just. And therefore, 29

fearing lest they should fall upon some rocky Shore, where there might not be Depth of Water sufficient to keep the Vessel from striking, they cast Four Anchors out of the Stern, and heartily wished, that the Day would break, and more clearly discover our Situation.

But when the Mariners perceived the Danger so extream, they endeavoured to flee out of the Ship, and to provide for their own Safety by making to the Shore ; and when to compass their Design they had let down the Boat into the Sea, and were just going into it, under a Pretence that they were about to carry out Anchors from the Ship-head, to make the Vessel more secure by dropping them at a Distance ; Paul, who knew that it was the Will of GOD that all proper Endeavours should be used for their Preservation, in a Dependance on the Promise he had given them, perceiving the Design they had in View, said to Julius the Centurion and the Soldiers that were with him, Unless these Mariners continue in the Ship, without whose Help we know not how to manage her, ye cannot be saved (b) ; for the Promise made you of your Lives was to be understood, as given on Condition of your taking the most prudential Measures to secure them, which present Circumstances will admit. Then the Soldiers, who had learnt from 30 31 32

their Commander to pay a Deference to what Paul said, that the Success of this intended Fraud might be effectually prevented, cut off the Cords of the

(b) Unless these continue in the Ship, ye cannot be saved.] To what I have said of this in the Paraphrase and Improvement, I shall only add, that GOD foretold the Deliverance of the Ship's Company as certain, tho' suspended on this Condition, because He knew it would be complied with ; and directed Paul to urge the Necessity of that Compliance, as what He knew would be the successful Means of securing it ; tho' none can deny, but these Sailors had a natural Power of going out of the Ship, or the Soldiers a natural Power of permitting them to do it. The Application of this Remark to other Affairs of greater Moment, appears to me, both easy, and important.

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418 Paul exhorts them to eat, and assures them again of their Lives.

Sect. 58. *the Boat, by which it was fastened to the Side of the Ship, and let it fall off into the Sea, before any of the Mariners were got into it.*

off the Ropes of the Boat, and let her fall off.

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XXVII.

33. *And while the Day was coming on, before they had Light sufficient to discern what they should do, Paul earnestly exhorted them all to take [some] Food, saying, To-Day you are looking for the Fourteenth Day since you have been in this Distress, and all of you continue fasting, having taking nothing of a regular Meal (c); the necessary Consequence of which is, that you must thus be very faint and weak, and unfit for those Fatigues which may farther lie before you: For it will be a narrow Escape that we are to expect, and we may find great Difficulties in getting on Shore.*

33 And while the Day was coming on, Paul besought them all to take Meat, saying, This Day is the Fourteenth Day that ye have tarried, and continued fasting, having taken nothing.

34 *As therefore till the Morning rises we can attempt nothing by Way of Approach to Land, I exhort you to improve this little Interval of Leisure, by making Use of it to take [some] Food; since it is plain, that this is proper to be done for your Safety, as it will make you fitter to act for your own Preservation, according as future Circumstances may require: And you may allow yourselves this Refreshment with the greater Cheerfulness, for I can renew the Assurance I before gave, that whatever Risque you run, and whatever Labour we pass through, not a Hair shall fall from the Head of any of you (d).*

34 Wherefore I pray you to take some Meat; for this is for your Health: for there shall not an Hair fall from the Head of any of you.

35 *And when he had spoken thus, and had took Bread, he begged a Blessing on it, and gave Thanks to GOD before them all, for that Provision which he*

35 And when he had thus spoken, he took Bread, and gave Thanks to GOD in Presence of them all, and when

(c) *Continue fasting, having taken nothing.*] Appian speaks of an Army, which for Twenty Days together took neither Food, nor Sleep; by which he must mean, they never made full Meals, nor slept whole Nights together. The same Interpretation must be given to this Phrase; which Mr. Breckell also thinks may intimate, that they were now at short Allowance, as they were like to have a much longer Voyage than was at first intended, and had Two Hundred and Seventy-six Souls on Board. (*Euroclyden*, pag. 26.) But Grotius declares against this last Opinion, which is to be sure uncertain; tho' I think, it might possibly be the Case, and that ver. 38. is not decisive to the contrary.

(d) *Not a Hair shall fall from the Head of any of you.*] Some think this alludes to a Custom among Mariners, to make Vows in Times of Extremity, and to shave their Heads in Consequence of them; and so interpret these Words, as if it were said, "You need not vow your Hair; you shall be safe without that Expedient." (See *Dryden's Nat. on Juvenal*, pag. 183.) But it appears to have been a proverbial and general Expression of entire Safety. Compare 1 Kings i. 52. Mat. x. 30. Luke xii. 7. xxi. 18.

(c) *When*

when he had broken it, he began to eat.

36 Then were they all of good Cheer, and they also took some Meat.

37 And we were in all in the Ship, Two Hundred Threescore and Sixteen Souls.

38 And when they had eaten enough, they lightened the Ship, and cast out the Wheat into the Sea.

39 And when it was Day, they knew not the Land: but they discovered a certain Creek with a Shore, into the which they were minded, if it were possible, to thrust in the Ship.

40 And when they had taken up the Anchors, they committed themselves unto the Sea, and loosed the Rudder-

he gave them in their Necessities, and for the Assurance of Life with which he had favoured them by so particular a Revelation; and having broken it, he set them an Example, and he himself began to eat heartily. And being all encouraged by the cheerful and pious Discourse of the Apostle, they also took some Food, as he had done; and on the whole, sad as their Circumstances were, they made a comfortable and refreshing Meal. And by the Way, we had a great Number of Persons aboard, and were in all in the Ship no less than Two Hundred and Seventy-six Souls. And after they had done their Meal, being satisfied with Food, they once more lightened the Ship; and having been told by Paul, that they should run upon some Island, they threw away the very Stores they had on Board, and cast out the Remainder of the Corn into the Sea.

And when it was Day, they had the Shore before them, but did not know the Land, and still were at a Loss what Course to take; but they perceived a certain Creek, having a level Shore convenient for Landing, into which they were minded, if they were able, to have thrust the Ship. And with this View, when they had weighed the Anchors, they committed [the Ship] to the Sea (e), and tried to stand in for the Creek, at the same Time loosing the Rudder-Bands, that they might reach the Land with greater Safety (f); and

(e) When they had weighed the Anchors, they committed the Ship to the Sea.] Some rather chuse to render this, that having cut the Anchors, they left them in the Sea: And the Original indeed is dubious, and will admit of either Sense; περιελοντες τας αγκυρας, εινω εις την θαλασσαν. See De Dieu, in Loc.

(f) Loosing the Rudder-Bands; ανηλθε τας ζυγκηστας των πινδαλιων.] Dr. Beason observes, agreeably to the Judgment of Grotius, that their Ships in those Days had commonly Two Rudders, one on each Side, which were fastened to the Ship by Bands or Chains; and on loosing these Bands, the Rudders sunk deeper into the Sea, and by their Weight rendered the Ship less subject to be overfet by the Winds. (Hist. Vol. ii. pag. 256.) But it seems rather, that the Rudders had been fastened before, when they had let the Vessel drive; and were now loosened, when they had Need of them to steer her into the Creek: And after they had just been throwing out their Corn to lighten the Ship, it is not easy to suppose, they should immediately contrive a Method to increase the Weight of it. — That they had frequently Two Rudders to their Ships, Bochart and Elsnier have confirmed by several Authorities. See Bochart. Hieroz. Part. ii. Lib. 4. cap. 1. pag. 453. and Elsn. Observ. Vol. i. pag. 488, 489.

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and hoisting up the Main Sail to the Wind (g), which seemed to set right for their Purpose, they made for the Shore. But falling on a Place which was a Neck of Land where Two Seas met, such was the Violence of the Current, that they ran the Ship aground; and the Forepart which struck upon the Sand stuck fast, and remained immoveable, while the Hinder Part was broken to Pieces by the Force of the Waves.

42 In this critical Juncture, as there were several Prisoners aboard, who were to be conveyed in Custody to Rome, there was a most unjust and cruel Purpose formed against them, and the Counsel of the Soldiers was, that they should kill the Prisoners; lest any one should take this Opportunity to swim away, and should escape out of their Hands; of which they did not care to run the Hazard, as they well knew how severe the Roman Law was in such Cases, where there was any Room to suspect the Guards of Con-

43 nivance, or Negligence. But the Centurion, being desirous to save so worthy and considerable a Person as Paul (b), hindered them from executing [their] Purpose, and commanded those that could swim, to throw themselves out first into the Sea, and get away to Land: And as for the Remainder,

44 some adventured themselves upon Planks with which the Wreck supplied them, and others upon some of [the Things] which they found Means to get out of the Ship: And so, thro' the singular Care of Divine Providence, it came to pass according

der-Bands, and hoisted up the Main Sail to the Wind, and made toward Shore.

41 And falling into a Place where Two Seas met, they ran the Ship aground; and the Forepart stuck fast, and remained unmoveable, but the Hinder Part was broken with the Violence of the Waves.

42 And the Soldiers Counsel was to kill the Prisoners, lest any of them should swim out, and escape.

43 But the Centurion, willing to save Paul, kept them from their Purpose, and commanded that they which could swim, should cast themselves first into the Sea, and get to Land:

44 And the rest, some on Boards, and some on broken Pieces of the Ship: And so it came to pass, that:

(g) *Hoisting up the Main Sail to the Wind.*] So our Translators render the Word *ἀρσησαν*, and I, who am not accurately acquainted with the Form either of Antient or of Modern Ships, shelter myself under their Authority: But Grotius (who contends that *συνεως*, ver. 17. signifies the Main Mast, and consequently that the Main Sail was now gone, ver. 19.) supposes, it was a Sail near the Forepart of the Ship, answering either to what we call the Foremast, or to the Bow-sprit: Which last seems to agree best with the Account, which Stephens has collected from the most considerable Authorities. See his *Latin Thesaurus*, in the Word *Artemon*.

(b) *Being desirous to save Paul.*] Thus GOD, for Paul's Sake, not only saved all the rest of the Ship's Company from being lost in the Sea, but kept the Prisoners from being murdered, according to the unjust and barbarous Proposal of the Soldiers; who could have thought of no worse a Scheme, had they been all condemned Malefactors, and had these Guards, instead of conveying them to their Trial, been carrying them to the Place of Execution.

that they escaped all safe to Land. according to the Prediction of Paul, *that they all got safe to Land,* and there was not one single Life lost. Sect. 58.  
Acts  
XXVII. 44.

I M P R O V E M E N T.

**T**HE Section we have now been reading, contains a remarkable Illustration of the Obligations we are under, to *use the most proper Means* for Security and Success, even while we are committing ourselves to the Care of Divine Providence, and waiting the Accomplishment of GOD's own Promises. For it would be most unreasonable to imagine, that He ever intended *any Promise*, to encourage Rational Creatures to act in a wild and irrational Manner; or to remain *inactive*, when He has given them Natural Capacities of doing *something at least* for their own Benefit. It is in exerting these, that we are to expect His powerful Aid; and all the Grace, Beauty, and Wisdom of *the Promise* would be lost, if we were to take it in any other View. To abuse it in a contrary View, is at best *vain and dangerous Presumption*, if all Pretence of relying upon it be not *profane Hypocrisy*. Ver. 31, 32.

How solicitous are *Men in Danger*, for the Preservation of this *mortal and perishing Life*! They cast out *their Goods* in a Storm; they throw away *the Tackling of the Ship*, to lighten it; and for many succeeding *Days forget even to eat their Bread*. Oh when shall we see a *Solicitude* any thing like this, about the Concerns of their *never-dying Souls*! Alas, amidst the extreamest Danger, they are rather like those, who in such a *Storm* as this should have been *sleeping on the Top of a Mast*. (Prov. xxiii. 34.) Let us not wonder, if when *awakened on a Sudden*, and made to see and to feel the Extremity of their Case, they are for a while *taken off from attending as usual to their Secular Affairs*; nor rashly censure that as *Madness*, which may be the first Entrance of *true Wisdom* into their Minds. Ver. 18, 19, Ver. 33.

We see how chearful *Paul* was, amidst all the Rage of *Winds and Waves*, under a Sense of the faithful Care of his GOD; and how the Assurance which he gave to the rest, that *their Lives should be preserved*, tho' their Possessions in the Ship were all lost, animated them to *eat their Bread with Chearfulness*. With how much greater Chearfulness may they sustain *all Temporal Losses*, and relish, in the Midst of them, *all the remaining Bounties of Providence*, (as some always remain,) whose *Eternal Life* is secured by the Word of GOD, and the Engagement of a *Covenant* which He has confirmed by an *Oath*? V. 34,—36.

To conclude, It was to *Paul* that the *Lives of those that sailed with him* were given: And his *Fellow-Prisoners* owed to him a *double Preference*; first from *the Sword*, and then from *the Sea*. Thus may a *Religion*. Ver. 24; Ver. 42, 43;

Sect. 58. *lation to GOD's faithful Servants, and a Community of Interests with them, be the Means of great Temporal Advantage, even to those that are Strangers to the Covenant of Promise. Surely after so many remarkable Circumstances, pointing out the Apostle to the Company of this Ship, as a Teacher commissioned by GOD, and favoured with extraordinary Intercourses with him, they must be very inexcusable, if they did not hence-forward commence his attentive Hearers and humble Disciples. Those of them who did so, would find their Deliverance from the Fury of the Sea, but an Earnest of another Deliverance infinitely greater and better; and are long 'ere this lodged with him, on a far more hospitable Shore, and in a far more peaceful Harbour, than Malta, or than Earth could afford.*

Ver. 44.

## S E C T. LIX.

*Paul and his Companions are hospitably entertained at Malta : He miraculously escapes the fatal Effects of a Viper's Bite, cures Publius's Father of a Fever, and then pursues his Voyage to Rome. Acts XXVIII. 1,---16.*

## ACTS XXVIII. 1.

Sect. 59.  
Acts  
XXVIII. 1.

**T**HE Apostle Paul and all the rest of the Ship's Company having escaped the Danger of the Shipwreck, and being thus got safe [to Land,] they had no sooner reached the Shore, but some of the Inhabitants came to them, and they then knew that the Island on which they were cast was called *Melita*, or *Malta* (a). And the Barbarians of that Place, (as the Romans, tho' in many Respects more barbarous themselves, proudly accounted those who were its native Inhabitants,) treated us with an uncommon Degree of

## ACTS XXVIII. 1.

**A**ND when they were escaped, then they knew that the Island was called *Melita*.

2 And the barbarous People shewed us no little Kindness;

(a) *Melita*, or *Malta*.] It is well known, that this small Island (about Twelve Miles broad, and Twenty long, and Sixty distant from *Sicily* to the South,) took its Name from the Abundance of *Honey* found in it : It also yields a great Deal of *Cotton*, and tho' it has but Three Foot Depth of Earth above the solid Rock, is very fruitful. *Paul's* Shipwreck here engaged a Kind of superstitious Regard to it, in Consequence of which it was given *A. D.* 1530. by the Emperor *Charles V.* to the *Knights of St. John* in *Jerusalem*, when they had been expelled from *Rhodes* by the *Turks* : They are a Thousand ~~is~~ Number, of whom *Five Hundred* always reside, and are called *Hospitallers*.

(b) *The*

ness; for they kindled a Fire, and received us every one, because of the present Rain, and because of the Cold.

of Humanity (b); for having kindled a Fire, they brought us all to [it,] because of the present Rain, which had followed the Storm, and because of the Cold, with which we were almost ready to perish.

Sect. 59.  
Acts XXVIII. 2.

3 And when Paul had gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper out of the Heat, and fastned on his Hand.

Now as Paul was gathering up a Bundle of Sticks, and laying them upon the Fire, a Viper which had lain concealed among the Wood, coming out of the Heat upon feeling the Warmth of the Fire, fastened upon his Hand, and bit it.

3

4 And when the Barbarians saw the venomous Beast hang on his Hand, they said among themselves, No doubt this Man is a Murderer, whom though he hath escaped the Sea, yet Vengeance suffereth not to live.

And as soon as the Barbarians saw the fierce Animal (c) hanging on his Hand, as they perceived he was a Prisoner, and had some Notion of a Divine Providence and its Moral Government, they said one to another, This Man is certainly a Murthrer (d), or some other detestable Criminal, whom the Divine Vengeance hath not permitted to live, tho' he be saved from the Danger of the Sea.

4.

5 And he shook off the Beast into the Fire, and felt no Harm.

But as the miraculous Power of Christ instantly interposed to heal him, (compare Mark xvi. 18. Luke x. 19.) he, without any Manner of Confusion shaking off the fierce Animal into the Fire, suffered no Evil, and took no farther Notice of what had happened.

5.

6 Howbeit they looked when he should have swollen,

However they expected, according to what they had known to be usual in such Cases, that the Venom would soon operate in such a Manner, that he should either have swollen,

6.

(b) *The Barbarians treated us with uncommon Humanity.*] The Greeks and Romans reckoned all other Nations but their own Barbarians, as differing from them in their Customs or Language; and all Mankind are therefore comprehended by the Apostle Paul under the Distinction of Greeks and Barbarians. Rom. i. 14. This Island, which had several commodious Havens, was peopled by a Colony of the Phœnicians, and the Inhabitants were noted for their Civility to Strangers. See Diodor. Sic. Lib. 5. pag. 204. Edit. Steph.

(c) *The fierce Animal.*] This is the proper Import of the Word *ἄσπις* here used. Bos has well shewn, (Exercit. pag. 90, 91.) that the Physicians use it to express any poisonous Animal; and Lucian in particular applies it, as here, to a Viper: (Philopseud. Tom. ii. pag. 333. Edit. Græv.) But to render it *Beast*, is by no mean justifiable. See Bochart. Hieroz. Part. ii. Lib. 3. cap. 2.

(d) *This Man is certainly a Murthrer.*] *Elfner* says, (Observ. Vol. i. pag. 489,—491.) they concluded he was a Murthrer, rather than guilty of any other Crime, because they saw the Viper hanging on his Hand, which therefore they judged to have been the offending Part; according to the Rule, which (as he shews by many curious and entertaining Instances,) prevailed much among the Antients, that Persons were often remarkably punished in that Part of the Body, which had been the immediate Instrument of their Sin.—*Beza* justly observes, that *οὐκ ἐσθλόν* should be rendered, according to its exact Form, *hath not permitted*; to signify, that they looked upon him as in Effect a Dead Man, after having been bit by that venomous Creature.

(e) *Seeing:*

Sect. 59. swollen, or suddenly have fell down dead upon the Spot: And having waited a considerable Time to observe the Effect of it upon him, and seeing no Mischief at all befall him (e), instead of taking him to be a Murtherer, changing their Minds they said, that he was surely some Deity, descended in Human Form; as nothing less than the Power of a God could ward off so extream a Danger (f).

Acts  
XXVIII. 6.

7 And in the Neighbourhood of that Place, where our shipwrecked Company had met with so kind a Welcome, there was the Estate of the Chief Magistrate or Governour of the Island (g), whose Name was Publius; who with a generous and friendly Disposition having received us into his House, entertained us there in a very courteous and hospitable Manner for Three Days together.

8 And so it was, that at this very Time the Father of Publius was dangerously ill, being seized with a Fever and bloody Flux, by which he was confined to his Bed; to whom Paul going in, made him a Visit in the Apartment where he lay, and having prayed for his Recovery, laid his Hands on him, and healed him.

9 Now therefore when this [Miracle] was wrought on a Person so well known, and of so great Importance, the News of it soon spread abroad; and as they were desirous to obtain the same Advantage, all the rest also, who had Disorders of any Kind in the whole Island, as many as were able to travel, or could any Way be brought, came to Paul, and were healed.

10 And this was followed

len, or fallen down dead suddenly: but after they had looked a great while, and saw no Harm come to him, they changed their Minds, and said that he was a God.

7 In the same Quarters were Possessions of the Chief Man of the Island, whose Name was Publius, who received us, and lodged us Three Days courteously.

8 And it came to pass, that the Father of Publius lay sick of a Fever, and of a bloody Flux: to whom Paul entered in, and prayed, and laid his Hands on him, and healed him.

9 So when this was done, others also which had Diseases in the Island, came, and were healed:

10 Who also honoured us

(e) Seeing no Mischief befall him.] *Elfner* observes, that many of the Heathens thought, there was something Divine in the Nature of Serpents; and that Deities, or good Genii, who were made use of as the Instruments of delivering and honouring those that were the peculiar Favourites of the Gods, often appeared in that Shape. (*Elfn. Observ. Vol. i. pag. 492, 493.*) Hence Idols were often made with Serpents near them; and there have been numerous, and indeed astonishing, Instances of Religious Worship paid to that Kind of Animal, absurd as it may seem. See *Revelat. exam. with Candor, Vol. i. pag. 80, 81. Dr. Jenkins on Christianity, Vol. ii. pag. 246,—248. Bp. Stillingfleet, Orig. Sacr. pag. 516,—518. and Dr. Cha. Owen on Serpents, Dissert. iv. pag. 216,—232.*

(f) They said that he was a God.] *Grotius, Dr. Whitby,* and some others think, they took him for *Hercules Alexianaxos*, who was worshipped in this Island, and was, according to *Ptolemy, (Geograph. Lib. iv. cap. 4.)* one of the Gods of the Phœnicians.

(g) The Chief of the Island.] *Grotius* has produced an antient Inscription, by which it appears, that the Title of *αρχος*, or Chief, was given to the Governour of this Island; and so it is used here by *St. Luke*, with his usual Propriety of Expression.

(b) *Wbese*

us with many Honours, and when we departed, they laded us with such Things as were necessary.

followed with the highest Testimonies of Esteem and Gratitude from all the People, *who also, seeing such a Divine Power exerting itself by Means of one in our Company, honoured us with great Honours, as Men peculiarly favoured by Heaven: And such was the Respect and Kindness they had for us, that when we departed thence, they brought us Plenty of Provision, and put on Board such Things as were necessary for our comfortable Accommodation; so that by the good Providence of GOD, and the Generosity of these hospitable and grateful People, we were well furnished for pursuing our Voyage to Rome.*

Sect. 59.  
Acts  
XXVIII.10.

11 And after three Months we departed in a Ship of Alexandria, which had wintered in the Isle, whose Sign was Castor and Pollux.

*And after we had been ashore Three Months, we departed from thence, having shipped ourselves (as we had done before, Chap. xxvii. 6.) in a Ship of Alexandria, that had wintered in the Island, whose Sign was Gemini, or the Twins, that is, Castor and Pollux (b), fictitious Deities of the Heathen, who were supposed to have some peculiar Power over Storms: Their Figure therefore was placed on the Head of the Vessel, and to them it was peculiarly dedicated.*

11

12 And landing at Syracuse,

*And not long after we had left Melita, we made the Island*

12

(b) *Whose Sign was Castor and Pollux.*] It was the Custom of the Antients to have Images on their Ships, both at the Head, and Stern; the first of which was called *αγαγεμα*, the Sign, from which the Ship was named; and the other was that of the Tutelar Deity, to whose Care the Ship was committed: Which probably might give Occasion to the Fable, that *Europa* was carried away by *Jupiter* in the Shape of a Bull. There is no Doubt, but they had sometimes Deities at the Head; and then, it is most likely, if they had any Figure at the Stern, it was the same; as it is hardly probable, the Ship should be called by the Name of one Deity, and be committed to the Care of another. (See *Bochart. Chan. Lib. ii. cap. 3. init.* and *Mr. Biscoe, at Boyle's Lect. Chap. 8. §. 12. pag. 326, 327.*) The Figure that was used for *Castor and Pollux*, as *Dr. Lightfoot* says, was that of Two Young Men on Horseback, with each of them a Javelin in his Hand, &c. But others have observed, that the Sign of *Castor and Pollux* was that of a double Cross; and tho' the Greeks took them for a Sign in the Zodiack, which was called the Twins, and considered as sacred to these fictitious Deities, whom they supposed to be the Sons of *Jupiter* by *Leda*, it was not at first represented by Two Boys, but by Two Beasts; as referring to the Fruitfulness of Goats, in producing Twin Kids about the Time the Sun was in that Constellation. (See *Hyde, Relig. Pers. Cap. 32.* and *Nature displayed, Vol. i. Sect. 2. pag. 263, 264.*) The Appearance of both these Constellations together was (as *Dr. Hammond* has observed, after *Strabo, Pausanias*, and other ancient Writers,) thought favourable to Mariners; and therefore, for a good Omen, they had them carved or painted on the Head of the Ship, and gave it a Name from thence, which the Sacred Historian does not scruple to use.



- Sect. 59. *Island of Sicily; and being arrived at Syracuse (i), the most considerable City of that Island, we continued there Three Days. From thence we coasted round the Eastern Shore of Sicily, and came over-against the City and Promontory of Rhegium in the Southernmost Part of Italy, from which, as the Name of that Place implies, it was supposed the Island of Sicily had been broken off. And after lying by one Day we had a favourable Gale, and the South-Wind arising, we pursued our Voyage, and came in Two Days to Puteoli, a noted Town for Trade, which lay not far from Naples, and was very famous for its hot Baths: Where we had no sooner landed, but we found some Christian Brethren, and were earnestly intreated to stay with them Seven Days, that they might have the better Opportunity of hearing Paul, and of conversing with him; and the Centurion was so good, as to consent that we should stay: And so having left the Ship, we went the rest of the Way by Land to Rome.*
- Acts XXVIII. 13. *And from thence, several of the Christian Brethren who resided at Rome (k), having heard of our Affairs, and particularly that we were on our Way thither, (as they were sensible of the great Character of Paul, and the important Obligations which they were under to him for his excellent Epistle to the Romans, written a few Years before this,) came out to meet us, and to attend us in our Entrance into that illustrious City: And [some] of them came as far as Appii Forum, a Town adjoining to the famous Appian Way, which was Fifty-one Miles distant from Rome; and [others] only to a Place called Tres*
13. *And from thence we fet a Compass, and came to Rhegium: and after one Day the South-Wind blew, and we came the next Day to Puteoli:*
14. *Where we found Brethren, and were desired to tarry with them Seven Days: and so we went toward Rome.*
15. *And from thence, when the Brethren heard of us, they came to meet us as far as Appii-forum, and the Three*

(i) *Syracuse.*] This Capital City of the Island of Sicily lay on its Eastern Coast, and is said to have been Twenty-two Miles round, and to have equalled Carthage in its Riches. (See *Strab. Lib. vi. pag. 186.* and *Liv. Hist. Lib. xxv. cap. 31.*) It was by this Time well recovered from the Desolation, which *Marcellus* had brought upon it, Two Hundred and Ten Years before *Christ*, when the celebrated *Archimedes* was slain here.

(k) *The Christian Brethren who resided at Rome.*] It is very remarkable, that we have no certain Information, by whom *Christianity* was first preached in *Rome*. Probably, as some Inhabitants of that most famous City were present at *Jerusalem* on the Day of *Pentecost*, (*Acts ii. 10.*) they, being converted themselves, might at their Return carry the Gospel thither, confirming it by Miraculous Works, and by the Exercise of Extraordinary Gifts.

(l) *He*

Three Taverns: whom when Paul saw, he thanked GOD, and took Courage.

Tres Tabernæ, or *the Three Taverns*, which was but about Thirty: *Whom when Paul saw, he thanked GOD* for the Encouragement, which this Circumstance gave him, to hope that these Christian Friends, who were so forward to begin an Acquaintance with him, would be a Support to him during his Confinement there, and a Means of promoting the Success of any Attempts of Usefulness, which he might be able to make among them; and accordingly he *took Courage (l)*, and pursued the small Remainder of his Journey with new Spirit and Alacrity.

Sect. 59.  
Acts  
XXVIII.15.

16 And when we came to Rome, the Centurion delivered the Prisoners to the Captain of the Guard: but Paul was suffered to dwell

*And when we came to Rome, Julius the Centurion*, who ever since we set out from Cæsarea had treated us in so friendly a Manner, and whose Regard for Paul could not but be greatly increased by what had passed at Melita, *delivered the Prisoners*, according to his Commission, to the Prefect or Captain of the Prætorian Band (m): *But as he gave a very kind and honourable Account of Paul, he was permitted to dwell apart from the other Prisoners in an House of his own (n), with*

16

(l) *He thanked GOD, and took Courage.*] This Expression may perhaps intimate, that *his Courage* began, in some Measure, to be *shaken*. He knew, there was a famous *Church at Rome*, which had been long planted; (*Rom. i. 8.*) and to which, about *Three Years* before this Journey, he had written a long *Epistle*, (compare *Note (c)* on *Acts xx. 3. pag. 319.*) in which he had expressed an affectionate Desire *to see them*; (*Rom. i. 11. xv. 32.*) in a near View of doing which, he now *rejoiced*, esteeming it as the First Fruits of their Friendship, that they had come a Day's Journey *to meet him*, no Doubt in a very kind and respectful Manner. He might reasonably expect, they would contribute much to *lighten his Bonds*; as no Doubt they did, tho' so strange a *Panick* seized them, when he appeared before *Cæsar* to make his Apology. *2 Tim. iv. 16.*

(m) *To the Prefect or Captain of the Prætorian Band.*] It was customary for *Prisoners* who were brought to *Rome*, to be delivered to *this Officer*, who had the Charge of the *State-Prisoners*; as appears from the Instance of *Agrippa*, who was taken into Custody by *Macro*, the *Prætorian Prefect* that succeeded *Sejanus*; (*Joseph. Antiq. Lib. xviii. cap. 6. [al. 8.] §. 6.*) and from *Trajan's Order to Pliny*, when Two were in Commission. (*Plin. Lib. x. Epist. 65.*) See *Dr. Lardner's Credib. Book i. Chap. 10. §. 11. Vol. i. pag. 532, 533.* and *Mr. Bischope, at Boyle's Lect. Chap. ix. §. 9. pag. 360.* — The Person who had now this Office, was the noted *Burrhus Afranius*; but both before and after him, it was held by Two. *Tacit. Annal. Lib. xii. §. 42. & Lib. xiv. §. 51.*

(n) *Apart from the other Prisoners in an House of his own.*] *Raphelius* has shewn, (*Annot. ex Xen. pag. 191.*) that the Expression *καθ' εαυτον* may signify, either *apart*, (for which see *Bos, Exercit. pag. 91.*) or *at his own Pleasure*. But it is well known, it often signifies *at one's own House*; and so *ver. 30.* seems to explain it here. By this Means he was excused from all the Affliction, which *lying in the Common Prison*, among the wretched Creatures who would probably have been his Companions there, must have given to a Man of his Sense, Education, and Piety.

Sect. 59. *with a Roman Soldier that guarded him (o), till dwell by himself, with a  
his Cause might be heard; which by one Acci- Soldier that kept him.*  
A&ts  
XXVIII. 16. dent, and another, was put off from Time to  
Time, so that it was not dispatched till above  
Two Years after his Arrival at Rome.

## I M P R O V E M E N T.

Ver. 1, 2. **L**ET us again pause, and on this new Occasion of doing it, adore the wise Conduct of *Providence*, tho' *its Way* were in the *Sea*, and *its Path* in the *great Waters*. (*Psal.* lxxvii. 19.) Still did our dear *Redeemer* take Care of his faithful Servants and Ministers, not only *delivering* them and their Companions from Destruction by *Shipwreck*, but *providing* tenderly for them in this destitute Condition, when their *wet*, and probably *torn Garments* seem to have been all they could call their own. The Custom of *Rome* and *Greece*, taught them to call *all Nations* but their own *Barbarous*; but surely the Generosity which these uncultivated *Inhabitants of Malta* shewed, was far more valuable, than all the *Varnish* which the politest Education could give, where it taught not *Humanity* and *Compassion*.

Ver. 4. It is with Pleasure that we trace amongst them, the Force of *Conscience*, and the Belief of *Providence*; which some more learned People have *stupidly* thought it *Philosophy*, to despise. But *they erred*, in concluding that *Calamities* must always be interpreted as *Judgments*: And let us guard against *the same Error*; lest, like them, we unwarily *condemn*, not only *the Innocent*, but *the Excellent of the Earth*.

Ver. 5. **G**OD wrought a most seasonable *Miracle*, for the Preservation of *Paul* from the Fury of *the Viper*; and this frank and honest, tho' *ignorant* People immediately *retract their Censure*: But, as Human Nature is apt to do, they fall immediately from one *Extream* to another, and from pronouncing him a *Murderer* conclude him a *GOD*. They afterwards submitted to be better taught, and learnt to *regard him* as what he really was, a *holy Man* favoured of *Heaven*, and raised up to be an *Instrument of great Good*, both to the *Bodies*, and *Souls*, of his Fellow-Creatures. Let us also be willing candidly to *correct* and *confess our Mistakes*, when Means of better Information offer; and study to adjust our Notions of Men's Characters, *according to Truth*; that we may neither *calumniate*, nor *deify* them, but *judge righteous Judgment*. (*John* vii. 24.)

Well

(o) *With a Soldier that guarded him.*] This Soldier was probably *chained to him*, as the *Roman Custom* was. Who that had met *Paul* in these Bonds, would have guessed at his real Character, and have imagined him to have been one of the most upright, benevolent, and generous of Mankind! Yet such *the Apostle* undoubtedly was.

Well was *Publius, the Chief of the Island*, with the other *Inhabitants* of it, rewarded for their Kindness to these distressed Strangers, by the Cures wrought on *the Diseased*, in their respective Families; and naturally did *their Kindness* and Liberality to them *increase*, with such Experience of the *Miraculous Power* which wrought by *Paul*. We cannot but conclude, that this holy *Apostle*, whose Heart was always so warm with *Zeal for Christ*, especially when it was quickened with *such a Deliverance*, would take this happy Opportunity of *diffusing the Savour of his Name* here. He would tell them, no Doubt, *who it was that healed them*, and testify to them of that *greater Salvation* and *more important Cure*, which they were to seek from Him. Nor can we imagine, that *his Labour* was entirely in vain in the Lord. Happy Wreck! on the Ruins of which *the Temple of the Lord* was raised, and by Occasion of which *Barbarians* were transformed into *Christians*! Who can say, how many *distempered Minds* were healed? how many *Sons and Daughters* were born to *GOD*, and to *Glory*, in these *Three Months* which *Paul* and *Luke* spent here? for modest as that *beloved Physician* of Souls, as well as of Bodies, is in every Thing relating to himself, we cannot imagine, that he was *inactive* or *unsuccessful* in the pious Labour! And how naturally did all this tend, to raise the *Regard* of the *Ship's Company* for these *Servants of the Most High GOD*, to whom as *Instruments* in the Hand of his good Providence, they first *owed their Lives*, and now *their Accommodations*; to whom also, we hope, some of them *owed even their own Souls*.

Sect. 59.

Ver. 7, 8, 9.

Ver. 11.

Ver. 16.

It is extremely probable, that the *Indulgence* shewed to *Paul* at *Rome*, the *Remains of Liberty* which he enjoyed *while in Bonds there*, and the much more valued *Opportunities of Usefulness* which that Liberty gave him, were, in some Degree at least, owing to the Experience and Report of *these extraordinary Events*. Thus, *Oh Lord*, shalt Thou lead us into whatever *Difficulties* and *Dangers* Thou pleasest; and we will cheerfully wait *the happy Event*, which shall at length prove *the Wisdom* and *Kindness* of Thy most mysterious Conduct.

In the mean Time, even while travelling in *the Bonds of Affliction*, may we see Thine Hand in *all the Countenance* which we meet with from *our Christian Brethren*; and cheered with *their Converse* and their *friendly Offices*, may we, like *Paul*, thank *GOD*, and take *Courage*; in an humble Assurance, that Thou wilt stand by us in every future unknown Extremity; and wilt either manifest Thy Power and Goodness in *raising up Human Supports*, or display Thine All-sufficiency, in a yet more glorious Manner, by *bearing us up* when they all fail us!

Ver. 14, 15

## S E C T. LX.

*The History concludes with an Account of a Solemn Audience, which Paul had of the Jews at Rome, soon after his Arrival there: Most of them reject the Gospel he published among them; but he continues to preach it, during Two Years of his Confinement. ACTS XXVIII. 17,--- to the End.*

ACTS XXVIII. 17.

Sect. 60.  
 Acts  
 XXVIII. 17.

**P**AUL's Confinement at Rome was not so strict, but he had Liberty to send for Persons to him: *And while he waited for his Appeal to be determined, he was willing to remove the Prejudices of his Countrymen, and, notwithstanding the injurious Treatment he had met with, would suffer nothing to be wanting on his Part, to make them sensible of the affectionate Regard that he had for them: Accordingly it came to pass, that after he had been there Three Days, Paul called together those that were the chief of the Jews who sojourned then at Rome.*

*And when according to his Desire they were come together in the private House where he dwelt, he said unto them, Men and Brethren, tho' I have done nothing contrary to the Interest and Honour of the Jewish People, or to the Authority of our Paternal Customs as derived from the holy Patriarchs and Moses, yet was I delivered a Prisoner from Jerusalem into the Hands of the Romans; Who having examined me, and heard all that my Adversaries could suggest against me, were willing to have set me at Liberty; as there was no Offence, which they could judge to be a sufficient Cause of putting me to Death, or of keeping me under longer Confinement, to be discovered in me. But when some of the Jews, who in Consequence of gross Misrepresentations had entertained strong Prejudices against me, contradicted and opposed my Discharge, and were violently*

ACTS XXVIII. 17.

**A**ND it came to pass, that after Three Days, Paul called the chief of the Jews together.—

—And when they were come together, he said unto them, Men and Brethren, though I have committed nothing against the People, or Customs of our Fathers, yet was I delivered Prisoner from Jerusalem into the Hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no Cause of Death in me.

19 But when the Jews spake

spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my Nation of.

violently set upon preventing [it,] I found it Sect. 60. necessary to remove my Cause to Rome, and *was obliged to appeal to Cæsar*: And this I assure you I have done, *not as having any Thing of which to accuse my own Nation*; for whatever Injury I have received from any particular Persons, I heartily forgive them, and wish the whole Jewish People, without excepting even my most inveterate Enemies among them, all possible Prosperity and Happiness: But I was, contrary to my Inclination, forced on this Appeal, purely in my own Defence, and to prevent that Assassination, which I knew some ill-disposed Persons were contriving against me. *For this Reason there-*

Acts XXVIII. 19.

20 For this Cause therefore have I called for you, to see you, and to speak with you: because that for the Hope of Israel I am bound with this Chain.

*fore, as soon as I came hither, I intreated that I might see and speak with you, my dear Brethren*; hoping to prevent any Prejudice, which might be entertained to my Disadvantage: *For indeed, I am rather worthy of your Compassion and Friendship, than of your Resentment*; as [it is] on Account of that which is the great common Hope of all Israel, that I am bound with this Chain; my Sufferings arising from my Regard to that glorious Messiah for whom Israel professes to wait, and to that Eternal Life which he hath purchased and procured, for those that receive him under that Character.

21 And they said unto him, We neither received Letters out of Judea concerning thee, neither any of the Brethren that came, shewed or spake any Harm of thee.

*And they said to him, We have neither received any Letters as yet from Jerusalem, or any other Part of Judea, concerning thee; nor has any one of the Brethren of our Nation that has come hither, related to us what is the Purport of the Charge on which thou art to be tried before Cæsar; or so much as said any Evil at all concerning thee.* But we are willing thou shouldst give us an Account of thy Doctrine, and desire to hear from thee what thou thinkest; what thy particular Sentiments are, and what thou hast to say in Defence of thy Tenets, as a Disciple and Missionary of Jesus of Nazareth; for as concerning this Sect, which professes so high a Regard to him, it is known to us in the general, that:

22 But we desire to hear of thee, what thou thinkest: for as concerning this Sect, we

22: give us an Account of thy Doctrine, and desire to hear from thee what thou thinkest; what thy particular Sentiments are, and what thou hast to say in Defence of thy Tenets, as a Disciple and Missionary of Jesus of Nazareth; for as concerning this Sect, which professes so high a Regard to him, it is known to us in the general, that:

Se&t. 60. *that it is every where spoken against (a), and that* we know that every where  
 bad Sentiments are entertained of it, both by the it is spoken against.  
 Jews and Heathens; as teaching a Revolt from  
 those Ways of Worship, in which People have  
 been educated, even among us, as well as them,  
 and requiring unbounded Subjection to a Person  
 who seems to have no imaginable Claim to it.

Acts  
XXVIII.22.

23 *And having appointed him a certain Day, which*  
 might best suit the Convenience of most that  
 were then present, *many of them came to him in*  
 the Morning *at his Lodging; to whom he expound-*  
*ed various Passages of their own Scriptures, as*  
*well as the chief Principles of the Christian Faith;*  
*testifying in the most cogent and pathetick Man-*  
*ner the Ere&tion and Establishment of the King-*  
*dom of GOD under the Messiah (b), and earn-*  
*estly persuading them of the Things that relate*  
*to the Lord Jesus under that Character; which*  
*he proved, both from the Law of Moses, and*  
*from the Writings of the Prophets: And he was*  
*so intent upon this grand Affair, that he continued*  
*his Discourse from Morning till Evening (c).*

23 And when they had  
 appointed him a Day, there  
 came many to him into his  
 Lodging; to whom he ex-  
 pounded and testified the  
 Kingdom of GOD, per-  
 suading them concerning  
 Jesus, both out of the Law  
 of Moses, and out of the  
 Prophets, from Morning till  
 Evening.

24 *And the Event of what he said was various;*  
*for some of them were happily persuaded to em-*  
 brace

24 And some believed the  
 Things

(a) *It is every where spoken against.*] Some think, this refers to a Fact mentioned by Justin Martyr, (*Dialog. cum Tryph. pag. 171. & 368. Edit. Tbirib.*) and afterwards by Origen, (*contra Cels. Lib. vi. pag. 293, 294.*) and Eusebius, (*Eccl. Hist. Lib. iv. cap. 18.*) that the Jews at Jerusalem sent cholen Men of the most distinguished Character all over the World, representing the Christians as an *Atheistical Sect*, and charging them with the grossest Calumnies which the ignorant Heathens advanced against them. The Fact itself is in all Respects very credible; but I apprehend, that the exact Date of it cannot be ascertained; nor can I any where find, (as some have asserted,) that it is mentioned by Philo Judæus. See my *Sermons on the Power and Grace of Christ, &c. pag. 263, 264. 2d Edit.*

(b) *Testifying the Kingdom of GOD.*] Probably, as Mr. Cradock well observes, (*Apost. Hist. Part ii. pag. 306.*) he insisted on Two Topicks; — that the Kingdom of GOD, which they had so long expected, was of a *Spiritual*, and not of a *Temporal* Nature; — and that *Jesus of Nazareth*, in whose Name he preached, was the Person foretold as the *Promised Messiah* and Lord of that Kingdom.

(c) *From Morning till Evening.*] The Length of this Conference shews, how zealous a Desire Paul had for the Conversion of his Countrymen. It was undoubtedly a very curious and important Discourse, and we should have wished to have been favoured with it, as well as with that of our Lord, of which we have only a general Account, *Luke xxiv. 27.* But as GOD (for wise Reasons no Doubt,) has seen fit to deny us that Pleasure, let us acquiesce in this, that we know enough to confirm our Faith in the Gospel, if we discover a *teachable Temper*; and if we do not, the Narration of other Discourses and Facts would probably have occasioned new Cavils; for there is hardly any Argument in Favour of Truth, from which a prejudiced and captious Wit cannot draw an Objection, and frame a Sophistry to maintain Error.

(\*) H. H.

Things which were spoken, and some believed not.

brace Christianity, *by the Things which were spoken*; Sect. 60. *and some*, on the other Hand, were influenced by such strong Prejudices, that they *believed not*, but were so hardened as to reject the Gospel, amidst all the Evidence which he advanced to support it. *And so, disagreeing with each other,*

25 And when they agreed not among themselves, they departed, after that Paul had spoken one Word, Well spake the Holy Ghost, by Esaias the Prophet, unto our Fathers,

*they brake up the Assembly*; Paul only saying [this] one Word in the Close of all, on Occasion of that Obstinacy which he observed to prevail in most of them, Surely well did the Holy Spirit speak by Isaiab the Prophet to our Fathers of old, (Isai. vi. 9, 10.) and well does the Description it has given of them, set forth the Hardness of your Hearts, and suit you even to this Day (d);

26 Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

*When it says*, in that awful Commission the Prophet was commanded to discharge, "Go to this perverse and obstinate People, to whom I have so often sent in vain, and say, Hearing ye shall bear, and shall not understand; and seeing ye shall see, and shall not perceive: For

27 For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and should be converted, and I should heal them.

"the Heart of this People is become gross, and as it were grown stiff with Fatness; and with their Ears they bear heavily, in a dull stupid Way; and they have drawn their Eyes together, as it were, on Purpose to compose themselves to Sleep; lest they should see with their Eyes, and bear with their Ears, and understand with their Heart, and should be converted, and I should heal them:" As if he had said, They act in such a Manner under the most awakening Means, as if they had studied artful Ways of rendering themselves insensible, and were determined not to receive my Message, and the Salvation which it proposes to them. Therefore

28 Be it known therefore unto you, that the Salvation of

*be it known unto you*, however your proud Hearts may resent it, *that the Salvation of GOD* which you

(d) Well did the Holy Spirit speak to our Fathers, and well does the Description suit you &c.] The Apostle here could not refer to them all, because some believed: But it is probable, most of them rejected the Gospel. — As for the Quotation from Isaiab which he applies to them, I would observe, that it is quoted oftener than any other Text from the Old Testament, (that is, Six Times,) in the New; (here, and Mat. xiii. 14, 15. Mark iv. 12. Luke viii. 10. John xii. 40. and Rom. xi. 8.) yet in such a Variety of Expression, as plainly proves, the Apostles did not confine themselves exactly, either to the Words of the Original, or of the Greek Version.



Sect. 60. you despise, and seem to fortify yourselves against, *is sent to the Gentiles; and they will bear and embrace [it,] and so inherit the Blessings which you reject: To them therefore will we preach all the Words of this Life; and I in particular will from this Day forward seek, in their Faith and Obedience, my Consolation under that Grief which the Infidelity of my Brethren gives me.*

Acts  
XXVIII. 28.

29 *And when he had said these Things, the Jews departed out of the Place; not being prevailed upon to receive the Gospel, yet having great Debates among themselves: Some thinking, there was considerable Weight in what Paul had urged to defend it; while others were enraged, and spoke of him and his Arguments with great Contempt and Indignation.*

30 *But nevertheless they who were most his Enemies, and most desirous to add Affliction to his Bonds, were not permitted by Providence to do him any Harm; for after this, Paul continued Two whole Years at Rome (e) in his own hired House (f), before he was heard by Cæsar, or his Deputy, upon his Appeal. And during this long Period of Time, he was solicitous to do all he could to promote the Gospel of his Divine Master, tho' he could not act so freely as he desired: In this View therefore, he received all that came to him, to be instructed in the Design and Evidence of the Gospel;*

31 *Preaching with great Ardor and Zeal the Kingdom of GOD, as established in the Person of his exalted Son, and teaching those Things which relate to the Lord Jesus Christ, and the Religion he hath instituted in*

of GOD is sent unto the Gentiles, and that they will hear it.

29 And when he had said these Words, the Jews departed, and had great Reasoning among themselves.

30 And Paul dwelt Two whole Years in his own hired House, and received all that came in unto him,

31 Preaching the Kingdom of GOD, and teaching those Things which concern the Lord Jesus Christ, with all

(e) *Paul continued Two whole Years at Rome.] As Luke concludes his History with Paul's Abode at Rome, before his Journey into Spain, we may infer, as Dr. More observes, (Theolog. Works, pag. 220.) that he wrote, both his Gospel, and the Acts, while the Apostle was still living; of whose Actions he was himself an Eye-Witness, and by whom, it is very probable, this Book was revised; as the Antients also say, his Gospel was.*

(f) *In his own hired House.] Dr. Lardner proves from Ulpian, that the Proconsul was to judge, whether a Person under Accusation were to be thrown into Prison, or delivered to a Soldier to keep, or committed to Sureties, or trusted on his Parole of Honour. (Credib. Book i. Chap. 10. §. 9. Vol. i. pag. 524, 525.)—It appears from hence, that the Persecution against Christians at Rome was not then begun; and perhaps Paul's Friends in Nero's Family (Phil. iv. 22.) used their Interest with the Emperor to procure him this Liberty.*

(g) Many

all Confidence, no Man forbidding him.

in the World, *with all Freedom of Speech*, [and] *without any Restraint* from the Roman Magistrates. In Consequence of this, many Converts were made; and this Confinement, which seemed to have so discouraging an Aspect, was on the whole a Means of promoting the Gospel. Many of his retired Hours were also employed in corresponding with the Christian Churches, and writing several of those excellent Epistles (g), which were to be so great a Blessing to the most distant Ages.

Sect. 60.  
Acts  
XXVIII. 31.

(g) Many of his retired Hours were also employed in corresponding &c.] It is well known, that the *Epistle* to the *Ephesians*, (or, as some think, to the *Laodiceans*, to whom however it is certain *Paul* did write, *Col. iv. 16.*) to the *Colossians*, and *Philippians*, as well as that to *Philemon*, were written from hence, during this Imprisonment; and that to the *Hebrews* in, or quickly after it: But as for the *Second* to *Timothy*, I am ready to think it of a later Date. — It seems highly probable, that about the End of the *Two Years* here spoken of, he was set at Liberty. Some have questioned, whether he ever returned into the *East* again; which yet from *Philem. ver. 22.* and *Heb. xiii. 23.* he seems to have expected. *Clemens Romanus* (*ad Cor. Epist. i. cap. 5.*) expressly tells us, that he preached in the *West*, and that to its utmost Bounds; which must at least include *Spain*, whither he intended to go. *Rom. xv. 24, 25.* (See *Chrysof. Vol. viii. pag. 59.*) *Theodoret* adds, that he went to the *Islands of the Sea*; as elsewhere he numbers *Gaul*, (that is, *France*), and *Britain*, among the *Disciples of the Tent-maker*. (See *Bp. Stillingfleet's Orig. Brit. pag. 39.*) But in what Order he took these Places, or how long he remained in any of them, cannot be determined. — We are told however, that about the *Year of Christ 65, or 67.* (for Chronologers differ, and I think we cannot exactly fix it,) he returned to *Rome*; where some say he met with *Peter*, who was thrown into Prison with other *Christians*, on a Pretence of being concerned in the Burning of the City. *Chrysofom* tells us, that he here converted one of *Nero's* Concubines, which so incensed that cruel Prince, that he put him to Death; probably after an Imprisonment, in which the *Second Epistle* to *Timothy* was written. — It is, I think, universally agreed, among all antient Writers who mention his Death, that he was beheaded, at *Aqua Salvæ*, Three Miles from *Rome*; for being free of that City, he could not be crucified, as *Peter* was, according to the Tradition of the *Latin Church*, on the very same Day. It is said, and there is great Reason to believe it, that this glorious Confessor gave his Head to the fatal Stroke with the greatest Chearfulness; and also, that he was buried in the *Via Ostensis*, Two Miles from *Rome*; where *Constantine the Great* erected a Church to his Memory, *A. D. 318.* which was successively repaired and beautified by *Theodosius the Great*, and the Empress *Placidia*. (See *Euseb. Eccl. Hist. Lib. ii. cap. 22. Not. Fleury's Eccl. Hist. Vol. i. Book ii. chap. 25. and Dr. Wells's Geogr. of the New Test. Part ii. chap. 6. §. 19,—23.*) But his most glorious Monument remains in his immortal Writings, which if *God* spare my Life to illustrate, I shall esteem the doing it, one of the greatest Honours which can be conferred upon me, and the most important Service my Pen can perform for the *Church of Christ*.


## I M P R O V E M E N T.

- Sect. 60. **L**ET us with Pleasure observe that uniform Tenor of *Christian Zeal*, and compassionate Regard to the Salvation of Men, which prevailed in the Mind of *Paul*, and reigned in it, even to the very *Pericd* of this *History*, yea to that of *his Life*. No sooner was he arrived at *Rome*, but an *earnest Desire* of communicating the Blessings of the Gospel to his *Kinsmen according to the Flesh*, engaged him to *send for the Jews*, and to confer with them *concerning the Kingdom of GOD*; generously forgetting *his own Wrongs*, and waving those Complaints he might so justly have made against his Accusers and Persecutors. He found them here, as well as in *Judea*, under Prejudices which he could not conquer, with all his Strength of Reason and of Eloquence. They called the *Christian Religion a Sect*, and maintained that it was *every where spoken against*: But if this were indeed the Case, how far was it from being any Reason against embracing and obeying *the Gospel!* since all the Men upon Earth might attempt in vain, to make Falsehood Truth, and Truth Falsehood, in any single Instance; and might as well pull *the Sun* from the Firmament, as, by all their Malice and Rage, dethrone *that Blessed Redeemer*, whom *GOD* hath established, by a *Decree* firmer than *the Ordinances of Heaven*.
- Ver. 17.
- Ver. 19.
- Ver. 22.
- Ver. 26, 27. No Scripture of *the Old Testament* is more frequently referred to *in the New*, than these Words of *Isaiab*, which contain so just a Description of what the *Jewish Nation* was, in the Days of *that Prophet*, and in those of *Christ* and his *Apostles*. How deplorable a Case! To be *spiritually blind and deaf*, under the brightest Light of *the Gospel*, and its loudest Proclamations! To *harden the Heart* against the most gracious Offers of *Healing and Life*, and to arm themselves against *their own Salvation* with Weapons of Eternal Death! Justly were they at last *given over* by *GOD*, and *sealed up* under incurable Obstinacy. May Divine Pity and Help be extended to those, who are marching on, by large Steps, towards *the same Character*, and as it seems, towards *the same End!* Adored be Divine Grace, that *any* are *inclined to bear*, and to obey. To them *the Ministers of Christ* may *turn with Pleasure*, and find, in their believing Regards to the Gospel, a sufficient Recompence for all the Labours and Hazards they encounter in a faithful Concern for its Propagation.
- Ver. 25.
- Ver. 28.
- Ver. 30, 31. To conclude all, Let us adore the gracious Conduct of *Providence*, which secretly interposed to *moderate the Apostle's Confinement*, and thereby gave him an Opportunity of performing various and extensive *Services to the Church*, of which he must otherwise have been incapable. *The Wrath of Man praises GOD*; and *the Remainder of it He restrains.* (Psal.

*and on the Opportunity GOD gave him for it.*

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(*Pfal.* lxxvi. 10.) He hath allotted to *each of his Servants*, in His infinite Wisdom and Goodness, a due Proportion both of *Labours* and *Sufferings*; and neither Earth nor Hell shall be able, so to break in on His Schemes, as to obstruct the one, or increase the other. The *Sacred History*, which is now closing upon us, affords many Illustrations of this Remark. Let us be thankful for it; and while we peruse it, let us indulge those Reflections, which may naturally arise from it, to establish *our Faith in the Gospel*, and to quicken *our Obedience to it*. Amen!

Sect. 60. 

*The END of the FAMILY EXPOSITOR on the ACTS.*



APPENDIX.



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# A P P E N D I X.

## Numb. I.

*Containing Additional Notes on the Harmony of the Evangelists, by Way of Supplement to the Two former Volumes.*

### I.

*VOL. I. pag. 5.* In *Note (b)*, near the Bottom of the Page; after the Words “Subordinate Sense,” (where I have declared against arguing, from the Omission of the Article, that *Christ* is *GOD* only in a Subordinate Sense,) add, — On the other Hand, to conceive of *Christ* as a distinct and co-ordinate *GOD*, would be equally inconsistent with the most express Declarations of *Scripture*, and far more irreconcilable with *Reason*. Nothing I have said above, can by any Means be justly interpreted in such a Sense: And I here solemnly disclaim the least Intention of insinuating one Thought of that Kind, by any Thing I have ever written, here or elsewhere.

### II.

*Vol. I. pag. 6.* At the End of *Note (c)*, (where I have referred to several learned Writers, who give an Account of the Sentiments of some antient *Jews*, concerning the Agency of the Divine *Logos* in the Creation and Government of the World;) add, — There is however a remarkable Passage I shall mention to this Purpose, as a Specimen of the rest; and the rather, because it is omitted in most of the Collections I have seen on this Head, and not fully cited and explained in what I take to be its exact Sense in any. *Philo Judæus*, (*de Profug. pag. 465.*) speaking of the *Cherubims on the Mercy-Seat* as Symbolical Representations of what he calls the *creating and governing Powers*, makes this additional Reflection: “The Divine Word (*Logos*) is above these, of whom we can have no Idea by the Sight, or any other Sense; He being himself the Image of *GOD*, the Eldest of all intelligible Beings, sitting nearest to Him who is truly THE ONLY ONE, there being no Distance between them:” (Alluding, I suppose, to the Form of those antient *Chariots*, where, as in the *Chairs* we use upon the Road, the Driver sat close to the Person driven; which was not the Case in all: Compare *Acts* viii. 38.) “And therefore He (that is, *GOD*) says, I will speak unto thee from the *Mercy-Seat* between the Two *Cherubims*; thereby representing the *Logos*, as the *Charioteer* by whom the Motion of these Powers is directed, and himself who speaks to him, as the *Rider* (or Person carried,) who commands the *Charioteer* how he is to manage the Reins.” Ο δε υπεραν των (scil. δυναμεων ποιητικης και βασιλευσης) ΛΟΓΟΣ ΘΕΟΣ, ου ορατω ουκ αλθεν ιδεσθαι, αλλε μηδενι των κατ’ αιδησιων εμφανης εν, αλλ’ αυτος ειπων υπερ-  
χων

## Additional Notes.

χρον Θεοι, των νοητων απαξ ακαινον ο πρεσβυτατος, ο εγγυτατος, μηδεως οσιος μεθωρι διασηματος, ΤΟΥ ΜΟΝΟΥ ο εστιν αφευδως αφιδρυμενος. Λεγειται γαρ, Λαλησω σοι ανωθεν τε Ιλαστρος απεμισσων των δυων Χερυβειμ. εσθ' ηνιοχον μεν εναι των δυναμεων του ΛΟΓΟΝ, εποχον δε του λαλησεια, επικελευομενον τω ηνιοχω τα προς ορθην τε πασος ηνιοχιστη. I insert this, as a Key to a great many other Passages in *Philo*; and shall only mention one more: (*De Agricult. pag. 195.*) Where he represents GOD, as "governing the whole Course of Nature both in Heaven and Earth, as the great Shepherd and King, by wise and righteous Laws; having constituted his unerring Word, his only begotten Son, to preside as his Vice-Roy over this "holy Flock:" For the Illustration of which he quotes those remarkable Words, *Exod. xxiii. 23.* tho' in a Form something different from our Reading and Version, "Behold, I am; I will send my Angel before thy Face to keep thee in the Way." Γνω και ωδωρ κ. τ. λ. — τα μεν θηλια, τα δε θεια, (a remarkable Distribution,) ως ποιμην και βασιλευς ο Θεος αγει καβα δικην και νομον, προσπαμενος του ορθου αυτου ΛΟΓΟΝ προδρογονου υιου, ος τω επιμελειται της ιερας ταυτης αγελης, οια τι μεγαλου βασιλευς υπαρχος, διαδελξειαι. Και γαρ ειρηλια σου, Ιδωσθησιν εμιν, αποστωλν αγγελου μου εις προσωπον σου του φυλαξαι σε εν τη οδω.

## III.

*Vol. I. pag. 8.* At the End of *Note (i)*, (where I have mentioned the mad Notion of some ancient *Hereticks*, who taught that the GOD of the Old Testament was a Being different from, and contrary to, that of the New,) add, — *Eusebius* exposes these Wretches in a very just and lively Manner; and makes Use of Words, which, if he had been our Contemporary, might have seemed directly levelled at a late unhappy Writer, who strangely took it into his Head to call himself *The Moral Philosopher*. But alas, every succeeding Age has had its *Moral Philosophers*, who have attempted to remove that burthenstone *the Bible*, and have found it returning upon them, so as to grind them, and their Schemes, and their Confidence, to Powder. The Words in my View are these: (*Euseb. Ecclesi. Hist. Lib. v. Cap. 28. in fin.*) Απλως αρνησαμενου του τε νομου και του προφητιας, ανομου και αθεου διδασκαλιας, προφασει χαριστος, εις εχθρον απωλειαις ολεθρον καταλωθησαν. "Some" (who yet it seems pretended to be *Christians*;) "absolutely rejecting the Law and the Prophets, by a licentious and atheistical Doctrine, which they introduced under a Pretence of magnifying the Divine Goodness, or the Gospel," (for *χαριστος, Grace*, may signify either,) "have plunged themselves into the lowest Gulf of Perdition."

## IV.

*Vol. I. pag. 19.* At the End of *Note (l)*, (where it is hinted, what a Calamity it would be reckoned, for a Branch of the Family of *Aaron* to fail,) add, — I will here digress so far as to observe, that considering how the whole *Jewish Policy* was interwoven with those *Acts of Religion* which were to be performed by the *Priests alone*, it might seem wonderful, that no Provision at all should be made for *intailing the Priesthood* on any other Family, if that of *Aaron* should happen to be *extinct*. Leaving this Contingency unprovided for, was in Effect putting the whole Credit of the *Jewish Religion* upon the perpetual Continuance of the Male Branches of *that Family*: An Issue, on which no Man of *Moses's* Prudence, nor indeed of common Sense, would have rested *his Legislation*, if he had not been truly conscious of its Divine Original; especially astor *Two of Aaron's Four Sons*, had been cut off in one Day, for a rash Act in the Execution of their Office, as soon as they were initiated into it, and had died *without any Children*. *Numb. iii. 4.*

## V.

*Vol. I. pag. 23.* On those Words, *Luke i. 36. Who hath been called barren*; add the following *Note*. — I cannot think (with some learned and judicious Persons,) that to be called, and to be, signify entirely the same Thing, so as that the former should be thought a mere *Pleonasm*, and rendered just as the latter. The Phrase seems to signify, in the Language of *Scripture*, not only that the Thing shall really be what it is called; but also that it shall be taken Notice of in that View: Which I think will appear from an attentive Consideration of the chief *Texts*, which have been produced to establish the opposite Opinion.

## Additional Notes.

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Opinion. Compare *Iſa.* i. 26. ix. 6. xxxv. 8. xlvi. 1, 5. lvi. 7. lxi. 3, 6. *Mat.* v. 9, 19, xxi. 13. *Mark* xi. 17. 1 *Joh* iii. 1.

### VI.

*Vol. I. pag. 31.* On thoſe Words, *Luke* i. 64. *His Mouth was opened, and his Tongue [loofed]*; add the following *Note*. — I entirely agree with the learned *Raphelius*, (*Annot. ex Herod. pag. 219, 220.*) that *Elſner's* Criticiſm (*Obſerv. Vol. i. pag. 178, 179.*) is not to be admitted; which would render it, *And his Tongue alſo ſpoke, praifing GOD.* It would then have been *εωλογουσα*, inſtead of *εωλογων*; and *Raphelius* has given unanſwerable Inſtances, in the moſt approved Writers, of a *Verb* joined with *Two Nouns*, when in ſtrict Propriety it can only belong to one of them. Compare *1 Cor.* iii. 2. where the *Original* is, *Γαλα υμας εποςα, και ου βρωμα.* *I have given you Milk to drink, and not Meat.*

### VII.

*Vol. I. pag. 34.* On thoſe Words, *Luke* i. 73. *The Oath which he ſware unto Abraham*; add in a *Note*, — In Vindication of our *Verſion* from any Objection, which might ariſe to a learned Reader from the Conſtruction of the *Original*, *μνησθων διαβηκων*, — *ορκων ου ωμοσε κ. τ. λ.* ſee *Boſ, Exercit. pag. 35.* and *Elſner, in Loc.*

### VIII.

*Vol. I. pag. 41. Note (f)*, (on thoſe Words, *Mat.* i. 25. which I render, *Till ſhe had brought forth her Son, the Firſt-born*;) *lin. 4.* after *Heb.* i. 6. add, — Tho' I confeſs the Force of the learned and candid *Dr. Daniel Scott's* Remark on this *Note* to be ſuch, as to convince me, that this Expreſſion might have been uſed with Regard to *the Firſt-born Son* of any Family; and conſequently, that no certain Argument of *Chriſt's* ſuperior Dignity and Glory can be drawn from it: Yet from the Pen of one ſo deeply impreſſed with the Thought of it, as *Luke* as well as *Matthew* was, I think it may probably contain ſome Reference to it. — To the *Texts* enumerated at the End of the *Note*, add, *Pſal. cx. 1. cxii. 8.*

### IX.

*Vol. I. pag. 44.* On thoſe Words, *Mat.* i. 5. *Boaz begat Obed, of Ruth the Moabitess*; add the following *Note*. — The Son of a *Moabite* by an *Iſraelitiſh Woman* could never be allowed to enter into the Congregation of the Lord; that is, at leaſt he was rendered incapable of being a *Prince in Iſrael*, and perhaps even of being naturalized by Circumciſion; which may be the Meaning of the Phraſe, *Deut. xxiii. 3.* (See *Mr. Lowman's Hebrew Government, pag. 130, & ſeq.*) But it evidently appears from this celebrated Inſtance, that this Precept was not underſtood, as excluding the Deſcendants of an *Iſraelite* by a *Moabitiſh Woman* from any hereditary Honours and Privileges. Otherwiſe ſurely *Salmon*, the Son of *Naathon* Prince of *Judah*, would never have married *Rabab*, one of the accuſed People of *Canaan*; nor would the Kinfman of *Boaz* have wanted a much better Reaſon than he aſſigned, (*Ruth* iv. 6.) for reſuſing to marry *Ruth* when ſhe became a *Widow*.

### X.

*Vol. I. pag. 46.* On thoſe Words, *Mat.* i. 12. *Salathiel begat Zerubbabel, and the Paraphraſe* upon them; add in a *Note*. — This illuſtrious Perſon *Zerubbabel* is ſo often ſaid to have been *the Son of Salathiel*, or *Shealtiel*, which is nearly the ſame, (and accordingly the *Syriack* here reads *Schaltil*;) See *Ezra* iii. 2, 8. v. 2. *Hag.* i. 1, 12, 14. ii. 23. that I incline more and more to think with *Brennius*, that the *Zerubbabel* mentioned *1 Chron.* iii. 17,—19. as the Son of *Pedaiah* the Brother of *Salathiel*, was a different Perſon from this. As the Name *Zerubbabel* ſignifies a *Stranger in Babylon*, it is no Wonder that it ſhould be given to ſeveral Children born in the Captivity. — If this Solution



## Additional Notes.

be not allowed, I see not how the known Difficulty here can be removed, unless by acknowledging that the Books of *Chronicles* (the Author of which is unknown) may have suffered by the Injuries of Time, so that the *present Reading* of some Passages may be *incorrect*; which is very consistent with owning the plenary *Inspiration* of those Books. By allowing this, we should fairly get rid of *Two Parts in Three* of the seeming Contradictions in the Writings of the *Old Testament*, (I speak on an accurate Review of them;) and should be free from the sad Necessity of such *evasive Criticisms*, as are more like to pain a candid Heart, than to satisfy an attentive and penetrating Mind. The Omission of a Word or Two in a *Genealogical Table*, and sometimes the Mistake of a Letter or Two in *transcribing*, occasions many inextricable Difficulties, where in the *Original Reading* all might be perfectly clear.

### XI.

*Vol. I. pag. 48.* On those Words, *Luke iii. 23. Joseph*, who by Adoption, or rather by the Marriage of his Daughter, was the Son of *Heli*; add the following *Note*. — It is necessary to take the Words in this Latitude, because the true *Father of Joseph* appears to have been *Jacob* or *James*, the Son of *Mattan. Mat. i. 15, 16.*

### XII.

*Vol. I. pag. 53.* In *Note (c)*, (where it is spoken of as improbable, that *Jesus* or *Mary* should have inherited any supposed *Paternal Estate* at *Bethlehem*;) after *John xix. 26, 27.* add, — It is true indeed, that had the Original Settlement of the Divine Law been duely regarded, *Estates* in the Land of Promise would have been *unalienable*; and every Male descended from *Jacob*, and not of the Tribe of *Levi*, must have been born *Heir* to a certain Portion of Land, allotted to some of his Ancestors when the Division was first made; on which, however it might have been *mortgaged*, he must, if his Father were dead, have entered at the next *Jubilee*, if he lived to see it. But Things were now fallen into Confusion. The small Remains of the *Ten Tribes*, who were brought back at all, were, after their Return from the Captivity, incorporated together in the Neighbourhood of *Judea*, while *Strangers* were in Possession of large Tracts of Land once theirs; and the whole Country of *Samaria* was in the Hands of those, whom the *Jews* looked upon as the vilest Kind of *Gentiles*, that is, the *Samaritans*.

### XIII.

*Vol. I. pag. 54.* On *Luke i. 7.* where (in the First Edition) *Mary* is spoken of in the *Paraphrase*, as “being probably so miraculously strengthened &c.” add the following *Note*. — I had in the *First Edition*, here and in many other Places, inserted the Word *probably* in the *Paraphrase*: But on the whole, considering that in all such Performances the *Author*, and not the *Paraphrast*, is supposed to speak, I judged it more proper here to remind my Reader, (as I have elsewhere intimated,) that he is to take it for granted, I do not pretend in this Instance, and a great many others, to speak confidently; but that the *different Character*, which distinguishes the *Divine Text* from my fallible tho’ upright Attempts to illustrate it, must guide him in determining what is *certain*, and what only *probable*, and perhaps after all *very doubtful*.

### XIV.

*Vol. I. pag. 66.* At the End of *Note (l)*, in Vindication of my having rendered and paraphrased *εὐχαριστοῦσα τῷ Κυρίῳ*, *She made her Acknowledgments to the Lord*, i. e. to *Jesus*, who was now present in the Temple; add, — Against this Sense it is objected, that the Infant *Jesus* did not seem capable at that Time, of resenting her Gratitude, as a Rational Agent: But I answer, that *Anna* might properly be said to *make her Acknowledgments to the Lord*, if she addressed herself to the Child, as *Simeon* had done, confessing him to be *the Messiah*. The Original Phrase may have a Reference to *Simeon’s* Speech, and might be intended to intimate, that this of *Anna* was a Kind of *Response*, or Counter-

Counter-part to his. But it is also very probable, that she, like *Simeon*, might also address some lofty *Hymn of Praise* to the *GOD of Israel* on this great Occasion; and if any one think the Word *Lord* is here put for *Jehovah*, tho' the former Interpretation seems to me more just and natural, I shall not oppose it as an Error of any Importance.

XV.

*Vol. I. pag. 66.* On those Words, *Luke ii. 39. To their own City Nazareth*; add the following *Note*. — It has been suggested to me by a very learned and ingenious Writer, since the Publication of the preceding *Note*, that the Parents of *Christ* carried him back from *Jerusalem* to *Bethlehem* after the *Purification*, and lived there a Year or more, before the *Magi* came; *Joseph* probably thinking it his Duty to settle there, from the Persuasion he had, that this wonderful Child was the *Messiah*, and that the *Messiah* was to be educated, as well as born, at *Bethlehem, David's City*. From hence he removed to *Egypt*; and when he was directed to come back, *Joseph* appears to have designed to return with *Jesus* to *Bethlehem*, had not *GOD* commanded him to go to *Nazareth*, a Place which he seems to have esteemed too contemptible to be the Abode of so illustrious a Person. And this Gentleman thinks, that when *Nazareth* is here called τῆν ἑαυτῶν πόλιν, *their own City*, it intimates an Attempt to settle elsewhere, in a City that was not their own.

XVI.

*Vol. I. pag. 71.* At the End of *Note (b)*, where I endeavour to reconcile *Matthew's* Citation of *Micah v. 2.* with the *Original*; add, — I do not urge the learned *Dr. Pocock's* Solution, that the Word *רָצַץ* signifies, both *little*, and *great*; that seeming by no Means so natural and just an Account of the Matter, tho' *Veil* prefers it to all others.

XVII.

*Vol. I. pag. 74.* To what is said, at the End of *Note (r)*, of the Effect which the Testimony of the *Sages* might have in their own Country, to make Way for the Reception of the Gospel; add, — And if, as early *Antiquity* reports, (*Euseb. Eccles. Hist. Lib. i. cap. 13.*) and both *Dr. Cave* (*Lit. Hist. Vol. i. pag. 2.*) and the learned *Dr. Grabe* (*Spicileg. Patr. Vol. i. pag. 1,—6.*) seem to think, some Messages of extraordinary Respect were afterwards sent from *Abgarus*, King of *Edessa* in *Arabia*, to our Lord *Jesus Christ*, (which might be Fact, tho' the *Letters* now remaining should be supposed *spurious*,) it is very possible, the Report of these *Sages*, preserved by *Tradition* (if they were then dead,) might add Weight to that of *Christ's Miracles*, (about Thirty Years after,) and dispose that Prince to take the greater Notice of him.

XVIII.

*Vol. I. pag. 78.* On those Words, *Mat. ii. 19. When Herod was dead*; insert the following *Note*. — It is well worth while to read the particular and affecting Account, which *Josephus* has given of the terrible Death of this inhuman Tyrant; whom *GOD* so remarkably made a Terror to himself, as well as to all about him. (See *Joseph. Antiq. Lib. xvii. cap. 6.* [al. 8.] §. 5. & *Bell. Jud. Lib. i. cap. 33.* [al. 21.] §. 5, 6, 7.) *Eusebius* thought it so great an Illustration of the *Gospel History*, that he has inserted it at large (*Eccles. Hist. Lib. i. cap. 8.*) with a Degree of *Exactness*, which joins with many other Instances of the like Nature, to shew us how cheerfully we may depend upon the many invaluable *Extracts* from a Multitude of *antient Books* now lost, which he has given us, both in his *Ecclesiastical History*, and in his other Writings, especially in his *Præparatis Evangelica*.

## XIX.

Vol. I. pag. 89. To Note (d), where Notice is taken of the extensive Signification of the Expression, *In those Days*; add, — And the Phrase is here used with the greater Propriety, as *John* did indeed appear under his Publick Character, while *Christ* continued to dwell at *Nazareth*; which was the Event last mentioned.

## XX.

Vol. I. pag. 92. Note (i), lin. 10. After the Reference to *Plin. Nat. Hist. lib. vi. cap. 30.* to what had been said of the Use of *Locusts* for Food; add, — *Dr. Shaw* tells us, that when sprinkled with Salt, and fried, they taste much like the *River Crab Fish*; and justly contends for this Signification of the Word *αυτῶν*, in his excellent *Travels*, pag. 258. Where he also observes, that as the Months of *April* and *May* are the Time when these *Insects* abound, it may probably be conjectured, that *John* began his Ministry about that Season of the Year; which might also seem more convenient for receiving, and especially for *baptizing*, so great a Number of People, than *Winter* could have been.

## XXI.

Vol. I. pag. 94. On those Words in the *Paraphrase* on *Mat. iii. 7. Coming to receive his Baptism*; add this Note. — I say, “*Coming to receive his Baptism*,” for tho’ some understand *επι το βαπτισμα αυτου*, of their coming to oppose it; I think the Reasons for that Interpretation not worth mentioning here, and refer my Reader to *Raphelius*, who has given them a larger Examination than they deserve. *Annot. ex Xen. pag. 7,—11.*

## XXII.

Vol. I. pag. 95. To Note (b), On the Words, *Ye Broods of Vipers*, add, — The Word *Γενναῖα* may be used in the *Plural Number*, in Reference to the different Sentiments, and if I may be allowed the Expression, (familiar enough to the *Jewish Doctors*,) *the different Families* of these *Scels* in Question.

## XXIII.

Vol. I. pag. 97. On those Words, *Luke iii. 14. Terrify no Man*; add this Note. — The Word *δρασμονῆς* properly signifies, “to take a Man by the Collar and shake him;” and seems to have been used *proverbially* for that *violent Manner*, in which Persons of this Station of Life are often ready to *bully* those about them, whom they imagine their Inferiors in Strength and Spirit; tho’ nothing is an Argument of a meaner Spirit, or more unworthy that true Courage which constitutes so essential a Part of a good Military Character.

## XXIV.

Vol. I. pag. 99. At the End of Note (g), on *Mat. iii. 12.* add, — Tho’ it is certain, the Word *αχυρον* in *Greek* Authors does generally signify all that is left of the Corn when the Grain is separated, including the *Straw*: (See *Raphel. Annot. ex Xen. in Loc. and Gen. xxiv. 25, 32. Septuag.*) Yet I apprehend, that in this Place it must be equivalent to *χρους*, and signify *Chaff* as distinguished from *Straw*; since one can hardly imagine, either that any Thing so useful as *Straw* would be made the Symbol of these worthless *Reprobates*, or that it would be represented as *burnt up*. — As to the Phrase of burning the Chaff with *unquenchable Fire*, *Mr. Horberry* has observed with his usual Accuracy of Judgment, (*Enquiry into the Duration of Future Punishment, Chap. i. N<sup>o</sup>. 1, 2.*) that it is absolutely inconsistent with all Views of the *Restoration of the Wicked*; and that however the Phrase of being *consumed like Chaff*, might seem to favour the Doctrine of their *Annihilation*, (which nevertheless it is certain no Punishment of Mind or Body can of itself

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itself effect,) the Epithet of *Unquenchable* given to this *Fire* is so far from proving it, that it cannot by any easy and just Interpretation be reconciled with it.

### XXV. ●

*Vol. I. pag. 105.* On those Words, *Mark i. 9. Jesus came from Nazareth in Galilee*; add this *Note*. — The learned *Dr. Thomas Jackson* in his elaborate Examination of this Context (see his *Works, Vol. ii. pag. 515,—519.*) supposes, that *John the Baptist*, enquiring into and hearing the Name of *Jesus*, and the Place from whence he came, and comparing it in his own Mind with that celebrated Prophecy, *Isa. xi. 1, 2.* concluded, that this *Jesus*, or *Divine Saviour*, as the Word may signify, (see *Note (d)* on *Mat. i. 21. pag. 39.*) coming from *Nazareth, the Town of Rods*, as the Etymology of that Name imports, was the *Rod out of the Stem of Jesse*, upon whom the Spirit should descend, and rest like a Dove on a Branch. And thus he would reconcile *John's Address to Christ* as so extraordinary a Person, *Mat. iii. 14.* with his declaring *John i. 31, 33.* that he *knew him not* before. But this seems a very precarious Solution, considering how possible it might be, that in so large a Place as *Nazareth* there might be several Persons of the Name of *Jesus* or *Josua*, so very common among the *Jews*. It appears therefore much more reasonable, to have Recourse to the Solution given in the *Paraphrase* and *Note (d)* on the last cited Text, *pag. 123.* that he had a secret Intimation given him who it was that came to be baptized by him; and all that this very ingenious Writer has said, to shew the various Marks by which *John* might know *Christ*, without supposing such a particular Revelation as is there suggested, does but confirm me the more in the Necessity of admitting it.

### XXVI.

*Vol. I. pag. 107.* At the End of *Note (h)*, on those Words, *Luke iii. 23. And Jesus, when beginning [his Ministry,] was about Thirty Years old*; (*ἡ ὡρα ἕκω ἑξήκοντα ἔτη ἄρχουσος*;) add, — The learned Author of the *Vindication of the Beginning of Matthew's and Luke's Gospel*, extremely dissatisfied with all the common Versions and Explications of these Words, would render them, *And Jesus was obedient, or lived in Subjection [to his Parents,] about Thirty Years*; and produces several Passages from approved *Greek Writers*, in which *ἀρχουσος* signifies *subject*. But in all those Places it is used in some Connection, or Opposition, which determines the Sense; and therefore none of them are Instances parallel to this. *Luke* evidently uses *ἀρχουσων*, *Chap. xxi. 28.* in the Sense we suppose it to have here; and since he had before expressed our *Lord's Subjection to his Parents* by the Word *ὡσαύτως*, *Chap. ii. 51.* there is great Reason to believe, he would have used the same Word here, had he intended to give us the same Idea. And indeed, if *ἀρχουσος* be allowed to have the Signification which this accurate Critick (for such he undoubtedly is,) contends for here, since there is nothing in the Text to limit it, the Phrase would intimate, he was *subject to none* after this Time; an Assertion, which I should think both groundless and dangerous.

### XXVII.

*Vol. I. pag. 111.* At the End of *Note (g)* on *Mat. iv. 5.* where *Jerusalem* is called *the Holy City*; add, in the First Edition, — The *Heathen Writers* in like Manner often call those Cities *Holy*, in which any of their *Deities* were supposed to hold their special Residence, and from whence their *Oracles* were delivered. See *Elfner. Observ. Vol. i. pag. 17, 18.*

### XXVIII.

*Vol. I. pag. 113.* At the End of *Note (n)*, on *Luke iv. 6.* where the Devil says of the Glory of the World, *It is all delivered unto me*; add, — It is remarkable, that, among other Things which several *Heathen Writers* learnt of the *Primitive Christians*, this was one; to represent *Evil Spirits* as tempting Men from their Duty by Views of *Worldly Riches* and *Grandeur*; over which, *Porphyry* in particular says, they often pretend to much more Power than they really have. See *Elfner. Observ. Vol. i. pag. 18, 19.*

### XXIX.

## Additional Notes.

### XXIX.

Vol. I. pag. 114. At the End of *Note (r)* on *Mat. iv. 11.* where it is said, that after *Christ's Temptation*. *Angels came and waited upon him*; add, — *As one Celestial Spirit* might have been abundantly sufficient for the Relief of *our Lord's Necessities*, it is reasonable to suppose, that the Appearance of a *Number of them* upon this Occasion was to do him the more illustrious Honour, after this horrible Combat with *Satan*; to which, for wife and gracious Reasons, he was pleased to condescend.

### XXX.

Vol. I. pag. 118. On the Reply of *John the Baptist* to the *Jews*, *John i. 23.* when upon their enquiring into his Character, he said, *I am the Voice of one crying in the Wilderness, &c.* add this *Note*. — The late *Archbishop of Cambray* beautifully illustrates the *Humility* of this Reply, as if this illustrious Prophet had said, “Far from being the *Messiah*, or *Elias*, or one of the *Old Prophets*, I am nothing but a *Voice*; a Sound; “that as soon as it has expressed the Thought of which it is the Sign, dies into Air, and “is known no more.” *Fencl. Oeuvres Philos. Vol. ii. pag. 193.*

### XXXI.

Vol. I. pag. 142. On those Words, in the *Paraphrase* on *John ii. 18.* Rulers of the *Jews*; add the following *Note*. — It seems most probable, that the *Jews* here mentioned were *Rulers*, because we know, that the great Assembly of *Jewish Rulers*, (that is, the *Sanhedrim*,) sate in the *Temple*, and that the chief of them often attended *Publick Worship* there. This Action of *Christ* (in driving out the *Buyers and Sellers*) must undoubtedly come to their Knowledge; and as their Office would seem to authorize them to call him to an Account, we are sure their Prejudices against him would incline them to do it.

### XXXII.

Vol. I. pag. 146. On *John iii. 2.* where we are told, that *Nicodemus* (on his coming to *Jesus*,) said unto him, *Rabbi*; add this *Note*. — This Title will appear very remarkable, as given by a Person of so great Dignity, to one who with Regard to his Education and Rank in secular Life made so low an Appearance as our Blessed *Lord* did.

### XXXIII.

Vol. I. pag. 150. To *Note (d)*, on *John iii. 10.* add at the End. — It is strange to me, that any should doubt, whether *Proselytes* were admitted into the *Jewish Church* by *Baptism*, that is, by *Washing*; when it is plain from express Passages in the *Jewish Law*, that no *Jew*, who had lived like a *Gentile* for one single Day, could be restored to the Communion of their Church without it. Compare *Num. xix. 19, 20.* and many other *Precepts* relating to *Ceremonial Pollutions*; by which the *Jews* were rendered incapable of appearing before *GOD* in the *Tabernacle* or *Temple*, till they were washed, either by *Bathing* or *Sprinkling*.

### XXXIV.

Vol. I. pag. 173. On those Words of *Christ* to the *Woman of Samaria*, *John iv. 10.* He would have given thee living Water; add this *Note*. — It is certain, that the Phrase *living Water* does in many good Authors signify *Spring Water*, or *running Water*, in Opposition to that which stagnates, and so quickly grows not only flat, or as we commonly express it dead, but at length corrupt. (See *Elfn. in Loc.* and compare *Gen. xxvi. 19. Lev. xiv. 6. Jer. ii. 13.*) Yet as our *Lord* elsewhere, in a remarkable Passage recorded by this *Evangelist*, (*John vi. 51.*) calls himself *living Bread*, because by Feeding upon him *Life* is to be obtained, it seemed convenient literally to adhere to the *Original* in this *Version*;

*Person*; tho' I own, it is very probable, this Woman understood our Lord of some fine Spring Water, which flowed so easily as not to need the Pains of drawing, and was, on this Account at least, preferable to that of *Jacob's Well*. And our Lord's Reply ver. 13, 14. shews, that the *Simile* would hold in that Respect.

XXXV.

Vol. I. pag. 199. On those Words, *Mat. iv. 16. Light has sprung up*; add this Note. — The Heathen Writers represented the Arrival of some great Publick Benefactor in a Place, as a *New Light* sprung up in the Midst of Darknefs. See *Elfner, Observ. Vol. i. pag. 19.*

XXXVI.

Vol. I. pag. 205. At the End of Note (e), on those Words of *Peter, Luke v. 8.* when struck by the miraculous Draught of Fishes, he says to *Christ, Go out from me*, (that is, from the Vessel;) add, — It is well known, that the *Antients* thought it improper and unsafe, (where it could be avoided,) for Good Men to be in the same Ship with Persons of an infamous Character: Nor would the Heathens sometimes permit the very Images of their Deities to be carried in the Vessel with such, or even with those concerning whom there was any strong Suspicion. See *Elfner. Observ. Vol. i. pag. 202, 203.*

XXXVII.

Vol. I. pag. 211. Note (b), lin. 10. After the Enumeration of *Texts*, which express the powerful Influence of the Devil over Men's Minds to tempt them to Evil; and immediately after the Words, "in each of them:" add, — And it appears from *Wisd. ii. 24.* that the Jews before *Christ's* Time had something of this Notion, and considered the Wicked in general, as taking Part with the Devil: The Words are, *Thro' Envy of the Devil came Death into the World, and they that do hold of his Side do find it.* The inspired *Texts* above shew, that the Expression is just; and therefore it will plainly appear &c.

XXXVIII.

Vol. I. pag. 215. At the End of Note (f), add, — Some have indeed maintained, that different Facts are referred to, in the *Texts* of *Mark* and *Luke* before us; the former referring to *Christ's* Rising, the latter to his Going out: But it seems, that *Mark* connects his Going out so immediately with his Rising, that no Strefs can be laid on such a Distinction.

XXXIX.

Vol. I. pag. 219. On *Mat. v. 1.* where, in the Introduction to *Christ's* Sermon on the Mount, it is said, he went up to a Mountain; dele those Words in the Paraphrase of the First Edition, lin. 4. "in the Neighbourhood of Capernaum," and the first Line of Note (b); and let the Note begin as follows, — (b) Went up to a Mountain.] It does not appear, in what Part of *Galilee* this Mountain was situated; and (if the Cure of the Leper, which *Christ* performed at his descending from it, was wrought in the Confines of some other City, and not of *Capernaum*.) there is no Reason to suppose, as most Expositors do, that it was in the Neighbourhood of *Capernaum*. (See *Mat. viii. 1, 2.* and Note (b) on *Luke v. 12. See: 44.*) *Mr. Maundrell* says, that what is now called the Mount of the Beatitudes is a little to the North of *Mount Tabor*; (*Trav. pag. 115.*) and if this be its true Situation, it must be at some considerable Distance from *Capernaum*. I shall &c.

XL.

Vol. I. pag. 222. On those Words, *Mat. v. 8. For they shall see GOD*; add the following Note. — *Elfner* has illustrated this Text, by shewing, that the Pagans thought a  
Good.

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Good Man might see their Deities, in some Circumstances when to the Wicked they were invisible. (*Elfn. Observ. Vol. i. pag. 22, 23.*) But this in their Theology might be intended to subserve some fraudulent Views, from which the Nature of Christianity is most abhorrent. The Remark however may in some Degree shew, how natural the Thought is, in the Words before us.

## XLI.

*Vol. I. pag. 228.* On those Words, *Mat. v. 21. Thou shalt not kill*; add this Note.— I might have rendered, *Oυ πορευεις, Thou shalt not commit Murther*; as *Dr. Scott* has very properly done: But I chose to retain the Words of the *Commandments* as they are usually expressed among us, that it might at first hearing be more apparent to every Reader, that what follows each is *our Lord's Commentary* upon it.

## XLII.

*Vol. I. pag. 230.* On those Words, *Mat. v. 23. If thou art bringing thy Gift to the Altar, and there recollest, that thy Brother has any [Complaint] against thee, &c.* add this Note.— It is observable, that *Philo, (de Sacrif. pag. 844.)* explaining the Law of the *Trespass Offering*, tells us, “ That when a Man had injured his Brother, and repenting of his Fault voluntarily acknowledged it, (in which Case both *Restitution* and *Sacrifice* were required,) he was first to make *Restitution*, and then to come into the Temple presenting his *Sacrifice*, and asking Pardon.” This is a very just and natural Account of the Matter, and adds great Illustration to this Text: Especially when it is considered, that *our Lord* supposes in this Case, not a *Trespass Offering*, but a *voluntary Gift* presented before the Altar; and yet declares, that this will not be accepted, while there is a Conscience of having wronged a Brother, and not made him *Reparation*.

## XLIII.

*Vol. I. pag. 233.* In the *Paraphrase* on *Mat. v. 28. lin. penult. of the First Edition*, instead of the Words, “ *debauched her in his Heart,*” read, “ *committed that Adultery with her in his Heart (b),* which this Commandment was designed to forbid;” and read Note (b) as follows,— (b) *Committed that Adultery &c.*] I had before rendered it, *debauched her,* because it is plain *εμυχευεις* must extend to single as well as married Persons; but on the Animadversion of a learned Friend, I am convinced that the Spirit of *our Lord's* Meaning is best expressed, by retaining the Word used in the *Seventh Commandment*, and giving the Passage such a Turn as I have now given it in the *Paraphrase*, which does not at all limit the Sense. But to render *γυναικα, a married Woman,* would be a Limitation, I think, not to be justified.

## XLIV.

*Vol. I. pag. 239.* On those Words at the End of the *Paraphrase* on *Mai. v. 43.* “ and the Precepts for destroying the Canaanites &c.” add the following Note.— These Precepts were of a peculiar Nature; and that in particular, *Deut. xxiii. 6. Thou shalt not seek their Peace, nor their Prosperity, all thy Days for ever,* relates to avoiding throughout all Generations any Association with the *Moabites*; which was an everlasting Brand of Infamy set upon them, for the Affront which in the Matter of *Peor* they had offered to God himself, under whose Conduct the *Israelites* were. But tho' it forbids any *National Alliance* with them, it seems, that the Settlement of *Ruth* in *Israel* when she embraced the *Jewish Religion*, (*Ruth i. 16.*) and the Permission given to the *Moabites* to live as *Tributaries* under *David* after the Conquest of their Country, (*2 Sam. viii. 2.*) were not at all inconsistent with this Law.

## XLV.

*Vol. I. pag. 242.* At the End of Note (a), on *Mat. vi. 1.* in which I speak of the Reasons

sons which induced me to follow *Beza's Reading* of *δικαιοσύνη*, *Righteousness*, instead of *ελεημοσύνη*, *Alms-deeds*; add, — Nevertheless I by no Means insist on the Change: But if it be admitted, I cannot acquiesce in the Criticism of a learned Friend, who would explain *Righteousness*, as here signifying *Charity*, or *Liberality*; because tho' I am well aware it has that Signification sometimes, (I think not so often as some have supposed,) yet admitting it here would destroy that beautiful *Variety* between *this* and the following *Verse*, which I have endeavoured to illustrate in the *Paraphrase*, and which makes it so proper an Introduction to this Part of *our Lord's Sermon*.

XLVI.

*Vol. I. pag. 278.* At the End of *Note (d)*, (which relates to the Method I supposed the Friends of the *Paralytick* to have taken, to let him down into the Place where *Jesus* was;) add, — This is the most probable Account of the Matter, if we suppose *our Lord* to have been in any *covered Room* of the House. But *Dr. Shaw's Hypothesis*, which goes on Principles which were quite unknown to me till I had the Pleasure of reading his excellent *Travels*, seems to me yet more natural. From considering what is now the Form of the Houses in *Barbary*, and *the Levant*, he supposes that *το μεσσω* signifies *the Court-Yard*, round about which the House was built; and that *our Lord* was there. He thinks, that, crowded as this *Area* was, the Bearers of the *Paralytick* might get in at the *Gate-Way*, (where perhaps *Christ* could neither be seen nor heard,) and might carry him up *the Stairs*, which commonly go up from thence; and being got to the *Flat Roof*, might take down inwards a Part of the *Balustrade* or *Parapet Wall*, and so let down the *Bed* with Cords by the Side of the glazed and perhaps painted *Tiles*, which might beautify the Walls of the House towards *this Court*. Many of his Quotations from the *Antients* do in a very agreeable Manner, at once illustrate this Account, and receive new Light from it. See *Dr. Shaw's Travels*, pag. 373,—380.

XLVII.

*Vol. I. pag. 291.* On those Words, *John v. 19. The Son can do nothing of himself*; add the following *Note*. — I cannot forbear mentioning a remarkable *Note* of the learned *Elfner*, (*Observ. in Loc.*) in which he shews by a great Variety of Instances, that the later *Heathen Writers* seem to have ascribed to *Minerva*, as the Daughter of *Jupiter*, many Things which our *Sacred Scriptures* speak of *Christ*, as the Son of *GOD*.

XLVIII.

*Vol. I. pag. 301.* On those Words of *our Lord* to the *Jews*, *John v. 45. Moses in whom you trust, is your Accuser*; add this *Note*. — This is one of the most expressive Passages that can be imagined, in which *Moses*, their great Lawgiver, is represented as looking down with *Indignation* upon these *Elders*, who gloried in being the most distinguished of *his Disciples*; and seeing how injuriously they treated *Jesus* the great Prophet, turning himself to *GOD* with a severe *Accusation* against them, and urging *his own Pre-diction* as an Aggravation of their inexcusable Infidelity.

XLIX.

*Vol. I. pag. 353.* At the End of *Note (f)*, on those Words, *Mat. xi. 12. The Kingdom of Heaven is attacked with Violence, and the Violent seize it with Eagerness*; add, — To suppose, as a late ingenious Writer has done, that this refers to the first Attempts made to *destroy the Gospel* in its Infancy, and that *αγραζουσιν* signifies *tear it to Pieces*, does not appear natural in this Connection; tho' the Word must be allowed sometimes to have that Import.



## Additional Notes.

### L.

*Vol. I. pag. 372.* At the Beginning of *Note (f)*, on those Words, *Beelzebub, the Prince, or Chief of the Demons*; insert, — There is no Doubt, but this was spoken by the *Jews*, not merely in a general Way of *A Prince of the Demons*, or of one of their Chiefs, but in particular of him whom they considered as *The Prince* of the Powers of Darkness: For in *Mark* it is *τω αρχου*, tho' *Matthew* and *Luke* express it *without the Article*; and the following Words shew, he was supposed to be the same with *Satan*, the grand Adversary. One of the Titles given him was *Beelzebub*, or *Baal-zebub*; and a *Philistine Idol*, &c.

### LI.

*Vol. I. pag. 380.* At the End of *Note (b)*, on those Words, *Mat. xii. 36. Men shall give Account for every unprofitable Word*; add, — If any, on the whole, are dissatisfied with the Account of Things here given, I would beg Leave to ask them, whether *unprofitable Talk* be not a *sinful Wasting of Time*; and whether that must not render a Man in some Degree criminal before GOD.

### LII.

*Vol. I. pag. 384.* On those Words, *Mat. xii. 38. Unless it be the Sign of the Prophet Jonah*; add this *Note*. — As the *Resurrection of Christ* was attended with the Appearance of a *descending Angel*, it was, with greater Exactness than is generally observed, the very Thing that these *Pharisees* demanded, a *Sign from Heaven*.

### LIII.

*Vol. I. pag. 384.* On *Luke xi. 30. So also shall the Son of Man be to this Generation*; add this *Note*. — The attentive Reader may easily observe, that some Passages of the *Eleventh Chapter of St. Luke* are *transposed* in this *Section*. But I will not insist on the *Necessity* of doing it; since it is very possible, the same Words might be repeated again: But there is so very small a Variation, and the Discourse is so long, that I chose to unite all the *Three Evangelists* as far as might be, into *one compound Text*. The Reader who chuses to follow *Luke's Order* exactly, will find a *Memorandum (Vol. ii. pag. 99.)* of the Place, where *this Paragraph* comes in according to that; and I must, on the whole, leave it among some other Passages in the *Evangelists*, where it is neither possible, nor important, to determine the exact Series.

### LIV.

*Vol. I. pag. 387.* At the End of *Note (b)*, on those Words, *Mat. xii. 44. He finds it empty, swept, and adorned*; add, — I know, some judicious Writers have glossed more minutely on these Words, as if the Meaning were, *empty* of true Grace, *swept* from gross Sin, and *garnished* or *adorned* with seeming Virtues and Self-Righteousness. But with all due Submission, especially to one very great Name, by which this Interpretation is patronized, I think, that in this Connection it enervates, rather than illustrates, the Sense and Spirit of this fine Passage. Nor should I be forward to say, that a *Reformation of Life* without a thorough Change of Heart, tho' utterly unavailing as to his future State, brings a Man more under the Power of *Satan* than he was before, or makes him worthy the Punishment of being given over to *Seven Demons* instead of *one*.

### LV.

*Vol. I. pag. 399.* At the End of *Note (l)*, on *Mat. xiii. 14. Seeing you shall see, but you shall not perceive*; add, — A pious and learned Friend, to whose kind Animadversions on this Work several of these *Additional Notes* are owing, has urged several Arguments.

ments to prove, that this Clause ought to be rendered, *Seeing — you will not perceive.* But on the maturest Review of this Passage, both in *Isaiab*, and the several Places where it occurs in the *New Testament*, I cannot apprehend that it was spoken merely by Way of *Complaint*, but think it plain it was intended also as a *Prediction*: (Compare *Mark* iv. 12. *Luke* viii. 10. *John* xii. 40. *Acts* xxviii. 26, 27. *Rom.* xi. 8.) Now in *Predictions*, we generally render the *Future Form*, “Such or such a Thing *shall* happen;” tho’ we only mean to express the *Certainty* of the Event, without denying the *Freedom* of the Moral Agents concerned in it, or detracting from it in any Degree.

LVI.

*Vol. I. pag. 403.* At the End of *Note (b)*, on those Words, *Luke* viii. 14. *They themselves are choked*; add, — *Choking* arises from any Thing which straitens the Gullet or Wind-Pipe, and so obstructs the Passage of Food or Air. And thus, *young Plants*, or *Corn*, may properly be said to be *choked by Thorns*, which do not leave them Room to grow; and *the Word*, which would exert its vital Power and Principle, is represented as *choked*, when thus pressed with secular Cares prevailing in the Mind.

LVII.

*Vol. I. pag. 415.* On those Words, (in the Parable of *the Net* that gathered in Good Fish and Bad,) *Mat.* xiii. 48. *Threw away the Bad*; add this *Note*. — The Word *σαρρα*, which we render *Bad*, generally signifies *corrupt* or *putrid*, and seems an Allusion to the drawing up some *dead Fish* in a Net with the Living. *Mr. Horberry* justly observes, that this in the strongest Terms represents the hopeless State of Sinners at last. See his *Disc. of Future Punishment*, pag. 29.

LVIII.

*Vol. I. pag. 503.* At the End of *Note (b)*, on those Words of *our Lord*, *John* v. 37. *Him that cometh unto me, I will by no Means cast out*; add, — The Expression *ω μω εκβαλω εξω* is extremely beautiful and emphatical. It represents an humble Suppliant, as coming into the House of some Prince, or other Great Person, to cast himself at his Feet, and to commit himself to his Protection and Care. He might fear, his Petition might be rejected, and he *thrust out of Doors*: But *our Lord* assures him to the contrary. His House and Heart are large enough, to receive, shelter, and supply all the Indigent and Distressed. God only knows, how many Thousand Souls have been sensibly supported by these gracious Words.

LIX.

*Vol. I. pag. 538.* At the End of the *Paraphrase* on *Mat.* xvi. 1. on those Words, *They desired he would shew them a Sign from Heaven*; add this *Note*. — On the whole, I am ready to think, the Two Things mentioned in the *Note* referred to above are to be united; and that what they here demanded was the very Thing, which *Josephus* tells us (*Bell. Jud. Lib. ii. cap. 13. [al. 12.] §. 4.*) Impostors of those Times promised they would shew them from God; under the Character of *σημεια ελευθεριας*, *Signs of Liberty*, or some miraculous Appearance from Heaven to assure them of Deliverance from the *Roman Yoke*. And on these Principles they continued their Demands in the *Apostle's* Time, (*1 Cor.* i. 22.) tho’ so many *Signs from Heaven* had then been given; in the *Voice* from thence, in the preternatural *Darkness* at *our Lord's* Crucifixion; in the Descent of *Angels* in repeated Instances; and in that of the *Holy Spirit*, in a visible Form, as well as in most sensible Effects. See *Dr. Lardner's Credib. Book i. chap. 5. §. 2. Vol. i. pag. 291.*

LX.

*Vol. I. pag. 540.* On those Words, *Mark* viii. 20. *How many Baskets full of Fragments did you take up?* add this *Note*. — *Dr. Daniel Scott* on *Mat.* xvi. 10. with his usual Accuracy

Accuracy has observed, that Two different Words are here used for *Baskets*, *καρπύς*, and *σπυρίδας*. The former signifies *larger Baskets*; and therefore is translated *Paniers* by the *French*: We have borrowed the Word from them, and it seems from its *Etymology* first to have been given them, from their being used by *Bakers* to carry about large Quantities of *Bread*. The other seem to have been *smaller Baskets* with *Handles*, and such as consequently might easily be carried on the *Arm*. It is observable, that *our Lord* did not affect to *rise* in the *Circumstances* of the *Two Miracles* here mentioned. The latter, tho' in some *Particulars* inferior to the former, was equally a *Demonstration* of the *Divine Power* of *Christ*, and therefore equally to the *Purpose* for which it is here mentioned; not to urge, that it was of the *Two* the more fresh in their *Memories*.

## LXI.

*Vol. I. pag. 550.* At the End of *Note (d)*, on those Words of *Christ* to *Peter*, *Mark* viii. 33. *Get thee behind me, Satan*; add, — *Dr. Young* rendering *Ιλας σοι*, *Favour thyself*, supposes that *our Lord* calls *Peter*, *Satan*, because he now fell on that *Advice*, which *Satan* uses the most successfully of all his *Artifices* to undo Men; that of *Self-Indulgence*: And so makes this *Scripture* an *Introduction* to his *Discourse* on *Self-Denial*.

## LXII.

[*N. B.* This Note was omitted in its proper Place, and should have been inserted after *Numb. XVII. pag. 5.*]

*Vol. I. pag. 77.* On *Mat. ii. 16.* where it is said of *Herod*, that he sent forth a *Detachment* of *Soldiers*, (or, as it is in the *Second Edition*, a *Band* of *Murderers*,) and slew all the *Male Children &c.* add the following *Note*. — A very ingenious and learned *Friend* of mine has attempted to account for *Josephus's Silence* as to this remarkable *Fact*, by a *Conjecture*, that instead of sending a *Detachment of Soldiers*, (of which, he justly urges, nothing is expressly said in the *Text*,) he might only send *Private Orders* to have the *Children* taken off as secretly as possible; so that it might not make any *Publick Noise*, and come to the *Notice* of the *Jewish Historian*. — But in *Answer* to this, (not to insist upon the *Argument* from *Macrobius, Saturnal. Lib. ii. cap. 4.* that the *Emperor Augustus* had heard of it at *Rome*;) I would observe, that it is certain, nothing of such *Privacy* in the *Dispatch* of these *Children* can be inferred from the *Word* *απαλειν*; since it is also used to express the *Crucifixion* of *our Lord*, (*Acts* ii. 23: x. 39.) the *Stoning* of *Stephen*, (*Acts* xxii. 20.) and the *Beheading* of *James* the *Apostle*, (*Acts* xii. 2.) all which were *Publick Executions*; as well as the intended *Assassination* of *Paul* by a *Band* of *armed Men*. (*Acts* xxiii. 15.) And if it be considered, on the one *Hand*, how difficult it is privately to murder *Children under Two Years old*, as they are hardly ever left alone; and on the other, how ill such a cautious and uncertain *Proceedure* would have agreed with the *furious Disposition* of *Herod*, and the *haughty Rage* in which these *Orders* were given; I believe, few will incline to this *Hypothesis*. — As for the *Silence* of *Josephus*, it is to be considered, that *Bethlehem* was but a *small Place*; and therefore, in a *Reign* of so much *Cruelty*, the *Slaughter* of its *Infants* might not be taken very much *Notice* of. *Josephus* was not old enough to remember it himself; and if he did not find it in the *Memoirs* of *Nicolas of Damascus*, (that *flattering Historian*, of whom we know he made great *Use* in compiling the *Life* of *Herod*,) he might be unwilling to introduce it, even if he were particularly acquainted with it; lest the *Occasion* might have led him to mention, what generally at least he is solicitous to decline, I mean, *Christian Affairs*. On the whole, if we compare *Contemporary Historians* of every *Age*, we shall find some *material Fact* or another omitted by each of them; yet that *Silence* of *one* is never urged as an *Argument* against admitting the express *Testimony* of the rest. See *Dr. Lardner's Credib. Book* ii. *chap. 2. §. 1. Vol. ii. pag. 746, & seq.*

## LXIII.

## LXIII.

**VOL. II. pag. 4.** On those Words, in the Account of the *Transfiguration*, Luke ix. 34. *There came a bright Cloud, and overshadowed them; and they feared, when they entered into the Cloud:* Add this Note. — I cannot think it probable, (tho' a late eminent Critick has so explained it,) that this only means, that *the Cloud cast a Shadow* which fell upon them; but rather, that it *spread over the Mountain*; and this not like a *Canopy* or *Umbrella*, but that it *covered it* in such a Manner as a Cloud does; yet with this Difference, that it was more like a *thick Smoke* than a Shower; and that, whereas the *Skirts of Clouds* are generally rarer than the Central Parts, this was *darker* towards the Edges, a *Glory* being in the *Midst*: And probably, it was the *darker Part* with which the *Apostles* were envelopped, while the *Excellent Glory* (as *St. Peter* calls it, 2 *Pet.* i. 17.) seemed much higher; and the *Rays* of it were much attempered, by that Part of the *Cloudy Veil* which was between it and them. And thus we know, that the *Shekinah* had appeared in former Ages; particularly, when it took Possession of the *Tabernacle of Moses*, *Exod.* xl. 34, 35. and the *Temple of Solomon*. 1 *Kings* viii. 10, 11.

## LXIV.

**Vol. II. pag. 11.** On those Words of *Christ* to the Father of the possessed Child, *Mark* ix. 23. which we render, *If thou canst believe, all Things are possible to him that believeth*; add this Note. — As the Construction in the *Original* is something uncommon, To *εἰ δυνατόν πιστεύωσι*, I cannot forbear mentioning a singular Conjecture, which I lately had from the Mouth of a very accurate Critick, especially in *Biblical Learning*. He thinks, instead of To it might be *Τι*, as some *Copies* read it; and then taking *πιστεύωσι* to be the *Imperative Mood*, would render and paraphrase it, with an *Interrogation* after *Τι*; “*What dost thou mean by saying, if thou canst?*” referring to *εἰ δυνατόν* in the Verse before: “*Believe: All Things are possible to him that believeth: See thou to the Firmness of thy Faith; and leave the rest to me.*”

## LXV.

**Vol. II. pag. 13.** At the End of *Note (g)*, on those Words, *This Kind cannot go forth — unless by Prayer and Fasting*; add, — As for the Interpretation of *Chrysoftom* and *Theophylact*, who suppose, that *γενος* signifies *this Kind of Beings*, that is, *Dæmons*; it seems very wrong; since the *Apostles* evidently did cast out many *Dæmons*, whatever peculiar Malignity there might be in this, and others of his Rank, which might make more intense Devotion necessary to eject them.

## LXVI.

**Vol. II. pag. 22.** At the End of *Note (i)*, on those Words, *Mark* ix. 44. *Where their Worm never dies, and the Fire is not quenched*; add, — Since I wrote this, I have met with an Explication of these Words in *Dr. Rymer's Representation of Revealed Religion*, pag. 155. so new to me, and at the same Time so considerable, that I could not forbear mentioning it. He supposes, that both *the Worm* and *the Fire* are meant of *the Body*, and refer to the Two different Ways of *Funeral* among the Antients; *Interment*, and *Burning*. So that *our Lord* may seem here to prevent an Objection against the permanent Misery of the Wicked in Hell, arising from the frail Constitution of *the Body*: As if he should have said, “*The Body will not then be as it is at present; but will be incapable of Consumption or Dissolution. In its Natural State, the Worms may devour the whole, and die for Want of Nourishment; the Fire may consume it, and be extinguished for Want of Fuel. But there shall be perpetual Food for the Worm that corrodes it, perpetual Fuel for the Fire that torments it.*” The Words of the *Apocryphal Writer* above-mentioned, *Judith* xvi. 17. greatly illustrate this Interpretation; where it is said, *The Lord Almighty will take Vengeance on the Wicked in the Day of Judgment, putting Fire and Worms into their Flesh, and they shall feel them and weep for ever.*

## LXVII.

## LXVII.

Vol. II. pag. 49. At the End of Note (b), on those Words, *John vii. 23. I have cured a Man entirely*; add, — A very accurate Critick, both in the *Greek* and *English* Language, has, since I published this, suggested another *Version*, yet more literal than this, or any of the rest: *I have made a Man sound throughout.*

## LXVIII.

Vol. II. pag. 62. In the *Paraphrase* on *John viii. 6.* where, when the *Jews* presented the *Adulterers* before *Christ*, they are said to do it, *that they might have an Opportunity to accuse him* to the Romans, if he ventured to pronounce a Capital Sentence against her, which (as I have said in the Second Edition,) he had no Authority from the Romans to do; add the following Note. — It is very evident, that the *Jewish Sanhedrim* sate by Licence from the Roman Governor; and tho' they had a Right to try Capital Causes, it was necessary, (as it seems from Passages elsewhere examined,) that the Sentence they passed should be recognized and allowed by the Romans, before it could be carried into Execution. For *Christ* therefore to have undertaken the Decision of this Case, would *ipso Facto* have rendered him obnoxious to them, as well as to the *Sanhedrim*: And had he condemned her, a new Occasion of Offence must have arisen, in Consequence of that, — to *Pilate*, if Execution had been ordered without an Application to him, — and to the *Jews*, if *Christ* had directed such an Application to be made. So that the Snare here was much the same, with that afterwards laid for him, (*Mat. xxii. 17,—22. See. 154.*) in the Question about the Lawfulness of paying Tribute.

## LXIX.

Vol. II. pag. 79. At the End of Note (e), on *John viii. 56.* where our Lord speaks of *Abraham's seeing his Day*, and declares, *he saw it, and rejoiced*; add, — Since I drew up this Note, the Reverend and Learned *Dr. Warburton* has shewn, that there is great Reason to believe, our Lord here particularly refers to a special Revelation made to *Abraham*, when he received that Command from GOD to offer up *Isaac*; by which he was informed, that the Sacrifice then enjoined him was a Symbol of the Method, which GOD would really take for the Redemption of sinful Men, by the Death and Resurrection of his own Son. See *Divine Legation*, Vol. ii. pag. 589,—627. and the Vindication of it, in the Second Volume of *Occasional Remarks*.

## LXX.

Vol. II. pag. 122. At the End of Note (l), on those Words, *Luke xii. 46. And will cut him asunder*; add, — I know not on what Authority it has been asserted, that the Word may only signify *confiscating his Estate*. Wherever it, or any of its Derivatives, occur in the *Septuagint*, it has always the Signification which our *Version* gives it, and generally answers to the Hebrew פתח. See *Exod. xxix. 17. Lev. i. 8. Ezek. xxiv. 4. Septuag.*

## LXXI.

Vol. II. in the same Page. On the following Words, *And appoint him his Portion with Infidels*; add the following Note. — It has been suggested to me by a Person of great Worth and Eminence, that *απιστων* signifies *unfaithful*; and that had *Infidelity*, or the *Disbelief of the Gospel*, been referred to here, the Word would have been *απιστευσιων*. But I must beg Leave to observe, that *απιστος* does in several Places evidently signify *unbelieving*: Compare *John xx. 27. 1 Cor. vii. 12,—15. x. 27. xiv. 22,—24.* (where there is an express Opposition in *ver. 22.* between *απιστος* and *πιστευσιων*.) *2 Cor. vi. 14, 15. 1 Tim. v. 8.* And I cannot but think, that the Spirit of this Text is much better expressed by such a Rendering; especially, when the next Verse is compared with it, which shews, that tho'

tho' this wicked *Servant* shall have his *Portion* and *Abode* with such, (who, by the Way, had they not been *unfaithful*, would not have been *Unbelievers*;) yet the *Punishment* shall be more grievous; as there may be a great *Difference*, in the Condition of *Criminals* confined in the same Prison.

## LXXII.

Vol. II. in the same Page. At the End of *Note (m)*, on those Words of the next Verse, *Did not keep himself ready*; add, — Since I wrote this, I perceive a great *Emphasis* in these Words, which I did not before observe. The Sense rises on that of the foregoing Verse; as if our Lord had said, "Think not, that I merely intend to forbid such gross *Immoralities*, as Drunkenness, Riot, Oppression, &c. but be assured, that *Sins of Omission*, where there have been fair Opportunities of learning your Duty, will expose you to the Divine Correction." The Opposition here, and in the next Verse, is between a *Servant* who receives an *express Message* from his Master, which he contradicts; and another, who tho' he receive no such *express Message*, yet falls into such Instances of Misbehaviour, as he cannot but know to be inconsistent with his Duty and Office in general; by which he exposes himself justly to some *Punishment*, tho' other Things being equal he is less criminal than the former.

## LXXIII.

Vol. II. pag. 130. At the End of *Note (c)*, on Luke xiii. 4. concerning those whom the Tower in Siloam fell, and slew them; add, — This last Instance might seem in some Respects more to the Purpose than the former, as there was no Human Interposition attending the Death of these Men; so that it seemed more immediately providential, than that of the Galileans whom Pilate had massacred.

## LXXIV.

Vol. II. pag. 154. At the End of *Note (d)*, on Luke xiv. 32. where it is said of one at War with a superior Enemy, that he desires *Terms of Peace*; add, — The pious and amiable Author of a late valuable Piece, called *Orthodoxy and Charity*, whoever he be, has given a quite different Interpretation of this Passage, which, so far as I can recollect, I have not yet seen, and which I am sure deserves Consideration. He explains it, (pag. 43.) as referring to those, who have not Courage to fight with their *Spiritual Enemies*, the World, the Flesh, and the Devil, and therefore make the best Terms they can with them, and sit still neglecting Christ and Religion. But if the Passage be taken in this Sense, our Lord, by declaring in the next Verse, that he will make no Abatement in his own Demands, plainly intimates, how necessary it is to break thro' all Opposition, and to determine to face all the Difficulties in our Way, which it will be our Wisdom to view and consider, that we may be prepared with proportionable Resolution.

## LXXV.

Vol. II. pag. 211. At the End of *Note (e)*, on those Words, John x. 8. *All that ever came before me, were Thieves and Robbers*; add, — Or perhaps our Lord might refer to such Persons, as Judas of Galilee, or Theudas, who had been the Occasion of Destruction to their Followers. See Acts v. 36, 37.

## LXXVI.

Vol. II. pag. 266. On those Words, in the Petition of *Zebedee's Sons*, Mark x. 37. *that we may sit, the one at thy Right Hand, and the other at thy Left*; add this Note. — There may perhaps be an Allusion in these Words, to a Circumstance which the Talmudical Writers relate concerning the Sanhedrim: That there were Two Officers of peculiar Distinction, who sat on each Side the *Nasi*, or President of the Court; the one called *Ab Beth Din*, or the Father of the Jusficiary, who sat on the Right Hand of the President;

dent; the other *Chacham*, or *the Sage*, who fate on the *Left*. See, among many other Writers on this Head, *Witf. Miscell. Vol. i. Lib. ii. Differt. 3. §. 46, 47.*

## LXXVII.

*Vol. II. pag. 271.* To *Note (a)*, on *Luke xviii. 35.* where I have observed, that *εγγίζειν* may signify, not merely *as he came nigh*, but *while he was near*; in Confirmation of the Justice of that Remark. (which has been called in Question by a Writer of great Eminence in the learned World,) instead of (compare *Luke xix. 29.*) add, — (Compare *Luke x. 9. xv. 1. xviii. 40. xix. 29. Rom. xiii. 12.* and the *Septuagint Version of Isai. l. 8. Jer. xxiii. 23.*)

## LXXVIII.

*Vol. II. pag. 314.* On the Words, *Mark xi. 13. seeing a Fig-tree*; add this *Note*. — I think upon farther Consideration, that *σικκιν μίαν*, which is the Expression *Matthew* uses in the parallel Text, should have been rendered *a single Fig-tree*, and inserted here.

## LXXIX.

*Vol. II. pag. 385.* At the End of *Note (l)*, on those Words, *Mark xiii. 22. False Prophets shall arise, and shew great Signs and Prodigies*; add — As for the Objection, which is urged from this Text, against admitting *Miracles as a Proof of Doctrines*, I would here transiently observe Two Things. (1.) That it cannot certainly be proved, that the Works here referred to were *true Miracles*: They might be like *the lying Powers, Signs, and Wonders*, mentioned *2 Theff. ii. 9.* Or, (2.) That if we should for Argument's Sake grant them to be *real Miracles*, yet they are supposed to be *wrought at a Time* when there were in the *Christian Church Teachers* subsisting with *superior miraculous Powers*. But it can never be inferred from such a Supposition in that Case, that *God* will suffer *Miracles* to be wrought in *Proof of Falsehood*, when there are none of his Servants to perform *greater Miracles* on the Side of *Truth*. And when such *superior Miracles* on the Side of *Truth* do exist, the opposite *Miracles* at most can only prove, that some invisible Beings of great Power, who are the Abettors of *Falsehood*, are strongly engaged to support the contrary Doctrine; the Consideration of which must excite all wise and good Men to receive a *Truth so opposed* with greater Readiness, and to endeavour to promote it with greater Zeal; as they may be sure, the Excellence and Importance of it is proportionable to the Solitude of these malignant Spirits to prevent its Progress.

## LXXX.

*Vol. II. pag. 445.* On those Words of *Luke*, inserted in the compound Text, *Mat. xxvi. 27. In like Manner, after they had supped, he also took the Cup*; add the following *Note*. — A learned *Divine* of the Establishment, who has favoured me with many Sheets of accurate Remarks on this Work, (which were of so great Use to me in correcting it for the *Second Edition*, as to demand my publick Acknowledgments,) has objected to the Supposition here made of its being *another Cup*, which I have expressly asserted in the *Paraphrase*. But with all due Deference to his Penetration, (which is indeed very great,) I must beg Leave to observe, that it still appears most probable to me, that it was as I have there represented it; not merely, because *Luke* mentions *a Cup* taken *before the Bread*, (*Luke xxii. 17. pag. 421.*) but because he adds to that the Mention of *a Cup* after it. (*Ver. 20.*) It is well known, the *Jews* used *several Cups* of Wine at the *Passover*, and one of them with the *Antepast*, at the very Beginning of the Feast. (See *Note (e)* on *Mark xiv. 17. pag. 420.*) I know not how far so accurate a Writer as *St. Luke* might farther intimate this Distinction, by using the Word *δέξαμενος* (*ver. 17.*) with Respect to the *first Cup*, which strictly expresses *receiving it* from the Hand of another, probably of the Servant who waited at the Table; whereas *λάβων* (*taking*) is the Word used *ver. 19.* of which *πρόσθετον* in *ver. 20.* is governed; which might have been equally proper, if the *Cup* stood on the Table before him, as the *Bread* used in the *Eucharist* probably did.

## LXXXI.

## LXXXI.

*Vol. II. in the same Page.* On those Words in the *Paraphrase* on *Mat. xxvi. 28.* *This Cup is a Representation of my Blood,* — the great Ranfom to be paid for the *Forgiveness of Sins*; add this *Note.* — I apprehend this Ordinance of the *Eucharist* to have for plain a Reference to the *Atonement* or *Satisfaction of Christ*, and to do so solemn an Honour to that *Fundamental Doctrine of the Gospel*, that I cannot but believe, that while this Sacred Institution continues in the Church, (as it will undoubtedly do to the End of the World,) it will be impossible to root that *Doctrine* out of the Minds of plain humble *Christians*, by all the little Artifices of such forced and unnatural *Criticisms*, as those are by which it has been attacked. Unprejudiced and honest Simplicity will always see the Analogy this Ordinance has to *eating the Flesh of the Son of GOD, and drinking his Blood*; and will be taught by it, to feed on him as the *Lamb, that was slain* by the gracious Appointment of GOD to *take away the Sin of the World.* The Enemies of this Heart-reviving Truth might as well hope to pierce thro' a Coat of Mail with a Straw, as to reach such a Truth, defended by such an Ordinance as this, by any of their trifling Sophistries.

## LXXXII.

*Vol. II. pag. 450.* At the End of *Note (f)*, on those Words of our Lord, *John xiv. 2. I am going to prepare a Place for you*; add, — It may not be improper here to observe, that the Word *τοπος* is often translated *Room*: (*Luke ii. 7. xiv. 10, 22. I Cor. xiv. 16.*) And therefore the exact Signification here may be, that *Christ* went to Heaven to *make Room for them*, or to remove those Things out of the Way which obstructed their Entrance. This must at least be included; tho' the Word *ετοιμασαι* may perhaps express still more.

## LXXXIII.

*Vol. II. pag. 472.* Let the Reference to *Note (a)* on *John xvi. 2.* be inserted after the Words, *Whoever killeth you*; and then, on the following Words, *shall think that he offers [an acceptable] Service to GOD*; add this *Note.* — The Words *λαβειν προσφερον τω Θεω* might (as *ABp. Leighton* observes,) be rendered, *offers an Oblation* or *Sacrifice to GOD.* This intimates, as that excellent Man glosses on the Text, (*Serm. xvii. pag. 302.*) that “the *Servants of Christ* should be considered, not only as *Sheep for the Slaughter*, but as *Sheep for the Altar* too.” The Rage of persecuting Enemies, and beyond all Comparison the Murthers committed by *Papal Cruelty in the Name of the Lord*, their *Hecatombs of whole Burnt-Offerings*, (if I may be allowed an Expression, which falls so far short of the dreadful Truth,) too justly illustrate the Remark. But how GOD will resent the *Murder of his Children* upon his *Altar*, the Day when he makes *Inquisition for Blood* will declare.

## LXXXIV.

*Vol. II. pag. 520.* On those Words, *Luke xxii. 62.* where, after *Peter* had denied his Master, it is said, *And Peter went out*; add this *Note.* — It is observable, that *Luke* in Two or Three Lines here calls him *Three Times* by the Name of *Peter*; that memorable Name, which *Christ* had given him, with a particular View to that Fortitude and Resolution with which he was to defend the Gospel; Perhaps thereby intending to intimate, how low this courageous Hero was now fallen, and yet to what a Height of holy Magnanimity he was afterwards raised, and thereby enabled to stand as a *Rock* in that sacred Cause, and so, fully to answer the Name with which his Master had honoured him.

## LXXXV.

*Vol. II. pag. 527.* On those Words, *Mat. xxvi. 66. They answered and said, He is guilty of Death*; add this *Note.* — A Man, who did not know the mighty Influence of



## Additional Notes.

*Attachment to an Hypothesis* by frequent Observation, would be astonish'd, that any *learned, accurate, and candid Writer* should not be able to see the Marks of a *Judicial Process* and *Sentence* here; and yet should see them in the *Case of Stephen*. Yet this is really the *Case*.

## LXXXVI.

*Vol. II. pag. 530.* In *Note (c)* on those Words in the *Paraphrase* on *Mat. xxvii. 2.* The Jews not having the Power of Life and Death in their Hands, &c.] Instead of the first Period of that *Note* ending with the Word "precarious," let the *Note* begin thus.— That the *Jewish Sanhedrim* had a Power of *trying and condemning Men* for Crimes which the *Jewish Law* made Capital, cannot I think be doubted, and has all along been taken for granted in this Work: And since the Publication of the *First Edition*, it has been abundantly confirmed by *Mr. Biscoe's* learned and elaborate Dissertation on the Subject, in his *Sermons* at *Boyle's Lecture*, *Chap. vi. Part 1. pag. 123, & seq.* But that they had at this Time a Power of *executing such Sentences* without the express Consent of the *Roman Governor*, neither *Mr. Manne's* Remarks, (*Essay i. pag. 13, — 19.*) nor *Mr. Biscoe's* much larger Argumentation, seem to me satisfactorily to prove. I still think what *Dr. Lardner* has written on the other Side of the Question unanswerable; and indeed wonder, that any can doubt of the Matter after reading this Story. For surely nothing but a Sense of *Necessity* could, on the whole, have brought the *Jewish Rulers* to *Pilate* on this Occasion; since the rendering *the Execution itself precarious* would have balanced the Argument their Cruelty might find, in the Contingency of its being *more painful*, if it should in Fact be obtained.

## LXXXVII.

*Vol. II. pag. 549.* On those Words of *Pilate*, *John xix. 10.* *Dost thou not know, that I have Power to crucify thee, and have Power to release thee?* add this Note.— Even they who maintain that the *Jews* had a Power of *executing Capital Sentences* in *Christ's* Time, acknowledge that Power to have been *under the Controul* of the *Roman Governor*; and that it was in Fact *so often controlled*, that at last the *Jewish Sanhedrim* removed from the Chamber in which alone they could regularly pass them, that they might not have the Mortification of seeing continually how little their Decisions availed, when the most notorious Criminal, if he had but Money, could buy a Pardon from their common Masters. So that *the Dispute*, after all the Noise it has made in the learned World, seems at last to terminate in this Nicety, "Whether the *Consent* of the *Roman Governor* were expressly *asked* before the *Jews* proceeded to an Execution, or were *taken for granted* if the *Contrary* did not appear?" Or in other Words, "Whether the *Efficacy* of a Sentence *passed* by the *Jews* were owing to the *express Consent*, or the *Connivance*, of the *Romans*?" The Conduct of the *Jews* in this Case, seems to prove the former of these to have been the true State of the *Affair*; and vindicates, not only the Substance of what *Dr. Lardner* has maintained, but the particular Manner in which he expresses it. See *Note (c)* on *Mat. xxvii. 2. pag. 530.*

## LXXXVIII.

*Vol. II. pag. 553.* At the End of *Note (n)*, on that *Imprecation* of the *Jews*, *Mat. xxvii. 25.* *May his Blood be on us, and on our Children!* add, — We are told by *Grotius*, (*de Jure Bell. & Pac. Lib. iii. cap. 4. § 9. N<sup>o</sup>. 2.*) that *Titus* commanded the *Women* and *Children* of the *Jews* to be exposed in *Theatres*, and there to be devoured by wild Beasts: A Fact, which I should have thought it extremely proper to mention here, if any Authority were produced to support it. But as I cannot meet with any such Account in *Josephus*, I am ready to ascribe what *Grotius* says of it to a Slip of Memory in that great *Critic*; especially considering how improbable it was, that so humane a Prince as *Titus* should be guilty of such almost unexampled Cruelty. On the Contrary, in the only Passage I recollect, where *Josephus* speaks of exposing the *Jewish Captives* to wild Beasts, (*Joseph. Bell.*

Bell. Jud. Lib. vi. cap. 9. [al. vii. 16.] § 2.) it is expressly said, that *Titus* sold all who were under Seventeen Years old.

LXXXIX.

Vol. II. pag. 575. At the End of Note (n), on *Mat.* xxvii. 51. *The Rocks were torn asunder*; (where I refer to *Mr. Fleming*, as mentioning the extraordinary Cleft which still appears in a Rock at Mount *Calvary*;) add, — *Sandys* in his excellent *Travels*, pag. 164. has given an accurate Description and Delineation of *this Fissure*; and *Mr. Maundrell* in his *Journey from Aleppo to Jerusalem*, pag. 73, 74. tells us, that it is about a Span wide at the upper Part, and two Spans deep; after which it closes, but opens again below, (as may be seen in another Chappel below, contiguous to the Side of *Calvary*;) and runs down to an unknown Depth in the Earth. He adds, that every Man's Sense and Reason must convince him, that this is a natural and genuine Breach.

XC.

Vol. II. pag. 584. On those Words in the *Paraphrase* on *Mat.* xxvii. 60. "Made his Grave with the Rich in his Death," as it was prophesied concerning the Messiah, (*Isai.* liii. 9.) add the following Note. — Let me here be permitted to mention the *Criticism* of a celebrated *Divine*, which having never (that I know of) been published, may be new to many, as it was to me. Observing that the Word *ישעי* may be the *Dual Number*, and that *ישע* is the *Singular*, he would suppose a Kind of *Hendiadys* in the Construction, and render it, "His Death and Burial shall be with two Criminals, and with one Rich Man; that is, after having expired between Two Malefactors, a Rich Man (that is, *Joseph of Arimathea*;) shall undertake the Care of his Funeral." But I must acknowledge, that no *Version* of the Words pleases me so well on the whole, as that of *Dr. Sykes*, which I read since I wrote the *Paraphrase* above. *וְיִשְׁעוּ* Nevertheless he shall avenge or recompence his Grave upon the Wicked, and his Death upon the Rich: Or, which is equivalent to the former, but perhaps more exact, He shall avenge his Grave (that is, his Death which brings him down to it,) on the Wicked, and on the Rich when he dies, *בְּמָוֶתוֹ*. See *Dr. Sykes* on the Truth of Christianity, pag. 256.

XCI.

Vol. II. pag. 590. To what is said in Note (f) on *Mat.* xxvii. 10. for the Application of *Zech.* xi. 13. to *Christ*, after the Words "other Profession," in the Middle of the *third Line* from the End of the Note, add the following Words. — And I would farther observe, that *God's* ceasing to be the *Shepherd of Israel*, which was represented by the Prophet's breaking his *Pastoral Staves*, was never fully answered till their *final Rejection* after the Death of *Christ*; which would farther lead us to refer the Affront of giving the Pieces of *Silver* to this Event.

XCII.

Vol. II. pag. 591. As it is observed in Note (i) on *Mat.* xxvii. 66. that "Sealing the Stone of *Christ's* Sepulchre would be a Security against any Fraud of the Guard in Confederacy with the *Disciples*, if that could possibly have been suspected;" after these Words (in the *fourth Line* of the Note) add, — I have also hinted in the *Paraphrase*, (as it stands in the *Second Edition*;) that this Precaution of sealing the Sepulchre might prevent any Attempt, not only to remove the Body, but to embalm it. For it is to be considered, that they had great Reason to believe, that when Two such eminent Persons, as *Joseph* and *Nicodemus*, had already paid such a Publick Honour to the Corpse, they would desire also to embalm it; which accordingly they did really design. This would be such an additional Reflection on the Proceedings of the *Sanhedrim*, as they would certainly desire to prevent. A Mandate from *Pilate* for this Purpose, they could not be sure of obtaining had they asked it; nor would an Act of their own Court have been free from Uncertainty and

## Additional Notes.

and Inconvenience. This Method of *Sealing the Stone* was therefore the most artful Expedient that could be imagined; which would effectually prevent it, without letting it be publickly known that they had the least Suspicion of any such Design. I state the Matter thus largely, in Regard to one of the most learned Persons of the Age, who seems to think this a very considerable Difficulty.

### XCIII.

Vol. II. pag. 612. At the End of Note (e), on Mat. xxviii. 15. (where the *Evangelist* mentions the idle Tale of the *Disciples* having *stolen away the Body of Jesus*, as reported among the *Jews* even to this Day;) add, — Accordingly it is very observable, that *Justin Martyr* (*Dialog. cum Tryph. pag. 368. Edit. Thirlb.*) expressly asserts, “ that the *Jews* sent chosen Men of considerable Rank over all the World, not only in the general to represent *Christianity* as an *impious Sect*, but to assert, that the *Body of Jesus* was *stolen* out of his Tomb by Night, and that the Persons who thus fraudulently conveyed him away, took Occasion from thence to report, that he *rose from the Dead*, and ascended into Heaven.” And this Message is spoken of, as having been sent before the *Destruction of Jerusalem*. Compare Note (a) on *Acts* xxviii. 22. pag. 432.

### XCIV.

Vol. II. pag. 628. On those Words of *Thomas*, *John* xx. 25. *And put my Hand into his Side*; add the following Note. — I have in the *Second Edition* rendered it, *upon his Side*; agreeable to *Dr. Stevenson's* just Criticism, that *eis* here signifies *upon*; as *eis τῷ γῶνι* (*John* viii. 6.) is *upon the Ground*; and *eis τῷ χειρὶ αὐτοῦ* (*Luke* xv. 22.) *upon his Hand*. See *Dr. Stevenson*, against *Woolston on Christ's Miracles*, pag. 324.

### XCV.

Vol. II. pag. 645. On those Words, *Mark* xvi. 16. *He who believeth not, shall be condemned*; add this Note. — As for the *Objection* which has been urged against the Truth of *Christianity*, from the *Damatory Sentence* which it here and elsewhere pronounces on those that reject it, I have considered it at large, since the Publication of the *Second Volume*, and attempted to shew, that it is so far from being Conclusive, that it would rather have been a great Difficulty in the Scheme of *Christianity* if it had contained no such Sentence. See my *Second Letter* to the Author of *Christianity not founded on Argument*, pag. 28,—47. And I must earnestly intreat any Reader, who fancies there is any Force in what the *Deists* urge on this Head, attentively to consider what is there offered, before he presume on the contrary Sentiment, which may perhaps be an Error as *fatal*, as it is *absurd*.

N. B: *The following Notes are misplaced, and should have been inserted before.*

### XCVI.

Vol. II. pag. 72. On those Words, *John* viii. 32. *The Truth shall make you free*; add the following Note. — *Sir Isaac Newton* (*on Proph. pag. 149.*) thinks, that these Words were spoken in a *Sabbatical Year*, when at the *Feast of Tabernacles*, which was just about the Beginning of the *Civil Year*, great Numbers of *Servants* were set at Liberty: And he supposes, that the Answer of the *Jews* (*ver. 33.*) is to be explained with a peculiar Reference to this, and contains Two distinct Thoughts: “ *We are Abraham's Seed*, and consequently, had we ever been in Bondage, we should have been set at Liberty at this Season, tho' *Gentile Slaves* are still detained; and besides that, *we never were in Bondage to any Man* at all.” But the Arguments, by which this is fixed to a *Sabbatical Year*, are dubious; and the Words will make a good Sense, independent on this peculiar Interpretation; which yet seemed remarkable enough to deserve a Mention here.

### XCVII.

## XCVII.

Vol. II. pag. 154. On those Words, *Luke xiv. 31.* Or what King marching out to encounter another King in War, &c. add the following Note. — According to *Sir Isaac Newton's Chronology*, these Words were spoken at *our Lord's last Passover*, and might refer to *Herod's* leading his Army thro' *Judea* against *Aretas King of Arabia*. But as *Herod* did not then appear to be *the weaker*, I cannot see, that (even supposing the Premises to be true) there would be any Certainty of such an intended Allusion.

## XCVIII.

Vol. II. pag. 210. At the End of Note (b), on those Words, *John x. 3.* To him the Doorkeeper opens the Fold; add, — As these Words were spoken near the Temple, where Sheep were kept in Folds to be sold for Sacrifices, *Christ* here alludes to what was peculiar in those Folds; that as they were kept locked, they not only excluded the Thief, but the Shepherd, till the Doorkeeper opened them. (See *Newton, on Propb. pag. 148.*) But I cannot think, whatever Occasion *Christ* might take from the Sight of Sheep, to represent his People under that Image, and himself as a Shepherd, he would describe them like Sheep shut up in a Pen to be sold for Sacrifice: Nor does the Shepherd's leading them out, &c. agree with this Circumstance. In Countries where there were so many savage Beasts, it might be ordinarily necessary to have the Folds better secured than among us; and the Chief Shepherd might often leave a Servant to watch them while thus shut up, and come himself to lead them out to Pasture in a Morning.

## XCIX.

N. B. This belongs to the Additional Notes on Vol. I.

Vol. I. pag. 199. At the End of Note (e), on *Mat. iv. 17.* add, — The attentive Reader will easily perceive, that I suppose our Lord made only one Tour about *Galilee* in the four or five last Months preceding his *Second Passover*, of which *Matthew* gives a general Account below, *Mat. iv. 23,—25. Sect. 36. pag. 216.* Nor can I see, that *Sir Isaac Newton* had any just Reason to conclude it a *Second Circuit* quite distinct from the former. It is true indeed, that our Lord is said, *Mat. iv. 13.* after leaving *Nazareth*, to have come and dwelt at *Capernaum*: But if that should be allowed to imply his making this the Place of his more stated Residence, so as to call it his Home, it is evidently intimated, that he did not stay long in it at first, and shortly after it is spoken of only as one of the Cities in which he was sent to preach: *Mark i. 38.* Nor can I find, that after he began to preach, he ever continued long in any one Place.

N. B. The following Note belongs to this Volume, and should have been inserted in Sect. 29.

## C.

VOL. III. pag. 204. On those Words in the Paraphrase on *Acts xiii. 21.* His Government with that of *Samuel the Prophet* lasted for the Term of *Forty Years*; add this Note. — It is the Opinion of *Beza, Grotius, Calvin, Brennius, Woltzogenius, Limborch,* (*Amic. Collat. cap. 26.*) and several other considerable Criticks, that the *Forty Years* here spoken

spoken of do not *all* belong to the Reign of *Saul*, but include at least a considerable Part of *Samuel's* Government. *Dr. Benson* has also more lately declared himself on the same Side of the Question; (*Hist. of Christianity, Vol. II. pag. 31.*) and *Messieurs L'Enfant* and *Beausobre* give us the same Interpretation. But the learned *Mr. Biscoe* has advanced so much in Favour of the Supposition, that the Reign of *Saul* continued all these *Forty Years*, (*Serm. at Boyle's Lect. Chap. xviii. pag. 612,—616.*) which *Mr. Bedford* also maintains in his *Chronology*, that I think it incumbent upon me to give some better Reason, than merely the Authority of the greatest Names, for paraphrasing the Clause as I have done; especially as most of the *Authors* mentioned above have only given their Opinion, and none of them has entered fully into the Question. The chief Consideration which determined me, is this: *Samuel* is expressly said to have *judged Israel all the Days of his Life*; (*1 Sam. vii. 15.*) but we are sure, that he *lived* the greater Part, (probably by far the greater Part,) of the *Forty Years* preceding *Saul's* Death. For *David* was but *Thirty Years old*, when he began to reign over *Judah*; (*2 Sam. v. 4.*) which was not till after *Saul* was slain: And *Samuel* did not only anoint him, (at which time we cannot suppose *David* to have been less than *Fifteen Years old*;) but lived a considerable Time after, that is, till about the Time of *David's* going to *Paran*, (*1 Sam. xxv. 1.*) which seems to have been but a little before his Sojourning in the Country of the *Philistines*, where he dwelt only a *Year and Four Months* before the Battle at *Gilboa*, in which *Saul* fell: (*1 Sam. xxvii. 7.*) A Circumstance, that greatly favours the Opinion, which (as *Drusus* observes,) so commonly prevailed among the *Jews*, that *Saul* survived *Samuel* but little more than *Two Years*. I am indeed far from thinking, that *Saul's* Reign is to be reckoned only from *Samuel's* Death: The Contrary is most apparent; and *Mr. Biscoe* has abundantly proved, that the Actions assigned to him must have taken up *many Years*. But of the *Forty* in Question, it may well suffice to allow *Twenty* to him from his Anointing, and the former *Twenty* (computed from the grand Action at *Mizpeh*;) to *Samuel*; who might in that Time be *past his Prime*, and so be inclined to associate *his Sons* with him, till on their Miscarriages the People took Occasion to demand a *King*, who at first, we are sure from the Story, lived privately, and whose Authority was never so great as to swallow up that of so illustrious a Prophet and Judge. — I know, the Authority of *Josephus* is urged in Defence of the Scheme I oppose; for he says, according to our *present Copies*, “ that *Saul* reigned *Eighteen Years* “ during *Samuel's* Life,” which I think very probable, “ and *Two and Twenty* after his “ Death.” (*Joseph. Antiq. Lib. vi. cap. 14. [al. 15.] §. 9.*) But this is utterly incredible; for *David* then could not be *Eight Years old*, when *Samuel* anointed him, which (as was said before,) was some considerable Time before the Prophet died: And it may therefore be assuredly concluded, (as *Dr. Hudson* intimates,) that the true Reading is that of *Epiphanius*, *Clemens Alexandrinus*, and *Eutychius*, which leaves out *κατεκοσι*, and *Twenty*, so as to assign him but *Two Years* after the Prophet's Death; which agrees very well with our Interpretation. — The Argument for *Mr. Biscoe's* Scheme taken from *Ishboseth's* being *Forty Years old* at the Time of his Father's Death, (*2 Sam. ii. 10.*) would indeed be of great Weight, if the Sacred Historian had any where told us, that *Saul* was *very young* when anointed by *Samuel*: But the Word *בְּחֹרֶן* which is used on the first Mention of him, (*1 Sam. ix. 2.*) tho' rendered by our Translators a *choice young Man*, has not necessarily that Import. The *Seventy* have often rendered it *δυνατός, εκλεκτός, πολεμικός*, *strong, choice, warlike*, and here *εὐμεγέθης*, of a *stately Presence*; and I think it would be easy to shew, that in many Places where they render it *εὐαισχος*, (as indeed they frequently do,) it only signifies a *Person in the full Vigour of his Constitution*. It seems by no Means probable, that *God* should chuse a *Scripling* for the *First King of Israel*; and I think what is said of the Age of *Ishboseth*, compared with the Passages mentioned above, plainly shews, that *Saul* was then in *his Prime*, (perhaps about *Thirty-five*;) and justifies the Prudence of *Pagnin*, *Montanus*, *Munster*, and the *Vulgate*, who render it *electus*, a *choice Person*, without determining any Thing concerning *his Youth*; in which they also agree with the *Syriack* and *Arabick Versions*.

Numb.

## Numb. II.

A Differtation *on* Sir Ifaac Newton's Scheme *for reducing the feveral* Histories contained in the Evangelifts to their proper Order.

**T**HE Name of *Sir Ifaac Newton* is fo juftly celebrated through the learned World, that they who know he has endeavoured to eftablifh a Method of fettling *a Chronology of our Lord's Life*, (for I think one can hardly call it *an Harmony of the Evangelifts*,) quite different from what has hitherto been advanced, may be curious to know what it is, and why we prefume to depart from it; fince it is fo natural to imagine, that fuch a Genius muft *demonstrate* whatever it attempts to prove. I therefore think it incumbent upon me to lay *the Scheme* before my Reader, as I promifed long fince to do: (*Note (m)* on *Mat. iv. 25. Vol. I. pag. 217.*) After which I fhall briefly present, in one View, thofe Reafons (many of which have been already hinted,) which compelled me to tread a different Road, after having moft attentively confidered all that this illuftrious Writer has urged for the Support of his Plan.

I cannot fet myfelf to this Task, without feeling the Fatigue of it fenfibly allayed, by the Pleafure with which I reflect on the *firm Perfuaftion* which a Perfon of his unequalled Sagacity muft have entertained of the *Truth of Chriftianity*, in order to his being engaged to take fuch Pains in illuftrating the *Sacred Oracles*. A Pleafure, which I doubt not every good Reader will fhare with me; efpecially as (according to the beft Information, whether Publick or Private, I could ever get,) his firm Faith in the *Divine Revelation* difcovered itfelf in the moft genuine Fruits of fubftantial Virtue and Piety; and confequently gives us the jufteft Reafon to conclude, that he is now rejoicing in the happy Effects of it, infinitely more than in all the Applaufe which his *Philofophical Works* have procured him; tho' they have commanded a Fame lafting as the World, the true Theory of which he had difcovered, and (in Spight of all the vain Efforts of Ignorance, Pride, and their Offspring Bigotry,) have arrayed him as it were in the Beams of the Sun, and infcribed his Name among the Conftellations of Heaven.

Sir

*A Dissertation on Sir Isaac Newton's Scheme*

*Sir Isaac Newton* has given us his Sentiments on the *Chronology of our Lord's History*, in his *Observations on Prophecy*, Book I. Chap. XI. pag. 144,—168. and, according to his usual Method, he has done it *concisely*, only marking out some of the Out-Lines; and after having endeavoured to establish some of the *chief Principles*, by Arguments which he judged to be conclusive, he leaves it to his Readers to apply those Principles to several other Particulars; which being deducible from them, he did not think it necessary to enter into. Such is the Method he has also taken in his *Chronology of antient Kingdoms*; and it was most suitable to that *great Genius*, which bore him with such amazing Velocity through so vast a Circle of various Literature. Yet it must render him less sensible of the Difficulty attending some of his Schemes, than he would otherwise have been; and may leave Room to those, who are justly sensible how much they are *his Inferiors*, to shew by their Remarks upon him, how possible it is for the *greatest of Mankind* to be misled by some plausible Appearances of Things in a general View of them, against which invincible Objections may arise, when they come to be applied to unthought of Particulars.

There are *many Facts* recorded in the *Evangelists*, the Order of which is so plain; that *all Harmonies* agree in them: And such especially are most of those with which the *History begins*, and most of those with which *it ends*, tho' there be some Disputes about a few Circumstances relating to the *Resurrection*. But *Sir Isaac* enters not at all into that Part of the *History*, nor into any Thing that precedes the Appearance of *John the Baptist*.

He lays it down as the Foundation of all his other Reasonings and Calculations here, (on the Authority of *Luke* iii. 1.) that *John* began to baptize in the *fifteenth Year of Tiberius*, reckoning his Reign to have commenced from the *Death of Augustus*, which happened, he says, *Aug. 28.* \* in the *Year of our Lord* (according to the common Reckoning) 29. This is said (*Newt. pag. 147.*) to have been in the *Year of the Julian Period* 4727. which must surely be an Error of the Press for 4742. the *Year of that Period* which is universally known to have answered to the 29th of the received *Christian Æra*. He supposes, the *Baptist's Ministry* opened in the *Spring*, when the Weather was warm; and allowing the Remainder of the Year to the spreading of his Reputation, he concludes, that *our Lord* was *baptized* before the End of it, when *Tiberius's 16th Year* was begun. (*Mat.* iii. 1,—17. *Mark* i. 1,—11. *Luke* iii. 1,—18. 21,—23. *John* i. 6,—18. *Sect.* 15,—18.) After this the *Temptation* ensued, (*Mat.* iv. 1,—11. *Mark* i. 12, 13. *Luke* iv. 1,—13. *Sect.* 19.) and all those *Testimonies* of *John* to *Jesus*, and the Interviews between *Jesus* and his *first Disciples*, (which are mentioned

*John*

\* This is a small Mistake; for *Suetonius* (*Aug. 100.*) fixes it to *xiv. Kal. Septemb.* that is, *Aug. 19.*

*John* i. 19, to the End. *Sect.* 20,—22.) as likewise our Lord's Journey to Galilee, and his First Miracle there. (*John* ii. 1,—11. *Sect.* 23.) Then followed our Lord's FIRST PASSOVER, which, according to *Sir Isaac*, (and I would be understood thro' all this Part of the Dissertation to be only reporting his Opinion,) happened *A. D.* 30. at which he drove the Traders out of the Temple, (*John* ii. 12, to the End. *Sect.* 24.) had that celebrated Conference with Nicodemus, (*John* iii. 1,—21. *Sect.* 25, 26.) and continued for some Time to abide in Judea, baptizing by his Disciples, while *John* baptized in Enon, and bore his last recorded Testimony to him. (*John* iii. 22, to the End. *Sect.* 27.)

Thus the Summer was spent, till *John* was thrown into Prison about November; (*Mat.* xiv. 3,—5. *Luke* iii. 19, 20. *Mark* vi. 17,—20. *Sect.* 28.) and our Lord passed through Samaria, in his Way to Galilee, about the Winter Solstice, that is, four Months before Harvest: (*John* iv. 1,—42. *Sect.* 29, 30. See Note (c) on *John* iv. 35.) After which he went, first to Cana in Galilee; (*John* iv. 43,—54. *Sect.* 31.—) and then, after a Circuit [or rather Journey] in Galilee, (*Mat.* iv. 12. *Mark* i. 14, 15. *Luke* iv. 14, 15. *Sect.* —31, 32.—) he came and preached at Nazareth, (*Luke* iv. 16,—30. *Sect.* —32.) and being rejected there, went and settled for a while at Capernaum, where he called Peter, Andrew, James, and *John*. (*Mat.* iv. 13,—22. *Mark* i. 16,—20. *Luke* iv. 31, 32. v. 1,—11. *Sect.* 33, 34.) This our Author thinks must have taken up all the Spring, and must bring us to our Lord's SECOND PASSOVER, *A. D.* 31.

It is after this Passover, that *Sir Isaac* places another Circuit through Galilee; which also carried his Fame throughout all Syria, and added Multitudes from thence, and from Decapolis, to those that followed him from Judea and Jerusalem. (*Mat.* iv. 23, to the End. *Mark* i. 28. *Luke* iv. 44. *Sect.* —36.) To these he preached the celebrated Sermon on the Mount: (*Mat.* v, vi, vii. *Sect.* 37,—43.) Immediately after which, he cured the Leper, (*Mat.* viii. 1,—4. *Mark* i. 40, to the End. *Luke* v. 12,—16. *Sect.* 44.) the Centurion's Servant, (*Mat.* viii. 5,—13. *Luke* vii. 1,—10. *Sect.* 55.) and Peter's Mother in Law, with many others. (*Mat.* viii. 14,—17. *Mark* i. 29,—38. *Luke* iv. 38,—44. *Sect.* 35, 36.—)

By this Time *Sir Isaac* supposes, the Feast of Tabernacles approached, when our Lord passing through Samaria was refused a Lodging; (*Luke* ix. 51,—56. *Sect.* 127.—) to which he strangely supposes a Reference, *Mat.* viii. 19, 20. (*Sect.* 69.—) After which, when the Feast was over and Christ returned from Jerusalem toward Winter, he stilled a Tempest as he crossed the Sea, (*Mat.* viii. 23,—27. *Mark* iv. 35, to the End. *Luke* viii. 22,—25. *Sect.* —69.) and when he had landed, dispossessed the Legion: (*Mat.* viii. 28, to the End. *Mark* v. 1,—21. *Luke* viii. 26,—40. *Sect.* 70.) And then returning again to the Western Side of the Sea, cured the Paralytick, (*Mat.* ix. 1,—8. *Mark* ii. 1,—12. *Luke* v. 18,—26. *Sect.* 45.—) called Matthew, (*Mat.* ix. 9. *Mark* ii. 14.



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Luke v. 27, 28. *Seēt.* —45.) and having been entertained at his House, (*Mat.* ix. 10,—17. *Mark* ii. 15,—22. *Luke* v. 29, to the *End.* *Seēt.* 71.) went out to raise *Jairus's Daughter*, curing the Woman who had a *Bloody Flux* by the Way: (*Mat.* ix. 18,—26. *Mark* v. 22, to the *End.* *Luke* viii. 41, to the *End.* *Seēt.* 72.—) And after performing other Cures, (*Mat.* ix. 27,—34. *Seēt.* —72.) he took another Circuit in Galilee, (*Mat.* ix. 35, to the *End.* *Seēt.* —73.) gave a Charge to his Apostles, and sent them out: (*Mat.* x. 1, to the *End.* xi. 1. *Mark* vi. 7,—13. *Luke* ix. 1,—6. *Seēt.* 74,—76.) After which, having answered the Messengers which *John* had sent; he discourses with the People concerning him; (*Mat.* xi. 2,—19. *Luke* vii. 18,—35. *Seēt.* 57, 58.) and upbraids the impenitent Cities of Galilee. (*Mat.* xi. 20, to the *End.* *Seēt.* 59.) And as these Events would employ the *Winter* and the *Spring*, our Author places the THIRD PASSOVER here, *A. D.* 32.

He does not indeed expressly assert, that this was the *Feast*, at which our Lord cured the lame Man at the Pool of *Bethesda* in *Jerusalem*, and made that *Defence* before the *Sanhedrim*, related in the *vth* Chapter of *John*: (*Seēt.* 46,—48.) But according to his general Plan, this must be its proper Place. And that there was a *Passover* about this Time, he argues from the Story of the Disciples rubbing out the Ears of Corn; which is related as in this Place: (*Mat.* xii. 1,—8. *Mark* ii. 23, to the *End.* *Luke* vi. 1,—5. *Seēt.* 49.) Soon after which, happened the Cure of the withered Hand, (*Mat.* xii. 9,—15. *Mark* iii. 1,—7. *Luke* vi. 6,—11. *Seēt.* 50.) and a Variety of other Miracles, (*Mat.* xii. 15,—21. *Mark* iii. 7,—12. *Seēt.* 51.) with that of the Dispossession imputed to a Confederacy with *Beelzebub*. (*Mat.* xii. 22, to the *End.* *Mark* iii. 22, to the *End.* *Luke* xi. 14,—36. *Seēt.* 61,—64.) Here *Sir Isaac* places the Parables delivered at the Sea Side, as he supposes about Seed-Time, or the *Feast of Tabernacles*, (*Mat.* xiii. 1,—52. *Mark* iv. 1,—34. *Luke* viii. 4,—18. *Seēt.* 65,—68.) his renewed Visit to *Nazareth*, (*Mat.* xiii. 53, to the *End.* *Mark* vi. 1,—6. *Seēt.* 73.—) and the Return of the Twelve, after having spent, as he supposes, a Year in their Embassy. (*Mark* vi. 30, 31. *Luke* ix. 10. *Seēt.* 78.—)

About this Time our Author places the *Beheading* of *John the Baptist*, after he had been in Prison Two Years and a Quarter: (*Mat.* xiv. 1,—12. *Mark* vi. 14,—29. *Luke* ix. 7,—9. *Seēt.* 77.) After which those Multitudes resorted to *Christ*, whom he fed with the Five Loaves, (*Mat.* xiv. 13,—23. *Mark* vi. 30,—46. *Luke* ix. 10,—17. *John* vi. 1,—15. *Seēt.* 78.) and to whom, after having crossed the Lake, (*Mat.* xiv. 24, to the *End.* *Mark* vi. 47, to the *End.* *John* vi. 16,—21. *Seēt.* 79.) he discourses concerning the *Bread of Life*. (*John* vi. 21, to the *End.* *Seēt.* 80,—82.) As we are expressly told, *John* vi. 4. that when this Miracle was wrought the *Passover* was near, *Sir Isaac* concludes this to be the

FOURTH

FOURTH PASSOVER after our Lord's Baptism, *A. D.* 33. and argues from *John* vii. 1. that *Christ* did not celebrate it at *Jerusalem*.

Quickly after this, followed the *Dispute* with the *Scribes* who came from *Jerusalem*: (*Mat.* xv. 1,—20. *Mark* vii. 1,—23. *Seēt.* 83, 84.) After which our Lord departed into the Coasts of *Tyre* and *Sidon*; and after having dispossessed the Daughter of a *Syrophœnician* Woman, (*Mat.* xv. 21,—28. *Mark* vii. 24, to the End. *Seēt.* 85.) he returned to the *Sea of Galilee*, where he fed the *Four Thousand*; (*Mat.* xv. 29, to the End. *Mark* viii. 1,—10. *Seēt.* 86.) and after having replied to the unreasonable Demand the *Pharisees* made of a *Sign from Heaven*, and cautioned his *Disciples* against the *Leaven* of their false Doctrine, (*Mat.* xvi. 1,—12. *Mark* viii. 11,—26. *Seēt.* 87.) he came to *Cæsarea Philippi*; and having by the Way acknowledged himself to be the *Messiah*, he was afterwards transfigured, and ejected an obstinate *Dæmon*. (*Mat.* xvi. 13, to the End. xvii. 1,—21. *Mark* viii. 27, to the End. ix. 1,—29. *Luke* ix. 18,—43. *Seēt.* 88,—91.) He then came to *Capernaum*, and made Provision by a Miracle to pay the *Tribute*; (*Mat.* xvii. 24, to the End. *Seēt.* 92.) and there, or in the Neighbourhood of it, discoursed of *Humility*, *Forgiveness*, &c. (*Mat.* xviii. 1, to the End. *Mark* ix. 33, to the End. *Luke* ix. 46,—48. *Seēt.* 93,—95.)

Our Author takes no Notice of the *Mission* of the *Seventy*, and their *Return*; (*Luke* x. 1,—24. *Seēt.* 97, 106.) but he would probably have placed it here, previous to that which he supposes to be *Christ's last Departure* from *Galilee*, (*Mat.* xix. 1, 2. *Mark* x. 1. *Seēt.* 135.—) when he went up to the *Feast of Tabernacles*. (*John* vii. viii. *Seēt.* 98,—105.) Neither does he take Notice of the *Visit* to *Bethany*; (*Luke* x. 38, to the End. *Seēt.* 108.) nor of the *Date* of any of those *Discourses* which are recorded by *Luke*, (from *Chap.* xi. 1. to *Chap.* xviii. 14. *Seēt.* 109,—129.) except where any Passages happen to be Parallel to those in *Matthew*, to which he hints they are to be reduced.

He then introduces our Lord's *Visit* to *Jerusalem*, and the *Cure* of the *Blind Man* at the *Feast of Dedication*; (*John* ix. x. *Seēt.* 130,—134.) after which *Christ* retired beyond *Jordan*, (*John* x. 40.) where he treats of *Divorce*, (*Mat.* xix. 3,—12. *Mark* x. 2,—12. *Seēt.* —135.) blesses the little Children, (*Mat.* xix. 13,—15. *Mark* x. 13,—16. *Luke* xviii. 15,—17. *Seēt.* 136.) answers, and remarks upon, the young Ruler. (*Mat.* xix. 16, to the End. xx. 1,—16. *Mark* x. 17,—31. *Luke* xviii. 18,—30. *Seēt.* 137, 138.) After which, on the *Death* of *Lazarus*, he returns to *Bethany*, and raises him from the *Dead*; (*John* xi. 1,—46. *Seēt.* 139, 140.) and then withdraws to *Ephraim*, till the Approach of the FIFTH PASSOVER after his Baptism, which was the last of his Life: The Particulars of which are related at large by the *Evangelists*, and with the subsequent Circumstances of his *Death*, *Resurrection*, *Appearances*, and *Ascension*, make up the rest of this important History: But the Contents

need not be inserted here, as (for any Thing that appears,) there is no material Difference between a *Harmony* formed on *Sir Isaac's* Principles, or on ours.

I have taken the Trouble of quoting the particular *Passages* in each *Evangelist*, as well as of every correspondent *Section* in the *Family Expositor*, that it may be easy for any one who desires it, to read over the whole *Paraphrase* according to this *New Scheme*; and also to see, how it *transposes* the *Passages* in Question, and how it *differs* from what I judge to be the most exact Method of Disposition. And the attentive Reader will easily see, that there is a *Difference* in the *Order* of several of the *Stories*, and a much greater in the *Dates* we have respectively assigned to several which are placed in the same *Order* by both.

A Repetition of *all the Particulars* would perhaps be disagreeable. I shall therefore content myself here with observing in General, that *Sir Isaac* constantly follows the *Order* of *Matthew*, whatever *Transpositions* of *Mark* and *Luke* it may require; which we do not: And he also concludes, there were FIVE PASSOVERS from the Baptism to the Death of *Christ*, whereas we, with the Generality of *Harmonizers*, suppose there were but FOUR. I have in my *Notes* hinted at some Considerations which determined me to the Method I have taken: But it will be expected, I should here at least touch upon them again, and give a View of them together; which I the rather do, as they strongly illustrate each other.

The grand Reason, why I do not every where follow the *Order* of *Matthew*, is in one Word this: That both *Mark* and *Luke* do not only in several Instances agree to place the *Stories otherwise*, tho' we have not the least Reason to think, that one wrote from the other; but also, that they do, one or another of them, *expressly assert*, "that the Events " in Question actually happened in a *different Order* from that in which " *Matthew* relates them:" Whereas it is observable, that in all such Cases *Matthew* does not so expressly assert *his Order*, as to contradict *theirs*. A few Instances of this may be expedient; and a few shall suffice.

Thus, Tho' *Matthew* relates the Cure of *Peter's Mother-in-Law*, (*Seet. 35.*) in his *viii<sup>th</sup> Chap. ver. 14, 15.* after the *Sermon on the Mount*, and according to *Sir Isaac* some Months after the Call of *Peter, Andrew, James, and John*, which he had related *Chap. iv. 18,—22.* *Mark* says, this Cure was immediately after they came out of the *Synagogue*, into which they entered straitway after the Call of those Disciples. *Mark i. 20, 21, 29.*

Again, Tho' *Matthew* gives us the Story of *Christ's* calming the *Sea*, dispossessing *Legion*, and curing the *Paralytick*, in the latter Part of his *viii<sup>th</sup>* and Beginning of his *ix<sup>th</sup> Chap.* and does not relate the *Parables* of the *Sower, Tares, &c.* delivered from the Ship, till the *xiii<sup>th</sup>*; and places so many Facts between, that *Sir Isaac* concludes the *Miracles* to have been wrought in *Winter*, some Time before the *Passover A. D. 32.* and the

the *Parables* not to have been delivered till about the *Feast of Tabernacles*, almost a Year after; *Mark* is very punctual in assuring us, (*Chap.* iv. 35, & *seq.*) that in the Evening of the same Day in which the *Parables* were delivered from the Ship, *Jesus* calmed the Sea, and dispossessed *Legion*: For which Reason I have followed him, and placed these *Miracles* immediately after the *Parables*: (*Seet.* 69, 70.) But have set that of the *Paralytick* much higher, (*Seet.* 45.) as both *Luke* and *Mark* connect it strongly with the *Cure of the Leper*, which *Sir Isaac* allows to have happened immediately after the *Sermon on the Mount*.

*Matthew* relates the *Message of John*, and those subsequent *Discourses of our Lord*, which are contained in his *xith Chapter*, after having given us an Account of the *Mission of the Apostles* in his *xth*. But *Luke* (who more accurately distinguishes between their *Call*, *Luke* vi. 13,—16. and *Mission*, *Luke* ix. 2,—6. as *Mark* also does, *Mark* iii. 13,—19. and vi. 7,—13.) places this *Message*, together with the Account of several *Miracles* on which it is founded, as well as the *Circuit* which our Lord made with the *Twelve* before he sent them out, and the fore-mentioned *Miracles* of calming the Sea, dispossessing *Legion*; &c. between those Two Events, that is, the *Call*, and actual *Mission*, of the *Twelve*; the one of which must in all Reason be supposed considerably to precede the other: In which he also agrees with *Mark*, as was observed above.

*Matthew* also relates the Story of the Disciples *rubbing out the Ears of Corn*, and the *Cure of the withered Hand*, (*Chap.* xii. 1,—13.) after the *Mission* of the *Twelve*: Whereas both *Luke* and *Mark* place whichever of those Events they mention, before the *Choice* of them: (See *Mark* iii. 1,—6. *Luke* vi. 1,—11.) And *Luke* expressly says, that *Choice* was in those Days, (*Luke* vi. 12, 13.) that is, at the Time which followed the fore-mentioned Events.

These, and the *Discourse on the unpardonable Sin*, (*Seet.* 61.) which we readily allow might have happened twice, are all the most material *Transpositions* we have made: And I must submit it to the Judgment of the Reader, whether it be not more for the Honour of the *New Testament* in general, to suppose that *Matthew* might not intend exactly to preserve the Order of the History, where he asserts nothing directly concerning it, than to suppose both *Mark* and *Luke* to have mistaken it, when they so expressly declare their Regard to it; as in some of these Instances they do.

*Sir Isaac* indeed urges, that *Matthew* (as well as *John*, in whom I have made scarce any *Transposition*;) was an *Eye-Witness*: But this can have no Weight; unless it be certain, that he every where intended to observe an exact Order, which for a Variety of Reasons or Causes, many of which may be to us unknown, he might not be solicitous about.\*

And

\* *Mr. Jero. Jones* has hinted at some conjectural Reasons, in his *Vindication of the former Part of St. Matthew's Gospel*: See *Chap.* iii. pag. 29,—34.

And I cannot forbear observing, that on this great Man's *own Principles* there cannot be a great Deal in the Argument: For as *Matthew* was not called till *Chap. ix. 9.* he could not, according to his Hypothesis, have been an *Eye* and *Ear-Witness* to all the Events from *Chap. iv.* to that Place: And if (as *Sir Isaac* also urges,) he was sent out as one of the *Twelve, Chap. x. init.* and continued a Year on his Embassy, he could not be such a *Witness* to what passed from the Beginning of *Chap. xi.* to the End of *Chap. xiii.* where he places *their Return* after a Year's Absence. And these are *the Chapters*, where we have made the greatest, and most material *Transpositions*, the others hardly deserving a Mention.

If this Branch of *Sir Isaac's* Argument falls to the Ground, and it be not allowed that *Matthew* observed a strict *Chronological Order*; that Part of his Reasoning, by which he would fix the *Date* of each Event, must fall with it. For if it were to be granted, that *Matthew* hinted at the different *Seasons of the Year* when they passed, we could not fix the *Chronology* by that, unless we were sure, that each was such a *Season of a different Year*, and not of the same; which on this Supposition we cannot assert. But I think it very easy (*ex abundantia*) to shew, that Passages which *Sir Isaac* produces as *Indications of the Seasons*, are not so; or at least do not point them out so *punctually*, as they ought to do, in order to justify the *Uses* he would make of them.

One cannot but wonder, that some of the Arguments which I have now in my Eye, should ever have been urged by a Writer of such extraordinary Discernment. As for Instance, That he should conclude *the Sermon on the Mount* must be preached later than *the Passover*, because *Multitudes* followed *Christ* in the open Fields, which he says, (*pag. 151.*) was an Argument of the *Summer Season*; tho' it is so apparent, that when there were those *Five Thousand Men besides Women and Children* assembled around him, whom he fed with the *Five Loaves, the Passover was only at Hand*: (*John vi. 4.*) — Or that he should say, (*pag. 153.*) *the Storm* mentioned *Mat. viii. 23.* “shews the *Winter* was now come on,” as if there were *no Storms in the Summer*: — Or once more, that it must be *Seed-Time*, when the *Parables* in *Mat. xiii.* were delivered, “because *sowing Seed* is mentioned in them;” (*pag. 154.*) when it is so evident, (as I have observed elsewhere, *Note (d)* on *Mark iv. 3. Vol. I. pag. 395.*) the very same Principle would prove it to be *Harvest*, as another *Parable* delivered the same Day refers to *that Season*.

I am not willing to swell this *Dissertation*, and therefore, omitting many Remarks which might easily be made on other Passages, I will conclude with the Mention of Two or Three Particulars, which might contribute to lead this Illustrious Writer into some Error.

One

One Thing that has occasioned this, was, His taking it for granted, (as I observed before,) that the *Fifteenth Year of Tiberius*, in which *John the Baptist* opened his Ministry, must needs be reckoned from the *Death of Augustus*; whereas it ought to be computed from the Time, when *Augustus* made him *his Colleague* in the Empire. (See Note (b) on Luke iii. 1. Vol. I. pag. 88.)

Another is, His admitting the *Rabbinical Rules* for the *Translation* of the *Jewish Feasts*, of which we have not one Word, either in the *Scriptures*, or in *Josephus*, or *Philo*. Yet it is on this Principle, that he rejects some Years from the Possibility of being *the Year of Christ's Suffering*, because (as he imagines,) the *Passover*, Two Years before each, would not fall late enough to have *the Corn ripe* on the *Sabbath* that succeeded the *Paschal*. \* (See Notes (b) and (c), on Luke vi. 1. Vol. I. pag. 303, 304.)

And to mention no more, a Third Principle (which is also very precarious, and yet has much Strefs laid upon it in *Sir Isaac's Scheme*), is, His taking it for granted, that whenever *Matthew* speaks of *Christ's going about Galilee and preaching in the Synagogues there*, he intended to tell us, that *our Lord* made a *Circuit over all the Country*: Which, if it were admitted, might indeed make it necessary (if *Matthew's Order* were to be the Standard,) to suppose a longer Space of Time, than we or most others allow, to have passed between *his Entrance* on his Publick Work, and *the Passover* just preceding *the rubbing out the Ears of Corn*; which we own on both Sides to have been Two Years before his Death. For *Four Circuits* of this Kind are mentioned, before we come to the *xiiith Chapter* of *Matthew*, where the Story last referred to is recorded: The First, *John* iv. 43. and *Luke* iv. 14, 15. the Second, *Mat.* iv. 23. the Third, *Mat.* ix. 35. and the Fourth, *Mat.* xi. 1. But if we should grant, that *his going about all Galilee* in the Second of these Instances, and *his going about all the Cities and Villages* in the Third, (tho' that might only be those on the Shore of the *Sea of Tiberias*) were to be taken ever so literally; yet *his passing through Galilee* in his Way from *Sichar* to *Nazareth* in the First Instance, and *his departing, that is, setting out to teach and to preach in their Cities* in the Fourth, can infer no such Conclusion.

This might be suggested, even if *Matthew's Order* were to be admitted, and would invalidate the Argument for protracting the Years of *our Lord's Ministry* on that Supposition: But it is to be remembered, we have produced Arguments to prove, *that Order* must sometimes be inverted; and particularly, that *Christ going about all the Cities and Villages*, (*Mat.* ix. 35. Sect. 73.) and *his departing to teach and to preach in their Cities*, (*Mat.* xi. 1. Sect. 76.) was some considerable Time after the *Passover*, after which *the Ears of Corn* were rubbed out. (*Mat.* xii. 1. Sect. 49.)

On

\* I shall content myself with observing here, that on these Principles *Sir Isaac* places the *Passover*, A. D. 31. on Wednesday, *March* 28. — A. D. 32. on Monday, *April* 14. — A. D. 33. on Friday, *April* 3. — and A. D. 34. on Friday, *April* 23.

## A Dissertation on Sir Isaac Newton's Scheme

On the whole, I think, that if *our Order* be admitted, there is no Part of *Christ's Ministry* which seems so crowded with Business, as *that* between his *last Passover but one*, and the following *Feast of Dedication*. But here, *our Harmony* allows *more Time* for the Work in *Galilee*, than *Sir Isaac*, who supposes "*Christ* never returned thither after the *Feast of Tabernacles*:" (pag. 157.) And I leave the Reader to judge, whether if such a Variety of Journeys and Events must be allowed to have happened in these *Nine Months*, or according to him in *Six*, we may not by a Parity of Reason, or rather with greater, comprehend all the preceding within the Compass of about *Sixteen*; especially when it is considered, that according to *Sir Isaac* that *Progress of our Lord*, for which *the Apostles* were intended to make Way, and that after the Embassy of *the Seventy*, must be thrown into the *First Six Months* of this Year, and is an extream, and I think insurmountable, Difficulty, into which we shall not be driven. \*

I shall

\* To make the Reader more sensible of this, I shall add a brief Survey of the *Compass of Time*, within which I suppose the principal Events between the several *Passovers of our Lord's Ministry* to have happened; referring him to the following *Chronological Table* for a more exact View of them.

Events which we suppose between the *First and Second of our Lord's Passovers*.

*Our Lord* spends the *Summer*, and Beginning of the *Winter*, in *Judea*; about the *Winter Solstice* passes through *Samaria* into *Galilee*; (*Sect.* 25, — 30.) spends the Remainder of the *Winter* and the *Spring* in a *Circuit* through *Galilee*, in which are included his Visit to *Nazareth*, and short Stay at *Capernaum*; and toward the Close of the *Circuit*, having preached his celebrated *Sermon on the Mount*, returns to *Capernaum*. (*Sect.* 31, — 45.)

Events between the *Second and Third Passover*.

After vindicating what passed upon *rubbing out the Ears of Corn*, and curing the *withered Hand*, he travels to the *Sea of Galilee*, chooses his *Apostles*, and makes another Abode at *Capernaum*; visits *Naim*, and dismisses *John's Messengers*; all which might pass before the End of *May*: (*Sect.* 46, — 60.) Then travels with *the Twelve* in his Train (*Luke* viii. 1. *Mat.* ix. 35.) through the Places near the *Sea of Tiberias*, perhaps during the Months of *June, July, and August*; (*Sect.* 61, — 73.) and intending a much more extensive *Circuit*, dispatches *the Twelve* to make Way for him, and probably setting out quickly after them, might employ *Six Months* in this Part of it, (*Sect.* 74, — 77.) and leave sufficient Time for his Interview with the *Five Thousand* whom he miraculously fed, and his Conference with the *Scribes and Pharisees* from *Jerusalem*, before the next *Passover*. (*Sect.* 78, — 84.)

Events between *Christ's Third Passover* and the *Feast of Dedication*, which preceded his *Fourth*.

Allowing the Time between the *Passover* and the End of *May* for his Journey to the Coasts of *Tyre and Sidon*, and other Places in *Galilee*, he might return to *Dalmanutha*, and feed the *Four Thousand* by that Time; (*Sect.* 85, 86.) and if subsequent Events and Discourses (recorded *Sect.* 87, — 96.) employed him till the End of *June*, he might then send out *the Seventy*, and they might easily meet him at *Jerusalem* at the *Feast of Tabernacles*

I shall conclude this *Dissertation* with one *Reflection*, which may perhaps be of some Use to those, who have but little Relish for the Niceties of this Enquiry. I mean, that when we find *this great Master*, and I had almost said (so far as the Title can be applied to a Mortal Man,) *this great Father of Reason*, falling into such *obvious Mistakes*, as I have been obliged here to point out, it tends to give us an *bumbling Idea* of the *Imperfections* of the *Human Mind* in its present State. And consequently, we may learn from it *Two* of the most important *Lessons* that can be imagined in Social Life: — A Caution, lest we assert our own Opinions with too *dogmatical* an Air; — and a Care to avoid such *Petulancy* in censuring the Mistakes of others, as if we thought none but *the weakest* and most contemptible of Mankind were capable of being *misled* by the specious Appearances of some inconclusive Arguments. And I will venture to say, that if *Sir Isaac Newton's* Error in the *Order of the Harmony* teach us this *Candour*, it will be a much greater Benefit to us, than if he had placed every Circumstance relating to it beyond all Possibility of farther Dispute.

*nacles* in *September*; between which, and the *Feast of Dedication* near the End of *December*, we must place *his last Circuit* in *Galilee*; (*See*. 97. — 127.) unless (which is possible) we suppose it to have been begun quickly after the *Mission of the Seventy*, and so some Part of *July* and *September* to have been employed in it. And indeed one cannot imagine any Necessity, that *all the Seventy*, or *all the Apostles*, should have finished their Progress, before *our Lord* began to follow those who were sent to the nearest Places. Or if we should suppose it, and follow *Sir Isaac's Scheme*, we must of Necessity place the *Two Circuits*, which followed these *Two Embassies*, within this Space of Time, as was hinted above; whereas, if we consider the Journey to the Coasts of *Tyre* and *Sidon* as an Appendix to the former, we may (according to *our Scheme*.) assign near *Eight Months* to that *grand Tour* of *our Lord*, in which he followed *the Twelve*, which might make it convenient to dispatch that in which he followed *the Seventy* in proportionably less Time. And I believe, that if we consider *Galilee* not to have been larger than *Three* or *Four* of our *Western Counties*, we shall more easily acquiesce in the Competency of *the Time* assigned to these Visits to it.



POSTSCRIPT to the preceding DISSERTATION.

I NEVER had, or never took, an Opportunity of looking into *Du-pin's Life of Christ*, till about a Year ago, long after the Publication of the *Second Edition* of my *Paraphrase on the Evangelists*: But then I found, to my agreeable Surprize, a more perfect *Agreement* between his *Scheme of the Harmony* and mine, than I expected any where to have met with; and particularly, in the Story of the *Resurrection*.

Of the 203 *Sections*, into which I have divided the *Evangelists*, we differ only in the *Order* of 29: And as several of these are inseparably connected, there are only, on the whole, NINE Stories or Discourses, in which there is a *Variety* in our *Order*.

The FIRST, *Sect.* 12. The *Wisemen's Visit to Christ*; which he places before the *Presentation*, *Sect.* 11.

The SECOND, *Sect.* 37, — 43. *Matthew's Account of the Sermon on the Mount*; which he supposes to have been coincident with that in *Luke*, *Sect.* 53, 54. which I consider as a *Repetition* of it.

The THIRD, *Sect.* 69, 70. The stilling the *Tempest*, and dispossessing *Legion*; which he places before the *Calling of Matthew*, and immediately after *Sect.* 36.

The FOURTH, *Sect.* 96. *Christ's reprovng John* for an Instance of the Narrowness of his Spirit; which, as a similar and undetermined Fact, he subjoins to *Sect.* 93. *Christ's checking the Ambition of his Disciples*.

The FIFTH, *Sect.* 106. The *Return of the Seventy*; which he connects with the Story of their *Mission*, *Sect.* 97.

The SIXTH, *Sect.* 118. *Christ's urging the Necessity of striving for Heaven*, &c. which he strangely introduces between *Sect.* 154, and 158.

The SEVENTH, The Discourses and Facts, *Sect.* 126, — 135. which he scatters promiscuously, after *Sect.* 105. and elsewhere.

The EIGHTH, *Sect.* 170. The Intimation of *Judas's Treachery*; which he introduces after *the Eucharist*, *Sect.* 172.

And the LAST, *Sect.* 181. The Warning *Christ* gave of *Peter's denying him*; which he joins with *Sect.* 171. tho' I take them to be *Two different Predictions* of the same Event.

The Reader may see my Reasons for the *Order* in which I have placed most of these *Sections*, in the *Notes* upon them: But I cannot forbear thinking, that such a *Coincidence* in all the rest, where the one could not write from the other, is a strong *Presumption* in Favour of both.

Numb.

## Numb. III.

A Dissertation *on the Inspiration of the New Testament, as proved from the Facts recorded in the Historical Books of it.*

**N**OTHING can be more evident, than that a firm and cordial Belief of the *INSPIRATION* of the *Sacred Scripture* is of the highest Moment; not only to the Edification and Peace of the Church, but in a great Measure to its very Existence. For if this be given up, the Authority of the Revelation is enervated, and its Use destroyed: The Star, which is to direct our Course, is clouded; our Compass is broke to Pieces; and we are left to make the Voyage of Life in sad Uncertainty, amidst a Thousand Rocks, and Shelves, and Quicksands. I hope therefore, I may perform a Service acceptable to *GOD* and my Christian Brethren, while I endeavour, as plainly and as briefly as I can, to place some *leading Proofs of it* in a convincing View. And I undertake the Task the more willingly, as in the *Preface* to the *First Volume* of this Work I laid myself under an Obligation (several Years ago) to attempt something of this Kind, and have often been reminded of it by Persons for whom I have the highest Regard.

I then proposed to handle the Subject in a few *Sermons*, to be added to *those*, long since published, on the *Evidences of the Gospel*. But on a Review of that particular Connection, which the Argument I am here to pursue has with the *History of the New Testament*, I apprehended, it could no where appear better, than at the End of my *Exposition* on the Books which contain it. The Reader will, I hope, recollect, that in the *Sermons* just now mentioned, I have endeavoured to demonstrate the *Truth of that History*; and every Year convinces me more and more, of the unanswerable Force of the Evidence there displayed. It is with great Pleasure that I reflect on the *Divine Blessing*, which hath seemed to attend those Discourses; and it is a great Encouragement to me to hope, that what I am now to offer may be a Means of establishing some of my Readers, in that *Regard to the Sacred Oracles*, which will be their *best Preservative* against the Errors, and the Vices, of that licentious Age in which Providence hath cast our Lot; whereby our Fidelity and our Zeal are brought to a *Trial*, which few Ages but *those of Martyrdom* could have afforded.

It will be my Business, — *First*, to state *the Nature* of INSPIRATION in general, and of *that Kind of it*, which (as I apprehend) we are to ascribe to the *New Testament*: — I shall then prove, that it was undoubtedly *written by such Inspiration*: — And after this, I shall briefly hint at *the Influence*, which this important Truth ought always to have upon *our Temper and Conduct*; by enforcing which, I apprehend, I shall take the best Method to promote a *growing Persuasion* of the Truth I am labouring to establish.

I will only premise, That I do not intend this, as a *full Discussion* of the Subject; but only, as such a *compendious View* of the *chief Proofs*, as may suit the Place in which it stands; and as may, from the easiest and plainest Principles, give *Rational Satisfaction* to the Minds of *common Christians*; who have not Leisure, nor perhaps Ability, to enter into all the Niceties of *Theological and Scholastical Controversy*.

I. I shall state *the Nature* of INSPIRATION, and of *that Kind of it*, which we are to ascribe to the *New Testament*.

In this I shall be more particular, as I apprehend, the Want of a sufficient Accuracy here has occasioned some Confusion in the Reasoning of several worthy Persons, who have treated this important Subject more largely, than I must here allow myself to do. I shall not however criticise on their Account of the Matter, but plainly lay down what seems to me intelligible, right, and safe.

By INSPIRATION in general, I would be understood to mean, “ Any Supernatural Influence of GOD upon the Mind of a Rational Creature, whereby it is formed to any Degree of Intellectual Improvement, beyond what it would, at that Time, and in those Circumstances, have attained in a Natural Way, that is, by the usual Exercise of its Faculties, unassisted by any special Divine Interposition.” Thus, if a Man were instantaneously enabled to *speak a Language* which he had *never learned*, how possible soever it might have been for him to have obtained an equal Readiness in it by Degrees, I believe few would scruple to say, that he owed his Acquaintance with it to a *Divine Inspiration*. Or if he gave a true and exact *Account of what was doing at a Distance*, and published a particular Relation of what he neither saw nor heard, as some of the *Prophets* did; all the World would own, (if the Affair were too complex, and the Account too circumstantial, to be the Result of a lucky Guess,) that he must be *inspired* with the Knowledge of it; tho’ another Account equally exact, given by a Person on the Spot, would be ascribed to no *Inspiration* at all.

But of this *Supernatural Influence* on the Minds of Men, forming them to such extraordinary Intellectual Improvements and Abilities, there are *various*

various Sorts and Degrees, which it will be of Importance for us accurately to distinguish from each other.

If a Person be *discoursing* either in *Word* or *Writing*, and God do *miraculously* watch over his Mind, and, *however secretly*, direct it in such a Manner, as to keep him *more secure from Error* in what he speaks or writes, than he could have been merely by the Natural Exercise of his Faculties, I should say, he was *inspired*; even tho' there should be no extraordinary Marks of High Genius in the Work; or even tho' another Person, with a stronger Memory, or relating a Fact more immediately after it happened, might naturally have recounted it with equal Exactness. Yet still, if there was *in this Case* any Thing *miraculous*, we must, on the Principles above, allow *an Inspiration*; and I would call this, to distinguish it from other and higher Degrees, *an Inspiration of Superintendency*.

If this Influence should act in such a Degree, as *absolutely to exclude all Mixture of Error* in a Declaration of Doctrines or Facts so superintended, we might then call it *a Plenary Superintending Inspiration*; or, as I would chuse for popular Use to express myself in this Discourse, *a Full Inspiration*.

Now it will from hence follow, (and I desire that it may be seriously attended to,) That *a Book*, the Contents of which are entirely true, may be said to be *written by a Full Inspiration*, even tho' it contain many Things which the Author might have known and recorded merely by the Use of his Natural Faculties, if there be others which he did not so know, or could not without miraculous Assistance have so exactly recollected; or if, on the whole, *a Freedom from all Error* would not in Fact have been found, unless God had thus *superintended* or watched over his Mind and Pen. And in Regard to such a Production, it would be altogether impertinent and insignificant to enquire, how far did Natural Memory or Natural Reason operate, and in what particular Facts or Doctrines did Supernatural Agency prevail. It is enough, if I know, that what the Author says or writes is *true*, tho' I know not particularly how he came by this or that Truth: For my Obligation to receive it arises from its being *known Truth*, and not merely from its being made known this or that Way. And should God miraculously assure me, that any particular Writing contained *nothing but the Truth*; and should He at the same Time tell me, it had been drawn up without any miraculous Assistance at all, tho' I could not then call it *inspired*, I should be as much obliged to receive and submit to it on its being thus *attested by God*, as if every single Word had been immediately *dictated* by Him.

It will farther follow from what is said above, That *a Book* may be *written by such Full Inspiration* as I have described, though, the Author being

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being left to the Choice of his own Words, Phrases, and Manner \*, there may be *some Imperfection* in the *Style* and *Method*, provided the whole Contents of it are *true*; if the Subject be *so important*, as to make it consistent with the Divine Wisdom miraculously to interpose, to preserve *an entire Credibility* as to the exact Truth of Facts recorded, and Doctrines delivered as Divine. If indeed GOD were represented, as declaring such a Book to be *intended* by Him as an *exact Standard* for *Logick*, *Oratory*, or *Poetry*, every apparent Defect in either would be an Internal Objection against it. But if it be represented only as *intended* to teach us *Truth*, in order to its having a proper Influence on our Temper and Actions, *such Defects* would no more warrant or excuse our rejecting its Authority, than the Want of a ready Utterance or a musical Voice would excuse our Disregard to a Person, who should bring us competent Evidence of his being a Messenger from GOD to us.

I have been more particular in stating *this Kind of Inspiration*, because it is *that* which I shall endeavour to assert to the *Sacred Books* of the *New Testament*, and this without any Exception or Limitation, as they came out of the Hands of the *Apostles*; tho' I allow it is possible, they may, in this or that *particular Copy*, and in some minuter Instances which now perhaps affect *all our remaining Copies*, have suffered something by the Injuries of *Time*, or the Negligence of *Transcribers*, as well as *Printers*: Which, that they have in some Particulars suffered, is as notorious a Fact, as that there is a *written* or a *printed Copy* of them in the World; yet is at the same Time a Fact, which no Man of common Sense or Honesty can seriously urge against their Authority.

Though it be the main Point in my View, to prove that the *New Testament* is written under *that Kind of Inspiration* which I have been explaining, I must nevertheless beg Leave to mention *Two other Kinds*, of which *Divines* often speak, and which do also in a considerable Degree belong to *many Parts of Scripture*, tho' I think it neither expedient, material, nor safe, to assert that they run through the whole of it: I mean, *an Inspiration of Elevation*, and, of *Suggestion*.

The *former* (as its Name plainly intimates,) prevails, where the *Faculties*, tho' they act in a regular, and, as it seems, a common Manner, are nevertheless *elevated*, or raised to some extraordinary Degree, so that the *Performance* is more truly *sublime*, *noble*, and *pathetick*, than what would have been produced merely by the Force of a Man's Natural Genius. As for the *particular Degree* of the *Divine Agency*, where there is indeed something of *this Inspiration*, perhaps neither the Person that is under it, nor any other Creature, may be able confidently to pronounce concerning

\* It is very evident, that the learned *Meimnides* thought this to be the Case with Regard to the *Prophets*; tho' I think it least of all to be apprehended in such Oracles. See *Maimon. Mor. Nev. Lib. ii. cap. 29.*

concerning it. Perhaps, nothing less penetrating than the Eye of GOD Himself, may be able universally to distinguish *that narrow Line*, which divides what is *Natural* from what is *Supernatural*, in all the Productions and Powers of Imagination, Reasoning, and Language, or in the Effects and Powers of Memory under the former Head. It is a *Curiosity*, in the minute Particulars of which we are not at all concerned; as it is *the same GOD*, which, whether naturally or miraculously, *worketh all and in all.* (1 Cor. xii. 6.) But if any Excellency in the Performance itself can speak it to be *more than Human*, Productions of this Sort are to be found in *Scripture*; and the Rank and Education of some of the *Sacred Penmen* renders the Hand of GOD peculiarly conspicuous in the Sublimity and Lustre of their Writings. What *the Gifts of the Spirit* may in every Age of the Church have done, by Operations of this Kind, we know not. And I think, it would be presumptuous absolutely to deny, that GOD might act in some extraordinary Degree on some of the *Heathen Writers*, to produce those glorious Works of Antiquity, which have been, under the Direction of his Providence, so efficacious on the one Hand to transmit the *Evidences of Divine Revelation*, and on the other to illustrate the *Necessity* of it: In Consequence of which I cannot forbear saying by the Way, that I think they who are intimately acquainted with them, are of all Men upon Earth *the most inexcusable* in rejecting *Christianity*. But our Inability to mark out *the exact Boundaries* between Nature and an extraordinary Divine Agency, is not much to be regretted; since it does not appear to be the Design of Providence, by such *Elevations* of Sentiment, Style, and Manner, by any Means to *bear Testimony* to the Person adorned with them, as a Messenger sent to speak in His Name; which may as effectually be done in the plainest and simplest Forms of Expression, without any Thing which looks like the Heightenings of Art, or the Sparklings of an extraordinary Genius.

The *other*, which *Divines* have called *immediate Suggestion*, is the highest and most extraordinary Kind of *Inspiration*; and takes Place, when the Use of our Faculties is superseded, and GOD does as it were *speak directly* to the Mind; *making such Discoveries to it*, as it could not otherwise have obtained, and *dictating the very Words* in which these Discoveries are to be communicated to others: So that a Person, in what he writes from hence, is no other than first *the Auditor*, and then (if I may be allowed the Expression,) *the Secretary of GOD*; as *John* was of our Lord *Jesus Christ*, when he wrote from His Sacred Lips *the Seven Epistles to the Asiatick Churches*. And it is, no Doubt, to an *Inspiration of this Kind* that the Book of *the Revelation* owes its Original.

It is evident from the Definitions above, that there may be a *Full Superintendency*, where neither of the *latter Kinds of Inspiration* (of *Elevation*, or *Suggestion*,) take Place: But I think, we must necessarily allow, that an *Inspiration of Suggestion*, so far as it goes, must also imply a *Full Super-*

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Superintendency in recording the *History* of what has been seen or heard in any *Prophetick Vision*, when it is necessary to make a Report of it. For as it would, on the one Hand, be impious to imagine, that the Blessed God would *dictate a Falseness* to any of his Creatures; so neither can we suppose it consistent with the Divine Wisdom, to suffer *the Prophet*, through Infirmity, to *err in delivering a Message*, with which He had expressly charged him; and which would be given in vain, so far as there was a Failure in the exact Delivery of it.

Besides *the last Book* of the *New Testament*, I mean, *the Revelation*, which I have already mentioned in this View, it seems evident to me, that some *other Parts* of it were given by *such a Suggestion*; seeing there are so many *Predictions* interspersed, and so many *Mysteries* revealed, which lay entirely *beyond the Ken* of any *Human*, or perhaps *Angelick* Mind. But that this is applicable to *all the History* of it, or to all Things contained in its *Epistolary Parts*, I chuse not to assert. For as it cannot be necessary to its *entire Credibility*, (which nothing can more effectually secure than a *Full Superintendency*;) it would subject us to *many Difficulties*, which have been so forcibly urged by others, that it is not necessary for me here to repeat them. But I am well assured, that the apparent Insufficiency of the *Answers* which have been returned to these Objections, by some very sincere, but I think in this Instance, less judicious *Defenders of Scripture*, has led some People to conclude, that the Scripture was *not inspired* at all; as if it had been on both Sides agreed, that an universal *Suggestion* was the only Kind of *Inspiration* worth contending about. The Consequence of this hath been, that such as are dissatisfied with the Arguments which *these Defenders* of the Divine Authority of the Scripture insist upon, read the *Scriptures*, (if they read them at all,) not to learn their Authentick Dictates, but to try the Sentiments contained in them by the Touch-Stone of *their own Reason*, and to separate what that shall allow to be right, from what it presumptuously concludes to be wrong. And this *boasted Standard* has been so very defective, that on this mistaken Notion they have not only *rejected* many of the most vital Truths of *Christianity*, but even some essential Principles of *Natural Religion*. And thus, they have in effect *annihilated the Christian Revelation*, at the very same Time that they have acknowledged the *Historical Truth of the Facts* on which it is built. This is the Body of Men, that have affected to call themselves *Cautious Believers*: But their Character is so admirably well described under that of *Agrippa*, by my honoured Friend *Dr. Watts*, in his little Treatise called *the Redeemer and Sanctifier*, that it may be sufficient here to have hinted it thus briefly, as the Reason, why out of Regard to them as well as others, I have resumed the Subject of *Inspiration*, and endeavoured to place it in what I do in my Conscience apprehend to be both a safe and a rational Light.

That

That I may remedy, so far as God shall enable me to do it, the great and destructive Evil I have just been mentioning, and may establish in the Minds of Christians a due Regard to the *Sacred Oracles* of Eternal Truth, I shall now proceed to the *Second Part* of this Discourse: In which

II. I am to shew, how evidently the *Full Inspiration* of the *New Testament*, in the Sense stated above, follows from the acknowledged *Truth* of the *History* which it contains, in all its leading and most important Facts.

But before I proceed to the Discussion of the Matter, I must beg Leave to observe, That tho' *this* is what I apprehend to be *the grand Argument*, and that which may most properly be connected with an *Exposition* of the *Historical Books*, I am very far from slighting those *other Arguments* which fall not so directly in my Way here.

I greatly revere the *Testimony* of the *Primitive Christian Writers*, not only to the *real Existence* of the *Sacred Books* in those early Ages, but also to their *Divine Original*: Their Persuasion of which most evidently appears from the Veneration with which they speak of them, even while *Miraculous Gifts* remained in the Church; and consequently, an exact Attendance to a *written Rule* might seem less absolutely necessary, and the Authority of *inferior Teachers* might approach nearer to that of the *Apostles*. I believe every candid Reader will acknowledge, that nothing can be objected to many strong Passages in *Clemens Romanus*, *Polycarp*, *Justin Martyr*, *Irenæus*, *Theophilus Antiochenus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Eusebius*, and some other antient Writers he has mentioned that are now lost. It is needless to produce them here, after those valuable Specimens of them, which *Dr. Whitby* and *Mons. Du Pin* have given; and especially, considering what my learned Friend *Dr. Lardner* has with so much Industry and Accuracy of Judgment collected on this Head in the *Second Part* of his *Credibility of the Gospel History*. I shall therefore content myself with observing here, that several of the most learned and considerable of *these Antients* speak of *this Veneration* for the Sacred Writings of the *New Testament*, not as the Result of their own Private Judgment, but as that in which *all the Churches* were unanimously agreed. \*

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\* Thus *Origen* says, (*Philocal. cap. xii. pag. 41.*) Δει σε, —ως τιςος παραδεξασαι, ος θεοπνευστοι εισιν: "That if a Man would not confess himself to be an *Infidel*, he must admit "the *Inspiration* of the *Scriptures*." And he elsewhere places the *Gospels* in the Number of Writings, "which were received as Divine by all the Churches of God, and were the "Elements, or first Principles, of the Churches Faith:" εν πασαις εκκλησιας οει πιστευμενων εισαι θεων, —στοιχεια της πιστεως της εκκλησιας. —*Tertullian* also lays it down as a fundamental Principle in disputing with *Hereticks*, "that the Truth of Doctrines is to "be determined by *Scripture*:" For the Question has evidently the Force of a strong Negation.



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The *Internal Characters* of *Divine Inspiration*, with which every Page of the *New Testament* abounds, do also deserve our attentive Notice; and render the *Book itself*, if considered as detached from all *External Evidence* whatsoever, a Compendious Demonstration of its own *Sacred Original*, and consequently of the Certainty of that Religion which it teaches. The Excellency of its Doctrines, the Spirituality and Elevation of its Design, the Majesty and Simplicity of its Style, the Agreement of its Parts in the most unsuspecting Manner, with its more than Human Efficacy on the Hearts and Consciences of Men, do all concur to give us a very high Idea of the *New Testament*: And I am persuaded, that the wiser and better any Man is, and the more familiarly he converses with these *unequalled Books*, the more will he be struck with *this Evidence*. But these Things in the general are better felt, than expressed; and several of the Arguments arise, not from particular Passages, but from the general Tenour of the Books; and consequently, they cannot be judged of, but by a serious and attentive Perusal.

Dismissing therefore these Topicks, not with Neglect, but with the sincerest Expressions of just and high Veneration, I now proceed to that *grand Proof* of the *Inspiration* of the *New Testament*, which is derived from the *Credibility of its leading Facts*; which having so fully illustrated in the *Sermons* referred to above, I think I have a just Title to assume as the Foundation of what farther Reasonings may occur.

Admitting *this great Principle*, it is undeniably certain,——That *Jesus of Nazareth* was a most extraordinary Person:——That after having been *foretold* by many *Prophets*, in distant Periods of Time, he was at length, agreeably to the repeated Declaration of an *Angel*, first to a *Priest* ministering at the Golden Altar in the Temple, and then to his *Mother*, conceived by a *Virgin* of *David's* Family:——That his *Birth* was proclaimed by a Choir of *Angels*, who celebrated it in Celestial Anthems, as the Foundation of *Peace on Earth*, and the most glorious Display of *Divine Benevolence to Men*:——That before his Publick Appearance, a *Person* greater than any of the *Prophets*, and whose Birth had also been foretold by an *Angel*, was *sent to prepare his Way*:——That on his being *baptized*, he was anointed with a wonderful Effusion of the *Spirit*, poured down upon him by a visible Symbol: And that the Efficacy of this Sacred Agent, continually residing in him, was apparent throughout the whole Course of his Ministry; not only in the unspotted *Sanctity*

gation. *Aliunde scilicet loqui possunt de Rebus Fidei, nisi ex Litteris Fidei?* (*De Præscript. Hæret. cap. xv.*)——And *Eusebius* quotes a much more ancient Writer than himself, (*Euseb. Eccles. Hist. Lib. v. cap. 28.*) who calls the *Scripture*, *πιστος αρχαιος κανονα*, “the Rule of antient Faith;” and who afterwards speaking of *Hereticks* declares, “that if they denied the *Scriptures* to be Divinely inspired, they were *Infidels*.” The Expression is remarkable; but having transcribed it in the *Additional Notes*, pag. 2. N<sup>o</sup>. III. I shall not insert it here.

city of his Life, amidst a Thousand most violent Temptations, and in the bright Assemblage of *Virtues* and *Graces* which shone in it, with a Lustre before unknown, and since absolutely unparalleled; but also in a Multitude of various *Works* of Wonder and Mercy, which he *miraculously* wrought, on those whose *Diseases* were of the most desperate and incurable Nature, and even on *the Dead*, whom that Almighty Voice of his, which had *driven out* the fiercest *Infernal Spirits*, and *calmed* the Rage of *Tempests*, did with serene Majesty *awaken into Life*, as from a Slumber. — It is also on the same Foundation certain, That this illustrious Person, having by the Malice of his Enemies, been most unjustly and cruelly *put to Death*, did on *the Third Day arise from the Dead*: — And that, after having given to *his Disciples* the most abundant *Proofs* of that important Fact, he at length *ascended to Heaven* gradually *in their Sight*; *Angels appearing* to assure them, he should as visibly *descend from thence* to the Universal *Judgment*, the Administration of which he had declared to be *committed to him*.

I must freely declare, that had I been an entire Stranger to the Sacred Story, and proceeded no farther in it than this, (supposing me firmly to have *believed* all these wonderful Things, tho' delivered in the shortest *Abstract* that could have been made of them,) I should readily have concluded, That this extraordinary Person, being *sent* (as it plainly appears from the History, that he was,) *with a Divine Revelation* for the Benefit of all Nations, and of all Ages, had taken Care to leave some *Authentick Records* of the Doctrine which he taught. And if I had farther found, that he had left no such Records written by himself, I should naturally have concluded, that he took effectual Care, that some of *his Followers* should be enabled to *deliver down to Posterity* the System of Religion which he taught, in the most accurate Manner; with all such extraordinary *Assistance for GOD*, as the Nature of the Subject required, in order to rendering their Accounts exact. And I believe, every reasonable Man would draw this Inference: Because it is very apparent, that the *great End* of this vast and astonishing *Apparatus*, (for vast and astonishing it would appear, if what relates to *Jesus alone* were taken into the Survey,) must in the Nature of Things be *frustrated*, if no such *Records* were provided: It being morally impossible, that *unwritten Tradition* should convey a System of Religion pure and uncorrupted, even to the next Generation; and much more, that it should so convey it to the End of Time. And it would seem, so far as we can judge, by no Means worthy the Divine Wisdom, to suffer the good Effects of such a great and noble Plan to be lost, for Want of so easy an Expedient: Especially, since Men of the Age and Country in which these Things happened, were not only blessed with the Use of *Letters*, but were remarkable for their Application to them, and for great Proficiency in various Branches of Learning. And if I should not only have an *Abstract* of this *History*

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of *Jesus*, which I judged *credible*, but should also be so happy as to have the *Four Gospels* in my Hand, with convincing Evidences of their being genuine, (which we here suppose,) I should on these Principles assuredly argue, That not only the *leading Facts*, but likewise the System of *Doctrines* and *Discourses* delivered in them, might entirely be depended upon: Nor could I conceive *the Truth* of such Doctrines and Discourses to be separable from the general Truth of the leading Facts referred to above; having (as I here suppose,) *proper Evidences* to convince me, that *the Penmen of these Books* were the Persons, by whom the Memory of these Events was to be delivered down to Posterity: Which is a farther Principle, that none of common Sense and Modesty can pretend to contest; none appearing as their Competitors, whose Pretensions are worthy to be named.

But my Apprehension of the full Authentickness and *Credibility* of *these Writers* would, on the Supposition I am here making, greatly increase, as I proceeded to that excellent and useful Book, which the good Providence of GOD has now given me an Opportunity of illustrating; *the Acts of the Holy Apostles*: Since I learn from thence, That in a very few Days after the *Ascension* of *Jesus* into Heaven, *the Spirit of GOD* was, according to his Promise, *poured out* upon his *Apostles* in an abundant Manner, attended with the visible Appearance of a lambent *Celestial Flame*: And that, in Consequence of this amazing *Uction*, the poor *Fishermen of Galilee*, and their Companions, were in a Moment *enabled to speak* with the greatest Readiness and Propriety, *Latin, Greek, Arabick, Coptick, Persick*, and a Variety of *other Languages*, the first Rudiments of which they had never learnt; and also to perform *all Kinds of Miracles*, equal to those of *their Master*, and in some Circumstances superior to them. My Veneration for the *Writings of these Men* (and I here suppose, I know those of the *New Testament* to be so,) must be unparalleled, when I think *who* and *what* they were: And I am so struck with this plain, but divinely powerful Argument, that I must intreat my Reader to review with me, a little more particularly, some of the *Actions* and *Circumstances* of these Holy Men, to whose *Writings* I am labouring to conciliate his unreserved Regard.

Let them *all* be considered, as *preaching the Gospel* in that extraordinary Manner, on the *Day of Pentecost*; and a few Days after, when some of their Companions had been seized and threaten'd by the *Sanhedrim*, as anointed again with such an *Effusion of the Spirit*, as *shook the very House* in which they were, and inspired them *all at once* with the same sublime *Hymn of Praise*: Let them be considered, as afterwards *led out of Prison by an Angel*, and commanded by him *to go and preach the Gospel in the Temple*, under the remarkable Phraseology of *the Words of this Life*; as if the whole Life and Happiness of the Human Race depended.

depended on their knowing and receiving it. Nor let us here forget that extraordinary Power, common to all the Apostles, of communicating the Miraculous Gifts of the Spirit by the Imposition of their Hands. Had we nothing particularly to say of any one, more than these grand Things which we hear of them all, it must surely command our Reverence to their Writings, and set them at a vast Distance from any of merely Human Original.

But through the singular Providence of God it hath so happened, that we have the most particular History of the Lives of those Apostles, to whose Writings we are generally most indebted: I mean, John, Peter, and Paul.

With respect to John we know, that besides the Concern he had in the Cure of the Lame Man, he was favoured with the Visions of GOD in the Isle of Patmos; where our Lord, after an Abode of more than Half a Century on the Throne of his Glory at his Father's Right Hand, did him the unequalled Honour to use him as his Amanuensis, or Secretary; expressly dictating to him the Letters He was pleased to send to the Seven Churches in Asia. How easily then may we suppose Him, so to have presided over his other Writings, as to have secured him from Mistakes in them!

Consider Peter, as striking Ananias and Sapphira dead with a Word; as curing by the like powerful Word, one Cripple at Jerusalem, and another at Lydda; and calling back Dorcas, even from the Dead. Let us view him in that grand Circumstance, of being marked out so particularly by an Angel to Cornelius, and sent to him as the Oracle of God himself, from whom that worthy and honourable Person was to hear Words, by which he and all his House should be saved: And after this let us view him, as once more delivered out of the Hand of Herod, and from all the Expectation of the People of the Jews, by an Angel, who struck off his Chains, and opened the Doors of his Prison, the very Night before he was to have been executed. And let any one, with these Particulars in his Eye, added to the foregoing in which he shared with all his Brethren, say, What more could be necessary, to prove the Divine Inspiration of what he taught; so far as Inspiration was requisite, to render it entirely Authentick: Or let any one farther say, Upon what imaginable Pretence the Authority of his Writings can be denied, if that of his Preaching be granted.

And to mention no more, Let Paul, that great Scribe, instructed in the Kingdom of Heaven, to whose Pen we owe so many invaluable Epistles, be considered in the same View: And let us endeavour to impress our Minds with the various Scenes through which we know he passed, and the distinguished Favours with which his Master honoured him; that we may judge, how we are to receive the Instructions of his Pen. Let us therefore think of him, as so miraculously called by the Voice of Christ:

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to the Profession of *his Gospel*, when he was *persecuting it even to the Death*; as receiving a full and distinct *Revelation*, of that Glorious, but to him quite unknown *Gospel*, by the *immediate Inspiration* of its Divine Author; which is a Fact he expressly witnesses, and in which he could not possibly be mistaken. Think of the Lustre of *those astonishing Works* which shone round him wherever he went, and of those wrought in his Favour, which shewed him so eminently the Care of Heaven: *Demons ejected*; *Distempers cured*, sometimes *with a Touch*, and sometimes *without it*, by a Garment sent from him to the Patient; *his Motions* guided from Place to Place by a Divine Oracle; *Elymas struck blind* for opposing him; *his Bands loosed* by an Earthquake; *his Life and Vigour instantaneously restored*, when the Rage of the mutable and barbarous Populace at *Lysra* had *stoned him* and left him for Dead; and to add no more, *his Safety in a Shipwreck*, with that of *near Three Hundred more* in the same Vessel *for his Sake*, promised by *an Angel*, and accomplished *without the Loss of a single Person*, when they had expected nothing but an universal Ruin. Let us, I say, think of *Paul* in these Circumstances; and with these Facts full in our View, let us judge, Whether it is at all probable, yea whether it be morally possible, that a Man, sent out and attended with such Credentials as these, should be *so left of GOD*, amidst all these Tokens of his constant Care, as to mingle Error with *sound Doctrine*, and his own Fancies with the *Divine Revelations*, which we are sure he received: Or whether, if he were *not left* to such Effects of Human Frailty *in his Preaching*, but might have been regarded by his Hearers with entire Credit, he would be *left to them in those Writings*, by which he was (as it were) to preach to all future Generations of Men, from one End of the World to the other; and by which, *being dead, he yet speaketh*, in all Languages, and to all Christian Assemblies.

I cannot forbear thinking *this plain Argument*, so well adapted to popular Use, *abundantly sufficient* to carry Conviction to every candid Mind, in proportion to the Degree of its Attention and Penetration. And I am almost afraid, that some should think I have bestowed an unnecessary Labour, thus particularly to state a Matter, which hath such a Flood of Light poured in upon it from almost every Page of the Sacred Story. But I have been obliged, in the Course of this Exposition, to meditate much on these Facts; and under the deep Impression I could not but *speak, as out of the Fulness of my Heart*.

Yet after all I have already said, I should be very unjust to *this Argument*, if I did not endeavour to represent to my Reader, how much it is *strengthened*, on the one Hand, by the express and comprehensive *Promises* which *our Redeemer* made to his *Apostles*; and on the other, by the *peculiar Language* in which the *Apostles* themselves speak of their *Preaching and Writings*, and the *high Regard* they challenge to each; a  
 Regard,

Regard, which nothing could justify them in demanding, but a Conscience that they were indeed under a *Full Inspiration*.

The *Promises* of our Lord *Jesus Christ* must undoubtedly have a very great Weight, with all that have reflected on that indisputable *Testimony*, which *GOD himself* bore to him in numberless Instances. And therefore, tho' they are so very well known, I must beg Leave, not only to refer to them, but to recite the Chief of them at large: And I intreat the Reader to consider, how he can reconcile them with an Apprehension, that our Lord *Jesus Christ* did at the same Time intend to leave the Persons to whom he made such Promises, liable to mistake both in Facts and Doctrines; and being deceived themselves, to mislead such as should depend upon their Testimony, where they professed themselves to be thoroughly informed.

In that copious and excellent Discourse, which our Lord addressed to the *Apostles*, just before he quitted the *Guest-Chamber* to go to the *Garden of Gethsemane*, (that is, but a few Hours before his Death,) the grand Consolation he urges to his sorrowful Disciples, is this; That he would send his Spirit upon them. The Donation of which Spirit is represented; as the *First Fruits of Christ's Intercession*. When after so long an Absence, and such terrible Sufferings, he should be restored to his Father's Embraces, This is spoken of as the *First Petition* preferred by him, and the *First Favour* granted to his Church for his Sake: (*John xiv. 16.*) *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Yea, Christ declares, (and he could not be mistaken in it,) that the Agency of this Spirit should so abundantly counter-balance all the Advantages they received from his Bodily Presence, that strong as their Affection to him was, they would in that View have Reason to rejoice in his leaving them: (John xvi. 7.) I tell you the Truth, that is, I say what may be depended upon as a most important Certainty, (and very important indeed such a Representation was;) 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.* Now from these Expressions, were they alone, I think we might probably infer, that the *Apostles*, after having received the Spirit, would be in no more Danger of erring in their Writings, than they would have been; if *Jesus himself* had been always near them, to inform them concerning any Fact or Doctrine, of which they might have occasion to speak.

This is farther confirmed by the Title which is given him no less than thrice in this Discourse, *The Spirit of Truth*; almost in a Breath with these great and weighty Circumstances, that he should abide with them for ever; (*John xiv. 16, 17.*) that he should guide them into all Truth; that he should teach them all Things, yea and shew them Things to come; (*John xvi. 13.*) which must surely secure them from any Danger of erring

ing in relating Things that were past. But lest any should be perverse enough to dispute the Consequence, *our Lord* particularly mentions this Effect of *the Spirit's Operation*, that they should thereby be fitted to bear a Testimony to him, as those who had long been conversant with him, and whose Memories were miraculously assisted in recollecting those Discourses which they had heard from him: (*John xv. 26, 27.*) *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; and ye also (being so assisted) shall bear Witness, because ye have been with me from the Beginning.* And again, (*John xiv. 26.*) *The Holy Ghost shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.*

Soon after this *our Lord*, on the very Day in which he rose from the Dead, in a Dependence on the Aids of this promised Spirit, gives them a Commission, which nothing but *its plenary Inspiration* could have answered, or have qualified them to fulfil: For coming to them, he declares, (*John xx. 21.*) *As my Father hath sent me, even so send I you: And upon this he breathed upon them, and said, Receive ye the Holy Ghost: Whose soever Sins ye remit, they are remitted; and whose soever ye retain, they are retained:* Which, whether it signifies a Power of inflicting and removing miraculous Punishments, or of authoritatively declaring that Sins were in particular Instances forgiven or retained, must either Way suppose such a constant Presence of Christ with them, as it is hard, or rather impossible, to reconcile with supposing them to err in what they wrote for the Instruction of the Church in succeeding Ages.

These are the grand Passages, on which I rest this Part of the Argument: Yet I think, I ought not to omit those, in which Christ promises them such extraordinary Assistance of the Spirit, while defending his Cause in the Presence of Magistrates; and it is the more proper to mention them, as the Language in which they are made is so remarkable. On this Occasion then he tells them, (*Mat. x. 19, 20.*) *When they deliver you up, take no Thought how or what ye shall speak, for it shall be given you in that same Hour what ye shall speak; for it is not you that speak, but the Spirit of your Father that speaketh in you.* May we not therefore on the same Principles conclude, that when they were to write for the Use of all future Generations of Christians, it was not so much they who wrote, as the Spirit of the Father, who in Effect wrote by them, and as it were dictated to them? For the Occasion will surely appear as important, in one Instance, as in the other; or rather much more important in the latter, than in the former; as an Error in their Writings would have a much more extensive and lasting Influence, than a Slip of their Tongues in a transient pleading before a Magistrate. Nay, to give this Argument the greatest possible Weight, we find that the same Promise was made, almost in the very same Words, (*Luke xii. 11, 12.*)

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to Persons in the Dignity of their Office *inferior to the Apostles*; I mean, to *the Seventy*; which might have intitled *their Writings* to such a Regard, as I am now labouring to engage to those of *their Superiors*.

I shall only farther remind the Reader, that *our Lord*, when just ascending to Heaven, refers to *that Effusion of the Spirit* which was quickly after to happen, even *before they departed from Jerusalem*, as the *Æra*, from whence the grand Accomplishment of the Promises relating to the *Aids of the Spirit* was to be dated. (See *Luke xxiv. 49. Acts i. 4, 5.*) And as all the *Apostolical Writings* which now remain, were written several Years after that Event, it plainly proves, they lie *within the Period*, in which they were to expect all the Assistance which *these Promises* import.

The most plausible *Objection*, which can be urged against the Application of *these Promises* to the Matter now before us, is this: "That *these Promises* only refer to the *Supernatural Assistance*, granted to the *Apostles* on great and pressing Occasions: But that they might easily, *without such Assistance*, have written a *true Account* of the Life and *Preaching of Christ*, and of such other Facts as they record; and consequently, that *their Historical Writings* at least, how credible soever we suppose them, might be drawn up *without any Inspiration at all.*"

To this I might reply, That if it be allowed, that the *Apostles*, in the *Books* which we have been endeavouring to explain, *wrote the exact Truth*, and that in *their Epistles* they have made a *right and unerring Representation* of the *Revelation* with which they were charged, so that we may safely make their Writings a *Rule both of Faith and Practice*, the remaining Question would only be about the *Propriety* of using the Word *Inspiration* when speaking of them; and therefore would, on the Principles I have laid down above, be comparatively of *small Importance*. Yet I think it easy, in that View of the Question, to prove that *these Writings* could not have been thus *entirely credible*, if they had not been written under such a *Full Inspiration of Superintendency*, as is stated in the *First Part* of this Discourse.

I do indeed allow, and no candid Man can dispute it, that *the Penmen of the New Testament*, supposing them able to write at all, might merely by the natural Exercise of *their Memory*, under the Direction of the common Sense and Reason of Men, have given us a *plain, faithful, and very useful Account*, of many extraordinary Scenes, to which they had been *Witnesses* during the Time they conversed with *Jesus on Earth*, and in which they were active *after his Ascension*. And I cannot forbear saying, that supposing the Truth of the *grand leading Facts*, (as that *Jesus of Nazareth* taught a *Doctrine* confirmed by *Miracles*, and was himself *raised from the Dead*;) I should have esteemed *such Writings*, supposing them merely an *honest Account* of what such Men must have known, to be beyond all Comparison *the most valuable Records of Antiquity.*



quity. But when these Writings came to be perused, it is evident to me from the particular Contents of them, that *honest and worthy Men* would never have pretended to have *written in such a Manner*, if they had not been conscious of *Superior Direction*, and extraordinary *Divine Influence*.

For *the Historians* of whom we speak, do not merely give us a very circumstantial Account of *Actions*; as what *Journies Christ* made, what *Miracles* he performed, in what Manner he was *received*, where, and how he *died*, and *rose again*, and *ascended into Heaven*: But they do also, as we may reasonably expect they should, give us an Account of *the Doctrine he taught*: And indeed, if they had not done this, the Knowledge of his Story, amazing as it is, would have been but an unprofitable Amusement to us. Nor do they content themselves with giving us a *short Summary* of his Doctrine, or a View of *the Religion* he intended to introduce, as the general Result of their having attended so long on his Instructions; but they *presume to tell us his very Words*. And here, they do not merely relate *some short Sayings*, the remarkable *Poignancy* of which, or their *Propriety* to the Circumstances in which they were spoken, might have *struck the Memory* with a peculiar Force; but they insert *long Discourses*, which he made on Publick Occasions; tho' they do not pretend, that he left *any Copies* of them, or that they themselves took them from *any written Memoirs* whatsoever: And it is worth our Notice, that (besides the many *shorter Sayings* and *Replies* with which the *History* is interspersed,) *near one Half* of the *Four Gospels* is taken up with the Insertion of *these Discourses*. \*

Now it was highly necessary, that if these *Speeches of our Lord* were recorded at all, they should be *recorded with great Exactness*: For many of them relate to the *System of Doctrines* which he came to teach; and others of them are *Predictions of future Events*, referring to a great Variety of curious Circumstances, where a *small Mistake* might greatly have affected *the Credit of the Prediction*, and with it the Cause of *Christianity* in general: So that *common Prudence* would have taught the *Apostles* to wave them, rather than pretend to deliver them to Posterity, if they had not been sure they could have *done it exactly*.

But how could they have expected to have *done this*, merely by the natural Strength of *their own Memories*; unless we imagine each of them to be a *Prodigy* in that Respect, to which no one of them makes the least Shadow of a Pretence? It is well known, that several of *those Speeches of Christ* which *Matthew* and *John* give us, (not now to mention the *other Evangelists*,) contain *several Pages*; and some of them cannot be deliberately and decently *read over* in less than a *Quarter of an*

\* If my Computation does not deceive me, 93 of our 203 *Sections* are taken up thus; and some of them are *long Sections* too: And the *Number of Verses* contained in *these Discourses*, to that of *the whole*, is as about 1700, to 3779, which is the *Number of Verses* in the *Four Gospels*.

an Hour. Now I believe, if my Reader would make the Experiment, on any Thing of that Length which he read or heard Yesterday, or even on one of those Discourses of Christ, tho' perhaps he has read or heard it an Hundred Times; he would find on a careful Examination, many Things would probably be omitted; many transposed; many expressed in a different Manner: And were he to write a Copy of such a Discourse from his Memory, and then critically to compare it with the Original, he would find the Sense in many Particulars where there was some general Resemblance; more different than he could perhaps have imagined; and Variations, which at first seem'd but inconsiderable, would appear greatly to affect the Sense, when they came to be more nicely reviewed. If this would so probably be the Case with Ninety-nine out of a Hundred of Mankind, (and I certainly speak within Compass,) when a Discourse to be repeated, had been delivered but a Day or an Hour before; what could be expected from the Apostles, with an Interval of so many Years? And especially from John, who has, in proportion to the Length of his Gospel, recorded more Speeches than any of the rest, and wrote them (if we may credit the most authentick Tradition,) more than Half a Century after our Lord's Ascension?

This Argument would have great Weight, with Relation to a Man, whose Life was ever so peaceful, and his Affairs contracted in the narrowest Sphere: But it will be greatly strengthened, when we come to consider the Multitude and Variety of Scenes, and those too the most interesting that can be imagined, through which the Apostles pass'd. When we consider all their Labours, and their Cares; the Journies they were continually taking; the Novelty of Objects perpetually surrounding them; and above all, the Persecutions and Dangers to which they were daily expos'd; and the strong Manner in which the Mind is struck, and the Memory of past Circumstances erased, by such Occurrences; I cannot conceive, that any Reader will be so unreasonable, as to imagine, these Things could have been written with any Exactness by the Apostles, if they had not been miraculously assisted in recording them. And what is particularly mentioned by the last of these Writers, of the promised Agency of the Spirit to bring to their Remembrance all Things they had heard from Christ himself; (John xiv. 26.) must I think incontestably prove, that this was one Purpose for which the Spirit was given; and therefore, we may be sure, that it was a Purpose for which it was needed.

I hope, I have by this Time convinced my Reader, that it is agreeable to the other Circumstances of the Apostles Story, and to the Promises which our Lord so largely and so frequently made to them, (and the frequent Repetition of the Promise strongly intimates the Importance of it,) to suppose, that they were indeed favoured with a Full Inspiration in their Writings.

But to compleat the Argument, it must be observed, That *these Holy Men* (for such the History plainly shews them to have been,) assume to themselves *such an Authority*, and speak of their own Discourses and Writings in *such peculiar Language*, as nothing but a Consciousness of *such Inspiration* could warrant, or even excuse.

To make us duly sensible of the Force of this Argument, let us hear *Paul, Peter, and John*, and we shall find the Remark *applicable to them all*; tho' as *St. Paul* wrote much more than *either of the latter*, we may naturally expect to find the most frequent Instances of it in his Writings.

When the *Apostle Paul* had taken Notice to the *Corinthians*, that the Subject of his Preaching was *the Wisdom of GOD in a Mystery*, and related to Things which transcended the Sense and Imagination of Men, he adds, (1 Cor. ii. 10.) *But GOD hath revealed them to us by his Spirit; for the Spirit searcheth all Things, even the deep Things of GOD: And again, (ver. 12.) We have received, not the Spirit of the World, so as to act in that artful Way which a Regard to Secular Advantage dictates; but the Spirit which is of GOD, that we may know the Things that are freely given us of GOD.* Now it is natural to conclude from hence, that *this Knowledge* being given them, not merely or chiefly *for themselves*, but *for the Church*, (in which View they speak of themselves and their Office, as *the Gift of GOD to the Church*; compare *Eph. iv. 11, 12.* and *1 Cor. iii. 21, — 23.*) they should be *assisted to communicate it* in a proper Manner; since otherwise, the End of GOD in giving it to them would be frustrated. But the *Apostle* does not content himself with barely suggesting this; but he asserts it in the most express Terms: (1 Cor. ii. 13.) *Which Things also we speak, not in the Words which Man's Wisdom teacheth, that is, not with a vain Ostentation of Human Eloquence; but which the Holy Ghost teacheth; comparing Spiritual Things with Spiritual; or, as some would render and paraphrase it, adapting Spiritual Expressions to Spiritual Things.\** And in the Close of the Chapter, when with a noble Freedom, in a Consciousness of the Distinguished Character he bore, he puts the Question to the whole World besides; *Who hath known the Mind of the Lord?* he adds, *But we have the Mind of Christ.* Which last Clause plainly determines the Sense, in which we are to take those Words at the Close of *Chap. vii.* *And I think also, that I have the Spirit of GOD; †* that is, “I certainly appear to have it;” or, “it is evident and apparent, that my Pretences to it are not a vain Boast.” For, after having so expressly asserted it just above, none can imagine, he meant here to insinuate, that he was *uncertain*, whether he had it, or not. He appeals therefore to those whose Gifts were most eminent, to dispute it if they could: (1 Cor. xiv. 37.) *If any Man think himself to be a Prophet, or Spiritual, that is, if he have ever so good Evidence that*

\* Πνευματικῶς πνευματικὰ συγκρινοῦντες.

† Δοκῶ δὲ καὶ γὰρ Πνεῦμα Θεοῦ εἶχεν.

that he really is so, (for it cannot be thought, he meant to appeal only to those, who falsely pretended to these Endowments,) *let him acknowledge that the Things which I write unto you, are the Commandments of the Lord.* — In his *Second Epistle to the Corinthians*, (*Chap. ii. 10.*) he speaks of *forgiving Offenders in the Person of Christ*; and amidst the humblest Acknowledgments of *his own Insufficiency*, boasts a *Sufficiency of GOD, who had made him an able Minister of the New Testament.* (*2 Cor. iii. 5, 6.*) Of which he was so thoroughly sensible, that in the *First Epistle* which he ever wrote (so far as Scripture informs us,) to any of the Churches, I mean, his *First Epistle to the Thessalonians*, he ventures to say, (*Chap. iv. 8.*) *He that despiseth*, that is, (as the Context plainly implies,) he that despiseth or rejecteth what I now write, *despiseth not Man, only or chiefly, but GOD, who hath given us his Holy Spirit*: Which manifestly intimates, that what he wrote was under Supernatural Divine Guidance and Influence, as in the *Second Verse* of that *Chapter* he had spoken of *Commandments* which he had given them by the *Lord Jesus Christ*; just as he afterwards declared to the *Corinthians*, (*2 Cor. xiii. 3.*) how well he was able to give *Proofs of Christ speaking in him.* — In his *Epistle to the Galatians*, the *Apostle* solemnly assures them, (*Gal. i. 11, 12.*) that *the Gospel which he had preached among them, was not after Man*, that is, not of any Human Original: And he gives this substantial Proof of it, *that he was himself taught it*, no otherwile than by the immediate Revelation of *Jesus Christ*. Agreeably to which Assertion, when he gives the *Corinthians* an Account of the Institution and Design of *the Lord's Supper*, he says in so many Words, (*1 Cor. xi. 23.*) *that he had received of the Lord what he delivered unto them*; that is, that he had his Notion of *that Sacrament*, and of the Actions and Words of *Christ* on which it was founded, *by an immediate Inspiration from him*, or, in the Language we have used above, *by Suggestion*. And he speaks of *his Brethren*, as well as of *himself*, in these Terms, (*Eph. iii. 3, 5.*) *that the Mystery of Christ which was before unknown*, that is, the Right of the *Gentiles* on believing the Gospel to full Communion with the *Christian Church*, *was made known to the Holy Apostles and Prophets by the Spirit*, and not merely by the natural Recollection of what they had heard *Christ* say, or by their own Reasonings upon it.

Most agreeable to this is the Strain of *Peter*, who in *one Epistle* joins the *Commandment of the Apostles* with the *Words of the Holy Prophets*; (*2 Pet. iii. 2.*) and mentions *the Epistles of Paul* with *other Scriptures*, (*ver. 15, 16.*) no Doubt in Allusion to the Sacred Oracles of the *Old Testament*, which so generally went by that Name. And in his *other Epistle* he insists strenuously upon it, that *the Gospel was preached with the Holy Ghost sent down from Heaven*, in exact Conformity to the *Prophetic Oracles* of former Ages, *not understood by those who uttered them*; a Circumstance, in this Connection, highly worthy of our Remark: And

he:

he seems strongly to intimate, that *the Angels themselves* did by these *Apostolick Preachings* learn some Things, which with all their Superior Faculties they did not before so fully know: *Which Things*, says he, *the Angels desire to look into*: (1 Pet. i. 12.) As Paul had also said, that *to the Principalities and Powers in Heavenly Places was made known by the Church the manifold Wisdom of GOD*. Eph. iii. 10.

To conclude this Argument, *St. John*, remarkable as he was for his singular Modesty and Ingenuity of Temper, does not only tell us, that *Jesus Christ* shewed him *the Revelation*, (Rev. i. 1.) but speaks in his *Epistle*, of an *Unction* poured out from the *Holy One*, by which they *knew all Things*. (1 John ii. 20.) And in another Passage he in effect asserts, that he had, in Concurrence with his *Brethren*, given such *abundant Proof* of his being under a *Divine Influence* and *Direction* in his Teaching, whether by *Word* or *Letter*, that an Agreement or Disagreement with his Doctrine was to be made *the Standard* by which they might judge of Truth or Error, and Obedience or Disobedience to his Injunctions *the Test* of a Good or a Bad Man; which is considerably more, than merely asserting *the fullest Inspiration*. (1 John iv. 6.) *We are of GOD: He that knoweth GOD, heareth us; he that is not of GOD, beareth not us: Hereby know we the Spirit of Truth, and the Spirit of Error.*

I might here add, if it were necessary, the several Passages of the *New Testament*, in which *the Gospel* preached by the *Apostles*, is called *the Gospel of GOD*; (such as 2 Cor. xi. 7. 1 Tim. i. 11. and the like:) But I omit them, as *the Stress* of the Controversy does undoubtedly rest on *these* I have mentioned; and the *Importance* of the Question must be my Defence, for so large an Enumeration of *Texts* which are so well known.

I shall only remind my Reader in a few Words, of those many Passages, in which *the Gospel* as preached by the *Apostles*, is so evidently equalled with, yea and preferred to, *the Law* given by *Moses*, and the *Messages* brought to the *Jews* by the succeeding *Prophets*. These afford a further Illustration of this Argument, which will appear with very considerable Weight, when we reflect on the *high Opinion* they had of the *Old Testament*, and the honourable Terms in which they speak of it, as *the Word* and *Oracles of GOD*, (Rom. iii. 2.) as *given by his Inspiration*, (2 Tim. iii. 16.) and as that *which Holy Men spake, as they were moved*, or borne on, [*σπρωγνόμενοι*] by the *Holy Ghost*. (2 Pet. i. 21.) None can fail of observing, that they quote *its Authority* on all Occasions, as *decisive*; yea, *our Lord* himself strongly intimates, not only the strict Truth of the whole, but (which is much more) that it were intolerable to suppose it chargeable with any *Impropriety of Expression*; for this must be the Sense of those remarkable Words, (John x. 35.) that *the Scripture cannot be broken*; and the whole Force of *our Lord's Argument* depends upon interpreting them thus. I might argue at large the *Improbability*,

bability, and indeed the great *Absurdity* of supposing, that such *Assistances* were given to *Moses* and the *Prophets*, as to make their *Writings* an infallible Rule of Faith and Practice, and that the *Subjects* of GOD's only begotten Son, and the grand Minister in his Kingdom, should be left destitute of equal Assistance in their *Work* and *Writings*. I think the Argument would be unanswerable, if considered apart: But I now mention it in another View, as illustrating the Persuasion the *Apostles* had of their own *Inspiration*, when they speak of their *Teachings* and *Decisions*, as equally authentic with those of the illustrious *Prophets*, for whom they had so great and so just a Regard.

I am fully satisfied, that this last Argument, from the *Manner* in which the *Apostles* speak of themselves in their *Writings*, will strike the Reader, in Proportion to the Degree in which he reflects upon the true *Character* of these excellent Men, and especially upon that *Modesty* and *Humility*, in which they bore so bright and so lovely a Resemblance of their *Divine Master*. Let him ask himself, What he would think of any *Minister of Christ* now, supposing him ever so eminent for Learning, Wisdom, and Piety, that should assume to himself such an *Authority*? Suppose such a Man, under the Influence of no *miraculous Guidance*, to say, not with Reference to what he might quote from others, but with Regard to his own Dictates, "The Things which I write unto you, are the *Commandments of the Lord*: He that despiseth, despiseth not Man, but *GOD*: We have the *Mind of Christ*; and he that beareth not us, that receiveth not our Dictates in Religion, is not of *GOD*:" Suppose, I say, such Language as this to be used publicly by any *Christian Minister* now on Earth, and you must necessarily suppose his *Character* from that very Hour *overtrown*. The whole World would immediately join in loudly demanding *miraculous Proofs* to verify such Assertions; or in condemning, with just Indignation, such a Claim unsupported by them, as an unpardonable *Lording it over Men's Faith and Conscience*, and thrusting themselves into their Master's Throne. Let us not then charge the *Holy Apostles* with a Conduct, of which we should not suspect any wise and good Man now upon the Face of the Earth; and which if we saw in any of our Friends, our Charity and Respect for them would incline us to enquire after some Marks of *Lunacy* in them, as its best Excuse.

I have now given an easy and popular View of the *principal Arguments* for the *Inspiration* of the *New Testament*,\* on which my own Faith in that important Doctrine rests; and such an one, as I hope by the Divine Blessing may be useful to others. I shall not enter into a particular Consideration of the several *Objections* against it, which chiefly arise

\* I was desired by a Friend, for whose Piety and good Sense I have a very great Regard, to add a Note here, on the *Inspiration of the Old Testament*: But as it would require a large one, and might perhaps interrupt the Reader, I chuse to throw it into a *Postscript* at the End of this Dissertation.

*A Dissertation on the Inspiration of the New Testament,*  
 arise from *Texts of Scripture*, in which some pretend to find, that the *Apostles* were actually *mistaken*. I have considered most of these *Objections* already, in my *Notes* on the *Texts* from whence they are taken: For almost all of them relate to Passages in the *Historical Books*, and I don't know that I have omitted any one of them; but have every where given (tho' as briefly as I could,) *such Solutions* as appeared to me in *Conscience satisfactory*, tho' I have not stood formally to discuss them as *Objections against the Inspiration of those Books*.

The Reader will observe, that *very few Instances* have occurred, in which I have judged it necessary to allow an *Error* in our *present Copies*: But as in those *few Instances* the supposed *Change* of a *Word* or *two* makes the Matter perfectly easy, I think it *most respectful* to the *Sacred Writings*, to account for the seeming Difficulty thus, and to impute it to the *Transcribers*; (tho' it is certain, some of these *Mistakes*, supposing them such, did happen *very early*;) because, as *Mr. Seed* very properly expresses it in his excellent *Sermon* on this Subject, \* (which, since I wrote the former Part of this Dissertation, fell into my Hands,) " a *partial Inspiration* is to all Intents and Purposes *no Inspiration at all*: For," as he justly argues against the Supposition of any *Mixture of Error* in these *Sacred Writings*, " Mankind would be as much embarrassed, to know what was *inspired*, and what was *not*, as they could be to *collect a Religion* for themselves; the Consequence of which would be, that we are left *just where we were*, and that *GOD* put himself to a great Expence of *Miracles* to effect nothing at all: " A Consequence, highly derogatory and injurious to his Honour."

The Arguments brought from a few Passages in the *Epistles*, to prove that the *Apostles* did not *think themselves inspired*, weak as they are, will be considered, if *GOD* permit, in their *proper Places*. At present, I shall content myself with referring the Reader to *Dr. Whitby*, who I think has given a satisfactory Solution to them all.

There are *other Objections* of a quite different Class, with which I have no Concern; because they affect only *such a Degree of Inspiration*, as I think it *not prudent*, and am sure it is *not necessary*, to assert. I leave them therefore to be *answered by those*, if any such there be, who imagine that *Paul* would need an *immediate Revelation* from Heaven, and a miraculous Dictate of the *Holy Ghost*, to remind *Timothy* of the *Cloak and Writings* which he left at *Troas*, or to advise him to *mingle a little Wine with his Water*.

Waving therefore the farther Discussion of these Topics, on which it would be more easy than profitable to enlarge, I shall conclude this Dissertation with a *Reflection* or *Two* of a *practical Nature*,  
 into

\* See *Mr. Seed's Sermon*. Vol. ii. pag. 322.

into which I earnestly intreat the Reader to enter with a becoming Attention.

Let me engage him seriously to pause, and consider, *what Sort of an Impression* it ought to make upon us, to think *that we have such a Book*; a Book, written by *a Full Divine Inspiration*: That amidst all the uncertain Variety of Human Reasonings and Conjectures, we have *a Celestial Guide* through the Labyrinth: That GOD hath condescended to take Care, that we should have *a most authentick* and unerring *Account* of certain important, tho' very distant *Facts*, many of which were wrought with his own Hand; and with *these Facts*, should have *a System* of most weighty and interesting *Doctrines*, to the Veracity of which He makes himself a Witness. *Such a Book* must to every considerate Person appear *an inestimable Treasure*; and it certainly calls for our most *affectionate Acknowledgment*, that GOD should confer *such a Favour* on any of his Creatures, and much more *on those*, who by abusing in too many Instances *their Natural Light*, had made themselves so utterly unworthy of *Supernatural*.

From this View of the *Inspiration of Scripture* we may also infer, our *Obligation to study it* with the greatest Attention and Care; *to read it* in our Closets and our Families; and *to search* in the most diligent and impartial Manner into its genuine Sense, Design, and Tendency; which is in the main *so evident*, that no upright Heart can fail of *understanding it*, and every truly good Heart must delight to *comply with it*. This is indeed a most *important Inference*, and that without which all our Convictions of *its Divine Authority* will only condemn us before GOD and our own Consciences. Let us therefore always remember, that in Consequence of all these important Premises we are indispensably *obliged*, to receive with calm and reverent Submission *all the Dictates of Scripture*; to make it *our Oracle*; and, in this respect, to set it *at a due Distance* from *all other Writings* whatsoever; as it is certain, there is *no other Book* in the World, that can pretend to *equal Authority*, and produce *equal or comparable Proofs* to support such a Pretension. Let us measure the Truth of *our own Sentiments*, or those of *others*, in the great Things which *Scripture* teaches, by their *Conformity to it*. And Oh that the powerful Charm of *this blessed Book* might prevail to *draw all* that do sincerely regard it, *into this Centre of Unity*! That dropping those *unscriptural Forms*, which have so lamentably *divided the Church*, we might more generally content ourselves with *the Simplicity of Divine Truths* as they are here taught, and agree to put the mildest and kindest Interpretation we can, upon the Language and Sentiments of each other. This is what I cannot forbear inculcating again and again, from a firm Persuasion, that it is agreeable to *the Spirit of the Gospel*, and pleasing to



*its great Author*: And I inculcate it in this Place, and at this Time, with peculiar Affection, as the Providence of GOD around us calls us loudly to do all we can with a safe Conscience, to promote a *Union among Protestants*. And I heartily pray, that our mutual *Jealousies* and *Prejudices*, which some are so unseasonably labouring to exasperate, may not provoke GOD to *drive us together* by a Storm of *Persecution*; if peradventure *the Bond of Suffering together* may be strong enough to *bind those*, whom the Endearments of the same *Christian Profession*, the same Rule of Faith, of Manners, and of Hope, have not yet been able to unite.

On the whole, Let me most affectionately invite and intreat every Reader, whatsoever his Rank in Life, or his Proficiency in Learning may be, seriously to consider *the Practical Design* of these *Sacred Oracles*, the Sense and Authority of which I have been endeavouring to explain and assert. It is indeed a *Mystery* in Divine Providence, that there should still remain *so much Difficulty* in them, as that *in many Points of Doctrine* thoughtful, serious, and, I trust, upright Men should form *such different Opinions* concerning the Interpretation of so many Passages, and the Justice of Consequences drawn from them, on the one Side, and on the other. But of this there can be no Controversy, "That the *great Design* of the *New Testament* (in delightful Harmony with the *Old*), "is to call off our Minds from the present World, to establish us in the "Belief of a Future State, and to form us to a serious Preparation for "it, by bringing us to a lively *Faith in Christ*, and, as the genuine Effect of that, to a filial *Love to GOD*, and a fraternal *Affection for each other*:" Or, in one Word, (and a weightier and more comprehensive Sentence was never written,) *to teach us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, even the glorious Appearance of the great GOD and our Saviour Jesus Christ.* (*Tit. ii. 12, 13.*) To His Almighty Hand may our Souls be committed, by a *Faith* productive of these glorious Fruits; and, under the sanctifying, quickening, and supporting Influences of *His Spirit*, may we *wait for His Mercy unto Eternal Life*! Then shall no Terror of *Suffering*, no Allurement of *Pleasure*, no Sophistry of *Error*, be able to seduce us; but *guided* by that *Light and Truth* which shines forth in the *Sacred Pages*, we shall march on to that *Holy Hill*; where, having happily escaped all the Dangers of that *Dark Path* which we now tread, we shall greet *the Dawning* of an Everlasting Day, *the arising of a Day Star* which shall go down no more. Amen!

P O S T-

## P O S T S C R I P T.

*A Scetch of the Arguments, by which the Inspiration of the Old Testament may be proved in the easiest Method, and by the most solid and convincing Evidence.*

**I**F the Proof of the *Inspiration* of the *Old Testament* be deduced in its full Compass from its first Principles, we must have Recourse to a *Method*, very nearly resembling that which is taken in the *Three Sermons* referred to above, for proving the Authority of the *New*; that is, we must first prove, That *the Books* are *genuine*; and then, That *the History* which they contain is *credible*: From which Premises *the Inspiration* of the *Old Testament* may easily be inferred, by a *Train of Arguments* similar to that which we have pursued in the *Dissertation* above.

For proving *the Genuineness* of the *Books*, I should think it proper briefly to shew, (what I think hardly any will be so ignorant and confident as to deny,) That the *Jewish Religion* is of considerable *Antiquity*, and was founded by *Moses* about *Two Thousand Years* before *Christ's* Time: And farther, — That the *Jews*, before and at the Time of *Christ*, had *Books* among them bearing *the Titles* of those, which make up what we *Protestants* call *the Canonical Books of the Old Testament*: — And that *these Books*, then received in the *Jewish Church*, were the *genuine Works* of the Persons to whom they were respectively ascribed: — From hence it is easy farther to shew, that they *have not suffered*, and (considering what a Guard the *Jews* and *Christians* were upon each other,) *could not suffer*, any *material Alteration* since; and consequently, that *the Old Testament*, as now extant in the *Hebrew* and *Chaldee* Languages, is *genuine*, and in the main such as it originally was.

In order to prove its *Credibility* from this established *Medium*, we may prepare the Way, by shewing, That many *material Facts* which are there recorded, are also *mentioned* by very antient *Heathen Writers*. — And it is yet more important to shew, as we very easily may, That there is Room to go over the same leading Thoughts, with those insisted upon in the *Second* of the *Three Sermons* mentioned above, and to argue the *Credibility of the Story*, from the certain Opportunities which the *Writers* had of informing themselves as to the *certain Truth* of the *grand Facts* which they assert, as having themselves been *personally concerned* in them; and from those many Marks of *Integrity* and *Piety* to be found

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in their Writings, which may do as much as any Thing of that Kind can do, to obviate any Suspicion of an *Intention to deceive*.— We may here also advance farther, and demonstrate beyond all Contradiction, That the *Faëts asserted* were of such a Nature, as could not possibly have *gained Credit*, had they been *false*; yet that they did gain *most assured Credit*, of which the Persons receiving these Books gave the most substantial Evidence that can be imagined, by receiving, on the Authority of these Facts, a *System of Laws*, which tho' considered as to be *Divinely supported* they were admirably wise, yet were of such a Nature, that without *such an extraordinary Providence* as nothing but an Assurance of such an Original could have warranted them to expect, they must necessarily have proved *ruinous to the State* they were intended to regulate and establish. \*

A farther and very noble Evidence of the *Truth* of the *grand Faëts* attested in the *Old Testament*, and of the *Inspiration* of a considerable Part of it, may be drawn from the Consideration of those numerous and various *Predictions* to be found in it; which refer to a Multitude of Events, several of them before utterly unexampled, which no Human Sagacity could possibly have foreseen, and which nevertheless happened exactly according to *those Predictions*. †

Having advanced thus far, we may take up a *Set of Arguments* correspondent to those insisted on above, to prove from its *Genuineness* and *Credibility*, now supposed to be evinced, That the *Old Testament* was *written* by a *Superintendent Inspiration*: And this we may argue, not merely, or chiefly, from the *Tradition* to this Purpose, so generally and so early prevailing in the *Jewish Church*, tho' that is considerable; nor even from those very signal and glorious *Internal Evidences* of various Kinds, which every competent Judge may easily see and feel; but from surveying the *Characters* and *Circumstances* of the *Persons* by whom the several Books were written, in Comparison with the Genius of that Dispensation under which they lived and wrote. This may, in all the Branches of the Argument, be proved in this Way, with the greatest Ease and Strength, concerning *Moses*, and *his Writings*: And when the Authority of the *Pentateuch* is established, that of the most material *succeeding Books* stands in so easy and natural a Connection with it, that I think few have been found, at least since the Controversy between the *Jews* and the *Samaritans*, who have in good Earnest allowed *Moses* to have been a *Messenger from Heaven*, and denied the *Inspiration* of the *Prophets*, and of the Books which we receive as written by them.

But

\* The Reader will easily imagine, I here refer especially to the *Laws*, relating to *letting all the Land lie fallow together once in Seven Years*, and *Two Years together at every Jubilee*; the *Desertion of their Borders at the Three great Feasts*, when *all the Males* went up to the *Tabernacle or Temple*; and the *Disuse of Cavalry*; to omit some others.

† See *Dr. Sykes's Connection*.

But it is obvious, that the Illustration of *all these Propositions* would be the Work of a large Volume, rather than of such a *Postscript* to a *Dissertation*, itself of so moderate a Length. I have discussed them all, with the most material *Objections* which have been advanced against them, in that Course of *Theological Lectures*, which I mentioned in the *Preface* to the *First Volume*; and which it is my continual Care to render worthy the Acceptance of the Publick in due Time, by such Alterations and Additions as frequent Reviews, in Conjunction with what occurs to me in Reading, Conversation, or Meditation, may suggest.

I shall conclude these Hints, with the Mention of one Argument for the *Inspiration* of the *Old Testament*, entirely independent on all the former; which a few Words may set in a convincing Light, and which must be satisfactory to all who see the Reasonableness of acquiescing in what I have urged above. I mean, — That *the Inspiration*, and consequently *the Genuineness* and *Credibility*, of the *Old Testament*, may be *certainly inferred* from *that of the New* \*: Because *our Lord* and his *Apostles* were so far from charging the *Scribes* and *Pharisees*, (who on all proper Occasions are censured so freely,) with having introduced into the *Sacred Volume* any merely Human Compositions; that, on the contrary, they not only *recommend* a diligent and constant Perusal of *these Scriptures*, as of the greatest Importance to Men's Eternal Happiness; but speak of them as *Divine Oracles*, and as written by the extraordinary Influence of the *Holy Spirit* upon the Minds of the Authors.

I desire, that the following *List of Scriptures* may be attentively consulted, and reflected on, in this View. I might have added a great many more, indeed *several Hundreds*, in which *the Sacred Writers* of the *New Testament* argue from *those of the Old*, in such a Manner, as nothing could have justified, but a *firm Persuasion* that they were *Divinely Inspired*. Now as the *Jews* always allowed, “ that the *Testimony* “ of an *approved Prophet* was sufficient to *confirm the Mission* of one “ who

\* It may be *objected* to this, that the *Authority* of the *New Testament*, as stated in the *Sermons* referred to, and in most other *Defences of Christianity*, is in Part *proved* from the *Prophecies of the Old*; so that *the Argument* here urged would be *circular*. To which I would answer, (1.) That if we were to take *this Medium alone*, we must indeed subtract from the *Proof of Christianity* all that Branch of its Evidence which grows from *Prophecies in the Old Testament*; and then, all that arises from *Miracles, Internal Arguments*, and the *wonderful Events* which have followed its First Promulgation, would stand in their full Force, first to *demonstrate* (I think, to high Satisfaction) *the Divine Original* of the *New Testament*, and then to prove *the Authority* of the *Old*. (2.) That most of the *Enemies of the Mosaick and Christian Revelations* do nevertheless *own* those which we call *the Prophetical Books of the Old Testament* to be *more antient* than the *New*: And on this Foundation alone, without first taking for granted, that they are either *inspired* or *genuine*, we derive an Argument for *Christianity*, from their *mere Existence*; and then may *argue backward*, that they were *Divinely inspired*, and therefore *genuine*; and so, by a farther Consequence, may infer from them *the Divine Authority* of the *Mosaick Religion*, which they so evidently attest: Which is an Argument something distinct from the *Testimony* of the *Authors of the New Testament*, but important enough to deserve a Mention.

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“ who was supported by it; ” so I think every reasonable Man will readily conclude, that *no inspired Person can erroneously attest another to be inspired*: And indeed the very Definition of *Plenary Inspiration*, as stated above, absolutely excludes any Room for Cavilling on so plain a Head. I throw the *particular Passages* which I chuse to mention, into the *Margin* below †; and he must be a *very indolent Enquirer* into a Question of so much Importance, who does not think it worth his while to *turn carefully to them*, unless he has already such a Conviction of the Argument, that it should need no farther to be illustrated or confirmed.

† *John* v. 39. *Mat.* iv. 4, 7, 10. *Mark* xii. 24. *Luke* x. 26, 27. *Mat.*  
v. 17, 18. xxi. 42. xxii. 29, 31, 43. xxiv. 15. xxvi. 54, 56. *Luke* i. 67,  
69, 70. xvi. 31. xxiv. 25, 27. *John* x. 35. *Acts* ii. 16, 25. iii. 22, 24.  
iv. 25. xvii. 11. xviii. 24, 28. xxviii. 25. *Rom.* iii. 2, 10. ix. 25, 27, 29. x. 5,  
11, 16. xv. 4. xvi. 26. *1 Cor.* x. 11. *2 Cor.* iv. 13. vi. 16, 17. *Gal.* iii. 8.  
*1 Tim.* v. 18. *2 Tim.* iii. 15, 16. *Heb.* i. 1, 5,—13. iii. 7. *Jam.* ii. 8.  
iv. 5, 6. *1 Pet.* i. 10,—12. *2 Pet.* i. 19,—21.



Numb.

## Numb. IV.

### ADVERTISEMENT relating to the following TABLE.

AS I thought it would be acceptable to my Readers, to have the Contents of the several Sections of this Work (which must contain an *Abridgement* of the *Evangelical History*,) exhibited in one connected View, as concisely as possible, I chose, for many obvious Reasons, to dispose it into a *Chronological Table*.

So far as the *Harmony* of the *Four Evangelists*, and the *Order* of the *Facts* mentioned in them, is in Question, I have given my Reasons for the present Disposition, in my *Notes* on the several Sections whose Connection is liable to the greatest Disputes. But it would be a Work of great additional Labour, to enter into a Discussion of the Correspondence between the *Sacred Chronology* in this Part of it, and the *Profane*. Had I Leisure and Ability to canvass all that learned Men have said in Support of the *different Schemes* they have advanced upon this Head, I should think *this Appendix* to a *Family Expositor* a very improper Place to attempt it; as such an Enquiry must take up a great deal of Room, and as it is an Affair in which it is impossible that *common Readers* should judge, and in which after all, I think, they have very little Concern. And indeed, to say the Truth, I much question whether on the most accurate Enquiry it is possible absolutely to fix it: Since if the very Day of *Herod's Death* could be determined, (which after all, I think, it cannot be,) there would still be Room to debate, how long before that Time *Jesus* was born; as also what Distance of Time there was, between the First Appearance of *John the Baptist*, and *Christ's* entering on his Publick Ministry. One Conjecture may seem more probable than another: But beyond *Conjecture*, I think, none has attained; and the *Chronology* must vary with the Diversity of *that Conjecture* on these Particulars.

The learned Reader will immediately perceive, that amidst the various *Hypotheses* which would offer themselves here, I have taken *the Middle Way*; not only, as in obscure Cases I think *that generally the Safest*; nor merely, that *this Table* might in the Main agree with those of our illustrious Chronologers *Bp. Pearson* and *Dr. Prideaux*, to whose Judgment on such Questions I pay a very great Deference; but chiefly, as on the most exact and impartial Examination I could form of the Reasons and Foundations on which *other Criticks* proceed, in placing the Chief Events *a few Years* higher or lower, (and it is well known, that but *very few Years*:

## Advertisement relating to the following Table:

*Years* can be in Question,) I found them by no means satisfactory; and the *former Class* much less so, than I imagined, when I began the *First Volume* of this Work, and before I had so carefully searched into some of the Authorities.

I once thought of adding a few *Notes* to this *Table*: But I found, that if I attempted any Thing important, they must be so large as greatly to swell the Bulk; and therefore I have waved it, and content myself with saying, That tho' I am not without my Doubts as to several Articles, I know not any Scheme, which has on the whole stronger Supports, and is liable to fewer Objections.

There might have been several Columns added to the *Table*, expressing the *Years* of other celebrated *Æra's* corresponding with those here mentioned: But any one may easily supply these to himself, when he recollects, that the *First Year* of the *Common Æra* of *Christ's Birth*, from which we reckon this the 1746<sup>th</sup>, was (according to the Computation here received) the 4004<sup>th</sup> from the *Creation of the World*, the 753<sup>d</sup> from the *Building of Rome*, and the 4714<sup>th</sup> of the *Julian Period*.

It may not be improper to repeat what I have observed elsewhere, that according to *Sir Isaac Newton's* Computation the *Jewish Passover* happened *A. D.* 30. on Saturday, *March 25.* — *A. D.* 31. on Wednesday, *March 28.* — *A. D.* 32. on Monday, *April 14.* — *A. D.* 33. on Friday, *April 3.* — and *A. D.* 34. on Friday, *April 23.*

To this I shall only add, that *Augustus*, in whose Days *Christ* was born, reigned after the Defeat of *Mark Anthony* at *Actium* 44 Years. — *Tiberius*, after he had been *Colleague with Augustus* in the Empire about *Three Years*, became *sole Emperor* on the Death of *Augustus*, *August 19.* *A. D.* 14. — *Caligula* succeeded on the Death of *Tiberius*, *March 16.* *A. D.* 37. — *Claudius* succeeded on the Death of *Caligula*, *Jan. 24.* *A. D.* 41. — And *Nero* on the Death of *Claudius*, *Octob. 13.* *A. D.* 54. whose Reign continued to *June 9.* *A. D.* 68. beyond the Limits of this History.

A Chrono-

A Chronological Table of the several Events recorded in the History of the Evangelists, and Acts of the Apostles; containing also the Contents of the several Sections of this Work.

|                      |                                                    | CONTENTS of the FIRST VOLUME.                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------------|----------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                      |                                                    | After <i>Luke's</i> Preface, §. 1. and <i>John's</i> Account of the Divinity of our Blessed Redeemer, §. 2. the Historical Facts follow in the Order here represented.                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Emperors<br>of Rome. | Before the common<br>Era of <i>Christ's</i> Birth. | 25                                                                                                                                                                                                                                                                                                                                                                                                              | 6 The Angel <i>Gabriel</i> appears to <i>Zacharias</i> , to give him Notice of the approaching Conception and Birth of his Son <i>John the Baptist</i> . §. 3.                                                                                                                                                                                                                                                                                                                                                 |
|                      |                                                    | 26                                                                                                                                                                                                                                                                                                                                                                                                              | 5 Six Months after, he informs the <i>Virgin Mary</i> of the Conception of <b>CHRIST</b> to be born of her. §. 4.<br><i>Mary</i> visits <i>Elizabeth</i> , and breaks out into a Song of Praise. §. 5.<br><i>John the Baptist</i> is born and circumcised; §. 6. and <i>Zacharias</i> utters an inspired Song of Praise. §. 7.<br>The Suspicion of <i>Joseph</i> , occasioned by <i>Mary's</i> Pregnancy, removed by the Appearance of an <i>Angel</i> . §. 8.<br>The Genealogy of <b>JESUS CHRIST</b> . §. 9. |
| 27                   | 4                                                  | JESUS is born at <i>Bethlehem</i> , and his Birth revealed to the Shepherds: He is circumcised the Eighth Day. §. 10:<br>The Purification of <i>Mary</i> , the Song of <i>Simeon</i> , and Testimony of <i>Anna</i> . §. 11.<br>The Enquiry, Worship, and Return of the <i>Magi</i> ; §. 12. after which <b>JESUS</b> is carried into <i>Egypt</i> , and the Infants at <i>Bethlehem</i> are massacred. §. 13.— |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|                      |                                                    | 28                                                                                                                                                                                                                                                                                                                                                                                                              | 3 <i>Herod</i> dying, the Holy Family returns, and settles at <i>Nazareth</i> . §. —13.                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                      |                                                    | VOL. IH.                                                                                                                                                                                                                                                                                                                                                                                                        | S s s                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|                      |                                                    | JESUS                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |



|                                                        |    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|--------------------------------------------------------|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 38<br>Augustus.                                        | 8  | <p>JESUS at Twelve Years old goes up with his Parents to the Passover at <i>Jerusalem</i>, discourses with the Doctors in the Temple, and returns to <i>Nazareth</i>. §. 14.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 12<br>Tiberius alone.<br>15<br>Tiberius with Augustus. | 26 | <p><i>John the Baptist</i> opens his Ministry, and Multitudes come to receive his Baptism; §. 15. to whom he addresses suitable Admonitions, proclaims the Approach of the <i>Messiah</i>, §. 16. and gives a publick Testimony to the Dignity of his Person. §. 17.</p> <p>JESUS comes from <i>Nazareth</i>, and is baptized by <i>John</i>; the <i>Spirit</i> descends upon him, and a Voice from Heaven declares him to be <i>the Son of GOD</i>. §. 18.</p> <p>JESUS is led into the Wilderness, where he fasts Forty Days, and is tempted by the Devil. §. 19.</p>                                                                                                                                                                                                                                                                                                                                   |
| 15                                                     | 29 | <p><i>John</i> is examined by the <i>Jews</i>, and declares he is not the <i>Messiah</i>, referring them to one incomparably superior to himself: §. 20. Sees JESUS coming towards him, and bears a repeated Testimony to him as <i>the Lamb of GOD</i>; upon which Two of his Disciples follow JESUS, and <i>Andrew</i> brings <i>Peter</i> to him. §. 21.</p> <p>JESUS goes into <i>Galilee</i>, where he calls <i>Philip</i> and <i>Nathaniel</i>. §. 22.</p> <p>Attends a Marriage there at <i>Cana</i>, where he performs the Miracle of turning <i>Water into Wine</i>. §. 23.</p>                                                                                                                                                                                                                                                                                                                  |
| 16                                                     | 30 | <p>Makes a short Visit to <i>Capernaum</i>, and from thence goes up to <i>Jerusalem</i> to the FIRST PASSOVER after his Entrance on his Ministry, and drives the <i>Traders</i> there out of the Temple. §. 24.</p> <p>His Conference with <i>Nicodemus</i>. §. 25, 26.</p> <p>Goes from <i>Jerusalem</i> into the Land of <i>Judea</i>, and there baptizes by his Disciples: <i>John</i> hears of it, and rejoicing in it, gives his last publick Testimony to JESUS. §. 27.</p> <p><i>John</i> is cast into Prison for his Faithfulness in reproving <i>Herod</i>. §. 28.</p> <p>JESUS, near the Winter Solstice, returns into <i>Galilee</i> through <i>Samaria</i>, confers with a Woman of <i>Sicbar</i>, and spends Two Days there. §. 29, 30.</p> <p>Comes into <i>Galilee</i>, and preaches there; and while at <i>Cana</i>, cures a Nobleman's Son who was dying at <i>Capernaum</i>. §. 31.</p> |
|                                                        |    | Preaches                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |

Tiberius alone. 16.

Anno Dom. 30.

Preaches at *Nazareth*; but being rejected there, goes to settle for a while at *Capernaum*. §. 32.

Preaches with great Acceptance at *Capernaum*, and calls *Peter, Andrew, James, and John* to a more stated Attendance upon him. §. 33, 34.

Cast out a Devil in the Synagogue at *Capernaum*, and cures *Peter's Mother-in-Law*. §. 35.

The next Morning, after Retirement, he sets out on a Circuit to the other Cities of *Galilee*, and is followed by Multitudes from various Parts. §. 36.

Preaches his celebrated *Sermon on the Mount*. §. 37,—43.

Descending from the Mount, he cleanses a *Leper*, and then withdraws into the Wilderness to pray. §. 44.

Returns to *Capernaum*, where he cures a Man disabled by the *Palsy*, and calls *Matthew*. §. 45.

17

31

Goes up to his SECOND PASSEVER at *Jerusalem*, where he cures the *Lame Man* at the Pool of *Bethesda* on the Sabbath, and vindicates that Action before the *Sanbedrim*. §. 46,—48.

Returning into *Galilee*, he vindicates his Disciples for *rubbing out the Ears of Corn* on the Sabbath-Day; §. 49. and on another Sabbath cures a Man with a *withered Hand*, and justifies his Healing on that Day. §. 50.

Multitudes follow him to the Shore on his withdrawing to the *Sea of Galilee*, whom he heals of all their Diseases, and charges those that were Possessed not to discover who he was. §. 51.

Having spent the Night in Prayer on a Mountain, he *chuses the Twelve Apostles*; and then comes down into the Plain, where he works many Miracles before the Multitude, §. 52. and repeats several Passages which he had delivered in his Sermon on the Mount. §. 53, 54.

Returns to *Capernaum*, and cures at a Distance the *Centurion's Servant* who was sick of a *Palsy*. §. 55.

Going the next Day to *Naim*, he raises the *Widow's Son* from the Dead. §. 56.

Answers the Disciples of *John*, who came to ask him whether he was the *Messiah*; §. 57. discourses to the Multitude concerning *John*; §. 58. and laments over the impenitent Cities of *Galilee*. §. 59.

Dines at a *Pharisee's House*, and vindicates the *Woman* who *anointed his Feet* there. §. 60.

S s s 2

Makes

|               |                |                                                                                                                                                                                                                                                                                                                                                                                              |
|---------------|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Tiberius. 17. | .Anno Dom. 31. | <p>Makes a Progress through every City in those Parts, attended by the <i>Twelve</i>, and certain <i>pious Women</i>; answers the blasphemous <i>Pharisees</i>, who charged his Miracles on a Compact with <i>Satan</i>; cautions them against the <i>Unpardonable Sin</i>, and warns them of the Danger of their sinful Words. §. 61, 62.</p>                                               |
|               |                | <p>Upbraids the Perverseness of the <i>Pharisees</i>, in demanding a Sign from Heaven; and delivers the Parable of the <i>Relapsing Dæmoniack</i>. §. 63.</p>                                                                                                                                                                                                                                |
|               |                | <p>Declares his Resolution of persisting in his Work, and his indared Affection to his obedient Disciples. §. 64.</p>                                                                                                                                                                                                                                                                        |
|               |                | <p>Goes to the <i>Sea-Side</i>, and there delivers to the Multitude the Parable of the <i>Sower</i>, §. 65. which he explains to his Disciples; §. 66. delivers and explains the Parable of the <i>Tares</i>; §. 67. and then adds those of the <i>springing Seed</i>, the <i>Mustard-Seed</i>, the <i>Leaven</i>, the <i>hid Treasure</i>, the <i>Pearl</i>, and the <i>Net</i>. §. 68.</p> |
|               |                | <p>Having answered some that seemed disposed to follow him, he crosses the Sea, and <i>stills a Tempest</i>. §. 69.</p>                                                                                                                                                                                                                                                                      |
|               |                | <p>Arriving at the Country of the <i>Gadarenes</i>, he dispossesses <i>Two Dæmoniacks</i>; and permitting the <i>Dæmons</i> to enter into a <i>Herd of Swine</i>, he is desired by the <i>Gadarenes</i> to depart, and crosses over to <i>Capernaum</i>. §. 70.</p>                                                                                                                          |
|               |                | <p>Being entertained at <i>Matthew's House</i>, he justifies his conversing with <i>Publicans</i> and <i>Sinners</i>, and vindicates his Disciples in omitting some Austerities that were practised by others. §. 71.</p>                                                                                                                                                                    |
|               |                | <p>Having cured a <i>Woman</i> of a <i>Flux of Blood</i>, he raises from the Dead the <i>Daughter of Jairus</i>, and performs some other Miracles. §. 72.</p>                                                                                                                                                                                                                                |
|               |                | <p>Goes from <i>Capernaum</i> to <i>Nazareth</i>, and being again rejected there, begins another Circuit. §. 73.</p>                                                                                                                                                                                                                                                                         |
|               |                | <p>Sends out his <i>Twelve Apostles</i> with proper <i>Instructions</i> to prepare his Way; and after this, they go and preach in different Parts. §. 74,—76.</p>                                                                                                                                                                                                                            |
|               |                | <p><i>Herod</i> hears of his Fame, and suspects him to be <i>John the Baptist</i> risen from the Dead, whom he had lately <i>beheaded</i> in Prison. §. 77.</p>                                                                                                                                                                                                                              |
| 18            | 32             | <p>The <i>Apostles</i> meet him again, a little before another <i>Passover</i>, and he retires with them to the <i>Desart of Bethsaida</i> by Sea: Multitudes flock to hear him, and he miraculously feeds <i>Five Thousand</i>: They would have <i>made him King</i>, but he obliges</p>                                                                                                    |

Tiberius. 18.

Anno Dom. 32.

obliges his Disciples to take Ship, and having dismissed the Multitude retires to pray. §. 78.

The Disciples crossing the Sea, are overtaken by a *Storm*: JESUS comes to them *walking on the Sea*, and *stills the Tempest*; and landing near *Capernaum*, many are brought that were diseased, and he cures all that touch him. §. 79.

Being followed by the Multitude to *Capernaum*, he tells them of their worldly Views in seeking him, declares himself to be *the Bread of Life*, and urges the Necessity and Benefit of feeding on him. §. 80, 81.

The People murmur at his Doctrine, and many of his Hearers leave him: The *Apostles* assure him of their continued Fidelity, but he foretells the Treachery of *Judas*. §. 82.

The *Pharisees* blaming his Disciples for *eating with unwashed Hands*, he vindicates their Neglect of *Human Traditions*, condemns the *Pharisees* for preferring them to the Law of GOD, and inculcates the Necessity of inward Purity. §. 83, 84.

About the Time of his THIRD PASSOVER, JESUS withdraws to the Coasts of *Tyre* and *Sidon*, where he casts out a *Dæmon* from the Daughter of a *Syrophœnician Woman*; and returning through the Coasts of *Decapolis* to the *Sea of Galilee*, cures a Man *Deaf and Dumb*. §. 85.

After many other amazing Miracles, he feeds *Four Thousand*; and then takes Ship with his Disciples, and goes to *Dalmanutha* in the Coasts of *Magdala*. §. 86.

Upbraids the *Pharisees* again for asking a Sign from Heaven, and cautions his Disciples against *their Leaven* and that of the *Sadducees*. §. 87.

Heals a *Blind Man* at *Bethsaida*; and going from thence to *Cæsarea Philippi*, acknowledges to his Disciples that he is the *Messiah*, and commends *Peter's* Confession of him under that Character. §. 88.

Foretells his approaching Sufferings; rebukes *Peter* for being offended at the Mention of them, and exhorts his Followers to Self-Denial and a Readiness for Martyrdom, §. 89.

CON-

## CONTENTS of the SECOND VOLUME.

Tiberius. 18.

Anno Dom. 32.

CHRIST is *transfigured*, and discourses with his Disciples concerning the Expectation the *Jews* had of *Elijah*. §. 90.

Descending from the Mountain where he was transfigured, he casts out an obstinate *Dæmon*, that had withstood the Attempts of his Disciples. §. 91.

Continuing his Progress through *Galilee*, he again warns his Disciples of his approaching Sufferings, at which they are offended. §. 92.—

Comes to *Capernaum*, and makes Provision by a Miracle to *pay the Tribute*. §. —92.

Perceiving his Disciples were contending who should be greatest, he recommends Humility and Mortification to them, §. 93. advises how to deal with an offending Brother, §. 94. and urges Forgiveness by the Parable of the *Unmerciful Servant*. §. 95. :

Reproves *John*, for rebuking one who cast out *Dæmons* in his Name, because not of their Company. §. 96.

Chuses *the Seventy*, and sends them out to preach with large Instructions, like those he had given to the *Twelve Apostles*. §. 97.

Discourses with his Brethren, about his going up to the *Feast of Tabernacles*, and tarries some Days after them in *Galilee*: §. 98. Then goes up to *Jerusalem* about the Middle of the *Feast*, (which was in *September*,) and preaches in the Temple, vindicating his own Conduct, and asserting his Divine Mission. §. 99.

The *Sanhedrim* alarmed at the Regard the People shewed him, send *Officers* to seize him; but he declares, they should not execute their Purposes as yet. §. 100. The *Officers* admire his Preaching, and return without him; which occasions a Debate in the *Sanhedrim* between *Nicodemus* and his Brethren. §. 101.

Having spent the Night in Retirement, he returns in the Morning to the Temple, where he declines giving Judgment in the Case of the *Adulteress*: §. 102. Speaking of himself as *the Light of the World*, he warns his Hearers of the Danger of Infidelity, §. 103. shews the Vanity of depending on a Descent from *Abraham*, §. 104. and declares his own Existence to be prior to that of *Abraham*; at which

Tiberius. 18.

Anno Dom. 32.

which the *Jews* are so offended as to go about to stone him, but he miraculously escapes out of their Hands. §. 105.

Before he sets out on his last Circuit through *Galilee*, the *Seventy* return with Joy, and report the Success of their Embassy. §. 106.

JESUS answers the *Scribe*, who enquired the Way to Life, and delivers the Parable of the good *Samaritan*. §. 107.

Leaving *Jerusalem*, he comes to *Bethany*, where he commends *Mary's* Attention to his Word, as better than *Martha's* Care to entertain him. §. 108.

Being returned to *Galilee*, he gives his Disciples several Instructions relating to *Prayer*. §. 109.

Dining with a *Pharisee*, he admonishes him and his Brethren of their Guilt and Danger; §. 110. and afterwards cautions his Disciples against Hypocrisy, and the Fear of Man; §. 111. declines to decide a Case of Property, and delivers the Parable of the *Rich Fool*; §. 112. repeating the Cautions against Covetousness, which he had formerly given in his Sermon on the Mount, §. 113. and urging them to Watchfulness, in Expectation of his Second Coming and of their last Account. §. 114.

Declares his Desire of accomplishing his Work, and warns his Hearers of the Danger of neglecting his Message; §. 115. urges the Necessity of *Repentance*, and delivers the Parable of the *barren Fig-Tree*: §. 116. Then cures a *Crooked Woman* on the Sabbath-Day; §. 117. and continues his Journey toward *Jerusalem*, not intimidated by the Fear of *Herod* from pursuing his Plan. §. 118.

Being invited to dine with a *Pharisee*, he cures a Man who had a *Dropsy*, and vindicates his Healing on the Sabbath-Day; §. 119. foretells in the Parable of the *Great Supper* the Rejection of the *Jews* and Calling of the *Gentiles*; §. 120. and urges the Necessity of deliberate Resolution in Religion. §. 121.

The *Publicans* and *Sinners* flocking to hear him, he delivers the Parables of the *lost Sheep*, and *Piece of Money*; §. 122. that of the *Prodigal Son*, §. 123. the *unjust Steward*, §. 124. the *Rich Glutton* and *Lazarus*; §. 125. and concludes with exhorting his Disciples to Simplicity, Forgiveness, and Humility. §. 126.

Passing

|               |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|---------------|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Tiberius. 18. | Anno Dom. 32. | <p>Passing through <i>Samaria</i>, as he was going up to the <i>Feast of Dedication</i>, he rebukes the intemperate Zeal of <i>James</i> and <i>John</i>, and heals <i>Ten Lepers</i>. §. 127.</p> <p>As he was near <i>Jerusalem</i>, he warns the <i>Jews</i> against expecting a pompous Appearance of the <i>Messiah's</i> Kingdom, and foretells their approaching Destruction; §. 128. presses his Disciples to Perseverance in Prayer by the Parable of the <i>Importunate Widow</i>, and recommends Humility by that of the <i>Pharisee</i> and <i>Publican</i>. §. 129.</p> <p>Being come to <i>Jerusalem</i>, at the <i>Feast of Dedication</i> in <i>December</i>, he opens the Eyes of a Man born <i>Blind</i>; §. 130. the Man is examined by the <i>Sanhedrim</i>, and excommunicated; JESUS meets him, and declares himself to be <i>the Son of GOD</i>. §. 131.</p> <p>Having admonished the <i>Pharisees</i> of their Danger, he represents himself, first, as the <i>Door</i> of the <i>Sheepfold</i>; §. 132. then, as the <i>good Shepherd</i> of the Flock; §. 133. and discourses of his Union with the <i>Father</i>; upon which the <i>Jews</i> attempt to seize him, and he retires <i>beyond Jordan</i>. §. 134.</p>                                                                                                                                                                       |
| 19            | 33            | <p>JESUS declares against <i>Divorces</i>; §. 135. blesses the <i>little Children</i>; §. 136. answers the <i>young Ruler</i>, who applied so respectfully to him; discourses of the <i>Danger of Riches</i>; §. 137. and warns the <i>Jews</i> not to envy the <i>Gentiles</i> being called to equal Privileges with themselves, by the Parable of the <i>Labourers in the Vineyard</i>. §. 138.</p> <p>Hearing of the Sickness of <i>Lazarus</i>, he determines to return into <i>Judea</i>, §. 139. where he raises <i>Lazarus</i> from the Dead. §. 140.</p> <p>The <i>Sanhedrim</i> agreeing JESUS should be put to Death, and publishing a Proclamation against him, he retires to <i>Ephraim</i>. §. 141.</p> <p>Setting out on his last Journey to <i>Jerusalem</i>, he tells his Disciples what he should suffer there, rebukes the Ambition of <i>Zebedee's Sons</i>, and exhorts to Humility. §. 142.</p> <p>Passing through <i>Jericho</i>, he cures the <i>Two Blind Men</i>, and converts <i>Zaccheus</i> the Publican. §. 143. After which he delivers the Parable of the <i>Ten Pounds</i>, and represents the Vengeance he would take on his Enemies. §. 144.</p> <p>He is entertained at <i>Bethany</i>, and his Feet anointed by <i>Mary</i>: Many flock thither to see <i>Lazarus</i>, whom also the <i>Chief Priests</i> conspire to kill. §. 145.</p> <p style="text-align: right;">CHRIST</p> |

Tiberius. 19.

Anno Dom. 33.

CHRIST rides in Triumph to *Jerusalem*, on the *First Day of the Week*. §. 146. When he came near the City, he *weeps over it*, and at his Entrance goes into the Temple, which he vindicates a Second Time from the Prophanation of the *Traders*, and performs several Miracles there. §. 147.

Discourses with some *Greeks* who came up to the *Passover*, and retires in the Evening to *Bethany*. §. 148.

CHRIST returns to *Jerusalem*, the next Morning, (that is, on *Monday* in the *Passion Week*;) and by the Way curses the *barren Fig-Tree*; §. 149. visits the Temple, and again reforms the Abuses of the *Traders*; the *Priests* are exasperated, and he retires in the Evening. §. 150.

Returning to *Jerusalem* on *Tuesday* Morning, the *Fig-Tree* is found *withered away*: Coming again into the Temple, he confounds the Members of the *Sanhedrim* who questioned his Authority; utters the Parable of the *complaisant but disobedient Son*, §. 151. and then, that of the *Vineyard let out to Husbandmen*, §. 152. and of the *Wedding Feast and Garment*. §. 153.

Confounds the Attempt to insnare him in the Question about paying *Tribute*; §. 154. proves the *Resurrection* against the *Sadducees*; §. 155. answers the Question as to the *First Commandment* of the Law; §. 156. and repeats his Charges and Denunciations against the *Pbarisees*. §. 157, 158.

Going out of the Temple, he applauds the Liberality of a *poor Widow*; §. 159. foretells the Destruction of *Jerusalem*, acquainting his Disciples with the *Signs* of its Approach, and of his *Second Coming*; §. 160,—162. and urges the Suddenness of his Appearance, as an Engagement to *Watchfulness*; §. 163. which he enforces by the Parable of the *Ten Virgins*, §. 164. and of the *Talents*; §. 165. concluding his Discourse with a most affecting Description of the *Last Judgment*. §. 166.

The *Rulers* contrive how they may seize JESUS: *Judas* makes an infamous Contract to betray him: He retires at Night to the *Mount of Olives*. §. 167.

CHRIST returns again on *Wednesday*, to teach in the Temple, as before; but the Particulars are not recorded. *ibid.* (a).



Tiberius. 19.

Anno Dom. 33.

On *Thursday* Morning, he directs Two of his Disciples to go and prepare the *Passover*, which was his FOURTH and last PASSOVER: He comes in the Evening, and sits down with his *Apostles* to that Feast. §. 168.

At the Antepast, he rebukes their Ambition, and *washes their Feet*. §. 169. At Supper, he intimates who should betray him, and *Judas* upon this retires. §. 170. He exhorts them to mutual Love, foretells *Peter's* Fall, §. 171. and then institutes the *Eucharist*. §. 172.

After this he addresses his Disciples with a large *consolatory Discourse*, §. 173,—178. which he closes with a solemn *Prayer*. §. 179, 180. Then, retires from the Guest-Chamber to the *Garden of Gethsemane*, renewing his Caution to *Peter* and his Brethren. §. 181.

CHRIST falls into an *Agony*: His Disciples sleep. §. 182. *Judas* betrays him: He yields himself up, and they forsake him. §. 183. He is conducted to the Palace of *Caiaphas*, where *Peter* denies him. §. 184.

He is examined and condemned on *Friday* Morning by the *Sanhedrim*: §. 185. Then is brought before *Pilate*, and examined by him; §. 186. is sent to *Herod*, who returns him to *Pilate*; §. 187. who having in vain attempted his Release, declaring to the *Jews* he found no Fault in him, at length yields to their Importunity, and gives Judgment against him. §. 188.

Being delivered up by *Pilate*, after various Abuses, he is led forth to *Calvary*, and nailed to the *Cross*. §. 189. His Garments are divided; and while he is himself outrageously insulted, he shews Mercy to the *Penitent Robber*; §. 190. and having commended *his Mother* to the Care of *John*, expires: Amazing Prodigies attend his Death, and alarm the Spectators. §. 191.

CHRIST'S Body is pierced on the *Cross*; then begged, and buried, by *Joseph of Arimathea*. §. 192.

*Judas* confesses his Guilt on CHRIST'S being condemned, and *hangs himself* in Despair. §. 193.—

On the Morrow after the Crucifixion, (which was the *Jewish Sabbath*, or *Saturday*,) the *Jews* desire to have the Sepulchre secured, and procure a *Guard* to watch it. §. —193.

CHRIST

Tiberius. 19.

Anno Dom. 33.

CHRIST rises from the Dead, early on *Lord's Day Morning*: *Mary Magdalane* finding the Sepulchre open, calls *Peter* and *John*, who enter into it and return, while CHRIST makes *his First Appearance* to her. §. 194.

The other Women coming to the Sepulchre are informed of his Resurrection by *Angels*, who bid them go and tell his Disciples: He appears to them as they return, and they report it to his incredulous Disciples. §. 195.

The *Guards* who had fled away, make their Report of what had passed to the *Chief Priests*, and are hired to disguise the Truth. CHRIST appears to *Peter*, §. 196. and then to the *Two Disciples* on their Way to *Emmaus*, §. 197. who return and report it; and while they are together, CHRIST appears to all the Company the same Evening. §. 198.

On that *Day seven-night* he appears again to the *Eleven*, *Thomas* being with them, and offers to be examined by his Touch. §. 199.

He discovers himself to *Peter* and other Disciples at the *Sea of Tiberias*, while they were fishing; §. 200. and after a remarkable Discourse with *that Apostle*, foretells his Martyrdom. §. 201.

CHRIST appears to the whole Body of the Disciples in *Galilee*; and afterwards meets the *Apostles* several Times at *Jerusalem*, discoursing with them of the Affairs of his Kingdom. §. 202.

He leads them out of the City, and having blessed them, *ascends to Heaven* in their Sight: They return joyful to *Jerusalem*; §. 203. with which the *History of the Evangelists* concludes.

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CONTENTS of the THIRD VOLUME, that is, of the History of the *Acts of the Apostles*.

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CHRIST (as was said before,) ascends to Heaven from the *Mount of Olives* in the View of his *Apostles*, Forty Days after his Resurrection. §. 1.

The *Apostles* return to *Jerusalem*, and being assembled with the rest of the Disciples, *Matthias* is chosen in the Room of *Judas*. §. 2.

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| Tiberius. 19. | Anno Dom. 33. | <p>The <i>Holy Spirit</i> descends upon the <i>Apostles</i> on the Day of <i>Pentecost</i>, and People of all Nations hear them speak in their own Language: <i>Peter</i> declares, that this was what the Prophet <i>Joel</i> had foretold, §. 3. and shews, that <i>JESUS</i> whom they crucified, was risen from the Dead, and was the true <i>Messiah</i>. §. 4. Great Numbers are converted, and baptized; and Converts are daily added to the Church. §. 5.</p> |
|               |               | <p><i>Peter</i> and <i>John</i> cure a Man who had been <i>Lame from his Birth</i>, at the Gate of the Temple. §. 6. <i>Peter</i> makes an affectionate Discourse to the People assembled on that Occasion. §. 7.</p>                                                                                                                                                                                                                                                 |
|               |               | <p>The <i>Two Apostles</i> are seized by Order of the <i>Sanhedrim</i>, and being examined by that Court, courageously declare their Resolution of persisting to preach in the Name of <i>JESUS</i>: They are severely threatened, and dismissed. §. 8.</p>                                                                                                                                                                                                           |
|               |               | <p>Returning to their Company, they all unite in an inspired Prayer, which is attended with a new Effusion of the <i>Spirit</i>. The Number and Zeal of the Converts increase. Many Estates are sold, and the Price distributed. §. 9.</p>                                                                                                                                                                                                                            |
|               |               | <p><i>Ananias</i> and <i>Sapphira</i> are struck dead for their fraudulent Dealing: The Church increases, and extraordinary Miracles are wrought. §. 10.</p>                                                                                                                                                                                                                                                                                                          |
|               |               | <p>The <i>Twelve</i> are apprehended and imprisoned; and after a miraculous Deliverance, are brought before the <i>Sanhedrim</i>, and scourged; but by <i>Gamaliel's</i> prudent Advice, are discharged without farther Severities. §. 11.</p>                                                                                                                                                                                                                        |
| 20            | 34            | <p>The <i>Seven Deacons</i> are chosen: The Number of Disciples multiplies, and many of the <i>Priests</i> believe. §. 12.—</p>                                                                                                                                                                                                                                                                                                                                       |
|               |               | <p><i>Stephen</i> disputing strenuously with the <i>Jews</i>, is seized, and brought before the <i>Sanhedrim</i>. §. —12. Being accused of Blasphemy, he makes a long Defence; but is interrupted in it, and tumultuously stoned to Death, <i>Saul</i> heartily concurring in the Execution. §. 13,—15.</p>                                                                                                                                                           |
|               |               | <p>A great <i>Persecution</i> is raised at <i>Jerusalem</i>, where <i>Saul</i> makes Havock of the Church; who being all dispersed but the <i>Apostles</i>, go into other Parts and preach the Word. §. 16.—</p>                                                                                                                                                                                                                                                      |
|               |               | <p><i>Philip the Deacon</i> preaches <i>CHRIST</i> at <i>Samaria</i>, and many believe; which also <i>Simon Magus</i> professes to do, and is baptized. §. —16. <i>Peter</i> and <i>John</i> being sent by the</p>                                                                                                                                                                                                                                                    |

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| Tiberius. 20. | Anne Dom. 34. | <p>the <i>Apostles</i>, communicate the <i>Spirit</i> by the Imposition of their Hands; and <i>Simon</i> offering Money for the like Power, <i>Peter</i> detects and censures his Hypocrisy. The <i>Two Apostles</i> return to <i>Jerusalem</i>, preaching the Word in many Villages of the <i>Samaritans</i>. §. 17.</p> <p><i>Philip</i> is ordered by an <i>Angel</i> into the <i>Desart</i> in the Way to <i>Gaza</i>, where he instructs an <i>Ethiopian Eunuch</i> in the Faith of <i>CHRIST</i>; and having baptized him, the <i>Spirit</i> takes him to <i>Azotus</i>; from whence, when he had preached in all the Cities of the neighbouring Coast, he comes to <i>Cæsarea</i>. §. 18.</p>                                                                                                                                                                                                                                                                                                     |
| 21            | 35            | <p><i>Saul</i> setting out for <i>Damascus</i> with an Intent to persecute the Church there, is miraculously converted by <i>CHRIST</i>'s appearing to him on the Way, who bids him go to <i>Damascus</i>, where he should hear what he must do. The Light that shone around him strikes him blind, and being led to <i>Damascus</i> he continues Three Days fasting. §. 19.</p> <p><i>Ananias</i>, by Divine Direction, comes and restores his Sight, declaring that the <i>Lord</i> had chosen him to be his Witness unto all of what he had seen and heard; and having baptized him, he receives the <i>Holy Spirit</i>. §. 20.</p> <p>Immediately he preaches <i>CHRIST</i> at <i>Damascus</i>, and confounds the <i>Jews</i>, proving that <i>JESUS</i> is the true <i>Messiah</i>. <i>ibid</i>.</p> <p>Then goes into <i>Arabia</i>, and preaches there; from whence he returns to <i>Damascus</i>, where the <i>Jews</i> seek to kill him, but he makes his Escape in the Night. <i>ibid</i>.</p> |
| Caligula. 2   | 38            | <p>Three Years after his Conversion, <i>Saul</i> returns to <i>Jerusalem</i>, and is introduced by <i>Barnabas</i> to <i>Peter</i> and <i>James</i>; but preaching boldly there, he is again in Danger from the <i>Jews</i>; on which the Brethren conduct him to <i>Cæsarea</i>, and send him away to <i>Tarsus</i>. <i>ibid</i>.</p> <p>The <i>Persecution</i> ceases, and the Churches are multiplied. <i>ibid</i>.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 3             | 39            | <p><i>Peter</i>, making a Progress through the neighbouring Parts, cures <i>Æneas</i> of a Palsy at <i>Lydda</i>, and raises <i>Dorcas</i> from the Dead at <i>Joppa</i>. §. 21.</p> <p><i>Cornelius</i>, a devout Centurion, is divinely admonished to send to <i>Joppa</i> for <i>Peter</i>, who in Obedience to the Divine Command comes with his Messengers to <i>Cæsarea</i>. preaches the</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |

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| Caligula. 3. | Anno Dom. 39.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | the Gospel to him and his Friends though <i>Gentiles</i> , and receives them into the Church by Baptism. §. 22, 23.<br><i>Peter</i> returning to <i>Jerusalem</i> , is questioned by the Brethren of the Circumcision for his conversing with such as were <i>uncircumcised</i> ; but on his giving an Account of the Matter, they acquiesce, and bless God for his Grace to the <i>Gentiles</i> . §. 24. |
|              | 4 40                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | The Gospel is preached at <i>Antioch</i> , and a great Number of the <i>Greeks</i> believe. <i>Barnabas</i> is sent from the Church at <i>Jerusalem</i> to confirm the Disciples at <i>Antioch</i> , who are first called <i>Christians</i> there. §. 25.                                                                                                                                                 |
| Claudius. 2. | 42                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <i>Barnabas</i> goes to <i>Tarsus</i> for <i>Saul</i> , and bringing him to <i>Antioch</i> , they spend a Year together there. <i>ibid</i> .                                                                                                                                                                                                                                                              |
|              | 3 43                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <i>Agabus</i> comes thither from <i>Jerusalem</i> , and foretells an approaching <i>Famine</i> : A Collection is resolved upon for the poor Brethren in <i>Judea</i> , which is sent to <i>Jerusalem</i> by the Hands of <i>Barnabas</i> and <i>Saul</i> . <i>ibid</i> .                                                                                                                                  |
|              | 4 44                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <i>Herod Agrippa</i> puts <i>James</i> to Death at <i>Jerusalem</i> , and imprisons <i>Peter</i> , who is delivered by an <i>Angel</i> . §. 26.<br><i>Herod</i> extravagantly applauded at <i>Cæsarea</i> dies miserably by the Stroke of an <i>Angel</i> . §. 27.                                                                                                                                        |
|              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <i>Barnabas</i> and <i>Saul</i> having executed their Commission, and carried to <i>Jerusalem</i> what was collected for the poor Brethren, return to <i>Antioch</i> , and bring with them <i>John</i> surnamed <i>Mark</i> . §. 28.                                                                                                                                                                      |
| 5 45         | The <i>Holy Spirit</i> orders <i>Barnabas</i> and <i>Saul</i> to be set apart to preach to the <i>Gentiles</i> : They go to <i>Seleucia</i> attended by <i>John</i> , and from thence sail to <i>Cyprus</i> : Having preached at <i>Salamis</i> , they go through the Island to <i>Paphos</i> , where <i>Elymas</i> opposing them is struck blind by <i>Saul</i> , (hereafter called <i>Paul</i> ,) and <i>Sergius Paulus</i> the Proconsul is converted. <i>ibid</i> .                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                           |
| 6 46         | From hence they sail to <i>Perga</i> in <i>Pamphylia</i> , where <i>John</i> departing from them, returns to <i>Jerusalem</i> . §. 29.<br><i>Paul</i> and <i>Barnabas</i> go on to <i>Antioch</i> in <i>Pisidia</i> , where <i>Paul</i> makes a long Discourse in the Synagogue, and the <i>Gentiles</i> desire to hear him again. <i>ibid</i> . The <i>Jews</i> rejecting the Word, they turn to the <i>Gentiles</i> ; and as many as are determined for Eternal Life, believe. §. 30.<br>A Persecution being raised against them by the <i>Jews</i> , they are driven away, and go to <i>Iconium</i> . <i>ibid</i> . Many Converts are |                                                                                                                                                                                                                                                                                                                                                                                                           |

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| Claudius. 6. | Anno Dom. 46. | <p>are made there, both of the <i>Jews</i> and <i>Greeks</i>. The unbelieving <i>Jews</i> stir up the Multitude against them, and they depart to <i>Lystra</i>, where they cure a <i>Lame Man</i>; on which the People take them to be <i>Gods</i>, and are hardly restrained from sacrificing to them. §. 31. But being followed thither by the <i>Jews</i>, the People are persuaded to stone <i>Paul</i>, who being left for dead recovers, and goes with <i>Barnabas</i> to <i>Derbe</i>; from whence they return through <i>Pisidia</i> and <i>Pamphylia</i>, constituting <i>Presbyters</i> in every Church; and sailing from <i>Attalia</i>, come back to <i>Antioch in Syria</i>, where having called the Church together, they report the wonderful Success of their Ministry among the <i>Gentiles</i>. §. 32.—</p> |
| 8            | 48            | <p><i>Paul</i> and <i>Barnabas</i> continue a long Time with the Disciples at <i>Antioch</i>. §. —32.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 9            | 49            | <p>The <i>Jewish Converts</i> urge the Necessity of <i>Circumcision</i>: Debates arise at <i>Antioch</i>; and <i>Paul</i> and <i>Barnabas</i> are sent with some others, to consult the <i>Apostles</i> and <i>Elders</i> at <i>Jerusalem</i>. §. 33.—</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 9            | 49            | <p>Having passed through <i>Phœnicia</i> and <i>Samaria</i> in their Way, declaring the Conversion of the <i>Gentiles</i> to the great Joy of all the Brethren, they come to <i>Jerusalem</i>, where the Matter is debated in a full <i>Assembly</i>; in which, after <i>Peter</i> and <i>James</i> had spoken for their Liberty, the celebrated <i>Decree</i> is made in Favour of the <i>Gentile Converts</i>. §. —33, 34.</p>                                                                                                                                                                                                                                                                                                                                                                                              |
| 10           | 50            | <p>They send back Messengers with <i>Paul</i> and <i>Barnabas</i>, who arrive at <i>Antioch</i> with the <i>Decree</i>; and having made some Stay there, <i>Judas</i> returns to the <i>Apostles</i>, but <i>Silas</i> chuses to continue longer there. §. 35.—</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 10           | 50            | <p><i>Peter</i> comes down to <i>Antioch</i>, and is publickly reprov'd by <i>Paul</i> for Dissimulation in his Conduct. <i>ibid.</i> (a).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|              |               | <p><i>Paul</i> with <i>Silas</i>, and <i>Barnabas</i> with <i>John</i> surnamed <i>Mark</i>, set out different Ways, to visit the Churches they had lately planted. §. —35.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|              |               | <p><i>Paul</i> and <i>Silas</i> travel through <i>Syria</i> and <i>Cilicia</i>, and several Provinces of the <i>Lesser Asia</i>, and come to <i>Derbe</i> and <i>Lystra</i>, where having associated <i>Timothy</i> with them, they go on to <i>Phrygia</i>, <i>Galatia</i>, and <i>Mysia</i>, and from thence come to <i>Troas</i>, where they are called to <i>Macedonia</i>. §. 36.—</p>                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|              |               | <p>Being</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |

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| 11 | Claudius. | 51<br>Anne Dom. | <p>Being joined by <i>Luke</i> at <i>Troas</i>, they sail from thence, and cross the Sea to <i>Europe</i>, passing by <i>Samothracia</i> to <i>Neapolis</i>, where they land, and go to <i>Philippi</i>. §. —36.</p>                                                                                                                                                                                                                                                                                                                                                                                                                               |
|    |           |                 | <p>Having preached at <i>Philippi</i>, <i>Lydia</i> is converted, and receives them into her House: But a Tumult arising on <i>Paul's</i> dispossessing the <i>Pythonefs</i>, he and <i>Silas</i> are scourged, and thrown into Prison: The <i>Jailor</i> is miraculously awakened and converted. §. 37. On pleading they were <i>Romans</i>, the Magistrates come and dismiss them; and having visited the Brethren, they depart from <i>Philippi</i>. §. 38.</p>                                                                                                                                                                                 |
| 12 |           | 52              | <p>Passing through <i>Amphipolis</i> and <i>Apollonia</i>, they come to <i>Thessalonica</i>, where <i>Paul</i> having preached in the Synagogue, and planted a <i>Christian Church</i>, the unbelieving <i>Jews</i> stir up the Mob against them, and oblige them to depart. §. 39.—</p> <p>Being come to <i>Beræa</i>, they are received more candidly by the <i>Jews</i> there, many of whom, and of the <i>Greeks</i>, believe: But being followed thither by the <i>Jews of Thessalonica</i>, <i>Paul</i> goes away to <i>Athens</i>, appointing <i>Silas</i> and <i>Timothy</i> to follow him. §. —39.</p>                                    |
|    |           |                 | <p><i>Paul</i> greatly moved at the <i>Idolatry</i> which prevailed at <i>Athens</i>, makes an excellent Discourse to the <i>Philosophers</i> there; who most of them make light of what he says, but some believe. §. 40.</p>                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 13 |           | 53              | <p><i>Paul</i> departs from <i>Athens</i> to <i>Corinth</i>, where he finds <i>Aquila</i> and <i>Priscilla</i>, and lodging at their House, works as a <i>Tent-maker</i>, but preaches every Sabbath-Day to the <i>Jews</i> and <i>Greeks</i>. §. 41.—</p> <p><i>Silas</i> and <i>Timothy</i> come to him here; and <i>Paul</i> rejected by the <i>Jews</i>, turns to the <i>Gentiles</i>, many of whom believe and are baptized. <i>ibid.</i></p>                                                                                                                                                                                                 |
|    |           |                 | <p>Being encouraged in his Work by a Vision of <b>CHRIST</b>, <i>Paul</i> continues at <i>Corinth</i> a Year and Six Months, and is rescued by <i>Gallio</i> from the Rage of the <i>Jews</i>. §. —41.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 14 |           | 54              | <p>From hence he writes his <i>First</i> and <i>Second Epistles</i> to the <i>Thessalonians</i>, and that to the <i>Galatians</i>. <i>ibid.</i> (i).</p> <p><i>Paul</i> departs from <i>Corinth</i> to <i>Cenchrea</i>, where in Performance of a Vow which he had made, he shaves his Head: From thence he sails to <i>Ephesus</i>, where he leaves <i>Aquila</i> and <i>Priscilla</i>, whom he had brought with him from <i>Corinth</i>; and spending but one Sabbath there, as he was hastening to the <i>Passover</i>, pursues his Voyage to <i>Cæsarea</i>, where he lands, and goes up to <i>Jerusalem</i>. There he salutes the Church,</p> |

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| Claudius. 14. | Anno Dom. 54. | Church, and having kept the Feast, returns to <i>Antioch</i> in <i>Syria</i> . §. 42.—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Nero. I       | 55            | Having continued there some Time, <i>Paul</i> sets out on another <i>Progress</i> , (which was the <i>Third</i> that he began from thence since his Conversion;) in which he visits the <i>Asian Churches</i> , and particularly those of <i>Galatia</i> and <i>Pbrygia</i> . <i>ibid</i> .<br><i>Apollos</i> in the mean Time preaches at <i>Epbefus</i> ; and being farther instructed in the <i>Christian Doctrine</i> by <i>Aquila</i> and <i>Priscilla</i> , goes over to <i>Achaia</i> , and preaches at <i>Corinth</i> and other Places in that Province. §. —42. |
|               |               | While <i>Apollos</i> was watering what <i>Paul</i> had planted at <i>Corinth</i> , <i>Paul</i> comes to <i>Epbefus</i> , where some of <i>John's Disciples</i> being instructed by him, are baptized, and receive the <i>Spirit</i> . §. 43.—                                                                                                                                                                                                                                                                                                                            |
|               |               | Having taught there in the <i>Synagogue Three Months</i> , meeting with <i>Opposition</i> from the <i>Jews</i> he separates the <i>Disciples</i> , and discourses daily for <i>Two Years</i> in the <i>School of Tyrannus</i> ; performing extraordinary <i>Miracles</i> , while the <i>Exorcist Jews</i> are beaten by a <i>Dæmoniack</i> they would have dispossessed; and preaching the <i>Word</i> with such <i>Success</i> , that many believe and burn their <i>magical Books</i> . §. —43.                                                                        |
| 3             | 57            | About this Time he writes his <i>First Epistle</i> to the <i>Corinthians</i> . §. 44. (a).                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|               |               | <i>Paul</i> thinks of setting out for <i>Macedonia</i> and <i>Achaia</i> , from whence he would go to <i>Jerusalem</i> , and afterwards to <i>Rome</i> ; but sending <i>Timothy</i> and <i>Erastus</i> into <i>Macedonia</i> , he alters his <i>Design</i> , and tarries some Time longer in that Part of <i>Asia</i> . §. 44.—                                                                                                                                                                                                                                          |
|               |               | <i>Demetrius</i> the <i>Silver-Smith</i> raising a <i>Tumult</i> against him, the <i>Mob</i> is enraged and cries out for <i>Diana</i> : <i>Paul</i> is advised not to venture among them: The <i>Chancellor</i> comes and appeases the <i>Tumult</i> . §. —44.                                                                                                                                                                                                                                                                                                          |
|               |               | <i>Paul</i> leaving <i>Timothy</i> , who was now returned to him, at <i>Epbefus</i> , departs from thence; and having passed through <i>Troas</i> in his <i>Way</i> , crosses the <i>Sea</i> to <i>Macedonia</i> , where he visits the several <i>Churches</i> , gathering a <i>Contribution</i> as he passed for the poor <i>Brethren</i> in <i>Judea</i> . §. 45.—                                                                                                                                                                                                     |
|               |               | In this <i>Journey</i> he writes his <i>Second Epistle</i> to the <i>Corinthians</i> ; as also, probably, his <i>First</i> to <i>Timothy</i> . <i>ibid</i> . (b), (c).                                                                                                                                                                                                                                                                                                                                                                                                   |
| 4             | 58            | From <i>Macedonia</i> he goes on to <i>Greece</i> , where he visits the <i>Churches</i> at <i>Corinth</i> , and in the neighbouring Parts of<br>VOL. III. U u u <i>Achaia</i> ;                                                                                                                                                                                                                                                                                                                                                                                          |



Nero. 4.

Año Dom. 58.

*Acbaia*; and having finished his Collection, after *Three Months* Abode there, being now ready to embark for *Syria*, to avoid the *Jews* he chuses to return by *Macedonia*. §. —45.—

From *Corinth* in this Journey the *Apostle* writes his *Epistle* to the *Romans*. *ibid.* (c).

*Timothy* being returned from *Ephesus*, accompanies *Paul* in his Journey, with *Luke* and several others, who sail from *Philippi* after the *Passover-Week* to *Troas*; where, on the *First Day* of the *Week*, *Paul* celebrates the *Eucharist*, and having preached till *Midnight* raises *Eutychus* to *Life*, who was killed by a *Fall* as he slept; after which he proceeds on his *Voyage*, and comes to *Miletus*, desiging if possible to be at *Jerusalem* by *Pentecost*. §. —45.

At *Miletus* he sends for the *Elders* of the *Ephesian Church*, and takes his *Leave* of them in an affectionate *Discourse*. §. 46.

*Paul* and his *Company* pursue their *Voyage*, and having sailed by divers *Places* come to *Cæsarea*, where they are entertained at *Philip's House*; and notwithstanding the repeated *Warnings* that were given him by *Inspired Persons* of what the *Jews* would do to him, he resolutely goes up to *Jerusalem*. §. 47.

Upon his coming to *Jerusalem*, after an *Interview* with *James* and the *Elders of the Church* there, *Paul* being advised to join with some that had a *Vow*, to obviate the *Prejudices* of the *Jews*, begins his *Purification*; but is assaulted in the *Temple* by some *Jews from Asia*, who so incense the *People* that they would have killed him, if *Lysias* the *Roman Tribune* had not come and prevented it, who orders his *Soldiers* to bind him and take him into the *Castle*. §. 48.

As they were carrying him away, *Paul* obtains *Leave* to speak to the *People*, and gives them an *Account* of his *Conversion*, and of the *Call* he had to preach the *Gospel*: §. 49. But upon mentioning his being sent unto the *Gentiles*, the *Jews* are enraged and will hear him no farther: The *Tribune* orders that he should be scourged, which *Paul* escapes by pleading he is a *Roman*. §. 50.

*Paul* being brought before the *Sanhedrim*, occasions a *Division* in the *Council*; and a *Tumult* arising, the *Tribune* takes him away. CHRIST appears in a *Vision* to *Paul*, and

|          |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|----------|---------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Nero. 4. | Anno Dom. 58. | and tells him he should testify concerning him at <i>Rome</i> . The <i>Jews</i> conspire to assassinate him, which being made known to <i>Paul</i> , the <i>Tribune</i> is informed of their Design. §. 51.                                                                                                                                                                                                                                                                                                                                                        |
|          |               | <i>Lyfias</i> sends away <i>Paul</i> under a Guard, who bring him by Night to <i>Antipatris</i> , and conduct him from thence to <i>Felix</i> the <i>Roman Governour</i> at <i>Cæsarea</i> , who orders him into Custody till his Accusers came. §. 52.—                                                                                                                                                                                                                                                                                                           |
|          |               | He is soon followed thither by the <i>Higb-Priest</i> and <i>Elders</i> of the <i>Jews</i> ; and <i>Tertullus</i> accusing him, the <i>Jews</i> affirm that what he said was true. §. —52. But <i>Paul</i> having made his Defence, <i>Felix</i> adjourns the Cause till <i>Lyfias</i> should come down, and only orders him to be kept under a gentle Confinement, with Liberty for his Friends to come to him. §. 53.                                                                                                                                            |
| 5        | 59            | On hearing <i>Paul</i> discourse before him and his Wife <i>Drusilla</i> , <i>Felix</i> trembles, and puts him off to another Opportunity; but though he frequently sent for him afterwards, it was only with a View of getting Money from him to release him. §. 54.—                                                                                                                                                                                                                                                                                             |
| 6        | 60            | When <i>Paul</i> had been in Custody Two Years, <i>Felix</i> on quitting his Government, to gratify the <i>Jews</i> leaves <i>Paul</i> a Prisoner. <i>ibid</i> .                                                                                                                                                                                                                                                                                                                                                                                                   |
|          |               | <i>Festus</i> succeeding <i>Felix</i> is applied to by the <i>Jews</i> , who renew their Complaints against <i>Paul</i> . He makes his Defence before <i>Festus</i> , and to avoid his sending him to <i>Jerusalem</i> , appeals to <i>Cæsar</i> . §. —54.                                                                                                                                                                                                                                                                                                         |
|          |               | King <i>Agrippa</i> and <i>Berenice</i> coming to visit the New Governour, <i>Festus</i> acquaints them with the Case of <i>Paul</i> ; and at the King's Request, <i>Paul</i> is produced before him in a large Assembly. §. 55. Being permitted to speak for himself, <i>Paul</i> makes an excellent Defence, and gives such an Account of himself and his Doctrine, that <i>Agrippa</i> is almost persuaded to be a <i>Christian</i> ; and the Assembly rising he declares, <i>Paul</i> might be set at Liberty, if he had not appealed to <i>Cæsar</i> . §. 56. |
|          |               | <i>Paul</i> is shipped for <i>Italy</i> with some other Prisoners, in Custody of a <i>Centurion</i> , and is attended in his Voyage by <i>Luke</i> and <i>Aristarchus</i> : Having suffered great Extremity in a Storm, <i>Paul</i> is assured by an <i>Angel</i> , that none of them should perish, which he declares for their Encouragement                                                                                                                                                                                                                     |
|          |               | U u u 2 to                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |

## Chronological Table of Contents.

|                                                 |               |                                                                                                                                                                                                                                                                                                                                                                                             |
|-------------------------------------------------|---------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Nero. 6.                                        | Anno Dom. 60. | to those that failed with him. §. 57. The Storm continues many Days, and they at length are <i>shipwrecked</i> on the Coast of <i>Malta</i> , but all get safe to Land. §. 58.                                                                                                                                                                                                              |
|                                                 |               | The Inhabitants of <i>Malta</i> treat them with great Kindness. A <i>Viper</i> fastens upon <i>Paul</i> , and he receives no Harm : <i>Publius's Father</i> and others are miraculously cured : And after <i>Three Months</i> Stay there, they depart for <i>Rome</i> . §. 59.—                                                                                                             |
| 7                                               | 61            | Having touched at <i>Syracuse</i> in <i>Sicily</i> , they sail to <i>Rhegium</i> in <i>Italy</i> , and from thence to <i>Puteoli</i> ; from whence they go by Land to <i>Rome</i> , being met by several <i>Christian Brethren</i> on the Way. §. —59.—                                                                                                                                     |
|                                                 |               | When they were come to <i>Rome</i> , <i>Paul</i> is allowed to dwell in his own hired House, while the rest of the <i>Prisoners</i> are delivered to the <i>Captain of the Guard</i> . §. —59.                                                                                                                                                                                              |
|                                                 |               | Soon after his Arrival <i>Paul</i> has an Audience of the <i>Jews</i> , and gives them an Account of the <i>Christian Faith</i> ; but most of them being hardened in their Unbelief, he declares, the Salvation of GOD is sent to the <i>Gentiles</i> . §. 60.—                                                                                                                             |
| 9                                               | 63            | He spends <i>Two Years</i> confined to his own hired House there, preaching the Things concerning CHRIST to all that came to him. §. —60.                                                                                                                                                                                                                                                   |
|                                                 |               | During this Time of his Abode at <i>Rome</i> he writes several <i>Epistles</i> ; particularly, those to the <i>Ephesians</i> , <i>Colossians</i> , and <i>Philippians</i> ; as also that to <i>Philemon</i> ; and not long after, that to the <i>Hebrews</i> .—His <i>Epistle</i> to <i>Titus</i> , and the <i>Second</i> to <i>Timothy</i> , seem to be of a later Date. <i>ibid.</i> (g). |
| Conclusion of the History of the NEW TESTAMENT. |               |                                                                                                                                                                                                                                                                                                                                                                                             |
|                                                 |               | Numb.                                                                                                                                                                                                                                                                                                                                                                                       |

## Numb. V.

An Additional Note, *relating to the particular Time, in which the several Historical Books of the New Testament were written.*

SINCE the preceding Parts of this Work were finished, it has been suggested to me by a much esteemed Friend, that it might be proper to say something concerning the *Time of writing* each of these *Sacred Books* on which I have commented. I confess, it might justly be expected I should touch on this Article; and I heartily wish, I were capable of doing it in a more satisfactory Manner.

In general, it must be allowed, Their being so *universally received*, among those who were most capable of judging, and who were certainly obliged by the highest Interest to be accurate in their Enquiries, as *written by Holy Men*, who were contemporary with CHRIST himself, and personally concerned in the grand Facts they record, plainly shews they must have been of *very early Date*, and secures the Point which is most important to our Faith and Edification as *Christians*.

But as to the *particular Year*, in which either of the *Four Gospels*, or the *Acts*, were published, I am of Opinion, on the most careful Enquiry I have had a Capacity and Opportunity of making, that we have *no certain Foundation* to go upon in determining it.

It is but very little we can learn from the *Books themselves*, with Regard to this Circumstance.——*Matthew* does not continue his History quite

*The Time of writing the Historical Books.*

quite so low as the *Ascension* of CHRIST.—*Mark* indeed goes much farther, and speaks of the Apostles *going out and preaching every where*; which implies, that the Gospel had made a considerable Progress before his History was concluded.—*Luke* carries down the *Acts*, which Book was written after *his Gospel*, to the End of the *Second Year* of *Paul's Imprisonment*; which shews, it could not be written till about *Thirty Years* after CHRIST's *Ascension*, but does not certainly prove, it was written quite so soon: And as for the Argument from *2 Cor. viii. 18.* to prove that *his Gospel* was dispersed *throughout all the Churches* with Applause, before *Paul* wrote his *Second Epistle* to the *Corinthians*, (that is, before the Year 57.) I think it very precarious.—*John* plainly appears to have intended *his Gospel* as a Supplement to the other Three, and consequently it must have been *the last of the Four*: But as he mentions nothing which happened *after the Ascension*, though he so certainly wrote after *Christianity* had been widely propagated, (as appears from what has been said of *Mark's Conclusion*,) it will shew, that no Conjecture can be formed as to *the Date* of one of these Books merely from the last Article recorded in it.

*Tradition* does indeed say something on this Subject, but not in so determinate, or always in so consistent a Manner, as we might have been ready to expect. *Irenæus*, *Eusebius*, *Jerom*, and *Augustine* are mentioned by almost all Criticks and Commentators that write upon this Head.—They all agree in telling us, what is extremely probable, that *Matthew's Gospel* was first written: (Compare *Iren. adv. Hær. Lib. iii. cap. 1.* *Euseb. Eccl. Hist. Lib. vi. cap. 25.* *Hieron. Catal. Script. Eccles.* and *Aug. de Confen. Evan. Lib. i. cap. 1.*) But in the Account of the *Year of Publication* they differ. *Eusebius* (in his *Chronicon*,) and *Theophylact*, whom most of the Moderns follow, place it but *Eight* or *Nine Years* after the *Ascension*; and *Calmet* tells us, that almost all the old *Greek Manuscripts* have it thus at the End of his Gospel. The *Alexandrian Chronicle* brings it *Seven Years* lower: And *Irenæus* in the fore-cited Place, on the Authority of a Tradition from *Papias*, (which in itself seems not very probable,) sets it as late as the *Preaching* of *Peter* and *Paul* at *Rome*; which must have been (if they ever preached together there,) more than *Fifteen Years* after that.—The same Author says, that *Mark* wrote *Two Years* after *Matthew*: And hardly any other Accounts (so far as I can recollect,) say any Thing determinate about it; though several of them speak of *Mark's* writing his Gospel at the Request of *St. Peter*. (See *Clem. Alex. apud Euseb. Eccl. Hist. Lib. ii. cap. 15.* & *Lib. vi. cap. 14.* *Hieron. Catal. Vir. illustr. in Marc. and Epiphan. Hær. 51.*)—I cannot certainly

tainly affirm, that *Luke* had seen both these, though *Mr. L'Enfant* thinks he strongly intimates it: And I find little in *the Fathers* about the *Time* of his writing, more than what *Irenæus* says, that he digested into writing what *Paul* preached among the *Gentiles*; thereby seeming to intimate, that it was after that Apostle had dispatched some considerable Part of his Ministry. (See *Iren. Lib. iii. cap. 1.*)—*Eusebius*, (*Eccl. Hist. Lib. iii. cap. 24. & Lib. vi. cap. 14.*) *Jerom*, (*Catal. in Joan.*) and *Irenæus*, (*Lib. iii. cap. 11.*) say, that *John* wrote his *Gospel* in an extream *Old Age*, and very near the *Conclusion* of the *First Century*. And this is the Substance of what I can learn concerning the Light that *Antiquity* throws on this Question.

On the whole, it will appear certain concerning *Two of the Gospels*; those of *Mark* and *John*, and probable concerning *the Third*, I mean that of *Luke*, (whatever we may conjecture concerning *Matthew's*;) that they were not written till some considerable Time after our *Lord's Resurrection*. Perhaps this may afford a probable Argument; that *Matthew's* was written sooner; since we can hardly suppose, (as *Mr. Le Clerc* observes, *Eccles. Hist. pag. 414.*) that the Church should be left so long without any Authentick Account in writing of Facts so highly important to its Edification and its very Being.\*

As for the *later Evangelists* it might perhaps be urged, that they, who wrote not altogether from their own Knowledge, but from the Testimony of others, would have Opportunity of making fuller Enquiries from a greater Variety of Persons, in Consequence of the Deliberation they used before the Publication of their Works. Yet on the other Hand, it would on the Part of the *original Witnesses* so much increase the Probability of some Slip of Memory, that on the whole it might something derogate from the full Credibility of what they have written, were it not for what hath been proved above of the *Divine Superintendency* and *Inspiration* with which they were favoured: But when this is allowed, the Objection immediately falls to the Ground; for in Regard to this, we may as entirely credit *Moses*, when relating Facts which happened *Two Thousand Years* before he was born, as *Luke*, when giving an Account of the *Shipwreck* he himself suffered at *Malta*.

I shall

\* See *Mr. Le Clerc's Dissertation on the Four Evangelists*, prefixed to his *Harmony*; in which he says as good Things as I have any where met with, in Favour of the earliest Dates which any have assigned to *Matthew*, *Mark*, and *Luke*.

I shall close this *Note* with observing, That the longer *Christianity* had been settled in the World before *these Books* were written, the stronger is the Argument which we may deduce from the *universal Reception* they met with, to prove their *Credibility*: Because it plainly shews, they were perfectly agreeable to what the Churches in one Place and another had been taught by the Lips of the *Apostles*; otherwise their Inconsistency with those originally received Accounts would, no Doubt, have been esteemed an invincible Reason for rejecting them. And when a due Weight is allowed to this Thought, it will perhaps appear, that if we should bring *the Date* of each Book *as low* as any of the *Ecclesiastical Writers* do, (for which I can see no sufficient Reason,) yet the Cause of *Christianity* would not, on the whole, lose any Thing material by such a Concession.

*END of the THIRD VOLUME.*



A N

# A N I N D E X

## O F T H E

### GREEK Words and Phrases referred to in the NOTES.

#### A.

- την αγαθὴν μερίδα. Luke 10. 42. *Vol. ij. pag. 92. noi. g.*  
 ἀγαλλιασθε. Mat. 5. 12. j. 223. *k.*  
 ἀγαλλιασις. Luke 1. 14. j. 15. *f.*  
 ἀγαρευω. Mat. 5. 41. j. 238. *o.*  
 ἀγγελος. Acts 12. 15. iij. 186. *b.*  
 ἀγγελος. Mat. 24. 31. ij. 389. *e.*  
 ἀγνωστω Θεω. Acts 17. 23. iij. 281. *l.*  
 ἀγνώτες Μνασωνι. Acts 21. 16. iij. 337. *d.*  
 ἀγραμμάτοι και ιδιώται. Acts 4. 13. iij. 50. *i.*  
 ἀγωνίζεσθε. Luke 13. 24. ij. 138. *b.*  
 ἀδημονεσθ. Mat. 26. 37. ij. 498. *b.*  
 ἀδης. Mat. 16. 18. j. 546. *f.*—Luke 16. 23. ij. 175. *d.*—Acts 2. 27. iij. 25. *g.*  
 ἀδικία. John 7. 18. ij. 48. *c.*—Luke 16. 9. ij. 170. *e.*  
 ἐξ αιμαίνων. John 1. 13. j. 9. *l.*  
 αιρεσις. Acts 24. 14. iij. 379. *c.*  
 αἴσιον. John 16. 23. ij. 479. *e.*  
 τω αἴσιωτι σε διδω. Mat. 5. 42. j. 238. *p.*  
 αιων. Mat. 24. 3. ij. 373. *d.*  
 εις τον αιωνα. John 4. 14. j. 174. *k.*—John 8. 52. ij. 79. *c.*  
 αικειν. Acts 9. 7. iij. 137. *i.*  
 οι ακισαιτες. John 5. 25. j. 294. *b.*  
 ακισαιτες δε. Acts 19. 5. iij. 304. *b.*  
 ακριβωσ. Mat. 2. 7, 16. j. 78. *f.*  
 ακριδες. Mat. 3. 4. j. 92. *i.*—A. 6. 20.  
 ακρογωνιαιον. Eph. 2. 20. 1 Pet. 2. 6. ij. 332. *f.*  
 αλλαλαζωσας. Mark 5. 38. j. 445. *k.*  
 αλειψωσ εφωνης. Mat. 26. 74. ij. 520. *n.*  
 εν τη αληθεια. John 17. 17. ij. 490. *a.*  
 αλιωσπείσαι. Mark 9. 49. ij. 23. *l.*  
 αλλα, nevertheless. Acts 4. 17. iij. 51. *l.*  
 αλλα, therefore. Acts 10. 20. iij. 159. *k.*
- αλλα και, yea. Luke 16. 21. ij. 174. *b.*  
 μη δει αλλοφυλον παρινασ. iij. 344. *l.*  
 αμαρτανων. John 8. 11. ij. 63. *f.*  
 αμην, αμην. John 1. 51. j. 130. *g.*  
 αμφοτεροσιν. Mat. 6. 30. j. 255. *k.*  
 αναβλωσω. Mark 10. 51. ij. 272. *c.*  
 αναγκασω. Luke 14. 23, ij. 151. *g.*  
 αναδειξει. Luke 1. 80. j. 36. *i.*  
 αναθεματι αναθεματισαμεν αυτουσ. Acts 23. 14. iij. 366. *k.*  
 αναθηματια. Luke 21. 5. ij. 372. *b.*  
 ανακαμψαι. Mat. 2. 12. j. 73. *g.*  
 ανακυψαι. Luke 21. 28. ij. 390. *f.*  
 αναλαμβανω. Acts 20. 13, 14. ij. 184. *b.*  
 αναληψωσ. Luke 9. 51. ij. 183. *a, b.*  
 αναλίσκω. Luke 9. 54. j. 441. *c.*  
 αναπηρεσ. Luke 14. 13. ij. 147. *i.*  
 αναπληξασ. Luke 4. 17. j. 191. *d.*  
 αναλαξασθαι διηγνησιν. Luke 1. 1. j. 2. *b.*  
 αναλη. Luke 1. 78. j. 35. *g.*  
 ανελεσθ. Mat. 2. 16. A. 14. 62.  
 ανετες τασ ζευκτηριασ των πηδαλιων. Acts 27. 40. iij. 419. *f.*  
 ανηρ, no more than τισ. Acts 8. 27. iij. 125. *c.*  
 αυθυπαλοσ. Acts 13. 8. iij. 197. *i.*  
 αυθωμολογησθω τω Κυριω. Luke 2. 38. A. 4. 14.  
 Αναν τον αρχιερεα και Καϊαφαν. Acts 4. 6. iij. 48. *d.*  
 ανομοιοσ. Luke 24. 25. j. 229. *l.* ij. 618. *e.*  
 ανομων. Mark 15. 28. ij. 560. *e.*  
 ανιλλαγμα. Mark 8. 37. j. 552. *g.*  
 ανι' ανων ανιασ. j. 102. *d.*  
 ανι. John 1. 16. j. 102. *d.*  
 ανιδικιοσ. Mat. 5. 25. j. 231. *a.*—Luke 12. 58. ij. 127. *g.*  
 ανιλεγοντες. Act. 13. 45. iij. 213. *b.*  
 ανιστησ τω ποτηρω. Mat. 5. 39. j. 237. *l.*  
 X x x ανιλημασ.



αἰλιμα. John 4. 11. j. 173. i.  
 ανωθεν. Luke 1. 3. j. 2. f.—John 3. 3. j.  
 147. b. John 19. 11. ij. 549. b.  
 αξιον θανατου. Luke 23. 15. ij. 540. c.  
 απαπισιν. Luke 12. 20. ij. 113. c.  
 ε μη σε απαρτησομαι. Mark 14. 31. ij. 496. d.  
 απλη τε πλεθε. Mark 4. 19. j. 402. a.  
 απαχθηναι. Acts 12. 19. iij. 188. m.  
 αυτη απεθνησκεν. Luke 8. 42. j. 440. b.  
 απεδεξατο. Luke 8. 40. j. 432. n.  
 απειθων τω υιω. John 3. 36. j. 163. i.  
 απελθεν προς αυτον. John 20. 10. ij. 598. l.  
 μηδεν απελπιζουσες. Luke 6. 35. j. 329. e.  
 απεχουσι τον μισον αυτων. Mat. 6. 2. j. 243. d.  
 απηγατο. Mat. 27. 5. ij. 587. b.  
 απηλλαχθαι. Luke 12. 58. ij. 127. g.  
 απισαν. Luke 12. 46. A. 16. 71.  
 απλας. Mat. 6. 22. j. 252. b.  
 απογραφη πρωτη. Luke 2. 2. j. 52. a, b.  
 αποδεδωγμενον εις υμας. Acts 2. 22. iij. 23. a.  
 αποκαθιγαντες. Acts 1. 6. iij. 4. g.  
 αποκαλασας. Acts 3. 21. ij. 6. k. iij. 43. g.  
 αποκαλασσει. Mat. 17. 11. ij. 6. k.  
 αποκριθεις ειπεν. Mat. 11. 25. j. 359. f.  
 απολογεισθαι. Acts 19. 33. iij. 313. l.  
 αποσελη υμιν. Acts 3. 20. iij. 42. f.  
 σε νυν αποσελω. Acts 26. 17. iij. 402. i.  
 αποσομαλιζων. Luke 11. 53. ij. 105. m.  
 εν τω αποσεφειν εκασον εσc. Acts 3. 26. iij.  
 45. n.  
 απολαξασθαι τωις εις του οικου μου. Luke 9. 61.  
 j. 421. i.  
 αποφυχουτων απο φοβου. Luke 21. 26. ij. 388. a.  
 αργον. Mat. 12. 36. j. 380. b.  
 αριστον. Mat. 22. 4. ij. 338. b.  
 αρισθησας. John 21. 12. ij. 633. g.  
 αρνια. John 21. 15. ij. 636. b.  
 αρξαμενον. Luke 24. 47. ij. 643. f.  
 αρπαξουσιν αυτην. Mat. 11. 12. j. 353. f.—  
 A. 11. 49.  
 εκ αρπασει τις αυλα. John 10. 28. ij. 218. d.  
 αρτεμονα. Acts 27. 40. iij. 420. g.  
 απ' αρτι. John 1. 52. j. 131. i.—Mat. 26.  
 64. ij. 368. b.  
 αρτι ελελυθησεν. Mat. 9. 18. j. 440. b.  
 την αρχην, οτι και λαλω υμιν, εσc. John 8. 25.  
 ij. 69. f.  
 αρχιερεις. Mat. 2. 4. j. 70. f.  
 αρχομενος. Luke 3. 23. j. 107. b.—A. 7. 26.  
 αρχουσες. Acts 16. 19. iij. 258. d, f.  
 τω αρχουσι. Mark 3. 22. A. 12. 50.  
 αδενουτων. Acts 20. 35. iij. 331. p.  
 Ασισαρχοι. Acts 19. 31. iij. 313. k.  
 ασπασθητε. Mat. 5. 47. j. 240. s.  
 ασσαριων δυο. Luke 12. 6. ij. 108. b. 128. b.  
 ασσον, an Adverb. Acts 27. 13. iij. 412. f.  
 ασειος τω Θεω. Acts 7. 20. iij. 96. b.  
 ασραπη. Luke 11. 36. j. 391. f.  
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## GENERAL INDEX

TO THE

THREE VOLUMES;

Referring chiefly to such Articles, as are not pointed out by the running Contents, or Chronological Table.

*N. B.* The Volumes are distinguished by the Roman Numbers; and where no Volume is mark'd, it belongs to that which is mention'd last. The Letter A. refers to the *Appendix*.

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- when the Apostles were imprisoned, an Angel lets them out by Night. III. 68.
- an Angel orders *Philip* into the Wilderness in the Way to *Gaza*. 124. b. what a Glory to the Gospel, to see its Ministers thus directed. *ibid.* a.
- an Angel appears to *Cornelius*. 156. c. assures him of the Acceptance of his Prayers and Alms, and directs him to send for *Peter*. 157.
- an Angel delivers *Peter*, when imprison'd by *Herod*. 184. his Friends being told he stood at the Gate, imagine it to be his Angel. 186. b.
- an Angel smiting *Herod* in the Height of his Pride, he is eaten of Worms, and dies. 192. c. d.
- an Angel appears to *Paul* in his Voyage to *Rome*, and assures him, none of them should perish, though the Ship would be lost. 414, 415.
- Angels* were used as Instruments in delivering the Law from Mount *Sinai*. III. 108. m. often appeared in a Human Form. I. 114. q. their Existence denied by the *Sadducees*. III. 365. b.
- come and wait upon *Christ*, after he had been tempted in the Wilderness, I. 114. a Number of them appearing, to do him the more Honour. A. 8. 29. would be seen ascending and descending on the Son of Man. 131. i. Twelve Legions would attend him, if he desired it. II. 510. m.
- Two Angels are seen at the Sepulchre;
- Angels,*] 599. who tell the Women, that *Jesus* is risen, 604. and bid them go and tell his Disciples and *Peter*. 605. e.
- Two Angels appear, when *Christ* ascended to Heaven, and assure his Disciples of his coming again in the same Manner. 652. III. 5.
- shall wait on *Christ* at the Last Day, I. 408. g. 553. II. 408. a. and cast the Wicked into Hell. I. 409. how well they are fitted for that awful Service. 410.
- attend on *Christ's* Little Ones. II. 25. the Goodness of God in appointing their Services to be Invisible. I. 19. their Condescension should induce us to submit to the lowest Stations for the Benefit of our Fellow-Servants. *ibid.*
- rejoice over a penitent Sinner. II. 158. a Circumstance very properly suggested. *ibid.* c. and 159.
- departed Spirits are conducted by them to the Regions of Glory. 174. c. 178.
- the Saints to be incorporated with them into one Society, but may not be advanced in all Respects to an Equality. 347. c.
- know not the Day and Hour of the last Judgment. 391. i.
- often applied to Men, and render'd *Messengers*, and sometimes signifies Preachers of the Gospel. 389. e. III. 186. b.
- Anger of *Christ* against the *Pharisees*. I. 312. happy when it is only awaken'd by Sin. 314. Anger without Cause, forbidden by the Sixth Commandment. 229.
- Anna*, a devout Widow about 84 Years. I. 65. i. k. sees *Jesus* in the Temple, and having own'd him as the Lord, 65. l. A. 4. 14. speaks of him to all that were waiting for Redemption. 66.
- Annas* and *Caiaphas*, High-Priests when *John* began his Ministry. I. 89. e.
- when *Christ* was apprehended, he was led first to *Annas*, II. 514. and from him sent to *Caiaphas*. 515. a.
- is called *Ananus* by *Josephus*, and mention'd as High-Priest before his Son-in-law *Caiaphas*. *ibid.*
- was present in the *Sanhedrim* with *Caiaphas*, when *Peter* and *John* were examin'd, III. 48. and is then called High-Priest, as having most of the Authority. *ibid.* d.
- Anointing the Head with Oil, an usual Custom at Feasts, and other Times. I. 249. r. 366. g. i.
- Christ* is anointed by the Woman that was a Sinner. 364, 366. and again by *Mary*,

- Mary*, when he supp'd at *Bethany*; II. 284. which, tho' it be not plac'd by *Matthew* and *Mark* in the same Order, appears to be the same Story with that in *John*. 283. a. 284. c. 287. i.
- Anointing the Sick with Oil, used by the Apostles as a Signal of Healing. I. 473.
- Answered and said*, may be sometimes otherwise render'd. I. 359. f. II. 315. g. intimates the Suitableness of the Discourse to the Occasion. 304. c.
- Antioch in Pisidia*, *Paul* and *Barnabas* preach the Gospel there. III. 201. a:—214. and re-visit that Church in their Return: 227. d.
- Antioch in Syria*, a very considerable City; by whom the Gospel was first planted there. III. 176. a. was at first preached there only to the *Jews*, but afterwards to the *Greeks*; *ibid.* b. with great Success. 177, 178.
- the Disciples by Divine Appointment are first called *Christians* at *Antioch*. 178. f.
- Antipater*, was probably concerned with *Herod* his Father, in seeking the Death of *Christ*. I. 79. i.
- Antipatris*, a City about 38 Miles from *Jerusalem*, to which *Paul* is brought by Night in his Way to *Cæsarea*. III. 372. b.
- Antonia*, a Castle near the Temple, where a Roman Garrison was kept, 345. n. to which *Paul* was carried by *Lysias*, 346. and from whence there were Stairs that descended to the Temple. *ibid.* p.
- Anxious Care is properly forbidden, as none can serve God and *Mammon*. I. 253. d. e. this was not intended as a Caution to the Apostles only. 253. e. such Care is shewn to be highly unreasonable, and unbecoming the Character of Children of God. 255, 256. II. 115,—117.
- Apocryphal Gospels*, not refer'd to by *Luke*. I. 1. a.
- Apollo*, whence he might have the Name of *Pythius*. III. 257. c. fled at the very Name of *Jesus*. 268.
- Apollonia*, a City of *Macedonia*, which *Paul* went thro' in his Way to *Thessalonica*. III. 269.
- Apollonius Tyanæus*, many Things said of him seem to be borrow'd from the History of *Christ*. II. 2. c.
- Apollos*, a Jew of *Alexandria*, comes to *Ephesus*, and preaches there, knowing only the Baptism of *John*; III. 299. e. having been instructed by *Aquila* and *Priscilla*, he passes over to *Achaia*, and preaches powerfully at *Corinth*. 299. but will not countenance those, who set him up as Head of a Party; 300. f. and therefore on his Return to *Ephesus*, declines going to *Corinth* again, when *Paul* would have persuaded him to it. *ibid.*
- Apostles*, the Names of the Twelve Apostles. I. 321, 322, 455. III. 8. their Number might be fixed at first with a Regard to the Twelve Tribes, but was not kept to afterwards when the *Jews* had rejected the Gospel. I. 320. c. it might be thought reasonable to fill up the Number on *Judas's* Death. III. 11. b. are called *the Twelve*, when *Judas* was dead; and *the Eleven*, when *Thomas* was absent. II. 622. a.
- were most of them Young Men, when they first followed *Christ*. 390. g.
- the Choice of them some Time before their Mission. I. 319. a. 320. c. 456. e.
- the Twelve attend him in his Progress thro' *Galilee*. 370. and are at length invested with the Power of working Miracles, 455. 457. and sent by Two and Two to preach the Gospel to the lost Sheep of *Israel*, 456. d. with large Instructions how to perform their Mission. 456,—472.
- they go and preach the Gospel, 472. and work many Miracles. 473. and when they were returned, give *Christ* an Account of their Preaching and Miracles, 481. and afterwards retire with him to the Desert of *Bethsaida*. 482.
- assist in the Distribution of the Loaves and Fishes to the 5000. 485,—488.
- cross the Sea to *Capernaum*. 492. a. *Jesus* comes to them walking on the Sea. 493.
- are vindicated from the Censure of the *Pharisees* for eating with unwashed Hands. 517, 518.
- assist in feeding the 4000. 535.
- are asked by *Jesus*, who he was thought to be; 544. which occasions *Peter's* Confession, *ibid.* and the Warning he gave them of his approaching Sufferings. 549. which is afterwards repeated. II. 15. 264.
- in what Sense, the Foundation of the Church. I. 545. e.
- disputing who should be greatest, they are exhorted to Humility. II. 18,—20. are press'd to mutual Forgiveness, 31. 33. and warn'd of Persecution. 103. 366.
- attend *Christ* to *Judea*, after the Death of *Lazarus*; 250. and to *Jerusalem*, when he went up thither to his last Pass-over.

- Apostles*,] over. 264. For many Things relating to them, then, and afterwards, see the *Chronological Table*.
- the Boldness the Apostles shew'd, in openly declaring to the Heathen the Vanities of their Idol Worship; III. 223. l. which yet they always did in a modest and peaceable Manner. 315. e.
- express'd their Contempt of the World, while under the greatest Calamities. 327. d.
- the Opposition they met with was attended with many Advantages, 224. and tho' God could have always protected them, yet did he wisely suffer them at length to fall by their Enemies. 230.
- the several Parts in which they preach'd the Gospel. II. 379. n.
- Appian* mentions an Army taking neither Food nor Sleep for twenty Days. III. 418. c.
- Appii Forum*, Paul is met there by the Brethren from Rome. III. 426.
- Applause of Men, will not exempt us from a Woe. I. 327. should not be eagerly pursued. 202. 243, 244. 404. c. the Uncertainty of Human Applause. II. 544. III. 229.
- Aprons might be worn by the *Greeks*, tho' no Part of their ordinary Drefs. III. 305. f. the Sick are cured at a Distance, by Aprons brought from the Body of Paul. *ibid.*
- Aquila* and *Priscilla*, come from Rome to Corinth, where Paul works with them as a Tentmaker. III. 287, 288. c. 290. g.
- Paul takes them with him to *Cenchrea*, where some suppose that *Aquila* shaved his Head, and was left behind with *Priscilla*; 296. a. but they seem rather to have gone with Paul to *Ephesus*, and to be left by him there. 297. a. b. *Apollos* preaching there in the Synagogue, is taken Home, and instructed by them, 299. and willingly submits to their Instructions. 301.
- were with Paul at *Ephesus*, when he wrote his first *Epistle* to the *Corinthians*. 309. a.
- Priscilla* is sometimes named before *Aquila*, but nothing can be argued from it. 297. a.
- Arabia*, Saul after his Conversion goes from *Damascus* thither, and preaches the Gospel. III. 143. b. 144.
- Aratus*, a Greek Poet, quoted by Paul. III. 283. q.
- Archelaus*, the Heir of Herod's Cruelty, as well as of his Crown, I. 79. k. is banished, and his Kingdom made a Roman Province. *ibid.* 88. supposed by some to be meant by the Nobleman that went to receive a Kingdom. II. 278. b.
- Areopagus* at *Athens*, whence so called. III. 279. Paul is brought thither, not to be tried, but to inform them what he taught. *ibid.* g. he makes an excellent Discourse there, 280,—284. but meets with little Success. 285. one of the Members of the Court there, who were Persons of great Dignity, believes. *ibid.* t.
- Arimathea*, antiently called *Ramoth*. II. 581.
- Aristarchus*, a Macedonian of *Thessalonica*, one of Paul's Fellow-Travellers, is seiz'd at *Ephesus*, and dragged into the Theatre. III. 312. i. accompanied Paul, when he return'd with the Collections to *Jerusalem*. 320. d. and afterwards attends him in his Voyage to Rome. 409. c. other Particulars concerning him. 320. d.
- Arm of the Lord* revealed, to what it may allude. II. 311. b.
- Article*, often omitted. I. 5. b. 179. a. 182. d.
- Asaph's Psalms* have dark Sayings in them. I. 413. e.
- Ascension of Christ*, intimated by him to the Jews. I. 512. b. no Reason to suppose a previous Ascension on the Resurrection Day. II. 600. p. 644. b.
- was not from the Town of *Bethany*, but from the Boundaries of it on the Mount of *Olives*, 650. a. from whence he ascended in Sight of his Apostles; 651. III. 5. which was much more proper, than his rising from the Dead in their Sight. II. 651. b.
- should engage us to look after him, and to seek those Things which are above. 655. III. 7.
- Asham'd of Christ*, he will be asham'd of such, when he comes in his Glory. I. 552, 553. the Thought of it may strengthen us against Temptation. 555.
- Ashes*, lying in them, a Sign of deep Humiliation. I. 358. c.
- Asia the Less*, is visited by Paul in his first Progress. III. 200, & seq.
- as he was passing thro' it in his next Progress, 249. he is forbid to preach the Word in *Asia*, which must signify the *Proconsular Asia*. 251. c. Remarks on this Determination of Providence. *ibid.* 254.
- having gone thro' the upper Parts of it in his Third Progress, he comes to *Ephesus*, which lay in the *Proconsular Asia*; 302. where he preaches Two Years, and all

all the Inhabitants of *Asia* hear the Word. 305. *e.*  
*Astarchs*, or Primates of *Asia*, who presided over the Publick Games, some of whom had a Friendship for *Paul*, send to him not to venture into the Theatre, when a violent Mob was raised against him at *Ephesus*. III. 312. *k.*  
*Assembly's Catechism* well illustrates that Petition, *Thy Kingdom come*. I. 246. *k.*  
*Asses* were used among the *Jews* in riding, by the most honourable Persons, and were much larger and more beautiful than ours. II. 292. *g.* *Christ's* Entry into *Jerusalem* on an *Ass*, was a literal Accomplishment of what *Zechariah* prophesied. *ibid.* *f.* the Injustice of the Ridicule it has been treated with. 291. *d.* 292. *g.*  
*Asses*, when *Paul* left *Troas*, his Companions take Ship, and sail to *Asses*; but he himself goes thither on Foot, and there they take him aboard, and sail to *Mitylene*. III. 323.  
*Athens*, *Paul* is conducted thither from *Beroæa*, and orders *Silas* and *Timothy* to follow him. III. 274. *b.* his Spirit is moved, on seeing the City inflamed to Idolatry; for which it was particularly noted, 277. *b.* as likewise for its Love of Novelty. 280. *b.* *Paul's* excellent Address to the *Athenians*. 281, — 284. most of them make light of it, but some believe. 285.  
*Atonement for Sin*, the Design of *Christ's* Death. I. 121. *a.* is refer'd to by *Christ*, when he speaks of eating his Flesh, and drinking his Blood. 509. *f.* the Life of our Souls to be considered as depending on it. *ibid.* 511. the *Eucharist* refers so plainly to it, that while that Ordinance continues, it is a Doctrine never will be rooted out. A. 19. 81.  
*Atalia*, a maritime Town of *Pamphylia*, from whence *Paul* and *Barnabas* sail to *Antioch* in *Syria*. III. 228.  
*Atterbury*, (*Bishop*), has well illustrated the Rule of *doing as we would be done to*. I. 262. *g.* has set the Miracles of *Christ* in a beautiful Light. 349. *b.* displays the Force, that the Principles of Natural Religion have upon an unbelieving Heart. 479. *g.* has an excellent Discourse on the Sufficiency of Revelation. II. 177. *g.* his Remark on *Drusilla's* not being alarmed by the Preaching of *Paul*. III. 390. *m.*  
*Augustus* orders an Enrollment of the *Jews*. L. 51. makes *Tiberius* a Colleague in the Empire. 88. *b.* the Time of his

Death. A. 66. as *Augustus* was not properly one of the Names of *Nero*, it may be otherwise render'd, where *Festus* applies the Title to him. III. 394. *e.*  
*Azotus*, or *Abdod*, the Place where *Philip* was found, after he was taken from the Eunuch. III. 130.

B.

*Babes*, God reveals to them, what he hides from the Wise. I. 360. 362. II. 84.  
*Baptism*, whether that of *Proselytes* was in Use among the *Jews* when *John* baptized. I. 119. *d.* A. 8. 33.  
 why called the *Baptism of Repentance*, and how it is a Seal of Pardon. III. 353. *k.* how said to *wash away Sins*, and to *save*. *ibid.*  
 may be administered to those, who are not capable of all the Purposes of it. I. 105. *b.*  
*Infant Baptism* may be referred to by *Christ*. II. 230. *c.* and his receiving Little Children be considered as an Encouragement to it. 232. no Argument against it, in the Form of its Institution. 645. *k.* See also III. 30. *c.*  
 was generally administered by *Immersion*; but this does not appear essential to the Institution. III. 130. *l.* seems to have been sometimes done by pouring Water upon them. 168. *l.* naming the Child is no essential Part of it. I. 31. *a.*  
*John* baptizes in the Wilderness, preaching the Baptism of Repentance. I. 89. III. 205. the People come from all the Country round, and are baptized by him, in *Jordan*, confessing their Sins. I. 93. the *Pharisees* and *Sadducees* come to his Baptism, and are admonished by him. 94. A. 6. 21. the *Publicans* and *Soldiers* also come, and are directed what they should do. 97.  
 the *Publicans* and all the People justify God, being baptiz'd by *John*. 352. *b.* but the *Pharisees* and *Lawyers* reject the Counsel of God, and are not baptized by him. 353.  
*John* baptized with Water, but *Jesus* with the Holy Spirit and with Fire. 98. 123. II. 649. III. 3. which was illustrated by the Effusion of the Spirit at Pentecost. 15. *c.* 21.  
*Jesus* comes and is baptized by *John*. I. 105. *b.* the Spirit descends upon him. 107. *John's* Testimony to his superior Excellence. 122, 123. *d.*



*Baptism,*] *Jesus* baptizes in *Judea*, not in his own Person, but by the Ministry of his Disciples; I. 159. 171. *b.* while *John* baptizes at *Enon*, where many come and are baptized by him. 159.

a Dispute arises about Baptism, between *John's* Disciples, and a certain *Jew*. 159. *c.* *John* being told, that *Jesus* also baptized and all Men came to him, rejoices in it, and renews his Testimony of him. 160.

the *Pharisees* are alarm'd, on hearing that *Jesus* baptized more Disciples than *John*. 170. *a.*

*Jesus* commissions his *Apostles* to go and proselyte all Nations, baptizing them &c. 645. *k.* a distinct Regard must be had to each of the *Sacred Three* in administering it. *ibid.* *l.* his Promise to be with them to the End of the World, not to be limited to the Destruction of *Jerusalem*; 646. *m.* but may be always an Encouragement to all his faithful Ministers. 648.

Baptism of the awakened *Jews* on the Day of *Pentecost*. III. 29. *a.* 31. *e.* of the *Samaritans*, and *Simon Magus*. 117. *i.* of the *Eunuch*. 129. *k.* 130. *l.* of *Saul*. 142. *g.* of *Cornelius* and his Friends. 168. *l.* 169. of *Lydia* and her Family. 256. of the *Taylor* and his Family. 262. of the *Corinthians*. 291. of *John's* Disciples at *Ephesus*. 303. *b.* such as had been baptized by *John*, might afterwards receive Christian Baptism. 304. *b.*

*Barabbas*, a Robber and Murderer, preferred to *Jesus* by the *Jews*, II. 541, 542. and released by *Pilate* at their Desire, while he delivers *Jesus* to be crucified. 553. and thus, they interceded for a Murderer, III. 40. while they killed the Prince of Life. 41. *b.*

*Barbarians*, all Nations but their own were reckoned such by the *Greeks* and *Romans*. III. 423. *b.* 428.

*Barchochebas* supposed by some to be referred to, where *Christ* speaks of another coming in his own Name. I. 300. *g.*

*Barclay, Mr.* insists, that *Washing of the Feet* has as much to recommend it for a standing Ordinance, as *Baptism*, or *Breaking of Bread*. II. 428. *i.* and that the Disciples meeting to break Bread at *Troas*, means only a common Meal. III. 321. *g.*

*Barnabas*, [see *Joses*, surnamed *Barnabas*,] introduces *Saul* to *Peter* and *James* at *Jerusalem*. III. 145. *n.*

is sent to *Antioch*, where he labours with Success. 177, 178. *c.* 181. fetches *Saul* thither from *Tarsus*. 178. *e.* and is sent with him to *Jerusalem* with Alms. 180. *k.* from whence at their Return to *Antioch* they bring *John Mark* with them. 195. *b.*

is set apart with *Saul* on a Mission to the *Gentiles*. 196. *e.* makes a Progress with him thro' *Cyprus*, *Pamphylia*, *Pisidia*, and *Lycaonia*. 196,—228. at their Return to *Antioch* in *Syria*, they acquaint the Church with their Success among the *Gentiles*. 228, 229.

is sent with *Paul* to *Jerusalem* on a Dispute about the *Gentile Converts*. 232. and returns with a Decree of the Council in their Favour. 245.

when a second Tour with *Paul* was intended, on a Difference about *John Mark*, he separates from *Paul*, and goes to *Cyprus*. 246, 247. Remarks on that Separation, 248. which was afterwards followed with a thorough Reconciliation. 247. *c.*

*Barrenness*, a Reproach among the *Jews*. I. 18. *l.* 19. some illustrious Persons born of such as had been long barren. 17. *b.* the Days were coming, when they would count the Barren happy. II. 558.

*Barrington, (Lord,)* endeavours to shew, that being *Witnesses to Christ* was appropriated to the *Apostles*. II. 643. *g.*

supposes *Saul* might know the Light that shone around him as he went to *Damascus*, to be the *Shekinah*. III. 134. *e.* but refers to some future Event, what is said of his being chosen to see *Christ*, and hear his Voice. 253. *i.*

his Remark on the Character of *Barnabas*, as a good Man. 177. *c.*

thinks that when *Barnabas* fetched *Saul* from *Tarsus*, it was the second Time of *Saul's* being there after his Conversion. 178. *d.*

concludes that when the Disciples at *Antioch* sent their Contribution to the *Elders* at *Jerusalem*, there were then no *Apostles* there, and the *Elders* were left to take care of the Church. 180. *k.*

thinks it was when *Saul* went to *Jerusalem* with this Contribution, he had his *Trance* or Vision in the Temple; which rather seems to have happened earlier. 194. *a.* 355. *a.* and refers also to this Time, the First Commission *Paul* received to preach to the *Idolatrous Gentiles*;

**Barrington,**] *tiles*; which rather appears to have been given him before, on his Way to *Damascus*; tho' at first he might not fully understand it. 194. a. 402. i.  
 imagines *Sergius Paulus* was the first Convert of the *Idolatrour Gentiles*. 199. l. and that there was a miraculous *Descent of the Spirit* on the Gentile Converts at *Antioch* in *Pisidia*, whom he calls *the Harvest of the Idolatrour Gentiles*. 216. i. yet thinks that *Paul* and *Barnabas* at their Return, when they related the Conversion of the *Gentiles*, were only understood to speak of *Profelytes of the Gate*; 232. d. and that the Point debated in the Assembly at *Jerusalem* related only to them. 234. b. but the Description better suits the Converts from the *Idolatrour Gentiles*; 239. e. h. nor would the *Decree* have answered its Purpose, had it not extended to these. 240. i. there is no Reason therefore for the *Transposition* he proposes of *Acts* xvi. 4; 5. to the End of the foregoing Chapter. 251. b.  
 thinks very probably, that *Paul* wrote his *Epistle* to the *Galatians* from *Corinth*. 292. i. and that he visited the neighbouring Towns of *Asia*, when he was at *Ephesus*. 304. c.  
**Barrow,** Dr. his Remark on the *Lawyer's* Design in asking the Way to *Eternal Life*. II. 86. a.  
**Barfabas,** see *Joseph* called *Barfabas*.  
**Bartholomew** is chose an *Apostle*. I. 321. and sent forth with the *Twelve*. 455. is thought by some to be the same with *Nathaniel*. 131. i. II. 631. b.  
**Bartimeus,** see *Blind*.  
**Basnage,** Mr. observes that the *Procurators of Asia* might be called *Proconsuls*. III. 316. p.  
**Baxter,** Mr. confines the *Poor in Spirit*, to such as have a right Disposition in Poverty. I. 220. e.  
 his Remark, on him that is *not against Christ*, being *for him*. II. 35. c. and on the Absurdity of rejecting the Ministry. III. 328. i.  
**Beadles** are sent with *Orders* at *Philippi*, that *Paul* and *Silas* should be let out of Prison. III. 264. b. but *Paul* insisting they were *Romans*, and that the *Magistrates* themselves should come and take them out, 265. c. d. they go and tell the *Magistrates*, who come themselves and pray them to depart. 266.  
**Beating of the Rebels,** a cruel Practice of the

*Jews*, by which Persons often died under their Hands; which *Paul* would have suffered, if the *Tribune* had not come and prevented it. III. 346. b.  
**Beatitudes** in the *Sermon on the Mount*, adapted to the Characters they are connected with. I. 219. a. may rather be expressed by *Happy* than *Blessed*. *ibid.* d. are chiefly to be understood as Promises of future Happiness. 221. g.  
 are afterwards repeated in the *Plain*, 325, 326. with an Addition of several *Woes*. 327.  
**Beautiful Gate** of the Temple, where the *Lame Man* was cured, was very pompous in its Workmanship and Splendor, and seems to have been the *inner Gate*. III. 36. c.  
**Bedford,** Mr. doubts whether the *Wise Men* came to *Bethlehem*. I. 72. m.  
**Beelzebub,** the Prince of the *Demons*, the same with *Satan*. I. 372. g. A. 12. 50. the Meaning of his Name. 372. f.  
*Christ* is accused of acting by his Help. I. 372. 448. p. but shews that he was no Associate with him. 273. b.  
 if the *Master* be called to, how much more his *Domesticks*. 465.  
**Beginning to do a Thing,** a common *Greek Idiom* for doing it; but may refer to *Luke's* Account of *Christ's* Ministry from the *Beginning*. III. 2. b.  
**Bekker,** Dr. supposes those who are taken for *Dæmoniacks*, were only *Lunaticks*, or *Epilepticks*. I. 208. c.  
**Believe in his Name,** may be considered as a *Hebraism*. I. 144. k.  
**Believing in Christ,** the Work of God. I. 500. what is included in it. III. 261. o. how the *Sailor and his House* should be saved by it. *ibid.* p. all that believe shall be justified by him. 208. q.  
 he that believes in him, *shall never hunger nor thirst*, I. 502. and *shall not perish*, but have *Eternal Life*. 155. 163. 293. 504. 507. tho' he be dead, *shall live*; and if living, *shall never die*. II. 253. e. *out of his Belly shall flow Rivers of living Water*. 56. *shall not abide in Darkness*. 318. and *shall do even greater Works* than he himself had done. 453. n.  
 he that believes in *Christ*, *believes in him that sent him*. 317. *believe in God*, *believe also in me*; a very reasonable Exhortation to the *Apostles*, 449. c. which may be rendered several Ways. *ibid.*  
*if thou canst believe*; a Conjecture proposed

*Believing,*] pos'd on the Sense of it. A. 15. 64. why those are *more happy*, who have *not seen and believe*. II. 629. e. what it may signify, when the Power of *working Miracles* is promised to *them that believe*. 646. o.

the *Jews* are told, if they *believed him not*, they should *die in their Sins*. 68. *he that believes, and is baptized, shall be saved; but he that believes not, shall be damn'd*. 644, 645. *Christ knew from the first*, who they were *that believed not*. I. 513.

*Bellarmin*, the trifling Distinction he makes between *Christ's Lambs* and *Sheep*. II. 635. b.

*Belly*, often put for the Mind or Heart. II. 56. c.

*Benefits*, the most engaging Way of conferring them, may be learnt of *Christ*. I. 345.

*Benson, Dr.* his *History of the first planting the Christian Religion* refer'd to as an useful Treatise. III. 2. a. mentions the Testimonies given by the *Fathers* to the Genuineness of the *Acts*. *ibid.*

observes, that *Joseph* propos'd to succeed *Judas*, was not *Barnabas the Cyprian*. II. 1. and that *Judas's* going to *his own Place*, signifies the proper Place appointed for him. 12. k.

thinks it probable, that not only the *Apostles*, but all the 120, shared in the *Effusion of the Spirit* on the Day of *Pentecost*. 16. d. that 5000 *Converts* were made by *Peter's Sermon* after the Cure of the *Lame Man*, besides the 3000 converted before. 47. c. and that the renewed *Effusion of the Spirit* while they were praying, was attended with some visible Symbol. 57. d.

where *Ananias* is charged with *lying to to the Holy Ghost*, would render it *belying him*. 62. d.

shews that by the *Hellenists* are meant, the *foreign Jews* who were converted to the Gospel. 78. a.

supposes a supernatural Splendor on the Countenance of *Stephen*, when he stood before the *Sanhedrim*. 86. b. has well illustrated the Design and Propriety of *Stephens's* Defence. 86. c. the Solution he offers of the Difficulty relating to the *Sepulchre bought of the Sons of Enmor*. 94. a. accounts for *Pilate's* conniving at the *Jews* stoning *Stephen*. 110. p. and thinks *Stephen* himself, and the *Devout Men* that buried him, were *Profelytes*. 114. b.

*Benson,*] supposes *Simon* was of the Sect of the *Magi*. 116. g. and observes with what Propriety the *Apostles* were sent to communicate the *Spirit* to the *Samaritan Converts*. 120. b.

takes *Gaza* to be mentioned as a *desart Place*. 125. b.

when he would fix the Time of *Paul's Conversion*. 133. a. considers those that travell'd with him, as *Hellenist Jews*, who did not understand the Voice that spake to him in *Hebrew*. 137. i. thinks *Ananias* that baptized him, was a Native of *Jerusalem*, who brought the Gospel from thence to *Damascus*. 139. a. conjectures what might be the *several Gifts* he received at his Baptism. 143. g.

supposes with *Lord Barrington*, that *Paul's* being chosen to *see Christ* and hear his Voice, refers to some future Event. 353. i. that his *Trance* in the Temple was in his second Journey to *Jerusalem*; 355. a. and that he then received his *first Commission* to preach to the *Idoltrous Gentiles*. 402. i. that *Sergius Paulus* was the first *Convert* of them; 199. l. and that the *Harvest* of them was at *Antioch in Pisidia*. 216. i. that *Paul* and *Barnabas* in relating their Success among them, were only understood to speak of *Profelytes of the Gate*; 232. d. and that the *Decree* at *Jerusalem* related only to them. 234. b. See *Barrington*.

thinks the Name of *Christians* was first given to the *Disciples* by a *Divine Direction*. 178. f. and takes the *Elders* at *Jerusalem* to be some of the *Hundred and Twenty*. 232. b.

includes *Samuel's* Government with that of *Saul* in the the 40 Years mentioned by *Paul*. A. 24. 100.

the Manner in which he speaks of the *Pythones*. 256. b.

observes, that after *Paul* had preached three Sabbath Days to the *Jews* at *Thessalonica*, he preached some Time among the *Gentiles* there. 269. a.

gives a good Account of the Principles of the *Stoicks*. 278. d.

considers what *Christ* says to *Paul*, of his having *much People* at *Corinth*, as referring to well-disposed Heathens. 291. b.

his Remark on *Gallio's* refusing to be Judge of such Matters, when *Paul* was accused by the *Jews*. 293. l.

thinks, when the *Asiarchs* sent to *Paul* not to venture into the Theatre at *Ephesus*,

*Benfen,*] *ſus,* they recollected how he had been expoſed there to wild Beaſts. III. 313. *k.*

ſuppoſes *Timothy* was left at *Ephesus*, when *Paul* departed thence; 318. *a.* and has well ſtated the Reaſons for concluding, that the *Fiſt Epiſtle* to *Timothy* was written ſoon after, as *Paul* was going from thence to *Macedonia*. 319. *b.*

the Account he gives of *Ananias* the High-Prieſt. 362. *b.*

his Remark on the *Scribes* ſuppoſing an *Angel* might have ſpoken to *Paul*. 365. *b.*

what he imagines might be the Deſign of looſing the *Rudder-bands*. 419. *f.*

*Bentley, Dr.* his Remark on God's not being ſerved by *Human Hands*. III. 282. *m.* endeavours to eſtabliſh another Reading for *Euroclydon*. 412. *g.*

*Berenice*, Siſter to *Agrippa*, and ſuſpected of an inceſtuous Commerce with him, comes with him to *Caeſarea*, to pay a Viſit to *Feſtus*; III. 392. *b.* where *Feſtus* mentioning the Caſe of *Paul*, the attendants *Agrippa* with great Pomp, to hear *Paul* make his Defence. 394.

*Beræa*, a City of *Macedonia*, is viſited with ſome Succeſs by *Paul* and *Silas*; III. 272, 273. who yet are afterwards expelled thence. 274.

*Befide himſelf*, or *Mad*, an offensive Expreſſion, when applied to *Chriſt*. I. 343. *b.*

*Bethabara*, the Place where *John* at firſt baptized. I. 120. II. 221. *Jeſus* comes, and is baptized there. I. 105. goes thither from *Jeruſalem*, when the *Jews* would have ſeiz'd him. II. 221. 223. *b.* great Multitudes follow him, and he teaches and heals them. 224.

*Bethany*, the Town of *Mary* and *Martha*. II. 247. was about fifteen Furlongs from *Jeruſalem*, 251. but the Boundaries of it extended to the *Mount of Olives*, about half that Diſtance. 650. *a.* no Reaſon to ſuppoſe, as ſome have done, there were Two Places of that Name within a Mile of each other. 289. *a.*

is viſited by *Chriſt*, when *Martha* was reprov'd for her Solitude; 91. when *Lazarus* was raiſed from the Dead; 248. and ſix Days before his laſt Paſſover, when *Mary* anoints him. 283, 284. on the next Day, when he was come to the Boundaries of it, 289. *a.* he ſends for an Aſſes Colt, and makes a publick Entry into *Jeruſalem*; 290, 291. but retires in the Evening, and lodges at *Bethany*. 309. on the fortieth Day after his Re-

ſurrection, he takes his Diſciples to the Boundaries of it, 650. *a.* and there aſcends to Heaven in their Sight. 651.

*Bethesda*, what it ſignifies. I. 283. the Form of the *Pool* there. *ibid. d.* the healing Virtue of its Water, occaſioned by an *Angel's* ſtirring it at a certain Seafon; 284. *f.* how it may be accounted for. *ibid. g.* why it is not mentioned by *Joſephus*. 285. *g.* ſerved to illuſtrate the ſuperior Power and Goodneſs of *Chriſt*. 285. *b.*

*Bethlehem*, the City of *David*, appointed for the Place of *Chriſt's* Birth. I. 70, 71. II. 57. the Providence of God in bringing his Parents thither. I. 53, 54. *c.* *Jeſus* is born there, and laid in a Manger; 54. *f.* where an *Angel* directs the Shepherds to find him. 55, 56.

when his Parents had been at *Jeruſalem*, to preſent him to the Lord in the Temple, 61. *c.* they probably returned to *Bethlehem* from the Purification; 66. *n.* A. 5. 15. or at leaſt had ſome Providential Call thither, before the Viſit of the *Wiſemen*. 66. *n.* 72. *m.*

the *Wiſemen* are directed thither, to find the young Child. 71. and having found him there, they pay him Homage, and make Preſents to him. 73.

an *Angel* appears to *Joſeph*, and warns him to flee with the Child into *Egypt*. 75.

all the Male-Children at *Bethlehem* are ſlain by *Herod*. 77. *f.* which could not be done privately, tho' it is not mention'd by *Joſephus*. A. 14. 62.

*Joſeph* returning from *Egypt*, might think of going back to *Bethlehem*, but is directed to *Nazareth*. 79. A. 5. 15.

it was not to avoid his hearing he was born at *Bethlehem*, that *Jeſus* made no Answer, when *Pilate* asked him, whence he was. II. 549. *g.*

*Bethphage*, Part of the Suburbs of *Jeruſalem*, extending from the *Mount of Olives* to the Walls of the City. II. 289. *a.* *Jeſus* makes his Entry from thence into *Jeruſalem*. 289, & ſeq.

*Bethſaida*, (called *Julias* by *Joſephus*.) lay on the Eaſt Side of the *Sea of Tiberias*, I. 492. *a.* *Reland* ſuppoſes, there were Two Places of this Name, one of which lay more to the North. II. 304. *b.*

the City of *Philip*, *Andrew*, and *Peter*. I. 128. had many Miracles wrought in it, and has a *Woe* denounc'd againſt it for its Impenitence. 358. *a.* II. 40.

*Jeſus* retires with his Diſciples to the Deſart

*Bethsaida,*] *Desart* there, to which they only seem to have pass'd over some Creek, I. 482, 483. *c.* the People follow him, and he instructs and heals them; 484. and when he had miraculously fed above 5000 in the *Desart*, 488. he obliges his Disciples to take Ship for *Bethsaida*; 490. *k.* but as they were going thither by Night, they are driven cross the Sea towards *Capernaum*. 490. *l.* 492. *a. c.*

when he came afterwards to *Bethsaida*, he would not let them see the Miracle he wrought there on the *Blind Man*, nor suffer it to be told among them. 542. *a.*

*Beza,* admits a various Reading, *Luk.* 2. 14. as if the Angels were proclaiming *Peace*, to *Men of Favour* or Good Will. I. 56. *k.*

reads *Righteousness*, instead of *Alms*, *Mat.* 6. 1. where a Caution is given against practising it before Men. 242. *a.* A. 11. 45. suspects *Abiathar*, *Mark* 2. 26. not to be true Reading. 305. *e.* instead of sending *Jesus* who was before preached to them, *Acts* 3. 20. reads, sending *Jesus* to them who was before appointed. III. 42. *f.* reads *Rephan* for *Remphan*, *Acts* 7. 43. explaining it of *Hercules*; 105. *e.* and thinks the Reading there, *beyond Babylon*, to have been changed. *ibid.* *f.* mentions a various Reading, *Acts* 13. 18. where God is said to have endured their Behaviour in the Wilderness. 203. *f.* suspects the Reading is corrupted, where mention is made of *Scourging in the Synagogues*. 356. *c.*

renders *αγγυμ*, *Mark* 7. 3. with the *Fist*. I. 517. *d.* would render what is said of the Officer's striking *Jesus*, that he smote him with a Staff. II. 523. *a.* instead of, *my Soul in the unseen World*, *Acts* 2. 27. renders it, *my Corpse in the Grave*. III. 24. *g.* renders *Acts* 3. 26. every one of you turning from your Iniquities. 45. *n.* his Construction of *Acts* 9. 31. is most agreeable to the Greek Idiom. 147. *r.* renders *Acts* 14. 3. speaking freely in a Dependance on the Lord. 219. *c.* would render *Acts* 26. 8. *What? is it thought incredible &c.* 399. *f.*

his Remark on the general Character of *Christ's* Teaching. I. 269. *f.* on the Tribute he paid, being a Sacred, not a Civil Tax. II. 16. *d.* on his withdrawing from the Two Disciples at *Emmaus*. 620. *i.* on the Pains of Death, being put for the Bonds of it. III. 23. *d.* on his returning no more to Corruption. 207. *e.* how he explains *Acts* 8. 33.

*Beza,*] In his Humiliation his Judgment was taken away; and who shall declare his Generation? 127. *f. g.*

his Remark on the Daughter of *Herodias* being urg'd by her Mother to ask the *Baptist's* Head. I. 477. *l.* on the Jews coming to *Martha* and *Mary*. II. 252. *b.* on the *Lame Man's* keeping his Hold of *Peter* and *John*. III. 38. *e.* on none of the rest daring to join the Apostles. 64. *b.* on the Eunuch's Confession, that *Jesus* is the Son of God. 129. *k.* on what is meant by God's exalting the *Israelites* in *Egypt*. 202. *e.*

his Arguments for confining the Effusion of the Spirit on the Day of Pentecost to the Apostles, do not appear conclusive. III. 16. *d.* observes, that there was no new Wine at Pentecost. 18. *k.*

how he would reconcile *Stephen's* Account, of the Number of Souls that went into *Egypt*, with that of *Moses*; 91. *b.* and solve the Difficulty relating to the Sepulchre, where the Patriarchs were buried. 94. *a.*

takes the *Hellenists* to be only circumcised Proselytes. 78. *a.* thinks the Title of *Proconsul* improperly applied to the Governor of *Cyprus*. 197. *i.*

shews the Absurdity of what the *Papists* pretend, that *Peter* went to *Rome*, after he was deliver'd out of Prison by an Angel. 187. *k.*

thinks those that went with *Saul* to *Damascus*, might hear *Saul's* Voice, but not that of *Christ*. 137. *i.* how he explains his voting against the *Christians*, who were put to Death. 400. *g.* his Remark on the Word *σχενος*, as applied to *Saul*. 141. *c.*

observes that the rest of the Apostles were not at *Jerusalem*, when *Saul* was brought to *Peter* and *James*. 145. *o.*

how he accounts for *Saul's* being called *Paul*. 198. *k.*

considers what is said of the *Pharisees* insisting that the *Gentile Converts* should be circumcised, as Part of *Paul's* Story. 233. *e.* and thinks the Assembly that met on this Occasion was only a Synod of Ministers. 237. *a.*

takes those who had not heard of the Gifts of the Spirit, to be the whole Body of *Christians* at *Ephesus*. 302. *a.* and thinks that *John's* Disciples were not baptiz'd anew by *Paul*. 304. *b.*

supposes that the Business of *Demetrius* was to make Coins or Medals of *Diana*. 310. *d.*

how

**Beza,]** how he explains the Seven Days Paul was accomplishing, when the Jews rais'd a Mob against him. 343. *b.* observes, the Jews attempted to have kill'd Paul with their own Hands. 403. *l.* thinks *Lyfias* intended *Felix* should believe, he knew Paul was a Roman before he rescued him. 371. *a.* considers *Felix*, when he put off Paul's Cause, as saying, he would get further Information of that Way. 381. *f.* observes the Judgment that the Jews desired against Paul, was not a Trial, but a Sentence. 392. *c.*

mistakes the Situation of several Places, which Paul passed by in his Voyage to Rome. 411. *d.*

observes, that when the Viper fasten'd on Paul's Hand, they look'd upon him as a Dead Man. 423. *d.*

**Bigotry** often spoils a good Disposition. I. 470. *c.* very early began to work in the Church. III. 235. a Proof of the detestable Effects of it in the Sadducees. 54.

**Binding and Loosing**, what the Power of it signifies. I. 546, 547. *b.* was not given to Peter alone, but to the rest of the Apostles, 545. *e.* to whom it is again confirmed. II. 28. and should engage us humbly to regard their Teachings. I. 545.

**Birth-Day** kept by Herod, supposed by some to be rather the Day of his Accession, I. 476. *b.* the anointing Day of Kings being sometimes called their Birth-Day. III. 207. *n.*

**Biscoe, Mr.** his Arguments to prove the Jews had a Power of Life and Death, when subject to the Romans, do not seem satisfactory. A. 20. 86. III. 110. *p.*

an Acknowledgment for the Help receiv'd from his valuable Work. 6. *b.*

shews the first Christians universally receiv'd the Acts as a Sacred Book. 2. *a.*

illustrates what is said of the Place from whence Christ ascended. 6. *b.*

offers various Solutions as to the Manner of Judas's End. 10. *f.*

how he accounts for Annas being call'd High-Priest, when Caiaphas bore the Office. 48. *d.*

supposes it was not the Sanhedrim, but some extraordinary Council, that examined Peter and John. 48. *f.*

takes the Libertines to be such Jews, as were free Citizens of Rome. 81. *l.*

his Solution of the Difficulty relating to Terab's Age, 88. *d.* and to the Sepulchre, where Stephen says the Patriarchs were buried. 94. *a.*

**Biscoe,]** shews the Italian Cohort at Caesarea was not a Legionary one. 155. *a.*

observes, that there were various Famines in the Days of Claudius, and refers that which Agabus foretold to what happen'd in a Course of several Years. 179. *g.*

the Coincidence he observes between the Numbers in the Book of Judges, and the 450 Years mention'd by Paul, is very remarkable. 204. *b.* thinks the Reign of Saul might continue 40 Years, and proves the Actions assigned him must have taken up many Years. A. 24. 100.

his Remark on Paul's pleading the Privilege of a Roman. 265. *c.*

observes, that Gallio was probably Brother to Seneca. 292. *k.*

shews that the Jews in the Apostles Time pretended to a Power of casting out Demons. 306. *g.* and that Magical Arts were much used by the Ephesians. 307. *i.*

thinks the Shrines of Diana were little Models of her Temple. 310. *d.* and shews that several Images among the Heathen were imagin'd to come down from Heaven. 314. *n.*

considers the Office of him that appeas'd the Tumult, as referring, not to the City, but to the Games. 314. *m.* and well explains (in the same Manner as Mr. Harrington had done,) what the Chancellor says of the legal Method of prosecuting Offenders. 316. *p.*

has well answer'd the Difficulties urged from Josephus, against Ananias his being High-Priest, when Paul was brought before the Sanhedrim. 362. *b.*

observes, that Antipatris was 38 Miles from Jerusalem; and that it is not necessary to conclude, Paul was carried thither in one Night. 372. *b.*

shews, Felix had been Governor more than seven Years, when Paul was brought before him. 378. *a.*

thinks Lasea in Crete might be the same with Lasos. 411. *d.*

**Bishops**, a Title given to the Elders of the Church of Ephesus. III. 325. *a.* 328. how they were constituted by the Spirit. 328. *i.* the Distinction between Bishops and Presbyters, not of so early a Date. 325. *a.*

no Room to think, that all the Asian Bishops were present; *ibid.* 326. *b.* nor was Timothy considered as Bishop of Ephesus, when Paul took his Leave of the Elders of that Church at Miletus. 327. *e.*

the Speech of James in the Assembly at Jerusalem, is no Instance of his acting with

with

- Bishops,*] with the Authority of a *Bishop* in his own Diocese. 237. c. nor does it appear from Scripture, that any one had the Title of *Bishop of Jerusalem* so early. 340. b.  
the Advice given to *Paul* by *James* and the *Elders* was no Episcopal Command. 341. d.
- Bitbynia*, when *Paul* and *Silas* would have gone from *Mysia* thither, the *Spirit* does not permit them. III. 252.
- Blackwall, Mr.* observes the Narration of *Mark* to be very much animated, in his Account of the *Baptist's* Death. I. 477. l. has shewn, that *Woman* was a Title sometimes used in a respectful Way. 134. d. takes notice of the *Transposition* of the Word *εὐδαιμων*. 106. c. does not sufficiently prove, that *εὐδαιμων* sometimes signifies *Therefore*. 171. e.  
his Remark on *Christ's* saying, *Lazarus* *sleepeth*. II. 249. d.  
observes the Word *σαλευω* to be very fitly used to represent the Rage of the *Populace*. III. 273. g.
- Blair, Mr.* his Observation on the *Beatitudes*, as suited to the Characters they are connected with, and designed to correct false Notions of the *Messiah's* Kingdom. I. 219. a.  
considers the *Hunger and Thirst* after *Righteousness*, as chiefly meant of a Love of Justice. 221. g. refers the *Pure in Heart*, to such as abstain from Sensual Gratifications. 222. h. supposes, *Thou Fool*, to answer to *Rakehell*. 229. l.  
explains *Mat. 5. 32.* as forbidding *Women divorc'd for Adultery* to marry. 235. g. and *Mat. 5. 42.* of giving to the *injurious Person* what he asks. 238. p.  
his Observation on the Word made use of, in urging the Practice of *Secret Prayer*. 245. g. shews the *Doxology* of the *Lord's Prayer* to be admirably suited to every Petition of it. 248. p.  
his Remark on the *Treasures that Moth and Rust* corrupt. 251. a. proves the Caution against *Anxiety* to be address'd to *Christians* in general. 254. e.  
shews the Discourse in *Luk. 6. 20, & seq.* to be different from the *Sermon on the Mount*. 325. a.
- Blasphemy*, all may be forgiven, but that against the *Holy Ghost*. I. 376. II. 109.  
*Christ* is charg'd with it by the *Jews*, on his forgiving Sin, I. 278. on his making himself *God*, II. 219. and saying, he was the *Son of God*. 220. 527.
- Blasphemy,*] they speak many Things *blasphemously* against him. 528. m.  
*Stephen* is charg'd with *Blasphemy*, against *Moses*, and against *God*, III. 83. against the *Temple* and the *Law*. 85. a.  
as *Paul* was preaching, the *Jews* contradict and *blaspheme*. 213. b. 290. whether *Paul* and his *Companions* were *Blasphemers of Diana*. 315. o.  
*Persecutors* endeavour'd to make the *Christians* *blaspheme*. 400. b.
- Blessed*, should sometimes rather be translated *Happy*, I. 27. d. 219. d.
- Blessed is he that cometh in the Name of the Lord*; when *Christ* lamented over *Jerusalem*, he declares, they should not see him any more, till they would say so. II. 142. how this is to be understood. *ibid.* i. cannot refer to *Christ's* triumphant Entry, as the same is repeated after it. *ibid.* 368. b.  
was the Cry of the Multitude, when *Christ* was riding to *Jerusalem*; 294. a Cry, that we should echo back, and bid him welcome into our Hearts. 296.
- Blind*, have their Sight restor'd by *Christ*; I. 348. e. 533. and without any Inconvenience bear the unaccustom'd Light. 534. b. II. 200. d.  
one *Blind and Dumb* is dispossest'd by *Christ*, as he went thro' *Galilee*. I. 371. *Blindness* and *Deafness* hardly ever meet in the same Person. *ibid.* d.  
Two *Blind Men* at *Capernaum* own him for the *Son of David*, and receive their Sight. 447. they are charg'd not to speak of it, but tell it every where. 448.  
a *Blind Man* at *Bethsaida* is privately heal'd; 542. who at first can hardly distinguish Men from Trees, 543. b. but afterwards sees every Thing clearly; and is bid not to go and tell it in the Town. 543. 542. a.  
a *Man born Blind* is cur'd by *Christ* on the *Sabbath-Day* at *Jerusalem*. II. 198, 199. he is question'd by the *Sanhedrim*, who say, that *Jesus* could not be of *God*, as having broke the *Sabbath* in his Cure. 201. but he affirms, he is a *Prophet*. 202. his Parents are examin'd, but refer them to their Son, for fear of being excommunicated. 203. the *Man* is call'd again, and speaks so freely, that they excommunicate him. 204.—207. *Christ* meeting him, declares himself to be the *Son of God*; and he believes and worships him. 207, 208.  
*Bartimeus* and another *Blind Man*, as he

*Blind,*] he went out of *Jericho*, being told that *Jesus* passed by, cry to him as the *Son of David* to have Mercy on them; 271. and *Jesus* having touched their Eyes, they see, and follow him glorifying God. 273.

the *Blind* and *Lame* come to him in the *Temple*, and he heals them. 300. f.

*Saul* is struck *Blind*, as he was going to *Damascus*, and continues three Days without Sight. III. 137. what this might intimate to himself and others. *ibid.* l. *Ananias* is sent to cure him of his *Blindness*; and having laid his Hands upon him, Scales fall from his Eyes, and his Sight is restored. 142. f.

*Elymas* is reproved by *Saul* for opposing the Truth, and struck *Blind* for a Time. 198.

*Blind* have no Sin, whether it refer to corporal *Blindness*. II. 210. a. *internal Blindness* to be justly fear'd by such as pervert the right Ways of the Lord. III. 200. *Blind Teachers* are dangerous Guides. I. 332. 524. III. 200.

*Blood*, eating Things strangled and *Blood*, was forbidden to the *Gentile Converts*, not as absolutely unlawful, but to promote their Converse with the *Jewish Christians*. III. 240. i. 242. r. 243. s. the Obligation to it ceases with the Reason for it. 240. i. nor does its being joined with *Fornication* prove it to be universally unlawful. 243. s.

*Blood of Christ*, is Drink indeed; and he that drinks it, dwells in him, and has *Eternal Life*. I. 509. f. g. is represented in the Sacrament, as shed for many for the Remission of Sins. II. 445.

the *Jews* with his *Blood* on them and their Children. 553. an Imprecation, that was dreadfully answered in their Ruin. *ibid.* n. A. 20. 88.

*Blood and Water* came out, when his Side was pierced; 580. a Proof of the Certainty of his Death. *ibid.* f. g.

his *Blood* called the *Blood of God*. III. 329. k.

*Banerges*, whence this Title was given to *James* and *John*. I. 321. e.

*Bochart*, the Solution he gives of the Difficulty relating to the *Sepulchre* bought of the *Sons of Emmor*. III. 94. a. shews that the the Antients often had two *Rudders* to their Ships. 419. f.

*Body*, the Unreasonableness of Anxiety about it. I. 254. II. 115.

*Body of Christ* intended, when he spake of the *Temple*. I. 143. 306. f. how in the Sacrament the *Bread* is spoken of as his *Body*. II. 444. c.

the Regard shewn by Providence to the *Body of Jesus*. 585. sealing the *Sepulchre* might be done to prevent any Attempt, not only to remove the *Body*, but to embalm it. 591. i. A. 21. 92. the Absurdity of the *Soldiers* saying, that the *Disciples stole the Body*, while they slept. 611. d. yet was a Story that the *Jews* endeavour'd to propagate thro' the World. A. 22. 93. why his *Body* might retain Marks of the Wounds after his Resurrection. 624. e.

*Bonds*, Prisoners were sometimes brought to plead in them. III. 406. r.

*Bennet, Mr.* his *Life* and *Harmony* commended. II. 523. b. how he explains what *Jesus* said to the Officer that smote him. *ibid.*

*Books* antiently were made of *Scrolls* of *Parchment*, that were roll'd on *Sticks*. I. 191. d.

*Born* again, how to be understood. I. 147. b. 150. d. Children of God, born not of *Blood*, &c. but of God. 9. l.

*Bar*, explains *Luke* 11. 41. of giving Alms in proportion to our Substance. II. 100. c. renders *Mark* 14. 72. And covering his Head, he wept. 520. o.

how he supposes the *Tongues* that sate on the *Disciples* were divided. III. 15. c. his Remark on the Phrase of lying to the *Holy Spirit*. 62. d. supposes *Theudas* mentioned by *Gamaliel*, to be the *Theudas* of *Josephus*, and that *Judas* the *Galilean* might arise before him. 73. b.

*Boyse, Mr.* has finely shewn, the Church of *Rome* is a secular Kingdom. II. 536. i. how he accounts for *Paul's* continuing Three Years at *Ephesus*. III. 305. e.

*Bragge, Mr.* how he explains *Christ's* coming in his own, and in his Father's Glory. I. 553. b.

*Bread* sometimes put for the Provisions of a Royal Table, I. 518. e. or for a sumptuous Feast. II. 149. a. *Paul* begs a Blessing on the *Bread*, when he had exhorted those that sail'd with him to eat. III. 418. See *Eat Bread*.

*Bread from Heaven*, boasted of by the *Jews*, as given by *Moses*; I. 501. but the true *Bread* is what the *Father* gives, which giveth Life to the World. *ibid.* d. some upon this cry out, Lord, evermore give



- Bread from Heaven,*] us this *Bread*. 502. *Christ* plainly tells them, he is the *Bread of Life*, 502. *f.* and those that eat of it, *shall not die*, 507. but he that does not eat of it, *has no Life*. 509. this *Bread* is his *Flesh*, which he would give for the *Life of the World*. 508. *d.* and is more excellent than *Manna*, as he that eats this *Bread*, shall *live for ever*. 510. which should make us solicitous to feed on him by *Faith*. 504. 511.
- Breaking Bread*, where it is said of the first Converts that they continued in it, may not refer to the *Eucharist*; III. 32. *g.* but must be understood of this, when the Disciples met together to *break Bread* on the First Day of the Week at *Troas*. 321. *g.*
- Breaking the bruised Reed*, &c. a Proverbial Expression. I. 317. *g.*
- Brekell, Mr.* his Remark on the Word *υποκλιω*, as signifying to *disguise*. III. 328. *g.* his Account of the Wind *Euroclydon*. 412. *g.* thinks it may intimate, they were at *short Allowance*, when those who sail'd with *Paul* are said to have continued *fasting* to the fourteenth Day. 418. *c.*
- Brennius*, supposes the *beating with many Stripes*, to have a peculiar Reference to *Ministers*. II. 122. *n.* refers *eating and drinking in Christ's Presence*, to eating the Sacrifices appointed by the Law. 139. *e.* how he explains, *possessing the Soul in Patience*. 378. *m.*  
refines too much, in explaining the Circumstances of the *Parable of the Great Supper*. 151. *f.*  
his Remark on *Paul's* leaving *Philippi* at the Request of the Magistrates. III. 267. *g.* and on what the *Chancellor* says at *Ephesus*, that the *Christians* were *no Blasphemers of their Goddess*. 315. *o.*
- Brethren*, often applied to those, who were only near *Kinsmen*. I. 451. *d.*  
the *Apostles* were all *Brethren*, and *Peter* not superior to the rest. II. 359. *g.*  
*Brethren*, or *private Christians*, join with the *Apostles* in the *Jerusalem Decree*. III. 241. *n.* receive *Paul* with Pleasure, when he came to *Jerusalem*. 339. *a.* when he was going to *Rome*, the *Brethren* there come out to meet him. 426. *k.*
- Brethren of Christ*, might only be his near *Relations*. I. 451. *d.* when they could not come at him for the Croud, *Christ* being told of their Desire to speak with *Brethren of Christ*,] him, declares those to be his *Brethren*, that hear his Word and do it. 391, 392.  
were influenced by *Carnal Views*, II. 44. *e.* and *did not believe in Christ*. 43. *d.* insinuate his acting with *Ostentation*, 43. *c.* and would have him go up to the *Feast of Tabernacles*, and shew himself openly. 42, 43. but he refuses it, till after they were gone. 44. *f.*  
their *Prejudices* being afterwards removed, they assemble with the rest of the Disciples after *Christ's* Ascension, and continue with them in *Prayer*. III. 8.
- Bridegroom* expresses his Delight in the *Bride*. I. 161. *f.* *Christ* the great *Bridegroom* of his Church. 436. *b.*
- Bringing forward on their Way*, an usual Respect paid by the Church to those that went on publick Business. III. 232. *c.*
- Britain* is thought to have been visited by *Paul*. III. 435. *g.*
- Brother* should betray his *Brother* to *Death*: I. 463. II. 377.  
*offending Brother* how to be dealt with, II. 27, 28. 180. and how often to be forgiven. 31. 180. how little these Directions are regarded. 30. 34.
- Broune*, (*Sir Thomas*,) would have it render'd *Messenger*, where it is said concerning *Peter*, it is his *Angel*. III. 186. *b.*
- Bullock, Dr.* answers *Mr. Collins's* Objections against applying *Malachi's* Prophecy of *Elijah* to *John*. I. 354. *g.* proves the Accomplishment of *Daniel's* Prophecy of the *Seventy Weeks*. II. 381. *b.*  
his Remark on *Mr. Collins's* Preference, that the *Prophecies* relating to *Christ* are only *allegorical*. 618. *e.* shews that what *Moses* says of God's raising up a *Prophet like to him*, does in its primary Sense refer to the *Messiah*. III. 43. *i.* 102. *a.* has abundantly confuted *Mr. Collins's* Remarks on the 53d of *Isaiah*. 128. *i.*
- Burnet*, (*Bishop*,) his Remark on the *Apostles* insisting on the *Deity of Christ*. I. 6. *b.* observes, that *Stephen* worships *Christ*, in the same Manner *Christ* had worship'd the *Father*. III. 111. *g.*  
has well exposed the Notion of *Purgatory*. I. 231. *p.*  
supposes *Christ's* giving the *Keys* to *Peter*, to allude to the Custom of giving a Key to the *Jewish Rabbies*. 546. *g.* urges the *Jewish Converts* contending with *Peter*, as an Argument against his Supremacy. III. 171. *a.*

shews

*Burnet, (Bishop,)]* shews the Absurdity of the *Soldiers* saying, that the *Disciples* stole the *Body* while they slept. II. 611. *d.* would argue, that *giving to Christ* cannot imply an Election to *Glory*. 487. *f.*

*Burnet, (Dr. Thomas,)* his Argument to prove the Renovation of the Earth at the *Millennium*, very precarious. II. 239. *i.* contends for a Restoration of the *Paradisaical State* of the Earth, without any clear Warrant from Scripture, III. 43. *g.*

*Burthen* used for Ceremonial Impositions. I. 361. *m.* *Burthens* imposed on others by the *Scribes*, which they would not touch themselves. II. 102. *g.* 357.

*Burthen and Heat of the Day*, in what Sense the bearing it was applicable to the *Jews*. II. 243. *c.*

*Burthen of Christ* light. I. 361. *m.* *Burthens* of Sin and Sorrow should lead us to *Christ*. 362.

*Buyers and Sellers* are driven out of the Temple by *Christ*, when he went up to his *First Passover*. I. 141. the same is done before his *last*, on the Day of his publick Entry; II. 299. *d.* and is again repeated on the next Day. 316. *a.* not probable, they ever were allow'd to bring their Wares into the *Inner Court*. 317. *a.*

buying and selling Sacred Things, to be rejected with Indignation as an infamous Traffick. III. 123.

C.

*Cæsar*, his Rights not invaded, but asserted by *Christ*. II. 342. *d.*

the *Jews* not daring to refuse his *Coin* in Payment, shew'd they were subject to the *Romans*. 342. *c.* they own to *Pilate*, they have no *King* but *Cæsar*. 552.

*Christ* is accused to *Pilate*, as forbidding to pay Tribute to *Cæsar*, and saying he himself was a *King*; 532. and if *Pilate* let him go, the *Jews* insist, he is not *Cæsar's* Friend, since whosoever made himself a *King*, spake against *Cæsar*. 550.

his Followers are charg'd with acting contrary to the Decrees of *Cæsar*, in saying, *Jesus* was a *King*; III. 271. *d.* tho' in this Character of *Jesus* there was nothing contrary to the Rights of *Cæsar*. 275.

*Paul*, as a *Roman Citizen*, insists that

*Cæsar*,] none had a Right to give him up to the *Jews*, and appeals to *Cæsar*. 388. *b.* 389. every Citizen might appeal before Sentence, and it was highly penal after this for any Governor to proceed any farther. 389. *k.*

*Paul* might have Reason to be satisfied in his Appeal, tho' without this he might have been discharg'd. 407. *s.*

an Angel tells *Paul* in his Voyage to *Rome*, that he should be brought before *Cæsar*. 415.

when he was come to *Rome*, *Paul* tells the *Jews*, how he had been obliged to appeal to *Cæsar*. 431.

*Cæsarea*, antiently call'd *Stratonice*, or *Straton's Tower*, a City on the Coast of the *Mediterranean Sea*, far distant from *Cæsarea Philippi*, III. 131. *o.* 335. *c.* and near 70 Miles from *Jerusalem*. 372. *b.* the usual Residence of the *Roman Governor*, 155. *a.* 336. and the Place where *Philip* settled, after he had preach'd in several other Cities. 131.

*Cornelius* sends for *Peter* to come thither to him; 155. 157. who comes and preaches there to *Cornelius* and his Friends. 162. & seq.

*Herod Agrippa* dies there in the Height of his Pride. 192. *c.*

*Paul* lands there, in returning to *Jerusalem* from his Second Progress. 298.

in his Return from his next Progress, *Paul* comes from *Ptolemais* thither, 335. and lodges there with *Philip* the Evangelist; where he is warned by *Agabus* of what the *Jews* would do to him. 336. but as he was determin'd to go on, some of the *Disciples* at *Cæsarea* attend him to *Jerusalem*. 337.

having been imprisoned at *Jerusalem*, he is sent to *Felix* at *Cæsarea*; 370. where his Accusers follow him; and *Felix*, having heard their Charge and *Paul's* Defence, orders he should be kept a Prisoner at large, with Liberty for any of his Friends to come to him. 382. *g.*

when *Paul* had been in Custody Two Years, *Festus* succeeding *Felix*, 385. the *Jews* come again to *Cæsarea*, and are heard before *Festus*; 387. and *Paul*, to avoid his sending him to *Jerusalem*, appeals to *Cæsar*. 389.

*Agrippa* and *Berenice* come to *Cæsarea*, 392. where *Paul* is heard before them, 397. & seq. and *Agrippa* declares, he might be discharged, if he had not appealed to *Cæsar*. 407. *s.*

*Paul*

- Cæsarea,*] Paul is sent with other Prisoners from *Cæsarea* to *Rome*, 409.  
 during the Time of Paul's Imprisonment at *Cæsarea*, the *Jews* and *Gentiles* quarrel there, about their Rights in that City, which led the Way to the *Jewish War*. 386. e.
- Cæsarea Philippi*, the Reason of its Name, and where it lay. I. 543. c. a different Place from that *Cæsarea*, often mentioned in the *Acts*. *ibid.* III. 131. o.
- Jesus* goes thither from *Bethsaida*. I. 543. this seems to be the Place; to which *Saul* was conducted, when the *Jews* were contriving to kill him. III. 146. q.
- Caiaphas* the *High-Priest*, was probably Deputy to *Annas*, when *John* began his Ministry. I. 89. e.
- how he is mentioned as *High-Priest* that Year, when the *Sanhedrim* met about *Jesus*. II. 260. a. his Prophecy that *One should die for the People*. 260. b. 515.
- the *Jewish Rulers* meet at his Palace to consult against *Jesus*; 415. and *Judas* coming to them, agrees to betray him. 416.
- when they had apprehended *Jesus*, he is led first to *Annas*, and from him sent to *Caiaphas*; 515. a. where *Jesus* is examined, 522. and false Witnesses sought to put him to Death. 523.
- as soon as it was Day, they bring him from the House of *Caiaphas* before the *Sanhedrim*; 525. where the *High-Priest* adjuring him to tell, whether he be the Son of God, he owns it. 526. on which they all condemn him as guilty of Death. 527.
- at the Time the *Veil* was rent, *Caiaphas* himself might probably be burning Incense just before it. 574. m.
- was present in the *Sanhedrim*, when *Peter* and *John* were examined. III. 48. d.
- seems to have been *High-Priest*, when *Saul* was commissioned to go to *Damascus* to persecute the Christians. 133. c. See *High-Priest*.
- Cainan* might probably be inserted in *Christ's Genealogy* from the *Septuagint*. I. 49. n.
- Calamy, Dr.* his Observation on the *Bishops* of the Church at *Ephesus*, when *Paul* took his Leave of them. III. 327. e.
- Calendars* of the *Roman* and *Greek Church* go on a wrong Foundation in fixing their Feasts. I. 13. c.
- Calf* was made by the *Jews* in Imitation of the *Egyptian Apis*. III. 104.
- Called the *Children of God*, signifies to be really so. I. 222. i. to be called, sometimes expresses more than to be. A. 2. 5.
- Calling on the Name of the Lord, often put for the whole of Religion; III. 20. q. as invoking *Christ* does sometimes express the whole Christian Character. 21. q. whoever does it, shall be saved. 20.
- Calmet* supposes the *Jews* learnt to divide the Night into Watches from the *Romans*. I. 493. d. gives a Cut of a Coat without Seam. II. 562. a.
- Calvary*, where *Jesus* was crucified, the usual Place for executing Criminals. II. 558.
- Calvin* has well illustrated the Story of the Pool of *Bethesda*. I. 283. e. what he considers as our Lord's Design in the Parable of the *Prodigal Son*. II. 165. m. his Remark on the *Wedding Garment*. 337. f.
- supposes, who shall declare his Generation? to refer to the numerous Offspring of *Christ*. III. 127. g.
- vindicates *Paul's* conforming to the *Jewish Ritual*. 343. g.
- Gambray*, (*Archbishop* of,) his *Dialogues on Eloquence* commended. II. 454. p. his Remark on the familiar Manner in which *Christ* speaks of the Regions of Glory. *ibid.* and on *John's* declaring himself the Voice of one crying in the Wilderness. A. 8. 30.
- Cambridge Manuscript*, spurious Additions in it. I. 309. a. 509. b.
- Came to pass, sometimes omitted as an *Expletive*. I. 83. b.
- Camel go thro' the Eye of a Needle*, differently explained, but sufficient to take it as a Proverbial Expression. II. 237. b.
- Camero*, how he explains *Mark* 7. 3. of washing their Hands often. I. 517. d. his Remark on the *Pharisee's* standing by himself when he prayed. II. 195. e.
- Cana*, a Town in *Galilee*, where *Christ* attends a Marriage Feast with his Disciples, I. 133. a. and turns the Water into Wine. 136. this was the First of his Publick Miracles. 137. l.
- he comes thither again, and cures the Nobleman's Son at *Capernaum*, at the Distance of at least a Day's Journey. 187. e. 188. how this is mentioned as a Second Miracle. 189. b.
- Candace*, Queen of *Ethiopia*, a Name common to several of their Queens. III. 125. d.
- Candle,

*Candle, or Lamp.* See *Lamp.*

*Canticles*, that Book may be alluded to, in what *Christ* says of the *Bridegroom*. I. 436. *b.*

*Capernaum*, where it lay. I. 139. 198. 492. *a.* 496. *l.* was at least a Day's Journey from *Cana*, where *Christ* cured the *Nobleman's Son* who was dying at *Capernaum*. 187. *e.*

is often visited by *Christ*. 139. 198, —215. 275,—280. 336,—343. 431,—450. 496,—527. II. 16,—36. and as he dwelt there for a while, when he left *Nazareth*, I. 198. it is call'd *his own City*; 431. tho' after he began his Ministry, he never seems to have continued long in one Place. A. 23. 99.

a *Dæmon* is cast out there; 209. and *Peter's Wife's Mother* cured of a Fever. 210. Sick of all Sorts are healed, and *Dæmons* cast out with his Word. 213. a *Paralytick* cured, and his Sins forgiven. 278, 279. the *Centurion's Servant* cured at a Distance. 340. a *Woman* cured by touching his Garment. 442. *Jairus's Daughter* raised to Life. 446. Two *Blind Men* cured, and a *Dumb Man* that was possessed. 447, 448. the *Sick* are brought and laid in his Way, and all that touch him are cured. 496. *Money* provided for the *Tribute* by a Miracle. II. 17. *f.*

*Matthew* is called there, I. 280. and some Time after makes an Entertainment for him in his House. 433. *a.*

when *Christ* had preach'd there in the Synagogue, I. 499, & seq. many are offended and forsake him. 512. 514.

a *Woe* is denounc'd against it for its Impenitence. 358. II. 40.

the *Sermon on the Mount* seems to have been preach'd at some considerable Distance from *Capernaum*; I. 219. *b.* A. 9. 39. nor was this the City in the Neighbourhood of which *Christ* cured the *Leper*. 271. *b.*

*Cappellus, Lud.* his Explication of *Mark* 7.3. of *washing their Hands often*. I. 517. *d.* and of *Mat.* 15. 5. *It is a Gift, &c.* which he confirms by the *Talmud*. 520. *g.*

supposes a Slip in the *Evangelist's* Memory, in making *Zachariah* the Son of *Barachiah*. II. 366. *g.* thinks it an Error in the Copies of *Josephus*, where the *Beautiful Gate* is mention'd as the *outer Gate* of the Temple. III. 36. *c.*

*Captain of the Prætorian Band at Rome*, had usually the Charge of the State Prisoners. III. 427. *m.* who had this Office; when *Paul* was brought to *Rome*. *ibid.*

*Captains of the Temple*, who they were. II. 511. *a.* were present with the *Chief Priests*, when they consulted against *Jesus*, and *Judas* came and agreed to betray him; 416. and were employ'd in seizing *Jesus* in the Garden. 511. *Peter* and *John* are apprehended by the *Captain of the Temple*; III. 46. as were the *Twelve Apostles*, while they were speaking to the People. 70. *c.*

*Carpenter*, *Christ* is despis'd at *Nazareth* as a *Carpenter's Son*; I. 451. is called a *Carpenter* himself, *ibid.* and might probably work at the Trade in his younger Years. 451. *c.* his *Condescension* in it. 454.

*Casaubon*, his Remark on *Christ's slipping away* from the Multitude. I. 287. *l.* shews *Drowning in the Sea* to be an antient Punishment. II. 21. *g.* the Method he takes to reconcile the Accounts of *Judas's* End. III. 10. *f.* the Reading he proposes, where it is said, that *many of the Priests* believed. 81. *b.*

*Castor and Pollux*, the Sign of the Ship *Paul* sail'd in to *Italy*. III. 425. what was the Figure used to represent them. *ibid.* *b.*

*Cattle* watered, or lifted out of a Pit, on the Sabbath-Day. I. 310. *c.* II. 135. *d.* 145. *f.*

*Caution* to be used in our Conduct. I. 145. *Cautions* express'd with a great Force and Emphasis. 539. *b.*

*Cedron*, see *Kedron*.

*Cenchrea*, a Port near *Corinth*, where *Paul* shav'd his Head under a Vow, III. 296. *a.* and sail'd from thence to *Ephesus*. 297.

*Censures*, Care should be taken to be impartial in them. I. 259, 260. 332. must be expected from the World in a publick Character. II. 46. the vilest Charges may be fix'd on the most worthy Men. III. 84. *rash Censures* ought not to disquiet us, but should be answered with Humility. 175.

*Centurion*, an Officer that had 100 Soldiers under him, I. 336. and was subject to the Command of a *Tribune*. 338. *c.*

one at *Capernaum* applies to *Jesus* to heal his *Servant* of a *Palsy*; 337. *Jesus* commends his Faith, 339. and heals his *Servant* at a Distance. 340.

the *Centurion* that attended the Crucifixion, when he saw what was done, confesses *Jesus* to be the *Son of God*. II. 576. on *Joseph's* begging his Body, he satisfies *Pilate*, that *Jesus* was dead. 582.

*Cornelius*, a *Centurion* at *Cæsarea*, main.

- Centurion,*] maintains his Piety amidst all the Temptations of a Military Life. III. 160. See *Cornelius*.  
 in *Paul's* Confinement at *Cæsarea*, the *Centurion* is order'd to keep him as a Prisoner at large. 382. *g.* he is sent with other Prisoners to *Rome*, under the Care of *Julius* a *Centurion*. 409. See *Julius*.  
*Cephas*, the Name given to *Peter*. I. 126.  
*Ceremonial Law*, the Necessity of observing it under the *Jewish* Dispensation. I. 12. *a.* the Abolition of it under the Gospel is declar'd to *Peter* in a Vision. III. 158. *i.* 161. but still a Conformity to the *Jewish* Ritual was judg'd most orderly in those of the *Circumcision* who believ'd in *Christ*; 342. *f.* and *Paul* himself accordingly complies with it. 343. *g.*  
*Ceremonial Observances*, to be sometimes dispens'd with. I. 307. *b.* 308. 435. Exactness in them may be found in those who violate the most essential Duties. II. 536. we should neither be Slaves to them, nor bigotted Zealots against them. III. 347.  
*Chaff* burnt with unquenchable Fire. I. 99. *g.* A. 6. 24.  
*Chaldee Paraphrase* on *Eccl.* 9. 7. might be perhaps an Imitation of a Saying of *Christ*. II. 410. *e.*  
*Chancellor* at *Ephesus*, a Person of great Abilities and Prudence, III. 314. *m.* urges to the People, when they were met together in a tumultuous way,—that every one knew the *Ephesians* were Votaries of *Diana*, *ibid.* *n.*—that the Persons accused were not *Blasphemers* of their *Goddess*, 315. *o.*—that if they had any *Matter of Law* against them, there was a legal Method of prosecuting them, 316. *p.*—and that they could not answer for this riotous Meeting. *ibid.* *r. s.* on which he dismisses the Assembly. 316. strange, that a Person of such Prudence should not be sensible of the Folly of *Idolatry*. 317.  
*Chandler, (Bishop)* his Explication of *God's* calling his Son out of *Egypt*, seems not to be sufficient. I. 76. *d.* considers what is said of burning the *Chaff* with unquenchable Fire, as referring to the Calamities coming on the *Jews*. 99. *g.* renders what is said of the *Jews* knowing *Christ*, with an Interrogation. II. 52. *b.* his Remark on *Christ's* foretelling the Destruction of the Temple. 372. *c.* observes that the Slowness of the Disciples to believe, made their believing afterwards of greater Weight. 618. *e.* his Remark on what is quoted from *Amos* by *James*. III. 238. *d.*  
*Chapman, Mr.* observes some *Miracles* were such, as shew'd, no Evil Agent perform'd them. II. 201. *g.*  
*Chapters* are sometimes not rightly divided. II. 594. *c.*  
*Chariots*, the Use of them in their Armies was forbidden to the *Jews*. II. 292. *g.* what was probably the Form of the *Eunuch's* Chariot. III. 125. *e.*  
*Charity* to be learnt from the good *Samaritan*. II. 90. Difference of Party should not restrain us in it. *ibid.*  
 is press'd upon the *Pharisees*, who were very deficient in it. 147. *b.* *Frugality* should be used to supply it; and it will lay a Foundation for eternal Friendship. 148. ill-gotten Goods not to be laid out in it. 170. *e.* all our Religious Hopes are vain without it. 413.  
*Christ* has his Eye upon us when we give it, and may acknowledge the noblest *Charity* in the smallest Gift. 370. the Inducements we have to it, in *Christ's* accounting what we do to his Members as done to himself; 410, 413. and declaring, *It is better to give than to receive*. III. 331. *g.* Labour to be us'd, to assist the Infirm. *ibid.* *p.*  
 is peculiarly suitable, when we engage in Exercises of Devotion. 36. 38.  
 how careful those should be, who are intrusted with the *Distribution* of it. 83.  
 instead of aggravating Faults, we should learn of *Christ* to make Excuses for them. II. 504. 561.  
*Chief Priests*, who are intended by them. I. 70. *f.* II. 323. *e.* *Jesus* foretells his being rejected, and delivered to the *Gentiles* by them. I. 549. II. 264.  
 they and the *Pharisees* consult, how they should deal with *Jesus*, 259. and agree to put him to Death; 261. but know not how to do it, because of the People. 301. 319. they consult also how to kill *Lazarus*, because on his Account many believed. 288.  
*Judas* comes to them, and agrees to betray him; 416. and when a Guard was sent to seize him, some of the *Chief Priests* are so intent upon it, as to go with them. 506. 511.  
 all the *Chief Priests* are present, when *Jesus* is brought before *Caiaphas*, 515. and seek for false Witnesses to put him to Death. 523. and when he owns himself before the *Sanhedrim* to be the Son of God, they

*Chief Priests*] they all declare him to be guilty of Death. 526, 527.

they take him to *Pilate*, to confirm their Sentence, 530. c. and accuse him as one that set up for a King. 530. but *Pilate*, when he had examined him, comes out and tells them, that he found no Fault in him. 535.

*Pilate* sends him to *Herod*, where they again accuse him; 538. but *Herod* treats him with Contempt, and sends him back. 539. upon which *Pilate* tells them, that he would order him to be scourged, and let him go. 540.

as *Pilate* knew, that the *Chief Priests* had delivered him out of Envy, he asks the People, whom he should release, *Barabbas* or *Jesus*. 541. the People are persuaded by them to chuse *Barabbas*, and to cry out that *Jesus* might be crucified. 542. the Voices of them, and of the *Chief Priests*, prevail. 543.

when they see *Jesus* with the Crown of Thorns upon his Head, they again cry out to have him crucified; 548. and *Pilate* asking, if he should crucify their King, the *Chief Priests* answer, *We have no King but Cæsar*. 552.

they would have *Pilate* alter the Inscription on the Cross, but he will not do it. 564. as *Jesus* hung there, they deride him, saying, if he came down they would believe. 565. f.

*Judas* brings back the Money he had received of the *Chief Priests*, and owns his Guilt in betraying him; 587. and having thrown it down, they will not put the Price of Blood into the Treasury, but buy the Potter's Field with it; 588. and so fulfilled what the Prophet had spoken. 589. f. A. 12. 91.

the Day after *Jesus* was buried, they apply to *Pilate*, to have the Sepulchre secured till the Third Day, to prevent any false Pretence of his rising again. 590. *Pilate* allows them to make it as secure as they can; and having sealed the Stone, they set a Guard upon it. 591. i.

when *Jesus* was risen, the Guard return, and tell them all that had happened; 610. but taking Counsel with the Elders, they bribe them to say, that his Disciples stole the Body while they slept; and promise to secure them, if the Governor should hear of it. 611. b. d. as they would not be convinced by the Proof they had that *Jesus* was risen, they might

*Chief Priests*,] have sought to slay him again, had he been in their Power; 614. nor is there any Reason to suppose, his Publick Appearance would have overcome their Obstinacy. *ibid*.

when *Peter* and *John* had been examin'd, they return and tell the Disciples all the *Chief Priests* had said to them. III. 55.

the Twelve Apostles having been imprisoned, the *Chief Priests* are amazed to hear they were gone. 69.

*Saul* is commissioned by them, to imprison the Saints at Jerusalem; 400. and is sent with Authority from them to seize all he should find at Damascus. 140. 401.

when a Conspiracy was formed to murder *Paul*, they are acquainted with it, and were to forward the Design; 366. k. but *Lyfias* prevents it by sending him to Cæsarea. 368. they apply to *Festus*, to have him brought to Jerusalem. 386. 392. and thought, if he had come, to have him killed by the Way. 386. f. but *Festus* will have him tried at Cæsarea, where *Paul* appeals to Cæsar. 393, 394. *Child* is taken by *Christ*, and set before his Disciples. II. 19. See Little Child.

Children, when they came under the Yoke of the Law. I. 82. a. have great Encouragement to come to *Christ*, from his Readiness to receive them. II. 232. should love the House and Ordinances of God, and be ready to receive Instruction; I. 86. and learn of *Christ* to be submissive to their Parents, 85, 86. and to be careful of them in their declining Days. 522.

the Hand of God is to be owned in every towardly Disposition, and his Goodness to be admired in watching over them. 32, 33. they are not to be loved like *Christ*; 470. II. 153. b. and a Regard to him may comfort us in their Removal. I. 345. II. 232.

those of Religious Parents, when they grow bad, are worse than others. I. 388. some out of Enmity to the Gospel will cause their Parents to be put to Death. 464. 469. II. 377.

*Children* casting out Demons, to be understood, not of the Apostles, but the Disciples of the Pharisees. I. 373. i.

Children sitting in the Market-Place, introduced to illustrate the Perverseness of the Jews. 355. i.

*Children*

*Children of God*, the Glory of making us so, to be wholly ascribed to the Grace of God. I. 11.

we should prove that we are so, by hearing the Words of *Christ*, and following his Example. II. 77.

Good Men may be called so, with a View to the *Inheritance* to which they are adopted. 347. d.

*Children of this World*, their Wisdom should excite us to a holy Emulation; II. 169. d. 172. while their deriding us is not to be regarded. 173.

*Chios*, an Island famous for its Wines, by which *Paul* passes, as he was sailing to *Miletus*. III. 323.

*Chiun*, see *Remphan*.

*Chloe*, some of her Family go from *Corinth*, to visit *Paul* at *Ephesus*. III. 309. a.

*Choking* how applied to unprofitable Hearers. I. 403. b. A. 13. 56.

*Chorazin*, a Woe denounced against it for its Impenitence. I. 357. II. 40.

*Chosen you Twelve*, no Reason to read it (as some propose) without an Interrogation. I. 514. c.

many called, but few chosen; how to be understood. II. 245. 338.

the *Apostles* did not first choose *Christ*, but he chose them; 467. and were not chosen on Account of any previous Virtue. 485. d.

how *Saul* is said to be a chosen Vessel. III. 141. c.

*Christ*, how he is said to be God. I. 5. b. A. 1. 1. something inexplicably mysterious in his Nature and Person. 360. k. different Opinions concerning him. 475. 544. II. 45. 56. 201. 216.

how he is called the Son of God. I. 22. the only begotten of the Father. 10. 103. 155. the First-born. 41. f. A. 3. 8. the Beginning. II. 69. f.

the Son of Man. I. 90. g. 131. k. the Son of David, 447. 528. who shall sit on the Throne of David, and reign for ever. 21, 22.

is often called the Lord. 66. l. and is declared by *Peter* to be Lord of all. III. 165. d.

the Lamb of God, who taketh away the Sin of the World. I. 121. a. 123. the Saviour of the World. 183. b. and the Bread of Life. 502. f.

the Prince of Life, III. 41. b. who has Life in himself; I. 294. yet lives by the Father. 510. i.

the Word of God. 5. a. who was

*Christ*,] made Flesh, and dwelt among us. 10. m. n. by whom all Things are made, 6. c. 8. i. and who is full of Grace and Truth. 10. o, p.

is born at *Bethlehem*, and laid in a Manger. 54. g. not probable that he was born in *December*. 55. b. the Time of his Birth. 76. c. 72. m. his Coming at that Time expected. 66. m. 70. g.

is circumcised, and called *Jesus*. 58. the *Purification*, whether it related to him. 59. m.

is carried to *Jerusalem*, presented in the Temple, and redeemed as a first-born Son. 61. c.

was probably brought back from thence to *Bethlehem*. 66. n. A. 5. 15. where he is visited by the *Wise-men*. 72. m. the Presents they made him, a very seasonable Supply. 73. p.

is carried into *Egypt*. 76. and afterwards brought back, and settles at *Nazareth*. 79. whence he is called a *Nazarean*. 80. l.

goes up with his Parents at Twelve Years old to the *Passover* at *Jerusalem*. 82. where having staid behind them, after three Days he is found in the Temple, 83. conversing with the *Doctors* there, to the Admiration of all. 84. not said, that he disputed with them. 84. d. his Mother expostulating with him, he replies, that he ought to be at his Father's. 85. f. returns to *Nazareth*, and continues subject to his Parents, 85. growing in Favour with God and Man. 82. 85. b.

is referred to by *John the Baptist*, as one more worthy than himself, 98. 101. a. 119. 122. who should baptize with the Holy Spirit and with Fire; 98. who existed before his Incarnation, 102. b. 122. b. is in the Bosom of the Father, and has made him known. 103.

comes from *Nazareth*, and is baptized by *John*. 105. b. the Spirit descends upon him; 106. and a Voice from Heaven proclaims him to be the Son of God, 107. being then about Thirty Years old. 107. b. A. 7. 26.

is led into the Wilderness; 109. a. where having fasted forty Days, he is tempted by the Devil. 110.—113. his Condescension in submitting to be tempted. 115.

is pointed out by *John*, as the *Messiah*. 119. how he came to take away Sin. 121. a.

*Christ,*] was sent, that the World thro' him might be saved. 155. but all shall perish that believe not in him. 154. *f.* the Excellence and Certainty of his Doctrine, 161, 162. and the great Importance of believing or rejecting it. 163.

his Word was *with Power*, and not as the *Scribes*. 200. 208. 269. did not bear *Witness* of himself alone, but had also the Testimony of *John*, of his *Miracles*, and of *the Father* for him. 297, 298. the *Scriptures* also testified of him. 299.

the Gentleness of his Conduct, and Success of his Ministry, foretold by *Isaiah*. 317, 318.

offends the *Jews* by calling *God his Father*, and so making himself equal with *God*. 291. *c.* but he asserts the Dignity of his Person, and the Commission given him to judge the *World*, so that all should honour him as they honour *the Father*. 293. *f.* all that *the Father* gives him, will come to him; and him that comes, he will by no Means cast out. 503. *g. b.* A. 13. 58. of all that are given him, he will lose none; 504. nor shall any pluck them out of his Hand. II. 218. *d.*

the *Jews* neither knew his *Father*, nor him. 67. but when they had lifted up the *Son of Man*, they should know the *Father* had sent him. 70. *g.*

was earnestly desirous to compleat his *Work*. 125. *a. b.* and when he was informed that *Herod* sought his Life, 140. *f.* is still determined to pursue it. 141. *g.* and when the Time of his receiving up drew near, 183. *b.* he resolutely sets his Face to go to *Jerusalem*. 184.

is the *Door of the Sheep*, and all that enter by him shall be saved. 211. *d.* 212. *f.* all that came before him, are *Thieves* and *Robbers*. 211. *e.* A. 17. 75. he is the good *Shepherd*, that lays down his Life for the *Sheep*; 213. *a.* and had other *Sheep*, not of this Fold, 214. *b.* whom he would bring, and make one *Fold*. 215.

acted voluntarily in laying down his Life, 215. *c.* 574. *l.* and had Power to take it again. 215. *d.* should die, not for the *Jewish Nation* only, but for all the *Children of God* among the *Gentiles*. 260. 263.

on his saying that *he and the Father are one*, 219. *e.* the *Jews* charge him with *Blasphemy*, as making himself *God*. 219. but his *Works* were a *Proof*

*Christ,*] of the Union between *the Father* and him. 221.

declares that *the Father is greater than him*. 459. the *Son* can do nothing of himself; I. 291. *d.* II. 70. and has no separate *Will* or Interest of his own. I. 295. *i.* 503.

is the *Resurrection* and the *Life*. II. 253. he that believes in him, tho' he be *dead*, shall live; and if *living*, shall never die. *ibid. e.* the *Son* has Power to quicken whom he will; I. 292. and even the *Dead* shall hear his Voice, and live. 294. *b.*

is the *Way, the Truth, and the Life*; and no Man cometh to *the Father*, but by him. II. 451. if we know him, we know *the Father* also; 451. *k.* for he is in *the Father*, and *the Father* in him. 452. *m.*

is the *true Vine*. 462. *b.* none can be fruitful, but by abiding in him; for separate from him, we can do nothing. 463.

shew'd an exact *Foreknowledge* of the most minute fortuitous Particulars, which must greatly confirm the Faith of his Followers. 290. *b.* 419. *b.* 481. what *Knowledge* and *Power* he discovered in providing for the Payment of the *Tribute* out of a *Fishes Mouth*. 17. *f.*

in telling his *Disciples* all *Things he had heard of the Father*, he waves what as yet they were not able to bear. 467. *b.* 475. *c.* his going away, would be for their Advantage, as he would send the *Comforter*. 473. he would see them again, and their Heart should rejoice. 479.

how wisely it was ordered by Providence, that *Pilate* should declare him innocent, even while he condemned him; 555. and *Judas* be obliged to own it, after he had betrayed him. 592.

rose from the *Dead* with perfect Calmness and Composure. 598. *i.* absurd to enquire whence he had his *Clothes*; the Difference of which might prevent his being known at first Sight by his Friends. *ibid.* the Dress he had, seems to have nothing splendid in it. 600. *n.*

the Order of his several *Appearances* after his *Resurrection*. 634. *b.* his appearing in publick might not have overcome the Prejudices, that would not yield to the Testimonies given of the Truth of his *Resurrection*. 614.

converses forty Days with the *Apostles* after his *Resurrection*, concerning the Affairs



*Christ,*] Affairs of his Kingdom; 642. and as *all Power* was given him in Heaven and on Earth, 643. *commissions them* to preach and baptize, 645. promising to be *always with them* to the End of the World. 646. *m.* and having blessed them, *ascends to Heaven* in their Sight. 651. *b.*

where ever *Two or Three assemble in his Name*, he is *with them*. 29. whatever is *asked in his Name*, the *Father* will give it. 467. 469. impossible for any who reject him, to pray in an acceptable Manner. III. 21. *g.*

was *given up* by the determinate Counsel of God, and *crucified* by the Hands of Sinners; 23. but 'twas impossible he should be held under the Power of Death. 24. *g.* 26. *God raised him up*, and shewed that he had made him *Lord and Messiah*, 23. 27. and has exalted him to be a *Prince and Saviour*. 26. 71.

the *Jews* are told, they had denied the *Righteous and Holy One*, and killed the *Prince of Life*. 40, 41. *b.* but are exhorted to Repentance, that *he may be sent who was before appointed*, 42. *f.* whom *Heaven must receive* till the Times of the Regulation of all Things. 43. *g.*

he was the *God of Israel*, or the *Angel* that appeared to *Moses*. 103. *b.* and is more eminently made a *Ruler and Deliverer* than *Moses*. 102.

appears to *Saul*, as he was going to *Damascus*. 135. 352. 401. appears to him in a *Trance*, as he was praying in the Temple. 355. *a.* and afterwards at *Corinth*. 291. *b.* and again at *Jerusalem*. 365. *i.*

having come and preached Peace to *Israel*, he *went about doing Good*, and healing all that were oppressed by the Devil; 165. *d.* and when the *Jews* had slain him, *God raised him up* on the Third Day, and *shewed him openly*, not to all the People, but to *chosen Witnesses*, 166. *f.* who were to testify, he was appointed to be *Judge of all*, and thro' his Name all that believe shall have their Sins forgiven. 167.

[For other Particulars under this Article, see the *Chronological Table*; A. 68, & seq.]

*Christ the Mediator*, an excellent Treatise, shews, that it must be by atoning for it, that *Christ* is said to *take away Sin*. I. 121. *a.*

*Christianity*, the unanswerable Proofs of

*Christianity*,] it. I. 350. the Evidence of it strengthened by the Exactness of the *antient Writers* in examining it. II. 61. *a.* instead of demanding farther Evidences of it, we should hear and obey. I. 388. the *Despisers of it* have just Cause to tremble. 378. III. 209.

its Enemies make use of mean Arts in aspersing it. II. 44. *f.* III. 432. *a.* the dreadful Case of those who reject it. II. 334. III. 217.

from whence it may occasion *more Discord*, than other Religions. I. 469. *b.*

the Progress of it to be thankfully owned as *the Lord's doing*. III. 35.

*Christians* preserved their Lives, by retiring from *Jerusalem* in Regard to *Christ's* Admonition. II. 381. *a.* much greater Diligence should we use, to flee from the Wrath to come. 386.

many of them, not stately devoted to the Ministry, were capable of declaring the Gospel to Strangers, and would not fail to do it, as Providence gave them a Call. III. 81. *i.*

we know little certain of the first Settlement of *Christian Churches*, but from the *New Testament*. 176. *a.*

the *Disciples* by Divine Appointment are *first named Christians at Antioch*. 178. *f.* other distinguishing Names should be avoided, and not make us forget our most glorious Title. 181.

*Chronology of the Gospel History*, the Difficulty of fixing it. A. 65. a Table of the principal Events recorded in it. A. 67,—86. the *common Æra of Christ's Birth*, what Year of *other Æra's* it agrees with. A. 66.

*Chrysostrum*, supposes the Passage referred to is lost, where it is said by the Prophets, *He shall be called a Nazarene*. I. 80. *l.* justly observes, *And of his Fulness have all we received*, to be the Words of the Evangelist. 102. *c.* understands it of *Dæmons in general*, where *Christ* says, *This Kind cannot go forth*, but by Prayer and Fasting. A. 15. 65. considers his saying, *Before Abraham was, I am*; as an Intimation of the *Deity of Christ*. II. 80. *b.*

observes the Relation of what *Christ* began to do, to refer to the Account *Luke* had given in his Gospel, of *Christ's* Ministry from the Beginning. III. 2. *b.*

his Account how *Jupiter* and *Mercury* were represented by the *Heathen*. 221. *g.*

the

*Chrystom,*] the Reason he gives, why *Paul* might chuse to be at *Jerusalem* at the Time of the *Fasts*. 323. *l.* says, that *Nero* was so incensed by *Paul's* converting one of his Concubines, that he put him to Death. 435. *g.*

*Church*, is safe under the Protection of *Christ*, even while he may seem to be sleeping. I. 423. the Care of God over it, in its greatest Danger. 81. the Gates of Hell shall not prevail against it. 545, 546. *f.*

*Christ* is the great Foundation of it. 545. *e.* 548. and if this Honour be ascribed to *Peter*, it was not peculiar to himself alone. *ibid.* God has redeemed it with his own Blood. III. 328. *k.*

the Word is used in various Senses, and render'd Congregation in the *Old Translation*. II. 27. *e.* when private Admonition is in vain, the *Church* should be informed of an offending Brother, 27. and ought to be impartial in their Judgment. 28. *f.* how little of a *Christian Spirit* appears in *Church Censures*. 30.

the Right of chusing *Church Officers* cannot be determined by the Method taken in the Choice of an *Apostle*. III. 13. *m.* Controversies about *Church Order*, meddled with as little as possible. 79. *e.* a due Attention to the *Three grand Canons* would render many others needless. 80. *e.*

happy for the *Church*, when the Sons of Falsehood are deterred from intruding into it. 66.

*Cbuzza*, *Herod's Steward*, whose Wife attended *Christ* in his Progress, I. 370. is thought to be the Nobleman of *Capernaum*, whose Son *Christ* cured at a Distance. 187. *d.*

*Cilicia*, *Saul* passes thro' it, as he went to *Tarsus*, III. 146. *q.* and visits it again, when he set out from *Antioch* with *Silas*. 247.

the Decree from *Jerusalem* is directed to the *Gentile Brethren* in *Syria* and *Cilicia*. 241.

in his Voyage to *Rome*, *Paul* sails over against it. 410.

*Circumcision* commanded by *Moses*, why it is observed, to be not originally of him. II. 49. *g.* was performed on the *Sabbath-Day*. 49. the Notice *Stephen* takes of its Institution. III. 89.

they of the *Circumcision*, who had come with *Peter* to *Cæsarea*, are astonished at the *Spirit's* falling on the *Gentiles*; 168. *k.*

*Circumcision,*] and make no Objection to their being baptized. *ibid.* on *Peter's* Return to *Jerusalem*, he is blamed by others of them, for conversing with the *Gentiles*; 171. *a.* but on hearing his Reasons they acquiesce and glorify God. 172. *b.* 174. *d.*

some *Jewish Converts* urging, it was necessary that the *Gentile Christians* should be circumcised, 231. the Matter is referred to the *Apostles* and *Elders* at *Jerusalem*. 232. some of the *Pharisees* that believed, insist upon it, 233. *e.* but a Decree is made in Favour of their Liberty. 242.

*Paul* circumcises *Timothy*, to avoid Offence, and to further his Usefulness; but will not suffer *Titus* to be compelled to it. 250. *a.*

the believing *Jews* are prejudiced against *Paul*, as teaching those that lived among the *Gentiles*, not to circumcise their Children, nor to regard the Customs prescribed by the Law; 341. *c.* which it was thought most regular, the believing *Jews* should observe for the present. 342. *f.*

*City set on a Hill*, might probably refer to a Town then in View. I. 224. *n.* rich trading Cities frequently licentious. 358. *b.* the dreadful Case of such as are impenitent, and reject the Gospel. 358, 359. 460. II. 40.

*Claget, Dr.* observes a Baptized Person to be reckon'd *New born* by the *Jews*. I. 150. *d.* does not fully express the Sense of *None can come to Christ, except it be given him of the Father*. 513. *d.* refers to *Moses*, what is said of the *Servant's* not abiding for ever. II. 73. *a.*

*Clarius*, insists upon rendering, *Luke* 7. 47. *Her Sins are forgiven, for she loved much*. I. 367. *k.*

thinks, that *Christ* paying *Peter's* Tribute with his own, might give Umbrage to the other Disciples. II. 19. *c.* his Remark on him that is washed, needing only to wash his Feet. 426. *d.*

with what View he takes those Words, according to the *Flesh*, to be mentioned by *Peter*. III. 26. *i.*

observes what Courage the *Apostles* shewed, in going on with their Ministry, after the early Execution of *James*. 183. *c.*

supposes *Paul* and *Barnabas* were made *Apostles*, when they were set apart at *Antioch*. 196. *e.*

Clark

- Clark, (Dr. Samuel,) of St. Albans, his Sermons recommended as a fine Illustration of Paul's Reply to Agrippa. III. 407. t.*
- Clarke, Dr. his Remark on the Name Simon. I. 126. i. and on the Serpent lifted up by Moses. 154. e.*
- supposes *Christ's* preaching at *Nazareth*, to be after those Miracles wrought at *Capernaum*, which *Mark* and *Luke* have recorded. 194. m.
- takes the Caution against *Anxiety* to be addressed to the *Apostles* only. 253. e.
- justly observes the Propriety of expressing Things at first in an *ambiguous* Manner, that are afterwards explained. 501. d. yet is too particular in shewing the Design of a *Parable* at first. 395. c. is wrong in applying the *Parable* of the *Seed growing insensibly*, to *Christ*. 411. b.
- makes the *same Day*, to signify no more, than *one Day towards Evening*. 418. a.
- his Criticism on the *Bread of Life*, not satisfactory. 502. f. does not give the full Sense of that Text, *No Man comes to Christ, unless the Father draw him*. 506. b. 513. d.
- does not well account for the People's *Astonishment*, on seeing *Christ* after the *Transfiguration*. II. 8. a. the Sense in which he understands *being salted with Fire*, does not seem right. 23. l. agrees with *Dr. Claget* in referring to *Moses*, what is said of the *Servant's not abiding for ever*. 73. c.
- thinks the *unjust Steward* did no Wrong to his Lord, in the Accounts he settled with the Debtors. 169. c. how he explains the *Eagles gathering where the Carcase is*. 191. g. what he considers as the Design of the Command to the *young Ruler, to sell all he had*. 236. g. his Remark on the peculiar Stress *Christ* lays upon *Charity*. 439. b.
- when it is said, *Isaiah saw his Glory*, explains it of *the Father's Glory*. 312. d. and refers to the *Destruction of Jerusalem*, what is said of *no one knowing that Day and Hour*. 391. i.
- supposes the Foulness of *Peter's Fall*, to be a Caution against the extravagant Regard that would be afterwards demanded to him. 518. m.
- the Difficulties that attend his Explanation of what followed on *Christ's Resurrection*. 597. g. 606. g.
- Clauda*, an Island near *Crete*, under which the Ship is driven by a Storm, as *Paul* was sailing to *Rome*. III. 413.
- Claudius Cæsar*, when he began his Reign. A. 66. *Famines* in various Places during his Reign. III. 179. g. to which of them the *Famine* that was foretold by *Agabus* refers. *ibid.* orders all the *Jews* to depart from *Rome*. 288. b.
- Clean*, the *Apostles* are told, *they were clean, but not all*; for *Jesus* knew who would betray him. II. 426. when *Judas* was gone, he tells them, *they were clean thro' his Word*. 463.
- Cleantes*, his *Hymn to Jupiter*, an excellent Piece. III. 283. g. may perhaps be referred to by *Paul*. *ibid.*
- Clemens Alexandrinus* says that *Mark's Gospel* was reviewed by *Peter*. II. 4. b. 496. d.
- Clemens Romanus* mentions *Gaul* and *Britain* among the Disciples of *Paul*. III. 435. g.
- Cleopas*, Husband to *Mary*, who was Sister to the Mother of our Lord, II. 569. b. seems to be the same with *Alpheus*, Father of *James the less* and *Jude*. 457. e. 569. b.
- the Marriage at *Cana* is thought to have been at his House. I. 133. b.
- was one of the *Two Disciples*, to whom *Christ* appeared, as they went to *Emmaus*. II. 616. b.
- Cloak* to be parted with, rather than *go to Law*. I. 238. may be better rendered *Mantle*. *ibid.* n.
- Closet*, or a retired Place, to be chosen for *Prayer*. I. 224. g.
- Clothing*, no Need to be *anxious* about it. I. 254, 255. II. 115, 116.
- when *Jesus* was examined, the *Higb-Priest* rent his *Clothes*, pretending he had spoken *Blasphemy*; II. 527. which tho' the *Higb-Priest* might not do in common, yet was allowable in some Cases, to express a great Concern and Horror. *ibid.* i.
- Barnabas* and *Paul* rent their *Clothes*, when the People at *Lystra* would have sacrificed to them. III. 222.
- tearing off the Clothes* of those they *scourged*, a customary Practice. 258. g.
- Paul* shakes his Garment, when the *Jews* rejected him at *Corinth*, and declares he was *pure from their Blood*. 290.
- Cnidus*, a Port of *Garia*, which *Paul* passes by in his Voyage to *Rome*. III. 410.
- Coat* may be better rendered *Vest*. I. 238. n. *Two Coats* should not be taken by the *Apostles* in their Journey. 458.
- Cock-crowing*, the common Time of it may be referred to, when *Peter* is told at Supper,

*Cock-crowing.*] Supper, the *Cock* shall not crow, before he thrice deny that he knew *Christ*. II. 442. g. as they went out, he is told again, that before the *Cock* crow twice, he would deny him thrice. 496. c. upon his first Denial, the *Cock* crows. 517. k. and on his third Denial, the *Cock* crows again. 520. some would unnaturally explain this, of the *Watchman's* proclaiming the Hour of the Night; as the *Jews* pretend, all the *Cocks* were removed from *Jerusalem* at the Time of the *Passover*. *ibid.* n.

*Cohort*, of how many Soldiers a Roman *Cohort* consisted. III. 155. a. the *Italian Cohort* at *Cæsarea*, was not a Part of the *Italian Legion*. *ibid.* Paul is conveyed to *Rome* by a Centurion of the *Augustan Cohort*. 409.

*Colliber, Mr.* the Scheme he would establish of a necessitating Agency, is overthrown by many Texts. II. 434. i.

*Collins, Mr.* his weak Reflection on the Slowness of *Christ's* Friends to believe his Resurrection; II. 618. e. which he pretends that *Christ* was attempting to prove from Scripture. 619. f.

his Remarks on the 53d of *Isaiah* are abundantly confuted by *Dr. Bullock*. III. 128. i.

would have it, that the *Apostles* argued with the *Gentiles* from Allegorical Interpretations of Scripture; 210. s. and pretends, that *Paul's* using such Interpretations made *Festus* think him mad. 404. n.

would make the Truth of *Christianity* to depend entirely on the Prophecies of the *Old Testament*. 273. f.

*Colossians*, the *Epistle* to them written during the Time of *Paul's* Imprisonment at *Rome*. III. 435. g.

*Columelus* and others conclude, that instead of the *Sixth Hour*, *Joh.* 19. 14. we should read the *Third*. II. 551. l.

*Comforter*, the *Spirit* is promised to the Disciples under this Character. II. 455. b. the Benefit and End of his coming. 458. 470. 474. b. 475. c.

*Coming of the Son of Man*, often applied to the Destruction of *Jerusalem*, I. 465. g. 554. i. which would be sudden, as in the Days of *Noah*, II. 189. 393. or of *Lot*. 189.

his coming in his Kingdom, supposed by some to mean his *Ascension*. I. 554. i.

*Christ* declares the Signs of his Coming, with a View to the Destruction of *Jeru-*

*Coming,*] *salem*, II. 373. d. and describes it in Terms literally suiting the Day of Judgment; 388, 389. the first of which may be considered as a Kind of Emblem of the last. 408. a. his Coming in the Clouds of Heaven, and sending forth his Messengers to assemble his Elect, how it is applicable to the former. 389. d. e. the Day and Hour when he shall come to Judgment is unknown. 391. i. the Suddenness of it urged as an Argument to Watchfulness. 393, — 398. the proper Key to his Discourse on the Signs of his Coming, 373. d. and where the Transition is made. 394. b.

his Coming may relate to Death, as well as to Judgment. 121. f. 450. g.

Two Angels assure his Apostles of his Second Coming, in the same Manner as they had seen him go into Heaven. 652. III. 6.

his Coming to Judgment will be in his own, and in his Father's Glory, with the holy Angels. I. 553. b. II. 408. a.

Commandment of God is Eternal Life. II. 319. Commandments to be kept, if we would enter into Life. 234. breaking the least will make us unworthy of the Kingdom of Heaven. I. 227.

the Sixth is explained by *Christ*, as extending even to causeless Anger; 228, 229. and may be render'd, *Thou shalt not commit Murther*. A. 10. 41.

the Seventh extends even to lustful Looks; 233. and must be understood of single, as well as married Persons. *ibid.* b. A. 10. 43.

the Tenth extends to irregular Appetites, and includes more than not defrauding. II. 234. d.

the Six last are recommended to the Young Ruler, and summed up in that one of loving our Neighbour. *ibid.*

a Scribe enquires, which is the First and great Commandment; 351. a Point disputed by the Jewish Doctors, but the Preference generally given to the Ceremonial Part. *ibid.* a. *Jesus* declares, that to love God is the First, and our Neighbour the Second; and no other Commandment is greater than these. 352. the Scribe acknowledges, that this was more than all Burnt-Offerings and Sacrifices. 353.

the Commands of *Christ* are admirable for their Kindness. I. 257. how it is given as a New Commandment, to love one another. II. 439. b.

- Commandments,*] *keeping his Commandments,* a. Proof we love Christ, 455. 457, 458. and shews that we continue in his Love. 465.
- Community of Goods* among the first Converts, was eligible at that Time, but never intended for a general Practice. III. 32. i. their Friendship was such, that they call'd nothing their own, but had all Things common. *ibid.* 58. e. how far we are to follow their Example. 59.
- Comparative Sense* is sometimes intended, where Things are expressed in a positive Way. I. 307. b. 499. a.
- Compell them to come in,* will not justify Force in Religious Matters. II. 151. g. 619. g.
- Comprehended it not,* rather, *did not apprehend it.* I. 7. f.
- Condescension* to the meanest and vilest may be learnt from Christ. I. 439. his *Condescension,* in the Meanness of his Birth; 59. in subsisting on the poor Accommodations of a mean Condition; 377. in submitting to the Fatigues of travelling on Foot; 495. k. in his regarding Little Children; II. 232. and in his washing his Disciples Feet. 429.
- the *Condescension of Peter,* to those who had censured his Conduct; III. 172. b. 175. and of *Apollos,* in submitting to the Instructions of *Aquila* and *Priscilla.* 299. e. 301.
- Condition* of his future good Behaviour, implied in the Forgiveness of the *Unmerciful Servant.* II. 32. c.
- Confessors of Christ before Men,* shall be at last confessed by him; I. 468. II. 108. while those that deny him shall be openly renounced. I. 469. II. 108. what a majestic View this gives of Christ. 108. d.
- Confirmation,* what is alledged as a Foundation for it. III. 120. b. *Paul* and *Barnabas,* as they return thro' *Lystra,* *Iconium,* and *Antioch,* confirm the Souls of the Disciples. 227. *Judas* and *Silas* exhort the Brethren at *Antioch,* and confirm them. 245. *Paul* passes thro' *Syria* and *Cilicia,* confirming the Churches, 247. and thro' *Galatia* and *Phrygia,* confirming all the Disciples. 298.
- Conformity to Christ,* in his Birth, as well as in his Death, should be desired by us. I. 59.
- Conscience,* the Force of it should teach us to reverence its Dictates. II. 64. how dreadful to have a guilty Conscience; I. 480. enough to drive the most harden'd
- Conscience,*] Sinner to Despair, when it is let loose upon him. II. 591. the wretched Case of a scared Conscience. 592.
- Paul's* saying when he was before the *Sanhedrim,* that he had lived in all good Conscience to that Day, has no Relation to his Conduct while a Persecutor. III. 362. a. his Care to keep a Conscience void of Offence, refers to his Hope of a Resurrection. 380. e. the Pleasure such may have in this Hope, whose daily Exercise it is to keep it thus. 383.
- Consolation of Israel,* a Phrase commonly applied to the *Messiah.* I. 62. e.
- Contentions* will be occasioned by the *Gospel.* I. 469, 470. II. 125, 126. yet are no Argument against its Divine Authority. I. 469. b. 473. but shew the sad Corruption of Human Nature, II. 128. and the Remainder of Imperfection in the best of Men. III. 248. a *Contentious Temper* is the Occasion of much Sin and Scandal. II. 180. a.
- Conversion of the Jews,* expected to open a speedy Way for Christ's Descent from Heaven. III. 42. e.
- Converts to the Gospel,* 3000 are made in one Day; III. 31. but do not seem to have been all converted by one Sermon. *ibid.* e. a Remark on their *Stedfastness* in the *Apostles Doctrine.* *ibid.* f. how convincing a Proof of the Truth of the *Gospel.* 34.
- their Number is increased soon after to about 5000; 47. c. who were all of one Heart and Soul, and had all Things in common. 58. e. 32. i. the amiable Character of the Primitive Converts. 59.
- on the Death of *Ananias* and *Sapphira* many more believe, and are added to the Lord; 65. and by the Preaching of the *Apostles* the Number of Disciples is greatly multiplied. 78. &c.
- being dispersed by a great Persecution, they go into other Parts, and preach the Word; 114. a. 115. in which they were justified by their extraordinary Call, without enquiring after their Orders. 115. d.
- Converts are made in *Samaria,* 117. at *Lydda* and *Saron,* 151. at *Joppa,* 153. at *Caesarea,* 167. i. at *Antioch* in *Syria,* 177, 178. in *Cyprus,* 199. l. at *Antioch* in *Pisidia,* where as many as are determin'd for *Eternal Life* believe; 212. 214. f. at *Iconium,* 218, 219. at *Derbe,* 227. in *Galatia,* 251. at *Philippi,* 267. at *Thessalonica,* 270. at *Beræa,* 273.

**Converts,]** at *Athens*, 285. at *Corinth*, 291. at *Ephesus*, 307. at *Rome*, 435. and probably at *Malta*. 429.

the Methods taken in converting us should frequently be recollected and recounted; 354. and where the Story is remarkable, it will well bear to be repeated. 408.

**Convictions** to be submitted to, when they begin to open. III. 408. how dangerous it is to stifle them, 390. and how necessary to guard against those false Dependances, which would tend to elude them. 391. may take Men off at first from attending as usual to their Secular Affairs; which should not be censured as Madness. 421.

**Coos**, Paul sails from *Miletus* to the Island of *Coos*, in his Way to *Jerusalem*. III. 334.

**Corban**, supposed by some to be an Oath. I. 519. g.

**Corinth**, a very considerable City, to which Paul comes from *Athens*; III. 287. a. and lodging there with *Aquila* and *Priscilla*, works as a Tent-Maker; 288. c. preaching every Sabbath Day in the Synagogue. 289. *Silas* and *Timothy* come to him there. *ibid.* e.

being rejected by the *Jews*, Paul turns to the *Gentiles*, 290. and preaching in the House of *Justus*, many believe and are baptized. 291. the Lord assures him, he had much People there; *ibid.* b. and he continues preaching there a Year and six Months, and plants a most flourishing Church. 292.

during this Time Paul writes his *Two Epistles* to the *Thessalonians*, and that to the *Galatians*. 292. i.

the *Jews* accuse him before *Gallio*, as teaching contrary to the Law; but *Gallio* will not judge of such Matters. 293. l.

Paul takes his Leave of the Brethren there, and departs to *Cenchrea*. 296.

*Apollos* goes from *Ephesus*, and preaches at *Corinth*, watering what Paul had planted. 299. but declines returning thither, to discountenance their setting him up for Head of a Party. 300. f.

the *First Epistle* to the *Corinthians*, written from *Ephesus*; 298. d. 309. a. and the *Second* some Time after from *Macedonia*. 319. b. Part of the *First Epistle* introduced, to compleat the History of *Christ's* Appearances after his Resurrection. II. 641. d.

Paul visits *Corinth* again, and the

*Corinth,]* neighbouring Parts of *Achaia*, in which he spends Three Months, and then returns to *Macedonia*; III. 319. but does not seem to have gone back from *Philippi* to *Corinth*, before he went to *Troas*. 321. e.

**Cornelius**, a Centurion of the Italian Cohort at *Cæsarea*, III. 155. a. a devout Man, and one that feared God, 156. b. by the Direction of an Angel that appeared to him, sends to *Joppa* for *Peter*. 157. having called his Friends together, when he expected him, 162. *Peter* observing God was ready to receive the *Gentiles*, 164. c. preaches the Gospel to them. 165. the Spirit falls upon them, as he was preaching, and they speak with Tongues; 167, 168. on which *Peter* orders them to be baptized. 169.

**Corner**, the Stone refused by the Builders is become the Head of the Corner. II. 332. f. III. 50:

Paul is persuaded, none of the Things he spake of could be hidden from *Agrippa*, as it was not done in a Corner. 405.

**Corruption** put for the Grave. III. 207. o. not seeing Corruption, cannot refer to *David*, but to *Christ*. 208.

**Covenant of Redemption**, sufficient Proof of its Reality, and Declarations made in Scripture of the Engagements in it. II. 430. a.

*New Covenant* established in the Blood of *Christ*. 445. the Cup in the *Eucharist* is the Seal of it. *ibid.* d.

Strangers to the *Covenant* may reap Temporal Advantage from a Relation to God's faithful Servants. III. 422.

**Covetousness** not to be indulged, I. 251. 258. but to be guarded against with the utmost Care. II. 112. b. the fatal Fruits of a covetous Disposition, where it is harboured. 417. the Thoughts of *Death* a proper Antidote against it. 170. f. Paul declares, that he coveted no Man's Silver or Gold. III. 331.

**Councils**, the Apostles being brought before them, should be for a Testimony against them; I. 462. II. 375. i. as it proved afterwards, when they were brought before the *Sanhedrim*. III. 76. they need not to be solicitous what to say in such a Case, for the Spirit would help them to make their Defence. I. 463. II. 376.

**Courts of Judicature** among the *Jews*, the different Sorts of them. I. 228. g.

**Cradock**, Mr. his Remark on *Christ's* coming to restore Sight to the Blind. I. 192. b. observes.

- Cradock, Mr.*] observes, the *Jews* expected *Jeremiah* to appear, when the *Messiah* came. 544. *d.* thinks, the *Pharisee* that invited *Christ* to Dinner, got many of his Brethren there, with a *Design* against him. II. 105. *n.*
- his Conjecture, how the *Apostles* came to have *two Swords* with them. 448. *a.* why *Pilate* was afraid, on hearing *Jesus* made himself *the Son of God*. 548. *f.* how *Christ* was discovered to the Disciples in *breaking Bread*. 619. *b.*
- his Remark on *Paul's* first Acquaintance with *Peter*. III. 145. *l.* supposes *Paul* in his First Progress to have gone as far as *Illyricum*; 229. *e.* and in his Second Progress to have sailed from *Cilicia* to *Crete*, and to leave *Titus* there. 247. *d.* why he supposes *Paul* might chuse to work at his Trade at *Corinth*. 288. *c.* seems to multiply Journeys for *Silas* and *Timothy* without any Need. 289. *e.*
- thinks *Paul* was *free of Rome*, by his being a Native of *Tarsus*. 359. *f.* shews how exactly he replies to the several Articles of *Tertullus's* Charge. 378. *b.* what he might probably insist on, when he dis-couraged to the *Jews* of the Kingdom of *God*. 432. *b.*
- his *Harmony*, and *Apostolick History*, recommended to young Students. 378. *b.*
- Crete*, some suppose *Paul* to have sailed thither from *Cilicia* in his Second Progress, and to leave *Titus* there. III. 247. *d.*
- on touching there in his Voyage to *Rome*, *Paul* warns them of the Danger of pursuing the Voyage; 410, 411. but not regarding him, they attempt to reach a more commodious Harbour, and are driven out to Sea. 412. 415.
- Crispus*, the Ruler of the Synagogue at *Corinth*, believes with all his House. III. 291.
- Criticisms*, unnatural ones a Dishonour to Scripture. I. 311. *e.*
- Cross* to be taken up for *Christ*. I. 470. *d.* 551. II. 153. 236. was usually carried by them that were crucified. I. 470. *d.* II. 556. *b.* how ready we should be to take it up, and follow *Christ* in bearing it. I. 554. II. 156.
- Crown of Thorns* is platted by the Soldiers, and cruelly put upon the Head of *Jesus*. II. 545. *b.*
- Crucifixion*, a Roman Punishment; yet *Christ* foretells he should be crucified, when it might rather have been thought, the *Jews* would stone him. II. 265. *b.* 308. 415.
- Crucifixion*,] *Christ* is delivered by the *Jews* to *Pilate*, that what he had fore-told of the Death he should die might be fulfilled. 532. the *Jews* insist upon his *Crucifixion* with repeated Cries. 542, 543. 552. *Pilate* delivers him up to be crucified; 553. and as he is led to Execution, they make him carry a Part of his *Cross*, as Criminals were used to do. 556. *b.* the Circumstances attending his *Crucifixion*. 559.—580. the exquisite Anguish of such a Death. 563. *c.* his coming down from the *Cross* unreasonably called for as a Proof of his Mission, which probably would have produced no Conviction. 565. *f.* the *Jews* are often charged by the *Apostles*, that they had crucified him. III. 23. *c.* 27. 40, 41. *b.* 49. 71.
- the *Crucifixion* of so many *Jews* round the Walls of *Jerusalem* by that merciful Prince *Titus*, how remarkable an Instance of Divine Justice on them. II. 542. *f.* 553. *n.*
- the *Crucifixion* of *Peter* foretold by *Christ*. 637. the Time when he suffered not certainly known; *ibid.* *c.* but as some say, he was crucified the same Day that *Paul* was beheaded. III. 435. *g.*
- Cubit* cannot be added by any to his *Stature*, or a Moment to his Age. I. 255. *b.* II. 115.
- Cumbered*, or hurried, about much serving, how little Need *Martha* had for it. II. 91. *c.* what a Loss it was to her. 93. and what a Happiness must it be, to be free from it. *ibid.*
- Cumberland*, (*Bishop*.) supposes the *Elamites*, and *Dwellers in Mesopotamia*, to be the Remainder of the captive Tribes of *Israel*. III. 17. *g.*
- Cup*, signifies a Portion assigned to any, of Sorrow, as well as of Pleasure. II. 266. *c.* 499. *d.* an Eastern Custom, to execute Criminals by sending them a *Cup* of Poison. *ibid.* *John* is painted with such a *Cup* of Poison. 267. *d.*
- Christ* takes the *Cup* at the Beginning of the *Passover*, and having given Thanks, divides it among his Disciples; 421. the *Sacramental Cup* was different from this; 445. A. 18. 80. which, when called the *New Covenant*, must be understood to signify the Seal of it. 445. *d.*
- Cup* of *Christ's* Sufferings, in what Sense he prays, that if possible it might pass from him. 499. 501. *b.* would not refuse the *Cup* his Father gave him. 510. his

*Cup,*] his Example should teach us *Submission* to what is appointed for us. 514.  
*Cure* implies more, than properly belongs to a *Miracle*. I. 410. *b*.  
*Curiosity* often indulged to the Neglect of plain and more important Points. I. 388. *Christ* checks the *Curiosity* of the *Apostles* about a *Temporal Kingdom*; II. 651. III. 4. which should teach us to moderate ours. 7.  
*Curfing Father or Mother*, could only be done in a *Transport of Passion*. I. 519. *f*.  
*Cut him asunder*, the Sense of that *Expression*. II. 122. *l*. 397. *g*. A. 16. 70.  
*Cyprus*, an Island noted for the *Worship of Venus*. III. 196. they that first brought the *Gospel* thither, preached it only to the *Jews*. 176. but some of *Cyprus* and *Cyrene* coming to *Antioch*, preach it also to the *Greeks*. *ibid*. *b*.  
*Saul* and *Barnabas* go there, and having preached at *Salamis*, go thro' the Island to *Paphos*, 196, 197. where *Elymas* is struck blind, 198. and *Sergius Paulus* converted. 199.  
*Barnabas* leaving *Paul*, when he began his *Second Progress*, sails with *John Mark* to *Cyprus*. 247.  
in his *Return to Syria*, *Paul* sails with- in *Sight of Cyprus*, 334. and passes by it again in his *Voyage to Rome*. 410.  
*Cyrene*, a Province in *Africa*; some *Natives* of which preach *Christ* to the *Greeks* at *Antioch*. III. 176. *b*.  
*Cyrenius* has the *Care of the Enrollment*, at the *Time Christ* was born. I. 52. *b*. how he is spoken of as *Governor of Syria*. *ibid*. 305. *e*.  
*Cyril* makes an *Addition to the Text in John*, after the *Account of Christ's* being led away to *Annas* first. II. 515. *a*.

D.

*Dæmons*, supposed to have their *Haunts* in *Deserts*, I. 386. *g*. 425. *c*. and among *Tombs*. 425. *b*. different ones seem to have presided over distinct *Regions*. 427. *f*.  
knew *Christ* to be the *Son of God*, as soon as they saw him; 316. 426. and were afraid of his *Power*. 209. 426, 427. 432. acknowledge him to be the *Son*, and the *Holy One of God*; 209. 214. 316. 426. but he commands them to be *silent*. 209. 214. *e*. 316.

*Dæmons,*] adjure *Christ* not to torment them before the *Time*. 426. *d*. why they might beg, he would not send them out of the *Country*, or order them to go into the *Abyss*. 427. *f*. beg Leave to enter into the *Swine*; and being permitted, 428. *b*. drive them into the *Sea*. 429. *i*. the *Goodness* of *God* in restraining their *Power*. 432.

were reckoned by the *Jews* to have an *Agency* in all remarkable *Disorders* of the *Body*. II. 133. *a*. but even in this *Respect* they are under the *Controll* of *Christ*. 137.

the *Jews* are so perverse, as to pretend, that *John the Baptist* had a *Dæmon*. I. 356. they say the same of *Christ*, 372. 377. II. 48. *d*. 77. *a*. 78. 216. and charge him with *casting out Dæmons* by the *Help of Beelzebub*. I. 372. 448. *Christ* vindicates himself, and proves the *Charge* to be absurd and impious. 372, —377. his *casting them out* shewed, that the *Kingdom of God* was come unto them. 374.

*Children*, or *Disciples of the Pharisees*, took upon them to cast them out. 373. *i*. one that did not follow *Christ*, casting them out in his *Name*, is forbid by the *Apostles*; but *Christ* would not have him hindered. II. 35. *b*. *God* might then grant that *Efficacy* to the *Adjurations* used by such, which he afterwards denied to the *Sons of Sceva*. *ibid*.

some are more malignant than others, and will not go forth but by *Prayer* and *Fasting*. II. 13. *g*. A. 15. 65.

the *Apostles* are invested with *Authority* to cast them out, I. 455. and cast out many in their *Mission*. 473. the *Seventy* rejoice, that they were subject to them; II. 82. and are assured of overcoming all the *Power* of the *Enemy*. 83. the *Power of casting them out*, is promised to them that believe. 646. *e*.

*Dæmoniacks*, falsely supposed by some to have been only *Lumaticks*, or *Epilepticks*, I. 208. *c*. 429. *i*. which were plainly distinct *Cases*. 216. *k*. See *Possessions*.

*Cures* wrought by *Christ* on all that were oppressed by the *Devil*. III. 165. Instances of his dispossessing several at *Capernaum*; I. 209. 213. 448. of his curing many of their *Diseases* and *Evil Spirits*, while *Two of John's Disciples* were present. 348. of his casting *Seven Dæmons* out of *Mary Magdalene*, who attended him in his *Progress* with some other



- Dæmoniacks,*] Women whom he had cured of *Evil Spirits*; 370. *b.* of his disposing one *Blind and Dumb* in his Progress thro' *Galilee*; 371. *d.* of his dispossessing *Two very fierce ones* in the Country of the *Gadarenes*; 425,—431. of his dispossessing the *Woman of Canaan's Daughter* in the Coasts of *Tyre and Sidon*; 530. of his casting an obstinate *Dæmon* out of one that was *Lunatick*, after his Transfiguration. II. 9,—12.
- the *Parable of the Relapsing Dæmoniack*. I. 386, 387. A. 12. 54.
- those who were troubled with *Unclean Spirits* are brought to the *Apostles* at *Jerusalem*, and are all healed. III. 65. many are dispossessed by *Philip* in *Samaria*. 116.
- a *Girl with a Pythonick Spirit* is dispossessed by *Paul* at *Philippi*. 256, 257. *b.* when *Paul* had dispossessed several at *Ephesus*, the *Exorcist Jews* attempt it, and are beaten. 306, 307.
- Dalmanutha* in the Coasts of *Magdala*, *Jesus* comes thither after he had fed the *Four Thousand*. I. 536. and having there reprov'd the *Pbarisees*, who demanded a *Sign from Heaven*, he takes *Ship and crosses* to *Bethsaida*. 539. 542.
- Damaris*, a *Woman of some Note* at *Athens*, believes. III. 286.
- Damascus*, the *Capital of Syria*, a *City* that abounded with *Jews*. III. 134. *d.* *Saul* going thither to persecute the *Christians*, 134. 351. is converted by our *Lord's* Appearance to him on the *Way*; 135. 352. 401. and having lost his *Sight*, is led by the *Hand* to *Damascus*, 137. 352. where *Ananias* cures him of his *Blindness*, and baptizes him. 142. 353. he immediately preaches *Christ* in the *Synagogues*, 143. *b.* 403. and confounds the *Jews*, proving that *Jesus* is the true *Messiah*. 144. having preached the *Gospel* in *Arabia*, on his returning to *Damascus*, the *Jews* conspire to kill him, in which they are assisted by *Aretas's* Deputy. *ibid.* *i.* but *Saul* escapes by *Night*, and goes to *Jerusalem*. 145.
- Damnatory Sentence* against *Unbelievers*, no *Argument* against the *Truth of Christianity*. II. 645. *i.* A. 22. 95.
- Dancing at Feasts*, not usual in old Times for *Ladies of high Rank*. I. 477. *k.*
- Dangers* should not discourage us from performing our *Duty*. II. 251. may be safely ventured on, when our *Lord* calls us, yet must not be rashly run into. I. 497.
- Dangers,*] Escapes from *Danger* should engage to *Reformation*. I. 287. II. 64.
- Daniel's Prophecy* of the *Seventy Weeks*, why it was not insisted on by the *Apostles*. II. 381. *b.* what he says of the *Abomination of Desolation*, is referred to by *Christ*, as a *Sign of the Destruction of Jerusalem*. 380.
- Darkness* when *Christ* was crucified; II. 570. does not seem to have extended farther than *Judea*, *ibid.* *e.* and could not be occasioned by an *Eclipse*. 571. *f.*
- Darkness and the Shadow of Death*, in which *Christ* should find *Men*, applicable to the *Jews*, as well as the *Gentiles*. I. 35. *b.*
- Darkness which is without*, what it implies. I. 339. *g.* II. 338. *b.* 406.
- Daughter-in-law* at *Variance* with her *Mother-in-law*. I. 469. *c.* II. 126. *d.*
- David*, of what *Age* he might be, when *Samuel* anointed him. A. 24. 100. the *Testimony God* gave to him, of a *Man after his own Heart*, who should do all his *Will*; III. 104. a *Character* to be emulated by every *Christian*. 211.
- eat the *Shew-bread* in his *Necessity*. I. 305. desired to find a *Dwelling* for *God*, and made great *Preparations* for it. III. 156. *b.*
- Jesus* should have the *Throne of his Father David*, I. 21. III. 26. being a *Horn of Salvation* raised up in his *House*. I. 33. the *Messiah* was to come from his *Seed*. II. 57. III. 26. yet *David* speaking by the *Spirit* calls him *Lord*. II. 354. *e.* III. 27. how from his *Loins according to the Flesh* *God* raised up *Jesus* to sit on his *Throne*. 26. *i.* *Joseph* and *Mary* were of his *Family*. I. 20. 53. *d.* whether most of the *Remains of his Family* were present at the *Circumcision of Jesus*. 59. *m.*
- the *Name of David* sometimes given to the *Messiah* himself; III. 207. *p.* the *Blessings* of whose *Reign* are called the *sure Mercies of David*. *ibid.* sometimes wrote as personating the *Messiah*, without any particular *Regard to himself*; II. 563. *b.* and might know the *Curses* he denounces on his *Persecutors*, would fall on the *Enemies of the Messiah*. III. 9. *d.*
- spake of the *Resurrection of Christ*. 24. *e. f.* 26. is not himself ascended into *Heaven* in the *Body*, 27. but *died*, and saw *Corruption*, 208. his *Sepulchre* was among them in the *Apostles* *Time*. 25. *b.* what is said of the *Treasures*

David,] Treasures found in it, has the Air of a Fable. *ibid.*

Dawes, (Archbishop,) his Remark on the Torments of Hell. I. 409. *b.*

Day, many Events in the Course of Christ's Ministry sometimes happened in *One Day*. I. 213. *d.* 371. *c.* 418. *a.*

Part of a Day was often reckoned for a whole Day. 384. *d.* how a Thing was said to happen after Three Days, or on the Third Day. *ibid.*

in those Days, a very extensive Phrase, 89. *d.* yet is properly applied to the Beginning of John's Ministry. A. 6. 19.

the Evangelists might sometimes speak according to the usual Way of reckoning Days among other Nations. II. 418. *a.*

erving God Day and Night, how to be understood. I. 65. *k.* III. 399.

Christ to be perfected on the Third Day, what it may signify. II. 141. *g.*

Jerusalem had its Day for knowing the Things belonging to its Peace; after which they were hid from its Eyes. II. 297, 298. our Day is also limited, and Vengeance must be looked for, if it be neglected. 302. 402.

of that Day and Hour no one knows, referred by some to the Destruction of Jerusalem; 391. *i.* but much fitter to explain it of the Last Day *ibid.* which, tho' it be unknown, is hastening on, and we are always to be mindful of our own intimate Concern in it. 392. Care to be taken, that it do not come upon us unexpected. 395.

Deacons, the Apostles propose, that Seven should be chosen to take Care of the Poor. III. 79. the whole Church concur in the Choice. *ibid.* *e.* the Names of the Seven Deacons; 80. who being presented to the Apostles, they pray, and lay their Hands on them. 81. proper Persons should be appointed to this Office in Religious Societies. 84. do not appear to have any Right to preach as Deacons. 81. *i.* 115. *e.*

Dead raised to Life by Christ. I. 348. the Widow's Son at Naim. 344. Jairus's Daughter at Capernaum. 446. and Lazarus at Bethany. II. 256. we may expect a better Resurrection. I. 449.

the Apostles in their Mission have a Power given them to raise the Dead. 457. *g.* many of the Saints come out of their Graves after Christ's Resurrection. II. 575. *o.*

Peter raises Dorcas to Life at Joppa.

Dead,] III. 152. Paul raises Eutychus to Life at Troas, who, sleeping while he preached, was killed by a Fall. 322.

one sent from the Dead will not convince such as are hardened under Revelation. II. 177. *g.* a Proof of it in the Obstinacy of those, who saw Lazarus raised from the Dead. 257. *k.* the Spirits of those who are dead, being spoken of as believing in Christ, a Proof of their remaining in a State of Activity. 253. *e.*

Deaf are cured by Christ. I. 348. Deafness and Blindness hardly ever met with in the same Person. 371. *d.*

Cure of one Deaf with an Impediment in his Speech. 531. of a Child Deaf and Dumb. II. 11, 12.

Death sometimes expressed by Sleep. I. 446. II. 249. *d.* seeing Death, a Hebraism. I. 63. *f.* tasting of it, put for dying. 553. II. 78. *b.* he that believes, shall never die, how to be understood. 78. *c.* 81. 253. *e.*

may be always welcome to a Good Man. I. 481. how we may come to talk of it with Delight. II. 7. how necessary to beware, it do not find us unprepared. 192.

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Death of Christ, is so expressed by the Evangelists, as to shew it was voluntary; and thus affords an Illustration of his Love. II. 215. *c.* 574. *l.* the various Virtues he discovered in it, to be observed with Admiration. 577.

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Debt, the Greatness of our Debt to God, is not to be expressed by any Sum; I. 368. nor are we capable of making him any Satisfaction. II. 31. *b.* 34.

Debtor, that has most forgiven by his Creditor, will love him most. I. 365.

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- Decapolis,*] *Dæmoniack* publishes there, what *Christ* had done for him. 431. *Christ* passes thro' the Coasts of it to the *Sea of Galilee*. 530.
- December* is not likely to have been the Time of *Christ's Birth*. I. 55. *b.* is very hot at Noon in *Judea*. 172. *f.*
- De Dieu*, renders *Luke* 6. 35. causing none to despair. I. 329. *e.* how he would render, *Simon's* being in the Gall of *Bitterness*. III. 122. *f.* renders *Acts* 26. 18. that they may turn from *Darkness* to *Light*. 402. *k.*
- supposes the rushing *Wind* at the Effusion of the *Spirit* was attended with *Thunder*. 16. *f.* considers the Passage *Stephen* quotes from *Amos*, as referring to *Mental Idolatry*. 105. *d.* accounts for the *Variation*, of what is quoted by *James* out of *Amos*, from the Original. 238. *e.* explains *Acts* 9. 31. of the *Churches* advancing more and more in *Religion*. 148. *t.*
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- Deflement* is contracted, not by what goes into the *Mouth*, but by what comes out of it. I. 523. *a.*
- Defraud not*, supposed to be an *Explication* of the *Tenth Commandment*; but this extends to irregular *Appetites*. II. 234. *d.*
- Deists* sadly mistaken, in thinking the *Regulation* of *Social Life* to be the only *End* of *Religion*. I. 262. *b.*
- Deity of Christ*, asserted by *St. John*. I. 5. *b.* a *Doctrine*, that should be received with *humble Faith*. 11.
- is strongly intimated in *Christ's* saying, *Before Abraham was born, I am*. II. 80. *b.* appears from his *Omnipresence*. 30. and is plain from his asserting, *he and the Father are one*. 219. *e.*
- was acknowledged by *Thomas*, in his crying out, *My Lord and my God*. 629. *d.* and was taught by *Philip* to the *Eunuch*, who declares his *Belief* of it, before he was baptized. III. 129. *k.*
- Deliver us from Evil*, might rather be rendered, *from the Evil One*. I. 248. *o.* II. 96.
- Deliverance* may be working by the very *Means*, that seem to disappoint the *Hope* of it. II. 621. we should desire, others may know the *Goodness* of *God*,
- Deliverance,*] in any *Deliverance* he grants us. III. 189.
- Demetrius*, a *Silversmith* at *Ephesus*, who made *Silver Shrines* of *Diana*, III. 310. *d.* raises a *Tumult* against *Paul*. 311. how it was appeased. 314.—316.
- Demosthenes* used the same *Gesture* with *St. Paul* in speaking. III. 397. *a.*
- Denying Christ* by any, will be followed by his *denying them*. I. 469. II. 108. *d.*
- Depart from me*, spoken by *Christ* as the *Eternal Judge*. I. 268. *d.* II. 410.
- Derbe*, a *City* of *Lycania*, to which *Paul* and *Barnabas* came from *Lystra*; III. 226. and having preached the *Gospel* there, and made many *Disciples*, they return back to *Lystra*. 227.
- Paul* comes with *Silas* thither in his *Second Progress*, and from thence goes to *Lystra*. 249.
- Desart*, see *Wilderness*.
- Despising others*, should be carefully avoided. I. 368. 449. II. 25. 29. was the *Character* of the self-justifying *Pharisees*. 195. *Christ* is *despised*, in despising his *Ministers*. 41. *Despisers of Christ* shall wonder and disappear, III. 209. *r.* and deservedly meet with an *astonishing Vengeance*. 211.
- Destruction of others* should be a *Warning* to us. II. 130. and when we think upon our aggravated *Sins*, should make us wonder at *God's* sparing us. 192. *Destruction* never nearer to a *Mortal*, than when he forgets he is so. III. 193.
- Determined*, or *decreed*, does not imply any necessitating *Agency*. II. 434. *i.* III. 23. *b.* 28. *k.* 56. *b.*
- as many as were *determined for Eternal Life*, believe. 214. *f.* 217.
- Devil*, (*δαιμων*.) rather expressed by *Dæmon*. I. 208. *c.* See *Dæmons*.
- Devil*, (*διαβολος*.) sometimes signifies a *false Accuser*. I. 515. *f.* the *Name* is given by *Christ* to *Judas*. *ibid.*
- Devil* comes to *Christ* in the *Wilderness* in a *visible Form*. I. 110. *c.* tempts him with all his *Art*, but is repulsed in each of his *Attacks*. 110.—114. *A.* 7. 28. what might induce him thus to tempt the *Son of God*. 115.
- is a *Murderer* from the *Beginning*. II. 75. a *Liar*, and the *Father* of it. 76. the *Jews* are told, he was their *Father*. 75. *b.*
- his powerful *Influence* over the *Minds* of *Men*, often expressed in *Scripture*; and wise *Ends* might be answered in permitting

Devil,] mitting him, at the Time of *Christ's* Coming, to attack their *Bodies*. I. 211. *b.* A. 9. 37.

Devotion, Opportunities for it should be valued and improved. I. 67.

Diana, worshipped under various Titles. III. 311. *g.* the *Ephesians* in a special Manner were her *Votaries*, pretending to have an *Image of her* that fell down from *Jupiter*. 314. *n.* the *Silver Shrines* of her made by *Demetrius*, what they might be. 310. *d.* a Tumult raised at *Ephesus* out of Regard to her; 311, 312. which is pacified by the *Chancellor*. 314, 315. their Zeal for an *imaginary Deity* shames our Neglect of the true God. 317.

*Didrachma*, which we render *Tribute*, of the same Value with the *Half-Shekel*. II. 16. *d.*

*Dio Cassus*, his Account of the *Destruction* brought on the *Jews*. II. 386. *m.*

*Dio Chrysostom* takes Notice of the *Antiquity of Tarfus*. III. 349. *b.*

*Diogenes Laertius* gives an Account of *anonymous Altars* erected at *Athens*. III. 281. *l.*

*Dionysius the Areopagite* is converted at *Athens*. III. 285. *t.*

*Discerning Spirits* a Gift, that did not reach to every Case in those that had it. III. 121. *d.* *Peter's* detecting the *Hypocrisy of Simon* is no Instance of it. *ibid.*

*Disciples of Christ*, were influenced by his Grace to follow him. I. 127. *a.* how wonderful was the Choice he made of them. 206. 282.

are the *Salt of the Earth*, 223. and the *Light of the World*; 224. which may imply their being like the *Sun*. *ibid.* *o.*

are invited with *Jesus* to the Marriage at *Cana*; 133. and seeing the Miracle he wrought there, believe in him more steadfastly. 137.

go with him to *Capernaum*, and from thence to his *First Passover* at *Jerusalem*; 139. *a.* where they observe his Zeal in *purging the Temple*, 141. and hear what he said of the *Temple of his Body*, which they remember when he was risen from the Dead. 143.

*Jesus* baptizes not, but by the Ministry of his *Disciples*. 159. 171. *b.*

as he was passing thro' *Samaria*, they leave him at *Jacob's Well*, to go into the City, and buy Food. 172. wonder at their Return, to find him talking with

*Disciples*,] the *Woman of Samaria*. 179. *a.* desire him to eat, and wonder who had brought him any Food. 180. are called to observe the *Spiritual Harvest*, 181. and told, that they should reap the Fruit of that, on which they had not laboured. 182. 411. *b.* might possibly leave *Christ*, when he went with the *Samaritans* to *Sichar*. 200. *b.*

had Expectations of a *Temporal Kingdom*. 215. *g.* 490. *k.* 514. II. 15. 18, 19. 266. 269. 277. 373. *d.* 424. 450. 478. *b.* 650. III. 4.

are vindicated from the Censure of the *Pharisees*, for rubbing out the Ears of Corn on the Sabbath-Day. I. 304, 305.

*Christ* chuses Twelve of them for his *Apostles*, 319. who are afterwards sent out to preach. 455. See *Apostles*.

were happy in seeing and hearing what they did, above many *Prophets* and *Righteous Men*. 399. II. 84.

being frightened at a *Tempest* in crossing the Lake, *Jesus* rebukes them for the Weakness of their Faith, and *stills the Tempest*. I. 422.

why they did not *fast*, as *John's Disciples* did. 436. they had not been inured to such Severities as they; 437. *e.* but when the *Bridegroom* was taken away, they should fast. 436.

follow *Christ* to *Nazareth*, 450. and are bid to pray the Lord of the Harvest to send forth *Labourers* into his Harvest. 453.

some of them murmuring at *Capernaum* at what *Jesus* taught, as a *hard Saying*, are reproved for the Offence they took at it; 512. and being disappointed in their *Worldly Views*, forsake him. 514. *Jesus* knew from the first, who they were that believed not. 513.

the Necessity of *Self-Denial*, and of a Readiness to lay down their Lives for *Christ*, is urged upon them. 551, 552.

some that were present should not die, till they should see *Christ* coming in his Kingdom. 553, 554. *i.*

desire *Christ* to teach them to pray; II. 94. *a.* who repeats the Form he had given before; 95. assuring them of the Power of *Importunity*, 96. and of the Readiness of God to give the *Holy Spirit* to them that ask him. 97.

are cautioned against *Hypocrisy*. I. 244. 249. II. 106. encouraged against the Fear of Men; 107. and assured that the Spirit should assist them in their greatest Trials. 109, 110.

*Disciples,*] are charged to beware of *Covetousness*, 112. to lay aside *anxious Care*, and to rely on *Providence*; 115, 116. *seeking first the Kingdom of God*, and all Things would be added to them. 117. tho' a little *Flock*, it was the *Father's Pleasure* to give them *the Kingdom*; *ibid.* and there they should lay up *their Treasure*. 118.

ought to be always on their *Watch*, as *Servants* waiting for their *Master's Return*; 119, 120. and to be *faithful Stewards*, as being shortly to account for their *Advantages*. 121, 122.

are warned of the *Extremities* they had before them, 188. and of the sudden *Coming of the Son of Man* to the *Destruction of Jerusalem*. 189,—191.

enquire of *Christ* concerning the *Blind Man*, who had *sinned*, he or his *Parents*, that he was *born Blind*; 198. *b.* and are told, the *Intent* of it was to manifest the *Glory of God*. 199.

ask him about *Divorce*, 226. and think it hard to marry without it. 227. but all cannot live single. 228.

are cautioned not to follow the *Example of the Scribes and Pharisees*; 357, 358. and not to be fond of being called *Rabbi, Father, or Master*; but to be *humble*, as the *Way* to be exalted. 359.

meet with the *Apostles* in an upper *Room*, after *Christ's Ascension*, to the *Number of an Hundred and Twenty*; III. 5. and join with them in *choosing another Apostle* in the *Room of Judas*. 12.

being all assembled on the *Day of Pentecost*, the *Spirit* descends upon them; 15. which probably refers, not to the *Apostles* only, but to all the *Hundred and Twenty*. 16. *d.*

when *Peter* and *John* had been examined by the *Sanhedrim*, they all unite in an *inspired Prayer*, 55. *a.* which is followed with a renewed *Effusion of the Spirit*; 57. *d.* and they all preach the *Word* with *Freedom* and *Success*. *ibid.*

their *Number* being multiplied, the *Apostles* call them together; 79. *c.* and by their *Advice Seven Deacons* are chosen, who being presented to the *Apostles*, they ordain them. 80.

being all dispersed by *Persecution*, but the *Apostles*, they go into other *Parts*, and preach the *Word*. 114, 115. 176, 177. and many being added to the *Lord*, the *Disciples* are first called *Christians* at *Antioch*, 178. *f.*

*Disciples of John*, are instructed by him, to look on *Jesus* as the *Lamb of God*. I. 121. 123. Two of them hearing this go after *Jesus*. 124. *g.*

some of them *dispute with a Jew* about *Baptism*. 159. *c.* and jealous of their *Master's Honour*, inform him of the *Success of Jesus* in baptizing, 160. and of the *Miracles* he wrought. 346. on which he sends Two of them to *Jesus*, to enquire whether he were the *Messiah*. 347. *Jesus* refers them to his *Miracles* for an *Answer*, 348. and declares, that *happy is he*, who is not *offended* in him. 349. *f.*

used to *fast often*, and to make *many Prayers*. 435. had probably a *Form of Prayer* that *John* taught them, II. 94. *a.* and might be many of them *Essenes*, who were inured to *Abstinence*. I. 437. *e.* why the *Disciples of Christ* did not *fast* as they did. 436.

when *John* was *beheaded*, they bury his *Corpse*, and afterwards *come to Christ*. 479.

he that *cast out Demons* in the *Name of Christ*, and was forbidden by his *Disciples*, as he did not follow with them, is thought to be *one of John's Disciples*. II. 35. *b.*

*Apollos* probably was *one of John's Disciples*, who was acquainted only with *John's Baptism*, till he was instructed farther by *Aquila* and *Priscilla*. III. 299. *e.*

*Paul* meets with some of *John's Disciples* at *Ephesus*, who as yet know nothing of the *Gifts of the Spirit*; 302. *a.* but being instructed by him, they are *baptized in the Name of Jesus*. 303. *b.* and *Paul* having laid his *Hands* upon them, they *receive the Spirit*, and prophecy, being in *Number* about *Twelve*. 304.

*Diseases of all Sorts* are cured by *Christ*, in which he shewed his *Power* as the *Messiah*. I. 216. *b.* [See *Sick*.] the *Power of Christ* is still to be acknowledged in the *Cure* of them. 212. *Recovery* from them should lead us into the *Sanctuary*. 289.

*Diseases of the Soul* should put us upon applying to *Christ* for a *Cure*. 439. a *Token for Good* to be sensible of them. 289.

*Disfiguring their Faces* when they *fast*, the *Practice of Hypocrites*. I. 249. *g.*

*Ditton, Mr.* on the *Resurrection*, observes how the *Priests* would have treated the *Soldiers*, when *Jesus* was risen, if they had not been *Romans*. II. 611. *b.*

*Divine*

*Divine Instructions* are the Food of the Soul. I. 502. f.

*Divorces*, frequent among the *Jews* upon every trifling Occasion. I. 235. and sometimes *privately made* without assigning a Reason. 38. b. but *disapproved* by Persons of the best Character. 13. b. the *Pharisees* ask *Christ* to tempt him, whether *Divorces* might be practised for every Cause of Dislike. II. 224. a Debate among the antient *Rabbi's* about the Law relating to them. *ibid.* c. *Christ* shews they were contrary to the first Institution of Marriage; 225. and were only permitted by *Moses* on Account of the Hardness of their Hearts. 226. e.

are declared *unlawful* by *Christ*, but in Case of *Adultery*. I. 235. f. II. 172. 227. f. Women divorced for *Adultery*, supposed by some to be *forbidden to marry*; I. 235. g. but another Sense seems preferable. *ibid.* obstinate Desertion a quite different Case. II. 227. f.

Women were not allowed by the *Jewish Law* to divorce their Husbands; but at last often did it, and might learn it of the *Romans*. 227. g.

Do as you would be done to, one of the greatest Ends of the Law and the Prophets. I. 262. b. 328. is added by some to the *Jerusalem Decree*. III. 243. s. doing the *Will of Christ*, the Necessity of it. I. 268. 334. the powerful Motives we have to engage us to it. 381, 382. 392.

Doctors in the Temple, used to instruct young Persons there. I. 83, 84. c. Learners were used to sit at their Feet. 84. c. it is not said, that *Christ* disputed with them. *ibid.*

Doctors of the Law, come to hear *Christ* with a malicious View. I. 276. See *Lawyers*.

Doctrine of *Christ*, the People are astonished at it. I. 200. 208. b. 269. 450. II. 319. 349. the Tendency of it plainly shewed, that he was no *Confederate* with *Satan*; I. 373. b. the Imputation of which should excite our Indignation. 378. his Doctrine is of *God*, and shall be known to be so, by such as are determined to do his Will. II. 47. b.

Doctrines do not discover Men, so much as their *Actions*. I. 264. l. sometimes refer to *Ritual Injunctions*, and not always to *Doctrines of Faith*. 521. i.

Dogs, the *Gentiles* were accounted such by the *Jews*. I. 529.

Door of the Sheepfold. II. 210. who may be intended by the Doorkeeper, that opens to the Shepherd. *ibid.* b. the Flock shut up, not to exclude the Shepherd, but to secure the Fold. A. 23. 98. *Christ* is the Door, 211. d. and they that enter by him, shall find Pasture. 212.

Dorcas, or *Tabitha*, an eminent Disciple, dies at *Joppa*. III. 151. what was the Meaning of her Name. *ibid.* e. they send to *Lydda* for *Peter*, who comes and raises her to Life. 152. what Effect this must have on her and her Friends. 154.

Doves, harmless and loving to a Proverb. I. 462. *Christ* urges his Disciples to be harmless like them. *ibid.*

Doxology at the End of the Lord's Prayer, doubtful whether it be genuine. I. 248. p.

Drachma, a Coin of little Value, the Woman's Joy on finding it. II. 158. e.

Dreams in the Morning, were imagined by the Heathen to be most significant. II. 547. e.

Droopy, a Man is cured of it by *Christ* at a *Pharisee's* House. II. 144, 145.

Drowning in the Sea, a Punishment among the Antients. II. 21. g.

Drusilla, Daughter of *Herod Agrippa*, and Sister of *Agrippa* and *Berenice*, leaves her Husband *Azizus*, and is married to *Felix*. III. 383. a. comes with *Felix* to *Caesarea*, and sending for *Paul* hears him. 384. *Felix* trembles, 385. but no Impression is made on *Drusilla*, who was a *Jewess*. 390. m. she is afterwards consumed, with the Son she had by *Felix*, in an Eruption of *Vesuvius*. 384. a. *Felix* married also another *Drusilla*. *ibid.*

Drusus, his Account of *Galilee* of the *Gentiles*. I. 198. c. and of the Meaning of the Word *Raca*. 229. k. his Remark on *Christ's* saying to the *Pharisee*, that he gave him no Water for his Feet. 366. f. how he explains *Mat.* 15. 5. It is a Gift &c. 519. g. his Remark on the Comparison of Faith to a Grain of Mustardseed. II. 12. f. questions, whether the *Sadducees* rejected all the Parts of Scripture, but the five Books of *Moses*. 347. e.

Dumb have their Speech restored by *Christ*. I. 533. one as he was travelling thro' *Galilee*. 371. another at *Capernaum*. 448. another that was Deaf and almost Dumb by the Sea of *Galilee*. 531. another with a Dumb and Deaf Spirit, after the Transfiguration. II. 9.—12.

Du Pin,

*Du Pin*, his *Order of the Harmony* very nearly agrees with that here given. A. pag. 36. the Particulars in which they differ. *ibid.*

*Dust of their Feet* was to be *shaken off*, when the Disciples met with such as rejected them. I. 460. o. II. 39. e. when *Paul* and *Barnabas* were driven from *Antioch in Pisidia*, they *shake it off* against them. III. 216. and dreadful will the Condemnation be of such, who shall have it to witness against them. I. 460. II. 40. III. 218.

## E.

*Eagles* will gather together, where-ever the *Carcase* is; may allude to the *Roman Standards*. II. 191. g. 386. and perhaps may refer to the *Slaughter of the Jews* under *Adrian* and *Trajan*. 386. m. its general Import. 387.

*Earthquakes* should be in divers Places, before *Jerusalem* was destroyed. II. 375. g. an *Earthquake* at the *Death of Christ*.

574. another at his rising from the *Dead*. 594, 595. d. another, when *Paul* and *Silas* were in Prison at *Philippi*. III. 260. i.

*East and West* more enlightened by the *Gospel*, than the *North and South*. I. 339. e.

*Eat Bread*, a *Hebraism*. I. 518. e. not only signifies to make a *common Meal*, but sometimes to partake of a *Feast*. II. 149. a.

*Christ* often eat and drank with his Disciples after he rose from the *Dead*. 625. 633. 641. III. 166.

*Eating with unwashed Hands*, contrary to the *Tradition of the Elders*. I. 517. the Disciples are blamed for it by the *Pharisees*. *ibid.* but *Christ* declares, that this does not defile a *Man*. 523. a. 526.

*Eating and drinking*, we ought not to be anxious about it. I. 253. 256. II. 115, 116. eating and drinking till they were destroyed, expresses the Security in which their Ruin overtook them. 189. 393. a.

*Eating and drinking in Christ's Presence*, will at last be pleaded in vain by such as work Iniquity. II. 139. what the Expression may refer to, and what Relation it may have to unworthy Partakers of the *Lord's Supper*. *ibid.* e. *Christ* tells his

Disciples, they should eat and drink at his *Table* in his Kingdom. 431.

*Ecclesiastical Rulers* might with Pleasure be submitted to, had they the same Authority that the *Apostles* had. I. 547. b. but have no Right to claim, as they did, the Direction of the *Spirit* in their Councils; III. 242. q. in which the gentle Manner of the *Apostles*, is changed for the Stile of *Anathemas*, 243. t. and but little Conformity to the *Gospel Rule* is shewn in their Judgments. II. 30.

*Edwards*, Dr. the Allusion he supposes, in the Disciples shaking off the *Dust of their Feet*. II. 40. e. his Remark on the *Wine mingled with Myrrh* which was refused by *Jesus*. 559. c.

*Egypt*, *Jesus* is carried thither from *Bethlehem*. I. 75. a. when *Joseph* brought him back from thence, he is directed to go with him to *Galilee*. 79.

the several Branches of the *Egyptian Literature*. III. 96. d.

an *Egyptian Impostor* raises a Sedition, while *Felix* was Governor. 348. a. *Lysias* asks *Paul*, if he were not that *Egyptian*. *ibid.*

*Elamites*, and *Dwellers in Mesopotamia*, supposed to be the Remainder of the *captive Tribes of Israel*. III. 17. g.

*Elders*, a great Respect was paid by the *Jews* to their *Traditions*, I. 517. c. particularly, in washing their Hands before they eat, &c. 517, 518. *Jesus* foretells his being rejected by them. 549.

who are intended by the *Elders of the People*. II. 323. e. they come and question *Christ's* Authority, as he was preaching in the *Temple*; 324. but are silenced by his asking, what they thought of *Jobn*. 325.

consult with the *Chief Priests*, how to put him to *Death*. 415. send a Guard with *Judas* to seize him; 506. and some of them are so intent upon it, as to go with them. *ibid.* 511.

are present, when *Jesus* is brought before *Caiaphas*. 515. and when he owns himself before the *Sanhedrim* to be the *Son of God*, declare him guilty of *Death*. 527. accuse him before *Pilate*; 533. and when *Pilate* would have let him go, persuade the *People* to prefer *Barabbas* to him. 541.

deride him, as he hung upon the *Cross*. 565. and when *Judas* confesses his Guilt in betraying him, are so little impressed as to say, *What is that to us?* 587. 592.

hire

*Elders,*] hire the Soldiers, when *Jesus* was risen, to say that *his Disciples stole the Body*, while they slept. 611.

are present, when *Peter* and *John* were examined; III. 48. who, when they were dismissed, tell the Disciples all the *Elders* had said to them. 55.

are stirred up against *Stephen*, and accuse him to the *Sanhedrim*. 83.

*Paul* appeals to them, how violent a Persecutor he had been. 351. they accuse him to *Felix*. 373. and afterwards apply to *Festus* for Judgment against him. 386. 392.

*Elders* first mentioned in the *Christian Church*, are those at *Jerusalem*, to whom the Contribution made at *Antioch* is sent by *Barnabas* and *Saul*. III. 180. *k.* the *Apostles* might be absent then, and these *Elders* left to take Care of the Church. *ibid.*

*Elders*, or *Presbyters*, were constituted in every Church with the concurrent Suffrage of the People, which they might signify by stretching out their Hands. 227. *d.*

*Paul* and *Barnabas* go up to *Jerusalem*, to consult the *Apostles* and *Elders*, whether the *Gentile Converts* must be circumcised. 232. *b.* the Matter is considered in a full Assembly, and determined in favour of their Liberty. 233, —243.

the *Elders* of the Church at *Ephesus* are sent for by *Paul* to *Miletus*, 325. who are expressly called *Bishops*. *ibid.* *a.* how they were constituted *Bishops* by the Spirit. 328. *i.* no Room to think, that all the *Asian Bishops* were present. 325. *a.* 326. *b.* *Paul* takes his Leave of them in an affectionate Discourse. 326,—331. and they lament it greatly, that they shall see his Face no more. 332. *r.*

all the *Elders* at *Jerusalem* are present with *James*, when *Paul* reports his Success among the *Gentiles*, and glorify the Lord on hearing it. 339, 340.

*Elect*, that cry to God, shall surely be avenged. II. 195. the Days of Tribulation should be shortened for their Sake. 384. *i.* *Impostors* would, if it were possible, deceive the very *Elect*. 385. *Christ* will send forth his Messengers, and gather together his *Elect*. 389. *e.*

*Elijah*, sent to a Widow at *Sarepta*, rather than to any in *Israel*. I. 194.

appears with *Moses* at the Transfiguration, and talks with *Jesus* of his approaching Exit. II. 2, 3. *e.*

*Elijah,*] *John* should come in the Power and Spirit of *Elijah*, I. 15. and was the *Elijah* that should come. 354. *g.* II. 6. how he declares that he was not *Elijah*. I. 117. *b.* *Jesus* was thought by some to be *Elijah*. 475. 544.

the Disciples enquire, how *Elijah* should first come before the *Messiah*; II. 5. and *Jesus* tells them, he was already come. 6. *m.*

a strange Notion of *Elijah's* coming before *Christ's* Second Appearance, is confuted by *Grotius*. 6. *k.* See *Eloi*.

*Elisba* cleanses *Naaman* the Syrian, and not the Lepers in *Israel*, I. 195.

*Elizabeth*, of the Daughters of *Aaron*, is barren and advanced in Years. I. 12, 13. an *Angel* foretells that she should bear a Son. 14. her Conception, and Retirement under a Sense of the Mercy of God in taking away her Reproach. 18. *l.* her Joy at the *Virgin Mary's* Visit. 26. the Decency with which she hints at her Husband's Unbelief. 26. *b.* is delivered of *John the Baptist*. 30. probably died, while *John* was very young. 36. 122. *c.*

*Ellipsis*, Instances of it frequently occur. I. 57. *k.* 85. *f.* 519. *g.* II. 68. *d.* 96. *c.* 131. *e.* 149. *b.*

*Eloi, Eloi, lama sabachthani*, not properly Hebrew Words, II. 571. *g.* implied, that *Christ* was left alone, under the Want of a joyful Sense of his Father's Presence. *ibid.* *b.* the *Jews* pretend, he was calling for *Elijah*; 572. *i.* and in Derision talk of seeing, whether *Elijah* would come to save him. 573.

*Eloquence*, Matter of Lamentation that it should be abused to infamous Purposes. III. 377.

*Elfner*, his Criticism on *Zacharias's* opening his Mouth, and his Tongue speaking, not to be admitted. A. 3. 6. renders *Mat.* 15. 5. Any one may say, Let that be Cerban, &c. I. 519. *g.* his Version of *Luke* 1. 17. Disobedient to the Wisdom of the Just, &c. 16. *g.* instead of killing the fatted Calf, would have it rendered, sacrifice it. II. 163. *b.* how he would render, Shall not God avenge his *Elect*, &c. 194. *c.* where *Judas* is said to bear what was put in the Bag, would render it, that he carried it off. 286. *b.* renders *Mark* 14. 72. And covering his Head, he wept. 520. *o.*

interprets what we render, despitefully using, of malicious Prosecutions. I. 239. *r.*



*Elfner,*] understands what is said to the *Pharisees*, of Corporal Blindness. II. 210. *a.* supposes the *Little Children* brought to *Christ* to be cured. 230. *a.* impairs the Beauty of the Text, in supposing *him that is in the Field* to be cautioned not to go Home for his Clothes. 382. *c.* explains *Acts* I. 2. of *Christ's* being taken up by the Spirit. III. 2. *c.* how he explains God's exalting the *Israelites* in *Egypt*. 202. *e.*

justly observes, that *Luke* 23. should not end at the Place it does. II. 594. *c.* thinks the last Words of *Acts* 17. 2. should begin the next Verse. III. 270. *b.*

shews, that *προγρῶσις* is used to signify Decree. 23. *b.* that *ἐξοδος* sometimes signifies a Military Expedition. II. 3. *e.* that *καὶ* may be sometimes rendered *who*. 161. *b.* that *ἀλλὰ* often signifies *nevertheless*; III. 51. *l.* and sometimes should be rendered *therefore*. 159. *k.* takes *γενομένης* to signify the same with *making a set Meal*. 158. *f.* observes *the Gates of Hades* to signify the Entrance into the Invisible World. I. 546. *f.* shews *Orphans* to be a Title, properly applied to those, who have lost a Friend, tho' he be not a Parent. II. 456. *c.*

his Remark on the *Dæmoniacks* chusing to dwell among the Tombs. I. 425. *b.* on the *Jews* being as *Sheep scattered abroad*. 453. *i.* on *Christ* being sealed of the Father. 500. *b.* on the Difference between *cleaning the Outside*, and *that which is within*. II. 100. *b.* on *all* being made of one Blood. III. 282. *n.* on the *Portion* assigned to *Hypocrites*. II. 398. *h.* on *Messengers* being sent to fetch away the Soul. 113. *c.* and on the *Greeks* assigning Guides to the Souls of the Dead. 174. *c.*

observes, that it was usual among the *Greeks*, for *Witnesses* to imprecate Vengeance on themselves, if Persons condemned on their Testimony were not guilty. 553. *n.* shews, that the *Greek* and *Latin* *Classicks* often use *Souls* for *Persons*. III. 31. *e.* and that the *Greeks* and *Romans* had a great Regard to *Paternal Deities*. 379. *d.*

shews that *Drowning in the Sea* was an antient Punishment. II. 21. *g.* that *Scourging* used to precede *Crucifixion*. 553. *p.* that the *Easterns* used to *swathe up their Dead*. 583. *k.* that *Women* used to grind at the Mill. 191. *e.* that *trampling on the vanquished* was a frequent

*Elfner,*] Practice. III. 27. *k.* that it was customary with the *Jews* to have their *Oratories* by the Water Side. 255. *a.* and that the *Antients* often had *Two Rudders* to their Ships. 419. *f.*

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gives many Instances of the Acknowledgment of *Divine Providence* by the *Antients*. 374. *f.* and shews, the *Antients* thought, Persons were often punished in the offending Part. 423. *d.*

observes, that the later *Heathen* ascribe to *Minerva* many Things related of *Christ*. A. II. 47. that the *Heathen* speak of their *Deities*, as the *Light* and *Life* of Mankind; I. 6. *e.* and often give them the Epithet of *Great*. III. 312. *b.* that when their *Deities* were supposed to appear, they thought it dangerous to gaze. II. 604. *c.* that they speak of their *appearing*, when the *Doors were shut*. 624. *d.* that they often describe their *Appearance* as attended with *Lightning* and *Thunder*. III. 134. *e.* and that they thought *Divine Visions* and *Voices* might affect one only in a Company consisting of many. 137. *k.* 352. *b.* that they had a Notion, that *Jupiter* and *Mercury* often descended in the Likeness of Men. 221. *f.* that they thought, there was something *Divine* in the Nature of *Serpents*, and that *Deities* often appeared in that Shape. 424. *e.* that they used to set up *Images* before their Cities, 221. *f.* and thought there was a Kind of *Divinity* in the *Images* of their *Deities*. 311. *f.* that they had a Notion of *Prodigies* attending the *Death* of *Persons* dear to the Gods. II. 576. *g.* that they acknowledged *Freedom of Speech* to be a *Divine Gift*. III. 57. *c.* that several *Heathen Princes*, who pretended to *Divinity*, came to infamous Ends. 191. *b.* and several *Persecutors* were consumed with *Vermin*. 192. *d.*

*Elymas*, the Sorcerer, opposes *Barnabas* and *Saul*; III. 197. *b.* but *Saul* reproves him

*Elymas,*] him as a *Child of the Devil*, and he is *struck with Blindness* for a Time. 198. a just and doleful Emblem of the more fatal Darknes of his Mind. 200.

*Emmanuel*, a Name given to *Christ*. I. 40.

*Emmaus*, where it was situated. II. 613. *b.* *Jesus* appears to *Two Disciples*, as they were going thither. 612. 615. one of these Two was *Cleopas*; uncertain who was the other, 616. *b.* but does not seem to be *Peter*. 612. *f.* they at first *do not know him*, and converse with him as a Stranger; 616. but afterwards, when come to *Emmaus*, in breaking Bread *they know him*; 619. *b.* and on a sudden he withdraws himself from them. 620. *i.* they immediately return to *Jerusalem*, 620. and tell the *Apostles* they had seen him; but yet there are some, who do not believe. 613. *g.* 623. *c.*

*Enallage of Moods and Tenses* very frequent. II. 109. *e.* 641. *a.* the same is also used in *Numbers*. See *Plural*.

*Encomiums* may be designed as Instruments of Mischief. II. 344.

*Endure to the End*, shall be saved. I. 464. II. 379.

*Enemies*, the Precepts to destroy the *Canaanites* were no Authority for *hating them*. I. 239. A. 10. 44. *Christ* has commanded us to *love them*, as a Proof *we are Children of God*, who extends his Providential Bounties to them; 239. 327. 329. and has set us an *Example* of it in his *praying for them*. II. 561. the most inveterate may be those of a *Man's own Family*. I. 470.

*Enemies of Christ* shall be brought and *slain before him*; to what it may refer. II. 281. *i.* *his Enemies* shall be made his *Footstool*. 354. III. 27. *k.* are not able to do any more, than shall make a Part of his Scheme for the Government of his People. 59.

*English Language*, Instances of its Poverty. I. 31. *b.* 310. *b.* 492. *b.*

*Enon*, a Place where *John* baptized, because there was *much Water* there. I. 159. *a.*

*Enrollment*, at the Time *Christ* was born. I. 52. *b.* every one went for that Purpose to his own City. 53. *c.* was a Proof that the *Jews* were *subject to the Romans*. *ibid.* many Tumults were occasioned by the *Taxation* it was followed with in the Days of *Archelaus*. III. 73. *g.*

*Enty and Lovington*, (*Messieurs*;) their Dispute with *Mr. Hallet*. III. 328. *k.*

*Envy* to be carefully avoided. II. 246. sometimes appeared in the *Disciples of Christ*. 36. how to cure *Envy* at the Success of others. I. 164.

*Epaphras*, converted by *Paul* at *Ephesus*. III. 309. *a.*

*Epenetus*, converted by *Paul* at *Corinth*. III. 289.

*Ephesus*, much addicted to *Magical Arts*; III. 307. *i.* and very zealous for the Worship of *Diana*. 314. *n.*

*Paul* on his first Arrival there, preaches in the Synagogue, but will not stay, as he was hastening to *Jerusalem*. 297.

*Apollos* comes and preaches there, and is instructed in the Way of God more perfectly by *Aquila* and *Priscilla*. 299.

*Paul* meets with some of *John's Disciples* at his Return, 302. *a.* who being instructed by him, are *baptized* and receive the Spirit. 303. *b.* he teaches in the Synagogue *Three Months*; 304. but as the *Jews* opposed him, he separates the *Disciples*, and continues preaching *Two Years* with great Success in the School of *Tyrannus*. 305. *e.* how he afterwards speaks of his spending *Three Years* there. 330. *m.*

extraordinary *Miracles* are wrought there by *Paul*; 305. *f.* 306. but the *Exorcist Jews* are shamefully *beaten*. 306. so that Fear comes on all; and many of them *burn their Magical Books* to a great Value. 308. *k.*

*Paul*, having wrote from thence his *First Epistle* to the *Corinthians*, 309. *a.* thinks of going to *Macedonia*, and sends *Timothy* and *Erastus* before him; but he himself stays some Time longer in those Parts. 310. a Mob is raised against him by *Demetrius*; 311, 312. who seize on Two of *Paul's* Companions, but he is advised not to venture among them. 312. *k.* some think *his fighting with wild Beasts there*, might be remembered upon this Occasion. 313. *k.* the *Chancellor* by a prudent Speech appeases the Tumult. 314,—316. *Timothy* being now returned, *Paul* leaves him at *Ephesus*, and departs to *Macedonia*. 318. *a.*

*Paul* does not call at *Ephesus* in his Return, as he was hastening to *Jerusalem*; 323. *l.* but sending for the *Elders* to come to *Miletus*, 325. *a.* takes his Leave of them in an affectionate Discourse, as *not to see them any more*; 326,—331. for tho' he afterwards might come into those Parts, he never had an Oppor-

*Ephesus,*] Opportunity to call at *Ephesus* again. 327. f. 332. r.

the *Epistle* to the *Ephesians*, (which some think to be that which *Paul* wrote to the *Laodiceans*,) was written during his Imprisonment at *Rome*. 435. g.

*Ephraim*, or *Ephrem*, where it lay. II. 138. a. 261. c. *Jesus* retires to it from *Bethany* with his Disciples; 261. and having took a little Journey towards *Jordan*, *ibid.* returns thro' *Jericho* to his last Passover at *Jerusalem*. 263.

*Epicureans*, an Account of their Principles. III. 278. d. joined with the *Stoicks* in opposing *Paul* at *Athens*. 277. with what Contempt they spoke of him, 278. e. and how ridiculously they mistook his Doctrine; 279. f. mocking at what he said of the *Resurrection of the Dead*, without staying to hear the Evidence. 285. s.

*Epiphanius* says, the upper Room, where the Disciples assembled, was on *Mount Zion*. III. 8. a. his Account of a Story raised against *Saul* by the *Hellenists*. 146. p. speaks of one scourged by the *Jews* in their *Synagogue*. 356. c.

*Epistles*, Hints given from them to illustrate the Account we have in the *Acts*. III. 226. c. 232. a. d. 246. a. 249, 250. a. 269. a. 289. 291, 292. i. 300. f. 309. a. 310. c. 318. a. b.

the *Two Epistles* to the *Thessalonians* written from *Corinth*, A. D. 53. the *First* of which seems to be the earliest of all those we have in the *New Testament*. 292. i.

the *Epistle* to the *Galatians* seems also to be written from *Corinth*, A. D. 53, or 54. *ibid.* 309. a.

the *First Epistle* to the *Corinthians* written from *Ephesus*, A. D. 55. 298. d. 309. a.

the *First Epistle* to *Timothy* seems to be written, as *Paul* went from *Ephesus* to *Macedonia*, A. D. 57. 319. b. 305. e. and not so late as the Year 65. 332. r.

the *Second Epistle* to the *Corinthians* written from *Macedonia*, A. D. 57. and sent by *Titus*. 319. b.

the *Epistle* to the *Romans* is written soon after, while *Paul* was in *Greece*, A. D. 58. 319. c. 427. l.

the *Epistle* to the *Ephesians*, that to the *Colossians*, and the *Philippians*, as also that to *Philemon*, are written during *Paul's* Imprisonment at *Rome*; A. D. 62, or 63. and that to the *Hebrews* in, or quickly after it, A. D. 63. 435. g.

*Epistles,*] if *Titus*, as some think, was left by *Paul* at *Crete* in the Beginning of his Second Progress, the *Epistle* to him might be one of the first *Paul* wrote; but this does not seem probable, and it was rather one of the last. 247. d.

the *Second Epistle* to *Timothy* seems to be of the latest Date, and to be written in *Paul's* last Imprisonment at *Rome* before he was put to Death by *Nero*. 435. g.

no Dependence to be had on the spurious Additions at the End of the *Epistles*, which often give them a false Date. 309. a. *Equivocation*, how dangerous to have Recourse to it. II. 66.

*Erasmus* supposes the *Purification*, to relate to *Christ*, as well as his *Mother*. I. 60. a. observes that the *Deity* communicated itself in a gradual Way to the *Human Nature* of *Christ*. 85. b.

is very warm in a Point of small Importance, where he speaks of the *Locusts* *John* eat in the *Wilderness*. 92. i.

takes what *John* says of *Christ*, *He is preferred before me*, to refer to the Honours paid him in his Infancy. 102. b.

considers *John* 1. 17. as implying, that *Moses* was only the Messenger of the Law, but *Christ* the Original of the Grace and Truth revealed by the Gospel. 103. e.

thinks that the *Jews* did not understand *Deut.* 18. 18. of the *Messiah* himself, but of some Prophet who should introduce him. 118. c.

changes the *Person speaking* by an arbitrary Criticism in the *third Chapter* of *John*, and spoils the Beauty of the Discourse. 155. g. 163. b.

supposes the Story of the *Adulteress* to have been added by *John*, after some Copies of his Gospel had been taken. II. 61. a. and is not far from *Milton's* Opinion about *Divorce*. 227. f.

takes *Siloam* to be the same with *Siblo* where the *Tabernacle* was. 130. c.

observes how many Ways those Words may be rendered, *Ye believe in God, believe also in me*. 449. c.

his Remark on *Christ's withdrawing himself* from the *Two Disciples* at *Emmaus*. 620. i.

supposes the *Apostles* spake their own Language, while others heard them each in his Native Tongue. III. 17. i.

considers *Acts* 10. 36. as referring to the first Words of the next Verse. 164. d. and supposes a *Transposition* of the Words in *ver.* 47. 168. l.

hints

*Erasmus,*] hints, that the *Soldiers* might imagine, *Peter* was changed into *some other Shape*, when they could not find him in Prison. 187. *l.*

*Erastus*, Chamberlain of *Corinth*, is sent with *Timothy* to *Macedonia*, to forward the Collection, while *Paul* remained in *Asia*. III. 310. *c.*

*Erroneous Principles* to be carefully avoided, as a corrupt Leaven. I. 541, 542. the fatal Tendency of *Error*. II. 54. we need not to be eagerly solicitous in opposing such Mistakes, as do not affect Men's Eternal State. III. 7.

*Essay on the several Dispensations of God*, well illustrates the Reason why it was ordered, *not a Bone* of the Paschal Lamb should be broken. II. 581. *b.*

*Essenes*, a Sort of *Hermit Jews*, that were used to great Abstinence, some of whom probably became *John's Disciples*. I. 438. *e.*

*Eternal Life*, the Gift of *Christ*; II. 218. 484. and the Commandment of the *Father*. 319. *Christ* hath the Words of *Eternal Life*. I. 514. his Answer to the *Scribe* and the *young Ruler*, what must be done to inherit it. II. 86. 233. the Knowledge necessary to it. 484. *b.* he that believeth, hath *Eternal Life*. I. 154. 163. 504. 507. 509.

how the *Jews* judged themselves unworthy of it. III. 213. *c.* can never be obtained by such, as will not accept it on the Terms of the Gospel. 217. and where it is secured, we may be cheerful under Temporal Losses. 421.

*Evangelists* sometimes make use of different Terms in expressing the same Thought, which *Christ* perhaps might repeat again. I. 403. *c.* the Varieties taken Notice of, with which they express the same Fact. 444. *i.* II. 264. *a.* too great a Freedom must not be taken with their Words. I. 418. *a.*

no Reflection upon them, that in some Cases they do not follow the Order of Time. 421. *b.* comparing one *Evangelist* with another, often destroys an Explication. II. 13. *g.*

*Credit* rises to them, from the Candor of their Writings; III. 364. *e.* from the Notice they take of their own and their Brethren's Infirmities; II. 17. from the Simplicity with which they speak of their Master; 313. *e.* 513. and the Fidelity with which they record his very Words,

*Evangelists,*] where Malice may be apt to cavil at them. 248. *b.*

not easy to form their several Accounts of *Christ's Resurrection* into one coherent Story. 595. *e.* 597. *b.*

the *Speeches* they give, are generally only Abstracts of the Discourses they refer to; III. 47. *b.* which we might wish to have been larger, but enough is recorded to confirm our Faith in the Gospel. 432. *c.*

*Evans, Dr.* his Remark on *Christ's* seeing *Nathaniel* under the Fig-tree. I. 129. *e.* has well illustrated the Rule, of Doing as we would be done to. 262. *g.* observes, why *Christ* might chuse to wash his Disciples Feet. II. 427. *b.*

*Eucharist*; see *Sacrament*.

*Everlasting Continuance of Future Rewards and Punishments* is so expressly asserted, as to shew the Misery of those, who venture their Souls on a Supposition of the contrary. II. 411. *b.*

*Evidence* is not to be insisted on, beyond what *Christ* has thought fit to give. I. 190. the Degrees of it are not to be prescribed to God, but what we have should be improved. 541.

*Evil Thoughts* do not defile the Heart, but where it willingly admits them; and may be better rendered *Evil Reasonings*. I. 525. *b.*

*Eunapius*, borrows a Story that he tells of *Jamblicus*, from what is related of *Christ*. II. 2. *c.* has little Regard to Truth, when Falsehood may cast a Slur on *Christianity*. 439. *b.*

*Eunuchs* of several Kinds. II. 228. the *Hebrew Word* that answers to it, is sometimes properly rendered an *Officer*. III. 125. *c.*

the *Ethiopian Eunuch* converted, and baptized by *Philip*. 125,—130. the *Spirit* probably descended on him; after which he is said to have planted a flourishing Church in *Ethiopia*. 130. *m.*

*Euroclydon*, a tempestuous Wind, by which the Ship that *Paul* was sailing in to Rome was driven from its Course, was not a *Point-Wind*, but a Kind of *Hurricane*. III. 412. *g.*

*Eusebius*, supposes *Luke* in his Preface to have censured those who had written *Histories of Christ* before him. I. 1, 2. *a.* has a Passage applicable to the *Moral Philosopher*. A. 2. 3.

mentions the Correspondence between *Abgarus* and *Christ*. A. 5. 17. relates, that *Pilate* killed himself with his own Sword.

*Eusebius,*] Sword. II. 555. r. and says, that the *Eunuch* planted a flourishing Church in *Ethiopia*. III. 130. m.  
 shews, that *Scourging in the Synagogues* was no uncommon Case. 356. c. and reports, that when *James* was slain by *Herod*, his Accuser was converted, and died a Martyr with him. 183. b.  
 inserts in his History *Josephus's* Account of the Death of *Herod the Great*; A. 5. 18. and gives a judicious *Abstract* of his Relation of the Calamities of the *Jews*. II. 383. e. how well we may depend on his *Extracts* from many antient Books now lost. A. 5. 18.  
 his Testimony to the *Inspiration* of the *Scriptures*. A. 44. not.  
*Eutropius*, his Account of the vast Sum *Antiochus* paid to purchase a Peace with the *Romans*. II. 31. b.  
*Eutychus*, overpowered with Sleep as *Paul* was preaching at *Troas* till Midnight, falls from a Window, and is killed; but is restored to Life by *Paul*. III. 322. i.  
*Example of Christ*, should teach us to be meek and lowly, I. 361. l. and lead us to Humility and Condescension. II. 269. 428. is no Warrant to us to speak of *Princes* with Severity. 143. See also III. 170.  
*Excommunication*, the various Kinds of it among the *Jews*. II. 472. a. is learnedly described by *Grotius*. I. 326. c. the *Disciples* are warned by *Christ* to expect it; II. 472. but should be happy under it. I. 326. is ordered by the *Sanhedrim*, upon confessing *Jesus* to be *Christ*; II. 203. i. but did not extend to their *Elders* and *Doctors*, or hinder *Paul* and *Barnabas* from preaching in the *Synagogues*. III. 201. b.  
*Executioners*, none whose peculiar Business it was in antient Times. I. 478. n.  
*Exorcisms* practised by the *Jews*. I. 373. i. the shameful Disappointment of the *Exorcist Jews* at *Ephesus*. III. 306. g.  
*Experience of Mercy* should establish our Dependance on *Christ*. I. 497.  
*Extasy*, or *Trance*, what was the Manner of it. III. 158. g. the Vision *Peter* had in one at *Joppa*. 158, 159. *Paul* is in one, while he was praying in the Temple, at his first Return to *Jerusalem*; 355. a. in which he has a Vision of *Christ*. 356.  
*Eye*, the Light of the Body. I. 252. 390. b. the Consequence of its being clear or distempered. 252. b. 390. best

*Eye,*] to pluck it out, if it offends. 234. c. II. 22.

a Good or Evil Eye, used for a bountiful or grudging Temper. I. 252. b. 526. II. 245. h.

## F.

*Fabricius*, shews that the Antients had a Notion, the *Apostle John* should not die. II. 638. e. gives an Account of the Testimonies concerning *David's Sepulchre*. III. 25. b. and mentions the several Opinions concerning the *Hellenists*. 78. a.

*Fair Havens*, a Port of *Crete*, where *Paul* advises them to winter in his Voyage to *Rome*; III. 411. but as it was not a commodious Harbour, they attempt to reach *Phoenice*, and are overtaken by a Storm. 412.

*Faith in Christ*, required in those that were miraculously healed; I. 276. c. 452. g. II. 11. but not universally. 200. d. III. 150. a.

where it is but as a Grain of *Mustard-seed*, (a Proverbial Expression, II. 12. f.) will be very efficacious. *ibid.* 181. c. 322. *Faith in God* was remarkably shewn in performing *Miracles*. 322. b.

the absolute Necessity of it to Eternal Life. I. 155. 163. 293. that which is Saving includes Obedience; 163. i. and is the Effect of a *Divine Energy*, wherever it is found. II. 312. b. a *Speculative Faith* is often found, where there is no true Piety. III. 119.

is exercised with *Trials*, to strengthen our Dependance upon *Christ*. I. 497. and is more acceptable in Proportion to the Difficulties it surmounts. II. 630. an Instance of its glorious Triumph in *Moses*. III. 101.

may sometimes be confirmed, by what seemed like to overthrow it. I. 350. 449. and should adhere to *Christ* at all Adventures; 423. extracting Arguments even from Discouragements. 532.

the Weakness of the *Disciples Faith*. 422. 494. 540. II. 10. 12. 116. 180. 618. 625. what Need we have to pray, that God would help our Unbelief. 13. when *Christ* comes, will he find *Faith* in the Land? 194. d.

*Faith*

*Faith* purifies the Heart; III. 234. and should be preached as the Means of obtaining Forgiveness. 136. 402.

*Faith* is sometimes put for *Fidelity*. II. 263. a.

*Faithful* in a very little, is largely rewarded. II. 279. 404. not *faithful* in another's, will not have Treasures given him for his own. 170. g.

*False Messiahs*, better received than *Christ* by the *Pharisees*. I. 300. g. many would come with Pretences of being the *Messiah*, and deceive many. II. 373. 374. f. 385. l. Cautions are given not to go after them. 189. 374. 385, 386.

*Impostors* of this Kind appeared during the Siege, 385. l. and towards the Close of the *Jewish* State. 374. f.

*False Prophets* come in *Sheep's Clothing*, but inwardly are ravenous *Wolves*. I. 264. k. were spoken well of, and applauded by the *Jews*. 327. the *Disciples* are warned, that many *false Prophets* should arise, and deceive many. II. 378. 385.

their shewing great Signs and *Prodigies*, no Reason against admitting *Miracles* as a Proof of Doctrines. A. 18. 79.

*False Witnesses* are sought against *Jesus*. II. 523. but none could be found, whose Testimony was sufficient; 524. which was not only a Proof of his Innocence, but a singular Instance of the Power of God over the Minds of Men. *ibid.* c. 528. what he had said is misrepresented by *Two false Witnesses*. 524. d.

are suborned to charge *Stephen* with *Blasphemy*. III. 83. 85. a.

*Famines* and *Pestilences* should precede the Destruction of *Jerusalem*. II. 375. g. a great *Famine* over all the Land foretold by *Agabus*. III. 179. to which of the *Famines* in the Reign of *Claudius* this may refer, and whether it was universal. *ibid.* g.

Far be it from thee, the various Senses given to that Phrase, where *Peter* uses it when *Christ* spake of Sufferings. I. 550. c. A. 14. 61.

*Farthings*, a Roman Coin, their Value. II. 108. b.

*Fasts* to be kept, not to be taken Notice of by Men, but by God. I. 249. *Jesus* fasted forty Days in the Wilderness. 110. his *Disciples* vindicated in fasting less frequently than those of *John*. 435, 436.

some *Demons* not to be cast out but by Prayer and Fasting. II. 13. g. a proper Means to drive out our Corruptions. 14.

*Fasts*,] the *Pharisee* boasts of his fasting twice a Week. 195: *Mondays* and *Thursdays* were kept as *Fasts* by the *Pharisees*; and *Wednesdays* and *Fridays* by the *Primitive Christians*. *ibid.* f.

as *Cornelius* was fasting and praying, an Angel appears to him. III. 163.

*Fasting* is used, when *Barnabas* and *Saul* were set apart at *Antioch*. 196. and when they constituted *Presbyters* in the Churches they had planted. 228.

the *Fast of Expiation*, when it was observed. 411. e. after this *Fast* was over, Sailing was dangerous. *ibid.* how those that sailed with *Paul* are said to have continued fasting to the fourteenth Day. 418. c.

*Father* bore his Testimony to *Christ*. I. 298. II. 67. and owned him by a Voice from Heaven for his Son. I. 107. II. 4. b.

none has seen him, but *Christ*. I. 103. 298. 507. who intimately knows him, as he is from him. II. 52. d. nor can he be truly known but as the Son reveals him. I. 103. 360. II. 84. the *Jews* neither knew his *Father*, nor him. 67.

the Regard of *Christ* to his *Father's House*. I. 85. f. 141. he did not conceal from the *Jews*, that God was his *Father*. 141. c. 291. c. 293. f. they are offended at his calling him so, as making himself equal with God. 291. c. but he declares, he acted in Conformity to his *Father*; *ibid.* d. and proves the Dignity of his Person, by his Knowledge of the *Father's Councils*, 292. e. by his Power to raise the Dead, 292. 294, 295. and by the *Father's* committing all Judgment to him, that all should honour him as they honour the *Father*. 293,—295.

all Things were given by the *Father* into the Hands of *Christ*, 360. II. 84. 424. and he appointed him a Kingdom. 430. the *Father* sealed *Christ*. I. 500. b. and gave him as the true Bread from Heaven. 501. d. the *Father* has given him to have Life in himself; 294. and as he liveth by the *Father*, so shall his People live by him. 510. i.

all that he gives to *Christ*, will come to him. 503. g. and his Will is, that none of them should be lost. 504. II. 26. he is greater than all, and none can pluck them out of his Hand. 218. d. the Necessity of being drawn, and taught by him. I. 506. 511. 513. d.

hides

Father,] hides from the *Wife*, what he reveals to *Babes*. 359. b. II. 83. which should be acquiesced in, as *his Pleasure*, I. 360. II. 84. and the *Sovereignty* of his Love admired in it. 85.

knows what *his People need*, and will supply them. I. 256. II. 117. is ready to *bestow good Things*, I. 261. and will give *the Holy Spirit* to them that ask him. II. 97. the *Father himself* loveth them; 480. and whatever they ask *in the Name of Christ*, he will do it. 467. 479. it is the *Father's Pleasure* to give them the Kingdom. 117.

*Christ* and the *Father* are *one*. 219. e. yet the *Father* is *greater* than him. 459. *Christ* spake and acted, as the *Father gave him Commandment*, 319. 460. and finished the *Work he gave him to do*. I. 180. II. 484. the *Honours of Christ's Kingdom* are *not his to give*, but to those for whom they are *prepared by his Father*. 267. if any serve him, the *Father* will honour him. 305.

is thanked by *Christ*, as *always bearing him*, that they who stood by might believe he had sent him. 256. how *Philip* asks him, to *show them the Father*. 451. l. he that has *seen Christ*, has *seen the Father*; for *Christ is in the Father*, and the *Father in him*. 452. m. when his *Disciples* left him, he was *not alone*, for the *Father was with him*. 481.

*Christ* prays the *Father*, that he himself might be *glorified*; 483, 484. that those he had given him, might be *kept thro' his Name*; 486. that his *Apostles* might be *kept from Evil*; 489. that all *Believers* might be *one in them*, and might be with him to *behold his Glory*. 491, 492. how *Christ* speaks of his coming to him. 486. e.

instead of saving him from his *Sufferings*, *Christ* prays, that he would *glorify his Name*; 306. and submits to his *Father's Will*, in his repeated Prayer, that if *possible the Cup might pass from him*. 499. 501. if *Christ* had asked him, he would have given him *more than twelve Legions of Angels*; 510. but he would *drink the Cup* his *Father* gave him. *ibid.*

*Christ* having prayed the *Father*, to forgive his *Murderers*, 560. f. commits his *Spirit* to him, and expires. 573. l.

how *Christ* declares, when he appeared to *Mary*, that he was *not yet ascended* to his *Father*. 600. p. with what *Beauty* he bids her go and tell his *Brethren*, he

*Father*,] was soon to ascend to *his Father* and *their Father*. 601. q. as the *Father* sent *Christ*, so did *Christ* send his *Apostles*. 625.

the *Times* and *Seasons* are placed by the *Father* under his own *Authority*. 650. III. 4. of *that Day and Hour* no one knows, but the *Father*. II. 391. i.

*Father* or *Mother*, not to be loved like *Christ*, I. 470. and even to be *hated* in Regard to him, or we cannot be his *Disciples*. II. 153. b.

how the *Command* to *honour them*, was made of no *Effect* by the *Pharisees*. I. 519. g.

*Father* and *Sex* would be at *Variance* upon *Christ's* coming, I. 469. b. II. 126. and deliver up one another to *Death*. I. 463. II. 377.

*Fathers* of the *Christian Church*, how far to be relied on in their reporting *Facts*.

III. 350. c. supposed, that each *Good Man* has his *Guardian Angel*. II. 25. a.

*Favours* from those whose *Intimacy* is dangerous, not always to be refused. I. 369.

*Fear*, not *Man*, but *God*, to be the *Object* of it; I. 466. II. 107. in Comparison of whom we should *fear nothing else*. I. 466. II. 110. the *Weakness* of submitting to the *Fear of Man*. 204.

in every *Nation* he that *fears God* and *worketh Righteousness* is acceptable to him. III. 164. no *Intimation*, such may be found among those that *reject Christianity*; nor does it even determine, that there are such in *every Nation*. *ibid.* c.

ye that *fear God*, might extend to others, as well as the *Jews*. 202. d.

*Feast*, used by way of *Eminence* to signify *the Passover*. I. 282. a. *Christ* might omit attending some of the *great Feasts*. 516. b. II. 42. b. 45. i. why *Paul* might chuse to attend them. III. 297. c. 323. l.

the *lowest Place* to be chosen at a *Feast*; II. 146. which *Christ* himself might probably take at the *Pharisee's Table*. *ibid.* g. the *Pharisees* chose the *biggest*. 145. 358.

*Feast of Dedication*, on what *Account* the *Jews* observed it. II. 184. c. 217. a. was kept in *Winter*, for eight *Days* together in *December*. 217. a. when *Christ* was going to this *Feast*, the *Samaritans* refuse to entertain him. 183. a. at this *Feast* he cures the *Man* that was *born Blind*; 198. a. and after several *Discourses* in the *Temple*, on his saying that

*Feast of Dedication,*] that he and the Father are one, the Jews being ready to stone him for Blasphemy, he retires beyond Jordan. 219,—221.

*Feast of Tabernacles,* the Design of its Institution. II. 42. the Seventy were probably sent out some Time before it; 37. a. and seem to have returned and met Christ there. 82. b.

after his Brethren were gone up, Christ goes up to it in a private Way. 44. f. g. in the midst of the Feast he preaches openly in the Temple. 46. and on the last Day of it (in Allusion to the Custom of pouring out Water then before the Lord,) he invites any that thirst, to come to him and drink. 55. a.

his last Circuit through Galilee was dispatched between this and the Feast of Dedication. 82. a.

*Felix,* a most oppressive Governor of Judea; III. 374. e. presided in that Province several Years. 378. a. the Egyptian Impostor appeared in his Time, whose Followers were defeated by Felix, but the Egyptian himself escaped. 348. a. how long he had been Governor, when Paul was brought before him. 378. a.

Paul is sent to him at Caesarea, 370. and confined in Herod's Praetorium. 373. c. the Jews come thither with Tertullus, and accuse him before Felix; 374,—376. but Paul having answered for himself, Felix adjourns the Cause, 378,—381. f. and orders Paul should be so kept, that any of his Friends might have Liberty to come to him. 382. g.

on hearing Paul discourse before himself and Drusilla, (whom he had enticed away from her Husband and married,) Felix trembles; 383. a. 384. b. but shifts it off, and still detains him with a mercenary View. 384. d.

when Paul had been in Custody Two Years, Felix quitting the Province to Festus, leaves Paul a Prisoner to please the Jews; 385. nevertheless they follow him with their Complaints to Rome, and would have ruined him, had not his Brother Pallas interposed in his Favour. 386. e. 374. e.

*Festus* succeeding Felix, is applied to by the Jews, to send for Paul to be judged at Jerusalem; III. 386. f. but he will have him tried at Caesarea. 387. g. the Jews accuse him there of many Things, which they were not able to prove; 387. and Paul insisting on his Innocence, is

asked by Festus, if he would go and be judged at Jerusalem; 388. on which Paul appeals to Caesar, and Festus allows his Appeal. 389.

being visited by Agrippa and his Sister Berenice, Festus informs them of the Case of Paul. 392,—394. Agrippa upon this desires to hear him, and Festus brings him forth before a large Assembly, that he might know what to write concerning him to the Emperor. 395. as Paul was speaking for himself, Festus tells him, he is mad. 404. n. o. but the Assembly breaking up, it is agreed, Paul might be set at Liberty, if he had not appealed to Caesar. 407. s. Paul after this is sent with other Prisoners to Rome. 409.

*Fever,* Cure of it wrought on the Nobleman's Son at a Distance; I. 188. g. on Peter's Wife's Mother at Capernaum; 210. and on Publius's Father at Malta. III. 424. rebuking the Fever, a proper Expression. I. 210. g.

*Field,* he that is at Work there, should not go back to take his Clothes. II. 190. 382. a Beauty to be observed in the Expression. 382. c.

*Fifty Years old,* how Christ is spoken of by the Jews as not so old. II. 80. f.

*Fig-tree* that had nothing but Leaves, is cursed by Christ, and presently withers away. II. 314, 315. 321. A. 18. 78.

*Parable of the Fig-tree* that was barren Three Years, supposed by some to refer to the Time of Christ's Ministry. 131. d. another Parable of the Fig-tree shooting forth its Leaves. 390.

*Filling the Heart,* used for emboldening to a Thing. III. 62. d.

*Fire on the Earth,* how Christ might wish it were already kindled. II. 125. a.

*Fire from Heaven,* James and John ask, if they should call for it on the Samaritans. II. 185. but understood the Genius of the Gospel better afterwards. III. 120. a.

*Fire prepared for the Devil and his Angels,* differently expressed from the Kingdom prepared for the Righteous. II. 411. f. Fire is not quenched, to what it may refer. A. 15. 66. burning the Chaff with unquenchable Fire, cannot imply the Annihilation of the Wicked. A. 6. 24.

*First shall be last, and the last first.* II. 140. 240. 245. if any desire to be first, let him be last. 19.

*First-born,* redeemed at the Price of Two Shekels. I. 61. c. a vile Insinuation, that they were redeemed from being sacrificed.



crificed. 62. c. how *Christ* is called the *First-born*. 41. f. A. 3. 8.

*First Day of the Week*, the *Day of Christ's Resurrection*. II. 603. was the usual *Time* when the *Disciples met* to celebrate the *Eucharist*. III. 321. g.

*Fishes*, the miraculous *Draught of Fishes* at the *Call of Peter* and his *Partners*. I. 205. the *Power of Christ* still more apparent in *converting Souls*, 207. and making his *Disciples Fishers of Men*. 200.

another *Miracle* of the same *Kind* is wrought by *Christ* after his *Resurrection*. II. 632. e.

a *Fish* supplies *Christ* with *Money* to pay the *Tribute at Capernaum*. 17. f.

*Five Thousand* miraculously fed with five *Loaves* and two *small Fishes*. I. 488.

a *creating Power* manifested in it. 495. b. but yet the *Miracle* is soon forgotten by his *Disciples*; 495. tho' it induced the *Multitude* to follow him with worldly *Views*. 499.

*Fleming, Mr.* fancies the *Angel* that appeared to the *Shepherds* to be a *Human Spirit*. I. 55. i. and the *Wisemen* to be a *Deputation* from all the *Magi*. 69. b.

imagines *Christ*, when he was tempted, was *carried thro' the Air* to *Mount Sinai*. 109. a. and that after this he was *transported by the Spirit thro' the Air* into *Galilee*. 190. a.

his *Calculation* to prove that the *Second Temple* was forty six *Years building*, precarious and unnecessary. 143. g.

would have what is said of an *Angel's* *stirring the Pool of Bethesda* to be a spurious *Addition*. 284. g.

well observes, that *Christ's Vindication* of the *Miracle* he wrought at the *Pool* on the *Sabbath-Day* was made before the *Sanhedrim*. 290. a.

thinks *Simon the Cananite* was the *Father of Judas Iscariot*. 322. g. and takes *Nathaniel* to be *Bartholomew* the *Apostle*. II. 631. b.

his *Remark* on the *Apostles* being sent out in *Pairs*; I. 456. d. and on the *Order* given them as they went, to *shake off the Dust of their Feet* against those that rejected them. 460. e.

supposes the *Mountain* where *Christ* was *transfigured*, to be the *Place* where one of *Jeroboam's Calves* was worshipped. II. 1. a. refines too much on *Peter's Proposal* to make three *Tents* there. 3. g.

would render *John* 8. 25. *I am, as I said unto you, the Beginning*. 69. f. and

*Fleming,*] renders *John* 12. 48. *The Logos, which I have spoken of, shall judge him*. 318. b.

supposes *Abraham's seeing Christ's Day*, to refer to *Christ's Appearance* to him, *Gen.* 18. *init.* 79. e. how he explains what is said of *following Christ in the Regeneration*, &c. 238. i. thinks *Philip* might desire to see the *Father* in a corporeal *Form*. 451. l.

imagines *Deism* will prevail toward the *End of the Millennium*. 195. d.

refers the *Glory Christ had with the Father*, to his being clothed with the *Shekinah*. 484. c. and thinks him to have struggled in his *Agony* with the *Spirits of Darkness*. 502. k.

imagines the *Devil* was the *Author of the Dream of Pilate's Wife*. 547. e.

his *Remark* on the *Rocks* that were torn asunder at the *Death of Christ*. 575. n. thinks the *Saints* that arose after *Christ's Resurrection* were some of the most eminent *Old Testament Saints*. 575. o.

supposes the *cloven Tongues* to signify, that the *Shekinah* passed from the *Jews* to the *Disciples of Jesus*. III. 15. c.

how he explains the *Title of a Son of Consolation*. 60. a. supposes *Stephen* was one of the *Seventy*. 80. f.

thinks *Herod* was guilty of *High Treason* against the *Messiah*, in assuming the *Title of King of Judea*. 182. a. his *Remark* on the impious *Pride* for which he died. 191. b.

how he accounts for *Saul's Companions* not hearing the *Voice* that spake to him in the *Way to Damascus*. 352. b.

when he supposes *Saul* and *Barnabas* returned from *Jerusalem* to *Antioch*; 194. a. and the *Reason* he gives for the *Assembly* there, when he imagines they were declared *Apostles*. 195. c.

how he would render the contemptuous *Title* given to *Paul* by the *Philosophers* at *Athens*. 278. e.

supposes *Paul* was denied the *Use of the Synagogue* at *Corinth*. 290. g.

*Flesh* put for *corrupt Nature*. I. 149. c. often signifies *Man in this calamitous State*. 10. m.

*Flesh* profits nothing. 513. *Flesh and Blood* does not reveal *Christ* to us, but our *Father in Heaven*. 545. 548.

*Flesh of Christ*, an atoning *Sacrifice* for the *Life of the World*. I. 508. is to be eat as *living Bread*, or we can have no *Life*. 508, 509. f. 513. c.

*Flood*

*Flood* in the Days of *Noah*, came upon them, while they were eating and drinking, &c. II. 189. 393. a.

*Flowers*, very finely sheltered and adorned. I. 255. k.

*Flute-players*, or *Minstrels*, used in mourning for the Dead. I. 445. l.

*Fool*, may be sometimes rendered *thoughtless Creature*, as a milder Word than *Fool*. I. 230. l. II. 100. b. *thou Fool*, answers to *Rakehell*, or rather to *Villain*. I. 229. l.

*Foot*, best to cut it off, if it offends. II. 22. k.

*For*, used instead of *Therefore*. I. 367. k. these Particles are often used with a Latitude, and sometimes promiscuously. 390. d.

*Forgiving Sins* belongs to *Christ*. I. 278, 279. 281. 367. *Repentance* and *Forgiveness* to be preached in *his Name*, beginning at *Jerusalem*. II. 643. f.

how *Baptism* is required in order to *Forgiveness*. III. 29. a. *Repentance* to be urged as necessary to it. 45. *Christ* is exalted as a Prince and Saviour to give *Repentance* and *Forgiveness*; 71. which is to be received thro' *Faith* in him. 136. 402. all the *Prophets* bear Witness of *Forgiveness* thro' him to all that believe; 167. b. and thro' him it was preached by the *Apostles*. 208.

*Forgiveness of Injuries*, enforced by our daily praying for it. I. 247. n. II. 95. necessary to be granted to others, or we ourselves cannot expect *Forgiveness*. I. 248. 331. a. II. 33. 323. 328. and ought to be repeated to an offending Brother, on his declaring his *Repentance*. 31. 180.

*Fornication*, why it might be forbidden to the *Gentile Converts* in the *Jerusalem Decree*. III. 243. s. cannot prove the other Things mentioned with it to be universally unlawful. *ibid*.

*Forfaking all for Christ*, required of those that will be his Disciples. II. 155. and shall be followed with great Gain. 240.

*Fortuita Sacra*, its Author well illustrates what is said of the Manner of *Fasting*. I. 249. q.

*Fortunatus* comes from *Corinth* to visit *Paul* at *Ephesus*. III. 309. a.

*Four Thousand* fed with Seven Loaves, and a few little Fishes. I. 535, 536. the Manner how they were feated. 535. d.

*Fourmont, Mr.* takes the *Hellenists* to be *Syrians*. III. 78. a.

*Fox*, a Title that *Christ* gives to *Herod*. II. 140. a.

*Fragsments*, Twelve Baskets full were taken

up, when the 5000 were fed; I. 488. 540. and Seven Baskets full, after feeding the 4000. 536. 540. A. 14. 60.

*French Version* properly includes *John* 1. 15. in a *Parenthesis*. I. 102. c.

*Friend, Dr.* his Remark on the different Way in which *Mark* and *Luke* speak of *Physicians*. I. 441. c.

*Friend's* yielding to the Importunity of his Friend, an Encouragement to *Importunity* in Prayer. II. 96. *Converse* with *Friends* must be broke off, when Views of superior Usefulness call us away. III. 325. not strange, if some of them prove false, and others seem to forget us, when we need them most. II. 513.

*Friends of Christ* do whatever he commands them. 466. he calls his Disciples not *Servants*, but *Friends*. 467. b.

*Friendship*, the greatest shewn, in seeking the Spiritual Advantage of each other, I. 4. without which it is very deficient. III. 169. will make us to rejoice in the Favour shewn to our Inferiors. I. 29. 32.

*Fringes*, the *Jews* were ordered by the Law to wear them on the Border of their Garments. I. 422. the *Pharisees* made theirs very large. II. 358.

*Frugality* to be learnt from *Christ's* Command to gather up the *Fragsments*. I. 491. 536.

*Fruits* often put for *Actions*. I. 264. l. discover what Men are. *ibid*. 265.

many Things ready to prevent our *Fruitfulness*. 405. abiding in *Christ* necessary to promote it. II. 463.

*Fuller, Dr.* how he explains *Peter's* Expression, *Be it far from thee, Lord*. I. 550. c.

*Furcifer*, why a Criminal was called so. II. 556. b.

*Future Events*, the Knowledge of them would be no Benefit to Mankind. III. 267. the *Devil* is not acquainted with them; and while he pretended to it in his Oracles, only deceived Men with ambiguous Answers. *ibid*.

*Future State* of Rewards and Punishments, not expressly asserted by *Moses*, but plainly spoken of by the *Prophets*. II. 177. g.

G.

*Gabbatha*, the Place where *Pilate* sat when he passed Sentence upon *Jesus*. II. 551. k. *Gabriel*,

*Gabriel*, see *Angel*.

*Gadarenes*, or *Gergesenes*, *Christ* comes into their Country, and dispossessioned *Two Demoniacks*. I. 424. *a.* Swine were kept by them contrary to the Law; 428. *g.* and hearing they were driven into the Sea, 429. they are afraid of some further Judgment, and desire *Christ* to depart out of their Coasts. 430. *m.* their Stupidity in it. 432. their City was the first that suffered by the *Romans* in the Jewish War. 430. *l.*

*Gaining a Loss*, what may be intimated by it. III. 414. *i.*

*Gaius of Macedonia*, one of *Paul's* Fellow-Travellers, is seized by the Mob at *Ephesus*, and dragged into the Theatre. III. 312. supposed to be the same with *Gaius of Derbe*, who attended *Paul* in his Return to *Jerusalem*. 320. *d.* other Particulars concerning him. *ibid.*

*Galatia*, *Paul* travels through it in his Second Progress, A. D. 50. and makes many Converts there. III. 251. his *Epistle* to the *Galatians* seems to be written from *Corinth*, A. D. 53, or 54. and to refer to this Journey. 292. *i.*

*Paul* again travels through it in his Third Progress, A. D. 54. confirming all the Disciples. 298. *d.*

*Gal. 2. 1.* relates to *Paul's* Journey to *Jerusalem*, when he was sent with *Barnabas* and others to consult the *Apostles*. 232. *a.* how he might then be said to go up by *Revelation*. *ibid.*

*Gal. 2. 2.* may refer to *Paul's* teaching, that the *Jews* themselves were freed from the *Mosaic* Ceremonies. 232. *d.* 246. *a.*

*Galilee*, *Joseph* goes from thence to *Bethlehem* to be enrolled. I. 53. and returned to *Galilee* after the *Purification*, though probably not till after the *Flight into Egypt*, 66. *n.* 72. *m.* when by Divine Direction he took *Jesus* to *Galilee*. 79. A. 5. 15.

*Herod Antipas* was Tetrarch of it, when *John the Baptist* began his Ministry. 88.

*Christ* comes from thence to be baptized by *John* in *Jordan*. 105. and afterwards returns from *Judea* to *Galilee* to enter on his Ministry; 127. *a.* where he attends a Marriage Feast at *Cana*, 133. and performs his first publick Miracle. 137. *l.* See III. 165.

*Christ* comes from *Galilee* to his First Passover at *Jerusalem*. I. 139. and having tarried about Eight Months in

*Galilee*,] *Judea*, 158. 171. *c.* returns through *Samaria* into *Galilee*; 171. and preaching there after *John's* Imprisonment, though it was under *Herod's* Jurisdiction, 185. *a.* he travels through a considerable Part of it, and the *Galileans* receive him with Pleasure. 186. 191. his Fame is spread through all the Region round about. 210. he takes a Circuit through all *Galilee*, and great Multitudes follow him. 216, 217. 276. but does not seem to have continued long in any one Place, and makes but one Tour about *Galilee* between his First and Second Passover. A. 23. 99.

*Christ* goes from thence to his Second Passover at *Jerusalem*; 282. *a.* and afterwards returns to *Galilee*. 303. *a.* 313. where he again is followed by great Multitudes. 315. he takes another Progress through it, 369. and then crosses the Sea to the Country of the *Gadarenes*. 424. but soon returns again, 431. and having gone round all their Cities, 452. 472. goes over a Creek of the Sea to a Desert belonging to *Bethsaida*. 482, 483. *c.* from whence when he returned again, he had no sooner landed, but presently the People flock about him. 496.

it is uncertain, whether *Christ* went up from *Galilee* to his Third Passover, 516. *b.* II. 42. *b.* which happened probably about this Time. I. 484. *c.* 516. *b.*

*Christ* withdraws to the Coasts of *Tyre* and *Sidon*, 527. and returns again thro' *Decapolis*. 530. he afterwards goes over to the Coasts of *Magdala*, 536. but soon returns again. 539. and goes to *Bethsaida*, 542. and from thence to the Towns of *Cæsarea Philippi*. 543.

as he was passing privately through *Galilee* with his Disciples; II. 14. *a.* he gives them an Account of his approaching Sufferings. 15. and after walking there some Time, 42. he goes up privately to the Feast of *Tabernacles*. 44.

while he was preaching at the Feast, his coming out of *Galilee* is urged as an Objection to his being the *Messiah*. 57. and *Nicodemus* speaking for him in the *Sanbedrim* is told, that out of *Galilee* arose no Prophet. 59. *l.*

his last Circuit through *Galilee* appears to have been, between the Feast of *Tabernacles* and the *Dedication*. 82. *a.* 138. *a.* most of the 500 Brethren there might be converted in this Journey, 82. *a.* when he preached in all the principal Cities and Villages.

*Galilee,*] Villages. 136. Herod uneasy at his Stay there, threatens to kill him, 140. but *Christ* is not intimidated by it. 141. those Parts of *Samaria* that lay next to *Galilee* are taken by him in his Way, as he returned to *Jerusalem*. 182. nor is there any Proof, that he ever went back to *Galilee* between the *Feast of Dedication* and his Death. 183. a. he might be said to arise from thence, and to come into the Parts beyond *Jordan*, tho' he first took a Compass, and went thro' *Jerusalem*. 223. a.  
the Night before his Sufferings, he appoints his Disciples to meet him after he was risen, at a certain Mountain in *Galilee*. 495. b. the Appointment is renewed after his Resurrection. 605. 607. *Jesus* appears to several Disciples there at the *Sea of Tiberias*; 631. d. and soon after to above 500 Brethren at the Mountain he had appointed; 640. most of whom long survived, 641. b. and continued in *Galilee*, when the Apostles returned to *Jerusalem*. III. 8.  
after a great Persecution, the Churches there have Rest. 147. r.  
*Galilee of the Gentiles*, where it lay, and why it was so called. I. 198. c.  
*Galilee*, (*Sea of*;) the same with the *Lake of Gennesareth*. I. 204. b. See *Gennesareth*.  
*Galileans* slain by *Pilate* when they came to sacrifice, were Followers of *Judas Gaulonites*. II. 129. a. a Resemblance between their Fate, and that of the Jewish Nation. 130. b.  
*Gall of Bitterness and Bond of Iniquity*, how strongly it expresses the odious and wretched State of *Simon*. III. 122. f.  
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*Peter* is blamed for going to them by the *Jewish Converts*; III. 171. a. but hearing his Defence, they acquiesce, and glorify God, that he had given to the *Gentiles* Repentance unto Life. 172.—174.

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*Gentiles*,] are set apart there to preach to the *Gentiles*. 196. e. no Reason to suppose, that *Sergius Paulus* was the first Convert of the *Idolatrous Gentiles*. 199. I. many of them are converted at *Antioch in Pisidia*, who are filled with Joy, and with the Holy Spirit; 210.—216. but nothing is said of a miraculous Effusion of the Spirit, nor does any Reason appear for calling this the Harvest of the *Idolatrous Gentiles*. 216. i. the *Jews* at *Iconium* stir up the *Gentiles* against *Paul* and *Barnabas*, and join together in a Design to stone them. 218. 220. the People would have worshipped them at *Lysra*, but afterwards stone *Paul*, and leave him for dead. 222. 226.

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*Paul* tells the Brethren at *Jerusalem*, what God had done among the *Gentiles* by his Ministry; 339. for which they glorify the Lord. 340. in making his Defence to the *Jews*, he tells them of his Mission to the *Gentiles*; on which the *Jews* are enraged, and will hear him no farther. 357. when he was come to *Rome*, and had discoursed there to the *Jews*, *Paul* tells them, that the Salvation of God is sent to the *Gentiles*, and they will hear it. 434.

*Gergesenes*, see *Gadarenes*.

*Gerizim*, a Mount near *Sichem* in *Samaria*, on which a Temple was built by *Sambal-lat*, where the *Samaritans* used to worship; I. 175. m. which having been destroyed by *Hyrceanus*, was afterwards rebuilt. *ibid.* n.

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**Girding the Loins**, refers to the long Garments of the *Easterns*, which they tucked up in Readiness for Action. II. 119. *b.* *Servants* were used to do it, while waiting on their Masters. 181. *e.*

**Girgashites**, the same with *Gergesenes*. I. 424.

**Give to him that asketh thee**, to be understood with some Exceptions. I. 238. *p.* it is *much happier* to give, than to receive. III. 331. *q.*

**Give us this Day our daily Bread**, a Petition that expresses Moderation and Dependence. I. 247. *m.* II. 95.

**Giving Glory to God**, how the *Blind Man* was called to do it by the *Sanbedrim*. II. 205. *a.*

**Glory of Christ**, contemplated as the Glory of the *only begotten of the Father*. I. 10. he received not *Glory from Men*; 300. *f.* and did not seek *his own Glory*, II. 78. but the *Glory* of him that sent him. 48.

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*Greatest in the Kingdom of Heaven*, a Dispute among the *Apostles* about it. II. 18, 19. *Christ* tells them, he that humbles himself as a *Little Child* is the *greatest*; 20. and he that would be *great among them*, should be their *Minister* and *Servant*. 268. *g.* 427.

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*Grecians*, see *Hellenists*.

*Greece*, is visited by *Paul*, after he left *Beræa*; III. 273. who continues preaching there some Time at *Athens* and *Corinth*. 276, & seq.

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*Paul* preaches to the *Jews* and *Greeks* at *Corinth*. 289. *d.* the *Greeks* beat *Softbenes*, the Ruler of the Synagogue, before the Tribunal, but *Gallio* regards it not. 294. *m.*

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*Greek, see Original.* *Lyfias*, on hearing *Paul* speak *Greek*, enquires if he were not that *Egyptian*, who some Time before had raised a *Sedition*. III. 348. a.

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*Grotius*, his dying Words. I. 87. i. has many fine *Quotations* that illustrate *Scripture*. 176. o. has an excellent *Note* on the *Judgments* passed by the *Jewish Courts*. 229. g. and gives a learned *Account* of their various *Kinds of Excommunication*. 326. c.

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*Grotius*,] *colonia*, that he settled to *Paul* in a *Villon*. III. 251. i. on what he supposes the *Love Feasts* were grounded. II. 147. i.

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Grotius,] plies the Parable of the Seed growing insensibly to Christ. 411. b.

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considers the Master's waiting on his Servants, as referring to the Roman Custom at the Saturnalia. 120. d.

his Remark on the Fig-tree, that bore no Fruit for three Years. 131. d. how he explains their seeing Christ no more, till they should say, *Blessed is he that cometh in the Name of the Lord.* 368. b.

would transpose the Story of Christ's dining at the House of one of the chief Pharisees. 144. b.

explains the Judgment of this World, of its Deliverance from Satan. 307. g. considers it as referring to the calamitous Circumstances of the Patriarchs, when God's being called their God is brought as a Proof of the Resurrection. 348. f.

imagines the Disciples eat another Supper after the Paschal Lamb. 424. c. and that Christ kept the Passover a Day sooner than the rest of the Jews. 436. m.

says that Titus exposed the Women and Children of the Jews to Wild Beasts, which seems a Mistake. A. 20. 88.

supposes Cleopas the Father, and Alpheus the Husband, of Mary. 569. b. his Remark on the small Value of the Potter's Field. 588. c.

explains it of the Third Day of his Appearance, when it is said, *This is the*

Grotius,] *Third Time that Jesus showed himself.* 633. b. supposes the last Chapter of John was not written by him, but added by some other Hands. 630. a. 638. f.

shews that Lots were used by the Pagans in appointing Persons to Sacred Offices. III. 12. l.

takes the Kindred of the High-Priest to include the Kindred of those who had lately been in that Office, who by this Means were Members of the Sanhedrim. 48. f. and thinks the High-Priest and his Kindred were Sadducees. 67. a.

observes that the Jewish Rulers might have often seen Peter and John with Jesus. 51. k.

understands what is said of the first Converts, that great Grace was upon them all, of the Favour they had among the People. 58. f.

observes that Theudas was a common Name among the Jews. 73. g.

how he explains the Countenance of Stephen being said to appear like that of an Angel. 86. b. supposes we should read *Seventy*, where *Seventy five* are mentioned as going down into Egypt. 92. b.

his Remark on the aggravated Crime of the Sanhedrim in murdering Christ. 108. l. explains Acts 7. 53. of receiving the Law thro' Ranks of Angels. 108. m.

thinks private Persons might preach in extraordinary Circumstances. 115. e.

considers Saul's neither eating nor drinking for three Days, as a voluntary Fast. 137. m. thinks that a View was given him at his Conversion, of all the Sufferings he should endure. 141. e. what he supposes might be intimated by the Scales falling from his Eyes, when he received his Sight. 142. f.

takes the Italian Cohort at Casarea, to belong to the Italian Legion. 155. a. mentions Herod Agrippa as the Son, instead of the Grandson, of Herod the Great. 182. a.

thinks the Title of Proconsul improperly applied to the Governor of Cyprus. 197. i. how he conceives Philippi to be spoken of as the first City of Macedonia. 253. g.

his Remark on the Jailor's Enquiry, *what he must do to be saved.* 261. n. supposes it was Alexander the Copper-smith, who would have spoken in the Theatre at Ephesus, and that the Jews intended

ha.

Grotius,] he should vindicate them by *declaring against Paul*. 313. l.

how he explains what *Lysias* writes to *Felix*, of his *understanding Paul was a Roman*. 371. a. refers *Paul's Care to keep a Conscience void of Offence*, to his *Hope of a Resurrection*. 380. e. considers *Felix*, when he put off *Paul's Cause*, as saying, *he would get fuller Information of that Way*. 381. f.

proves, the Tribunal of the *Roman Governors* was looked upon as *Cæsar's Tribunal*. 388. b. refers the *Bonds of Paul* to his Imprisonment, and thinks he did not plead before *Agrippa* in Chains. 406. r.

takes what we render *the Main Sail*, to be another Sail near the Fore-part of the Ship. 420. g. thinks the Inhabitants of *Malta* took *Paul* for *Hercules* whom they worshipped. 424. f. shews the Title of *Chief* was usually given to the *Governor of Malta*. 424. g.

Grove, Mr. explains *Mat. 6. 5.* of *Hypocrites* contriving to be *caught at Prayer*. I. 244. f.

Gualterius, gives an Account of what the Antients say, of the *greater and lesser Syrtis*. III. 413. b.

Gulf, or great Chasm, supposed to be *fixed* between the *Blessed* and the *Damned*. II. 175. c. 176.

Guyse, Dr. has well illustrated what is said of the *Son's abiding ever*. II. 73. c. shews the *Lord's Prayer* to be peculiarly suited to the then present Dispensation. 98. d. explains, *the Wisdom of God hath said*, as the Words of the *Evangelist*, applying this Character to *Christ*. 103. i. observes, it is a *most unrighteous Thought of God*, that he demands of Men more difficult Services, than he has furnished them for, or will assist them in. 280. f.

gives a good Summary of the Reasons to conclude, *the Supper* spoken of by *John* must be *the Paschal Supper*. 423. a. observes that *Christ* permitted his *Disciples* to *salute him* on their returning to him. 506. c.

supposes *John* might use the *Roman Account*, where he speaks of *Pilate's* passing Sentence upon *Jesus* about *the Sixth Hour*. 551. l.

the Method he takes to reconcile the Accounts the *Evangelists* give of *Christ's Resurrection*. 595. e. 597. g. 599. m.

## H

Hair worn loose by *Monks*. I. 264. b. adorned and plaited by *Women*. II. 364. c.

not an *Hair shall perish*. II. 378. d. Expression. II. 378. d. *Hairs of our Head* are mentioned. I. 468. II. 108.

Hale, (Sir Matthew,) his Remark on *Christ's* praying, that *the Cup might not pass from him*. II. 501. b. observes how dangerous the Consequence of *Peter's* wounding *Malchus* might have been, had not *Christ* overawed their Spirits. 509. l. his Reflection on those Words, *Why hast thou forsaken me?* 571. b.

Hall, (Bishop,) the Excellence of his Devotional Writings. I. 532. c. his Remark on their saying of the *Blind Man*, when he had received his Sight, *It is like him*. II. 200. c. observes it might be thought that *Peter* should have struck at *Judas*, rather than *Malchus*. 509. l. how he accounts for *Jeremiah's* being quoted instead of *Zachariah*. 509. d.

Hallet, Mr. supposes *the Sixty Gate* to refer entirely to the *Cave of Persecution*. I. 263. i. has well explained the Sense of that Expression, *For the Time of Figs was not yet*. II. 314. a. c. how he accounts for erecting an *Altar* to the unknown God. III. 281. l.

Hammond, Dr. shews that *John 1. 30.* should be rendered, *For he existed before me*. I. 122. b. supposes the *Angel* that stirred the *Pool of Bethesda* to be only an *Officer* appointed for that Purpose. 284. g. explains the *Day of Judgment* of the Temporal Calamities the *Jews* should suffer from the *Romans*. 358. d.

takes *Simon the Cananite*, to signify the same with *Zelotes*. 322. f. does not well explain that Text, *He that sells his Life, shall lose it*. 471. e.

supposes the Conference of *Moses* and *Elijah* with *Christ*, to relate to the Destruction of *Jerusalem*. II. 3. e. his Remark on the Words, *Defraud not*, as a Key to the Sense of the *Tenth Commandment*. 234. d. explains *the Wicked Servant*, as referring to the *Conflicts*. 397. f. gives a better Version of *Christ's* saying, *What, could ye not watch with me?* 500. e.

explains

*Hammond,*] explains *Acts* 1. 25. of a Successor going into the Place of *Judas*. III. 12. *k.* supposes an Allusion to the Designation of the *Lord's Goat*, in what God had determined before to be done. 57. *b.* who he supposes are intended by the *Kindred of the High-Priest*. 48. *f.* takes the *Libertines* to have been such *Jews* as were free Citizens of *Rome*. 81. *l.* interprets *Ramphan*, *Acts* 7. 43. of an *Egyptian King*. 105. *e.* his Remark on the Difference between publick and private Teaching. 115. *e.* how he explains, *Who shall declare his Generation?* 127. *g.* supposes the *fifty-third* of *Isaiab* might be accomplished, in one who lived soon after the *Prophet's* Time. 128. *i.* considers *kicking against the Goats* as a Proverbial Expression. 135. *g.* explains the Word *edified*, as a Figurative Term. 147. *r.* to what he refers the *Paralytick's* being ordered to arise and make his Bed. 150. *b.* thinks the *Elders* at *Jerusalem* were the same with *Bishops*, and that the Name of *Elders* or *Presbyters* was not given so early to another Order between *Bishops* and *Deacons*. 180. *k.* excepts against the *Voting of the People* being implied in constituting *Presbyters*. 227. *d.* thinks that when *Paul* called together the *Ephesian Elders*, all the *Asian Bishops* were present; which does not seem probable. 325. *a.* 326. *b.* the *Emendation* he proposes, *Acts* 12. 12. seems needless. 185. *e.* understands *Acts* 13. 18. of God's nursing the *Israelites* in the *Wilderness*. 203. *f.* his Remark on the Notion the *Athenians* had of *Paul's Doctrine*. 279. *f.* imagines *Paul* was taken to the *Areopagus* at *Athens*, to be tried there. 279. *g.* would have the *Shrines of Diana* to be little Models of her Temple. 310. *d.* his Remark on using *Castor and Pollux* for the Sign of a Ship. 425. *b.* *Hand, Eye, or Foot, offending*, to be cut off. I. 234. II. 21, 22. *Happiness of the Poor, the Mournful, &c.* I. 219, & seq. 336. how different are the Notions that the *World* forms of it, from those of *Christ*. 225. *Hard to kick against the Goats*, a Proverbial Expression. III. 135. *g.* *Hardness of Heart*, to be earnestly prayed against. I. 497. how God is said to barden the Heart. II. 312. *c.* how

*Hardness,*] dangerous it is for Sinners to give Way to it; 315. and the excessive *Hardness* to which a sinful Heart is capable of arriving. 330. *d.* a most amazing Proof of it, in the *Soldiers* and *Priests* not being convinced by the *Resurrection of Christ*. 613. how sad it must be, if *Paul's Companions* were not subdued to the Gospel by being Witnesses to the Miracle of his Conversion. III. 354. how deplorable a Case to be hardened under the Gospel. 436. *Harlots and Publicans* believed *John*, while he was disregarded by the *Pharisees*, and go into the Kingdom of God before them. II. 326, 327. *Harmony of the Evangelists*, Rules for settling it. I. 185. *b.* 201. *i.* 275. *a.* 394. *a.* II. 144. *a.* Mistakes of several in the Order of it. I. 201. *i.* 203. *a.* 342. *a.* 433. *a.* 439. *a.* II. 27. *a.* 137. *a.* 183. *a, b.* 198. *a.* 631. *d.* some little *Anticipations* not improper in compiling it. 446. *f.* Care taken to omit no Circumstance the *Evangelists* have mentioned. 291. *e.* *Harrington, Mr.* how he accounts for the *Lycaonians* taking *Barnabas* and *Paul* for *Jupiter* and *Mercury*. III. 221. *g.* explains *Acts* 14. 23. of constituting *Elders* by the *Votes of the People*. 227. *d.* his Explication of what the *Chancellor* at *Ephesus* says of the legal Manner of prosecuting Offenders, the same that *Mr. Biscoe* gives. 316. *p.* *Harris, (Dr. Samuel,)* to what he refers those Words of *Isaiab*, *Who shall declare his Generation?* II. 527. *k.* III. 127. *g.* *Harvest*, used as an Emblem of the End of the World. I. 407, 408. the Joy and Advantage of the *Spiritual Harvest*. 181, 182. the *Harvest great*, and the *Labourers few*. 453. II. 38. *Yet four Months, and Harvest cometh*, how to be understood. I. 181. *c.* whether of Use to settle the *Chronology* of *Christ's Ministry*. *ibid.* *Hated by all Men for Christ's Sake*, to be expected by the *Apostles*; I. 464. *f.* II. 375. 377. 468. *d.* which Way to be accounted for. 377. *k.* the same is still to be expected, by such as exert themselves in reviving Religion; yet the Imprudence of good Men sometimes makes Matters worse. 468. *e.* he that hateth *Christ*, hateth his Father also; 469. an awful Admonition to those who make light of *Christ*. *ibid.* *b.*

**Hated,** the Scripture was fulfilled, in their *hating him without a Cause.* 470. i. we should do Good to them that *hate us.* I. 239. 327.

*hating and loving* used in Scripture, as expressive of the Neglect or Preference, that is shewn to one Thing out of Regard to another. II. 153. b. the *nearest Relatives*, and even *Life itself*, must thus be *hated for Christ.* *ibid.*

**Head of John the Baptist**, given to the Daughter of Herodias in a Charger. I. 478. is said to have been treated by Herodias in a disdainful Way. 478. o. usual for Princes, to see the *Head* of an executed Person. 478. m.

**Hearing the Word**, of no Advantage without *doing it.* I. 268. 334. they that *hear and do it*, are regarded by *Christ* as his *Mother and Brethren.* 392. three Sorts of *Bad Hearers* described by different Kinds of unfruitful Ground. 401, 402. only the *fruitful Hearers* are accounted *good.* 403. Care should be taken, *what*, and *how we hear*; 404, 405. a Caution which *Christ* addressed to his *Disciples.* 404. e.

*hearing Christ* required by a Voice from Heaven; II. 4. which might refer to the Charge in *Deut.* 18. 15. *ibid.* b.

**Heart** is the Spring of all Pollution; I. 523. a. 525, 526. the Necessity of a constant Watch over it. 526. the *Mouth* will speak according to the *Temper of the Heart*; 333. 380. which should engage us to *lay up a good Treasure* in our *Hearts.* 382.

is stupid, and *grown stiff with Fatness*, in those that hear, and will not understand. 399. m. its great Deceit and Wickedness. II. 105. its Readiness to trust in its own Strength; 497. but *Peter's Fall* should teach us *not to be high-minded.* *ibid.* an affecting Instance of its *Treachery* in the Conduct of *Felix.* III. 383. c. See *Hardness.*

to have *one Heart and Soul*, a Proverbial Expression for the most intimate Friendship. 58. e.

**Heathens** are anxious about *Earthly Things*, but it becomes not us. I. 256. II. 116. made use of *vain Repetitions* in their *Prayers.* 245. b.

became in Effect the *first Preachers of Christ's Resurrection*, and had among themselves some Tales resembling it. II. 610. a. learnt of the *Jews and Christians*, to conceive of *Evil Spirits*, as

**Heathens,** tempting Men with *Worldly Views.* A. 7. 28. represent the Arrival of a public Benefactor, as *Light sprung up in Darkness.* A. 9. 35.

accounted it improper for *Good Men*, or for the *Images of their Deities*, to be in the same Ship with *infamous Persons.* A. 9. 36. thought a *Good Man* might sometimes see their *Darkness*; when they were invisible to the *Wicked.* A. 18. 40. how they supposed them to appear for such as suffered wrongfully. III. 260. f.

were sensible of the *Sinfulness of Adultery*, tho' countenanced by the Example of *their Gods.* II. 64. f. what a foolish Notion they had, of their *Gods* feeding on the *Fumes of Sacrifices.* III. 282. m. were used to crown the *Fictions* they offered, with *Garlands.* *Mat.* i. imagined that some *Spirits* from the *Deity* resided in their *Images.* *Mat.* 23. d. and that there was a Kind of *Diabolism* in them; tho' some spake of them, as the *Papists* now do. 311. f. See *Bissop.*

the Vanities of their *Idolatry* were boldly represented by the *Apostle*; 223. l. 227. exhorting them to *run to God*, who gave them Testimonies of his Goodness, while they were left to walk in their own Ways. 223. m.

**Heaven**, requires Diligence and *Zel*, and is not to be gained by *any Wishes.* I. 356, 357. to be admitted there, will be *in vain* desired, when the *Door is shut.* II. 138. the Joys of it are represented by a *Banquet.* 173. c.

*Christ* intimates his *will be ascending to it*, as to a Place *where he was before.* I. 512. b. how he is said to *prepare it* for us. II. 450. f.

**Heaven** shut up *Three Years and Six Months* in the Days of *Elijah*; the Time not fixed in the *Old Testament.* I. 495. n. is observed to agree with the Time of *Christ's Ministry.* *ibid.*

**Heavens** opened at the *Baptism of Christ.* I. 106. c. a Voice from thence declares him to be the *Son of God.* 109. a. *Jerusalem* probably in a visionary Representation that *Stephen* saw the *Heavens opened.* III. 109. n.

**Heavenly Things** revealed by *Christ*, in his Discourse with *Nicodemus.* I. 102. a. 162.

**Hebraisms**, not retained in the *Version.* I. 22. d. 35. f. 63. f. 144. h. 148. e. II. 170. e. may be fitly retained, where they express Things with a peculiar *Emphasis.* I. 397. i.

that

**Hebraisms,**] that said to be *nothing at all*, which is inconsiderably small. II. 469. *g.* the *Pains of Death* put for the *Bonds* of it, or for the *State* that follows them. III. 24. *d.* *filling the Heart* used for emboldening to a Thing. 62. *d.* the *Name of God* often introduced to express Things extraordinary in their Kind. 95. *b.*

**Hebrew,** not the common Language of the *Jews* in the *Apostles* Time, but *Syriack*. III. 349, 350.

**Hebrews** complained of by the *Grecians*, as neglecting their *Widows*. III. 78. *b.* the *Epistle* to the *Hebrews* written A. D. 63. while *Paul* was imprisoned at *Rome*, or quickly after. 435. *g.*

*Heb.* 4. 8. should be rendered, *If Joshua had given them Rest*. I. 39. *d.*

**Heningus,** supposes *uv* at the Beginning of *John* 1. 9. to belong to the End of the *Verses* before. I. 7. *g.* explains *Mat.* 5. 34. as only forbidding to *swear by the Creatures*. 236. *i.* would refer what is said of *Christ's being received up*, to his being lifted up on the *Cross*. II. 184. *b.* how he would render, *The Time of Figs was not yet*. 314. *f.* and what *Christ* says, *John* 14. 2. *If it were not so, I would have told you, &c.* 449. *e.* his Manner of Pointing, *Acts* 3. 16. seems greatly to be preferred. III. 41. *c.* would render *Acts* 6. 7. *many Priests of the lower Rank* believed. 81. *b.* explains *Acts* 7. 53. of the *Law* being copied out and expounded by a *Series of Prophets*. 108. *m.* his Explication of *Acts* 10. 46. seems unnatural. 165. *d.* his Remark, on *Nathaniel's* being *under the Fig-tree*. I. 129. *e.* on the Account to be given for every idle *Word*. 380. *b.* on the *Apostles* being bid to *take nothing* for their Journey but a *Staff*. 457. *b.* on the Design of using *Salt* in *Sacrifices*. II. 23. *m.* on what *Peter* says of *God's chusing him* to preach to the *Gentiles*. III. 234. *g.* how he accounts for the Name *Beelzebub*. I. 372. *f.* supposes *Mark* in mentioning the *Third Hour*, not to mean the Hour of the Day. II. 559. *d.* observes the Phrase of *beginning to do a Thing* to be a *Greek Idiom*. III. 2. *b.* his Sense of the Word *αρχος*. 125. *c.*

**Hell,** commonly called *Gebenna* by the *Jews*, derived its Name from *the Valley of Hinnom*, a fit Emblem of it. I. 230. *m.* is seldom intended by the *Greek Word Hades*. 546. *f.*

the *Fire* there is *never quenched*, and the *Worm never dies*. II. 21, 22. *i.* A. 15. 66. how weakly some have argued for *Extremities of Heat and Cold* there. I. 409. *b.* See *Gates*.

**Hellenists,** or *Grecians*, (being *foreign Jews* that used the *Greek Language*, III. 78. *a.* 146. *p.*) complain *their Widows* are neglected in the daily *Ministration*; 78. *b.* which occasions the Choice of *Deacons*, who were probably most of them *Hellenists*. 80. *f.*

*Saul* preaching boldly, and disputing with the *Hellenists*, they go about to kill him. 146. an idle Story, they are said to have raised against him. *ibid.* *p.*

**Henry, Mr.** his Observation on the Grandeur of the Feast, when *Christ* miraculously fed the *Multitude*. I. 487. *g.*

**Heresy,** *Paul* owns he worshipped God after the Way which the *Jews* called *Heresy*. III. 379. *c.* the Charge of it not to be feared by those, who make *Scripture* the Standard of their Faith, and do not run before their Guide. 382.

**Herod the Great,** a very cruel Prince. I. 70. *e.* might be complimented with the Title of *the Messiah*. 312. *f.* is alarmed at the Report of the *Wise-men*, and other Circumstances attending the *Birth of Christ*. 70. 76. *b.* appoints the *Wise-men*, when they had found him, to come back and tell him; and thus appears to have been *insatuated* in his Measures. 71. *i.* being deluded by the *Wise-men*, he is enraged, and orders all the *Male Children* at *Bethlehem* to be slain. 77. *e. f.* A. 14. 62. dies soon after the *Flight into Egypt*, but uncertain how soon. 76. *c.* 72. *m.* the *infamous Disease* of which he died; III. 192. *d.* a particular Account of which is given by *Josephus*. A. 15. 18. his *Kingdom* afterwards divided into Four Parts. I. 88.

**Herod Antipas,** (Son of *Herod the Great*,) the Tetrarch of *Galilee*, I. 79. 88. and commonly distinguished by the Title of *King*. 187. *d.* 474. *b.* was Uncle to *Herod Agrippa*, who was eaten by *Worms*; and great Uncle to that *Agrippa*, who was almost persuaded to become a *Christian*. II. 538. *a.*

imprisons *John the Baptist*, on his reproving him for his incestuous Marriage with *Herodias*; I. 165, 166. and tho' he heard him with Attention, and did many Things, would have put him to Death. had

*Herod Antipas,*] had he not feared the People. 168. but at a Supper on his Birth-Day, to gratify the Daughter of *Herodias*, he beheads him. 476, — 478.

hearing the Fame of *Jesus*, 474. tho' he had probably imbibed the Principles of the *Sadducees*, 475. 479. *q.* he fears him to be *John the Baptist* risen from the Dead, 475. 479. and is desirous to see him. 475. being afterwards uneasy at his Stay in *Galilee*, he thinks to drive him away by threatening to kill him; II. 140. *f.* but *Jesus* speaks of him as a *Fox*, and is determined to pursue his Work. *ibid.* 141. no Certainty, that the Instance of the King going to War alludes to *Herod's* marching against *Aretas*. A. 23. 97.

being at the Passover in *Jerusalem*, *Jesus* is sent to him by *Pilate*, as belonging to his Jurisdiction. 538. *Herod* expects to see some Miracle done by him; but when he had examined him, and *Jesus* made no Answer, he treats him with Contempt, and sends him back. *ibid.* 539. *b.* *Herod* and *Pilate*, who were before at Enmity, now become Friends; 539. and combine against *Jesus*, to do what God in his Counsel had before determined to permit. III. 56. *b.*

is afterwards deprived of his Kingdom, and dies in Banishment at *Lyons* in *Gaul*. I. 479. p. III. 182. *a.*

*Herod Agrippa*, (by which last Name *Josephus* calls him,) Grandson of *Herod the Great* by his Son *Aristobulus*, Brother to *Herodias*, and Father to that *Agrippa* before whom *Paul* made his Defence, is first advanced by *Caligula*, and made King of *Judea* by *Claudius*. III. 182. *a.*

becomes a Persecutor of the Church, and beheads *James* at *Jerusalem*. 182. and having imprisoned *Peter*, intends to put him to Death after the Passover; 138. *c.* but when he was not to be found, (an Angel having set him free the Night before,) *Herod* commands the Keepers to be executed. 188. *m.*

goes after this to *Cæsarea*, 190. *a.* where he appears in great Magnificence, and makes a publick Oration. 191. *b.* the People flatter him as a God; and presently an Angel smiting him, he is eaten with Worms and dies. 192. *c. d.*

*Herodians*, an Account of that Sect, and their peculiar Attachment to the Family of *Herod*. I. 312. *f.* II. 340. seem to have been of the same Principles with the *Sadducees*. I. 479. *q.* tho' very

*Herodians,*] opposite to the *Pharisees*, yet they conspire with them against *Christ*; 312. *f.* and come together to insnare him by a Question about paying Tribute to *Cæsar*. II. 340, 341. but are confounded at his Answer. 343:

*Herodias*, Niece to *Herod Antipas* the Tetrarch, and Wife to *Philip* his Brother, is seduced from her Husband, and married by *Herod*. I. 166. *a. b.* is represented by *Josephus*, as the Cause of *Herod's* Ruin and her own. 167. *g.* is incensed against *John the Baptist* for condemning her Marriage with *Herod*. 167. watches an Opportunity to be revenged, and when *Herod* was pleased with her Daughter's dancing, urges her to ask the Head of *John the Baptist*. 477. she has the Head brought to her by her Daughter, and is said to have treated it very disdainfully. 478. *e.* dies afterwards in Banishment. 479. *p.*

*Herodias's Daughter* by *Philip*, called *Salome*, I. 166. *a.* dances on *Herod's* Birth-Day, who swears to give her whatever she asked. 476. being urged to it by her Mother, she desires the Head of *John the Baptist*. 477. the Head is given her in a Charger, and she carries it to her Mother. 478. she is said to have been afterwards cut off by a remarkable Judgment. 479. *p.*

*Hesiod*, his Character of a good Plowman. I. 421. *k.*

*Higb-Priest*, who was *Higb-Priest*, when *David* eat the Shew-Bread. I. 305. *e.* how Two are mentioned as *Higb-Priests*, when *John* began his Ministry. 89. *e.* how *Caiaphas* is spoken of, when they consulted how to deal with *Jesus*, as *Higb-Priest* that Year. II. 260. *a.* 514. some of them were of the Sect of the *Sadducees*. III. 67. *a.*

the Rulers of the *Jews* meet in the *Higb-Priest's* Palace, and conspire against *Jesus*. II. 415.

*Peter* smites a Servant of the *Higb-Priest*, and cuts off his Ear. 509. *l.* *Jesus* is led away to *Caiaphas* the *Higb-Priest*, where the chief Persons of the *Sanhedrim* were met together. 514, 515. *a.* *John* is known to the *Higb-Priest*, and goes with *Jesus* into his Palace, 516. *c.* and afterwards introduces *Peter*. 516. a Servant of the *Higb-Priest* taxes *Peter*, as having seen him in the Garden with *Jesus*. 519.

the *Higb-Priest* asks *Jesus* of his Disciples

*High-Priest,*] ciples and his Doctrine. 522. *Jesus* replies, that he had always *spoken openly*, and bids him ask those that had heard him. *ibid.* an *Officer* smites *Jesus* for his Answer. 523. *a. b.* *False Witnesses* are sought to put him to Death; 523. but *none are found*, whose Testimony was sufficient. 524.

the *Sanhedrim* meet as soon as it was Day, and *Jesus* being brought before them, the *High-Priest* examines him, but he makes no Reply. 525. being *ad-jured* by the *High-Priest* to tell, whether he be the *Christ*, the *Son of God*, he owns it; and adds, that they should see him *sitting at the Right Hand of God*. 526. *b.* the *High-Priest* rent his Clothes, pretending he had spoken *Blasphemy*, 527. *i.* and they all condemn him, as *guilty of Death*. 527.

when *Peter* and *John* are examined before the *Sanhedrim*, *Annas* is called *High-Priest*, tho' *Caiaphas* bore the Office. III. 48. *d.* the *Sanhedrim* command them *not to speak any more* in the Name of *Jesus*. 52. *m.*

the *High-Priest* and the *Sadducees* apprehend the *Twelve Apostles*, and imprison them. 67. *a.* having called the *Sanhedrim* together, they send *Officers* to the Prison for them, and are surprized to hear, they were not there; 69. but being told that they were teaching in the Temple, the *Officers* go for them, and bring them without Violence. *ibid.* the *High-Priest* charges them with *teaching in the Name of Jesus*, contrary to their Orders, and going about to bring the Odium of *his Blood* on them. 70. but the *Apostles* vindicate what they had done; 71. which so enrages them, that they would have *put them to Death*, had they not been restrained by *Gamaliel*. 72. on hearing whose Advice, they *scourge the Apostles*, and dismiss them with a renewed Charge to *speak no more* in the Name of *Jesus*. 75.

when *Stephen* was accused of *Blasphemy* before the *Sanhedrim*, the *High-Priest* calls upon him to answer for himself. 86.

*Saul* obtains Letters from the *High-Priest*, to seize all the *Christians* he found at *Damascus*. 134. *c.* 351. and afterwards appeals to the *High-Priest*, how violent a Persecutor he had been; 351. which does not prove, that the *same Person* still remained *High-Priest*. *ibid.* *g.*

*High-Priest,*] when *Paul* asserts his Innocence before the *Sanhedrim*, *Ananias* the *High-Priest* commands him to be *smitten*; upon which *Paul* rebuking him as a *whited Wall*, declares, *God was about to smite him*, 362. *b. c.* and charges him with acting *contrary to the Law*. 363. *d.* but being questioned for *reviling God's High-Priest*, *Paul* says, that in the sudden Transport of his Mind *he was not aware it was the High-Priest*, *ibid. e.* and acknowledges it was written, *Tbou shalt not speak evil of the Ruler of thy People*. 364.

*Paul* being carried to *Cæsarea*, *Ananias* the *High-Priest* and the *Elders* follow him thither with *Tertullus*, and appear before *Felix* against him. 373. *Tertullus* accuses him, and the *Jews* affirm that what he charged him with was true. 376. but *Paul* having made his Defence, *Felix* adjourns the Cause, till *Lysias* should come down. 381. *f.*

*Festus* succeeding *Felix* is applied to by the *High-Priest* and the chief of the *Jews*, to send for *Paul* to be judged at *Jerusalem*, with a Design to kill him by the Way. 386. *f.* but he resolves to try him at *Cæsarea*, 387. *g.* where *Paul* appeals to *Cæsar*. 389. *k.* the *High-Priests* at this Time were Monsters of Cruelty. 386. *f.*

*Highways* and *Hedges* are sent to for *Guests*. II. 151. *f.* 336. *e.*

*Hilary* seems to have thought, *Christ* was incapable of any painful Sensations. II. 502. *i.*

*Hinnom*, (*Valley of*,) or *Tophet*, an Emblem of Hell. I. 230. *m.*

*Hoody*, (*Bishop*,) shews the Injustice of urging the *Contentions* that the *Gospel* occasions, as an Argument against it. I. 469. *b.* how he understands *the Power of Binding and Loosing*. 547. *h.*

*Holy City*, a Title given to *Jerusalem*. I. 111. *g.* and often applied by the *Heathens* to those Cities, where *Oracles* were delivered. *ibid.* A. 7. 27. the *Ground about Jerusalem* was counted *holy*. II. 381. *a.*

*Homer*, how he represents the *Death of Patroclus* in reporting it to *Achilles*. II. 249. *d.* makes the Value of a *Talent* to be less than the Price of *two fat Oxen*. 403. *a.* sometimes uses *apiron* for a *Morning's Meal*. 633. *g.*

*Honour*, such as are fond of receiving it from each other, neglect the *Honour* that comes from



- from God only. I. 301. Titles of Honour should not be affected. II. 362.
- Hope, no Reason to suspect we are excluded from it. I. 503. how Paul declares before the Sanhedrim, that he was questioned for the Hope and Resurrection of the Dead. III. 364. g. acknowledges to Felix his Hope of a Resurrection, and the Influence it had upon him. 379. e. declares to Agrippa, that for this Hope he was accused by the Jews. 399. and tells the Jews at Rome, that for the Hope of Israel he was in Bonds. 431.
- Hopkins, (Bishop,) supposes the Doctrines referred to, Mat. 15. 9. to be Doctrines of Faith. I. 521. i.
- Horberry, Mr. his Remark on burning the Chaff with unquenchable Fire; A. 6. 24. and on the hopeless State of Sinners. A. 13. 57.
- Horn of Salvation, raised up in Christ. I. 33. a.
- Horses and Chariots, the Use of them in their Armies was forbidden to the Jews. II. 292. g.
- Hosannah, what it signifies. II. 293. b. Hosannah to the Son of David, the Cry of the Multitude, when Christ was riding to Jerusalem. 294. yet before the End of the Week, instead of this they cry out, Crucify him. 296. 544. the Children in the Temple continue the Hosannah, and are defended from the Censure of the Priests. 300.
- Hos. 9. 15. how the Particle is to be understood there. I. 367. k.
- Hours were differently computed by the Jews and Romans. II. 551. l. how the Jews computed them. III. 35. b. not probable, that John should use the Roman Account; II. 551. l. or that Mark, when he mentions the Third Hour, should not mean the Hour of the Day. 559. d.
- Hours of Prayer, the Third and Ninth were reckoned the Chief. III. 36. b. besides which the more devout were used to pray at Noon; and it seems to have been customary in the first Ages of the Christian Church, to offer up their daily Prayers at these three Hours. 157. e.
- Hour of Christ was not yet come, what it may signify, when his Mother tells him of their wanting Wine. I. 135. f. is mentioned as the Reason, why the Jews did not lay Hands on him. II. 52. 67.
- House, rather to be rendered Family. I. 53. d. 451. f. to be saluted by the House,] Disciples, at their coming to it; 459. II. 38. who, if they were received, were to continue there, I. 459. II. 39. and not to go from House to House; 39. but if rejected, were to shake off the Dust of their Feet as a Testimony against them. I. 460. o. II. 39. e.
- Houses of the Jews were flat on the Top. I. 277. II. 190. d. A. 11. 46. he that was on the Top, should not go in, to fetch any Thing away; 190. 382. refers not to the final Judgment, but to the Destruction of Jerusalem. 190. d.
- Howling, too harsh a Word to use for Lamentation. I. 445. k.
- Hudson, Dr. observes the Reading in Josephus is corrupted, where Saul is said to reign Two and Twenty Years after Samuel's Death. A. 24. 100. explains a dubious Passage in him concerning Drusilla; III. 384. a. and shews that Felix married two Drusilla's. ibid.
- Humble, Happiness promised to them. I. 220. the Advantage of being humble as a little Child. II. 20.
- Humility becomes us in our Addresses for Relief. I. 341. II. 197. is to be learnt from Christ. I. 361. l. II. 270. 428. and is the Way to be exalted. 20. 146. 148. 196. h. 268. 359. 427. a Lesson that occurs Ten Times in the Evangelists. 359. k. an Instance of it in Peter, which it is proper Ministers should follow. III. 172. b. 175.
- Humility, or Modesty, of Christ in his Cures, as remarkable as his Power. I. 532. See Modesty.
- Hundred-fold, an Increase that sometimes happened. I. 396. e.
- Hundred and Twenty, the Number of Disciples assembled after Christ's Ascension. III. 8. all seem to have shared in the Effusion of the Spirit on the Day of Pentecost. 16. d. not necessary to conclude, the Elders at Jerusalem were of this Number. 232. b.
- Hungry shall be filled. I. 28. 221. 326. hunger and thirst after Righteousness, expressive of a diligent Pursuit of Universal Goodness. 221. g.
- Hunger of Christ, in coming to Jerusalem from Bethany, how it might be occasioned. II. 313. e.
- Husbandmen, the Parable of the Vineyard committed to them; II. 329, 330. which for their Wickedness should be taken from them, and be given to others. 331. how justly applicable to the Jews. 332.

Husks

*Huffs* that were eat by *Stanza*, what Kind of Fruit they were. II. 161. d.  
*Hymn* called the *Hallel*, sung by the *Jews* at the *Passover*. II. 446. f. uncertain, whether this, or some more suitable *Hymn*, was used by *Christ* at the Close of the *Eucharist*. *ibid*.  
*Hyperbole*, sometimes used in *Scripture*. II. 654. e. III. 16. e.  
*Hypocrisy*, the Folly and Danger of it. II. 107. 110. the *Scribes* and *Pharisees* are often charged with it. I. 520. 528. II. 101. 126. 342. 360. 363. 364. 365. the same is charged on the *Ruler of the Synagogue*. 134. the *Disciples* are warn'd, above all to beware of the *Leaven* of the *Pharisees*, which is *Hypocrisy*. 106. *Simon's Hypocrisy* might be detected by *Peter*, without the Gift of *discerning Spirits*. III. 121. d.  
*Hypocrites* draw nigh to God with their *Mouths*, while their *Hearts* are far from him. I. 520. seek the *Applause of Men* in what they do, and have their *Reward*. 243. d. 244. 249. are publick in their giving *Alms*. 243. b. contrive that Men should catch them when they pray. 244. f. and aim at being taken Notice of in their *Fasts*. 249. take Notice of the *Faults of others* rather than *their own*. 259. 333. the wicked *Servant* shall have his *Portion with them*. II. 397. b. the most artful *Hypocrite* shall be at length *exposed*, and will find it had been good, he had never been born. 437.  
*Hyrcanus* destroyed the *Temple* on Mount *Gerizim*. I. 175. n. obliged the *Idumeans* to become *Jews*. 315. b.

I.

*Jackson*, (Dr. Thomas), has a curious Discourse on the *Prophecies* being fulfilled in *Christ*; I. 349. g. which is well abridged by *Bishop Atterbury*. *ibid*. h. shews how exactly the *Prophecies of Moses* were fulfilled in the *Slaughter of the Jews*. II. 382. d. 386. m. how he supposes *John* might know *Christ*, when he came to be baptized, though he knew him not before. A. 7. 25.  
*Jacob*, how *Stephen* mentions him as going down into *Egypt* with *Seventy-five Souls*, when *Moses* makes them but *Seventy*. III. 91. b.

*Jailor* at *Philippi*, (supposed by some to be the same with *Stephanas*, III. 262. r.) having set *Paul* and *Silas* in the *Stocks* to secure them in *Prison*, 529. b. an *Earthquake* opens the *Doors* in the *Night*; 260. i. and fearing they were fled, the *Jailor* would have killed himself, if *Paul* had not prevented him. *ibid*. k. l. he runs in trembling, and asks, what he must do to be saved? 261. n. and being instructed to believe in *Christ*, he and all his *House* believe and are baptized. 262. having washed their *Stripes*, and entertained them in his *House*, *ibid*. he acquaints them in the *Morning*, that *Orders* were sent to release them. 264. what a surprising *Change* was wrought in his *Conversion*. 263.  
*Jairus*, a *Ruler of the Synagogue* at *Capernaum*, applies to *Jesus* in Behalf of his *Daughter* who was dying. I. 440. b. as they were going, *Word* is brought, that she was dead; 444. i. but *Jesus* goes; and raises her to *Life*. 445, 446.  
*Jamblicus*, a *Story* of him borrowed from the *Transfiguration of Christ*. II. 2. c. prefers the *Pythagoreans* to all others, on Account of their *mutual Love*; 439. b. and has little Regard to *Truth*, when *Falsehood* may cast a *Slur* upon *Christianity*. *ibid*. says that *Pythagoras* could take up *Serpents* without Harm. 647. p. imitates what is said of the *Success* of the *Gospel*, in his Account of what *Pythagoras* did by one *Discourse* in *Italy*. III. 31. e. how nearly his Account of *Mercury* agrees with the *Words* made use of by *Luke*. 221. g.  
*Jam. 5. 12.* of not swearing; how to be understood. I. 296. i.  
*James*, the Son of *Athanas*, (a near Relation of our Lord, II. 487. e.) who is called *James the less*, 579. and afterwards wrote the *Epistle*, III. 187. i. is chose an *Apostle*, I. 321. and sent forth with the *Twelve*. 458.  
*Jesus* is seen of him after his *Resurrection*, but no Account is given of the *Circumstances*. II. 641. o. no Probability in the *Story* of his vowing not to eat till *Jesus* arose. 622. b.  
*Saul* is introduced to *Peter* and *James* on his Return from *Damascus*, who were the only two *Apostles* then at *Jerusalem*. III. 145. o.  
 why *Peter* would have *James* informed of his *Deliverance* out of *Prison*. by an *Angel*. 187. i.

when

*James, the Son of Alphaeus,*] when the Case of the *Gentile Converts* was considered in the *Jerusalem Council*, *James* gives his Advice what they should write to them; 237,—240. but not as urging it with the Authority of a *Bishop*. 237. c.

on *Paul's Return to Jerusalem*, he reports his Success among the *Gentiles* to *James* and the *Elders*; 339. who advise him to join with some under a *Vow*, to abate the *Prejudices* of the *Jewish Zealots* against him. 341, 342. which was not offered as an *Episcopal Command*; 341. d. nor does it appear from *Scripture*, that *James* was *Bishop of Jerusalem*. 340. b.

*James, the Son of Zebedee*, is called by *Christ* as he was fishing, I. 201. and being astonished at the miraculous *Draught of Fishes*, 205. leaves all and follows *Christ*. 201. 206.

is chose an *Apostle*, and called *Boanerges*, 321. e. and sent forth to preach with the *Twelve*. 455.

is one of the *Three Disciples* that was present with *Christ*, at his raising of *Fairus's Daughter*; 445, 446. at his *Transfiguration* on the *Mount*; II. 1. and at his *Agony* in the *Garden*. 498.

he and his Brother *Jahn* would have called for *Fire from Heaven* on the *Samaritans*; but *Christ* rebukes them, as not knowing what *Kind of Spirit* they were of. 185. they afterwards come with their *Mother*, and petition to sit nearest *Christ* in his *Kingdom*. 266. A. 17. 76. how answered by *Christ*, 266, 267. and resented by the rest of the *Apostles*. 267.

joins with *Three more* of the *Apostles*, in asking *Christ*, what should be the *Sign of his Coming*. 372.

was one of those to whom *Christ* appeared at the *Sea of Tiberias*. 631.

is beheaded by *Herod Agrippa* at *Jerusalem*; III. 182. and his *Accuser* is reported to have died a *Martyr* with him. 183. b. a happy *Dismission* for the *Apostle*, but strange that it should please the *Jews*. 188.

was the first of the *Apostles*, who suffered *Martyrdom*. II. 267. d.

*Jansenius*, his Remark on the Power of *Christ* over the *Spirits of Men*, in making those that seized him dismiss his *Disciples*. II. 509. i. supposes *Pilate's Wife* might dream of those *Calamities*, which afterwards befell *Pilate* and his Family. 547. e.

*Jason*, accused at *Thessalonica* for entertaining *Paul* and his *Companions*; III. 271. but is dismissed on *Bail*. 272. seems to have been a *Relation of Paul*, and might be an *Hellenistical Jew*, tho' his Name does not prove it. 270. c.

*Iconium*, a City on the Western Borders of *Lycaonia* near *Pisidia*, where *Paul* and *Barnabas* preach with Success; III. 216, —219. but being informed of a *Design to stone them*, they flee away to *Lysstra*. 220. d. in their Return they visit it again, and *Presbyters* are ordained there. 227. d.

*Idle Words* to be accounted for, how to be understood. I. 380. b. A. 12. 51.

*Idolatry* practised by the *Jews* in the *Wilderness*, was at length followed with the grossest *Kinds* of it. III. 105. d. the *City of Athens* was exceedingly addicted to it. 277. a. 280. i. makes Men that are otherwise prudent, to act like *Idiots* in Religion. 317.

the *Apostles* openly bore their Testimony against it, but always in a modest and peaceable Manner. 315. e.

*Idols*, eating Things sacrificed to them forbidden to the *Gentile Converts*, not as absolutely unlawful, but to promote their *Converse* with the *Jewish Christians*. III. 240. i. 242. r. 243. s.

*Idumæans* were obliged by *Hyrceanus* to become *Jews*. I. 315. b. many of them come to hear *Jesus*. 315.

*Jeconiah*, in *Christ's* Genealogy, the same with *Jehoiachin*. I. 46. f. g. how he is spoken of as *Childless*. 46. b.

*Jeffery*, Mr. his Remark on the Application of *Isaiah's* Prophecy to the unbelieving *Jews*. II. 311. a. and on the *Stone* which the *Builders* refused, becoming the *Head of the Corner*. 332. g.

thinks that our *Lord* refers to *Psal.* 55. 12, 13. when he speaks of him that eat *Bread with him*, lifting up his *Heel against him*. 431. c. maintains the *Scripture* that was fulfilled in *Judas*, to refer to him in its original Sense. III. 9. d.

understands *Joel's* Prophecy of the *Effusion of the Spirit*, as referring in its original Sense to the *Jews* at their last general Conversion. 19. m.

his Remark on *David's* speaking, not of himself, but of *Christ*. 24. e. shews that what *Moses* says of God's raising up a *Prophet like to him*, refers in it's primary Sense to the *Messiah*. 43. i. 102. a.

*Jenkins*, Dr. shews the Resurrection of *Christ* to have agreed with what *Christ* foretold concerning

*Jenkins, Dr.*] concerning it. I. 143. *b.* his Remark on the Evidence arising from the Accomplishment of Prophecies. II. 459. *f.*

*Jennings, Mr.* observes it was more proper, *Christ* should ascend to Heaven, than rise from the Dead, in Sight of his Apostles. II. 651. *b.*

*Jeremiah*, expected to return to Life by the Jews. I. 118. *c.* 544. *d.* *Jesus* was thought by some to be *Jeremiah*, whom they expected to appear when the *Messiah* came. 544. *d.*

how *Jeremiah* comes to be quoted instead of *Zecbariah*. II. 588. *d.* a Key to that Book, several Chapters of which are displaced. I. 46. *f.*

*Jer. 22. 30.* Write this Man Childless; a difficult Text. 46. *b.*

*Jericho*, *Christ* passes through it in his Way to *Jerusalem*, and many follow him. II. 269, 270. as he came out from thence, and was yet nigh to it, 271. *a.* A. 18. 77. he cures *Bartimeus* and another *Blind Man*, 273. and converts *Zaccheus* the Publican. 274, 275.

one going thither from *Jerusalem* falls among Thieves, 87. and is relieved by a Samaritan. 88. *Jericho* said to be a Place where many *Priests* and *Levites* dwelt. *ibid. f.*

*Jerom*, observes the Advantage *Satan* took of quoting Scripture by Scraps. I. 112. *k.* would argue the Unlawfulness of marrying more than once. 174. *l.* his Account of the Distain with which *Herodias* treated the *Baptist's* Head. 478. *o.* speaks of Mount *Tabor* as the Place where *Christ* was transfigured. II. 1. *a.* mentions a Tradition of *Christ's* coming to Judgment at Midnight. 400. *b.* relates a Story of *James*, that he vowed not to eat till *Jesus* arose. 622. *b.* speaks of the Remains of *David's* Sepulchre as extant in his Time. III. 25. *b.* mentions a Tradition of *Paul's* being born at *Gischalis*. 350. *c.*

*Jerusalem*, the City of the great King, I. 236. is often called the Holy City. III. *g.* II. 381. *a.* whether it was the Place, where Men should worship. I. 175.

*Jesus* is brought to be presented there at his Mother's Purification. 61. the *Wisemen* come there, to enquire after him. 69. he goes up thither with his Parents at Twelve Years old. 82. is taken thither in his Temptation by the Devil. III. *f.*

*Jerusalem*,] the People come from thence to be baptized by *John*; 92. and some of the *Priests* are sent from thence to examine him. 116, 117.

*Jesus* goes up there to the First Passover of his publick Ministry, 139. *a.* and many believe, on seeing his Miracles. 144. the Feast that he attended there, when he cured the Impotent Man, was probably his Second Passover. 282. *a.* but whether he went up to the Third, is uncertain. 516. *b.* he comes there to the Feast of Tabernacles, before the Close of his Ministry; II. 44. and again at the Feast of Dedication. 198. *a.* and afterwards goes up to his last Passover, and makes a publick Entry into *Jerusalem*. 263,—298. [For the Transactions of each Day there, and the Events that followed, see the Chronological Table, A. 75. & seq. and the Articles of Crucifixion, Resurrection, &c.]

the City is lamented over as the Murderer of the Prophets; and refusing to be gathered by *Christ*, should be left desolate, and wish in vain for the *Messiah*. 141, 142. *i.* 367, 368. *Jesus* weeps over it, and foretells its Ruin. 297, 298. and being asked by his Disciples, when these Things should be, he gives them an Account of the Signs of his Coming; 373. *d.* declares its Desolation would be near, when they should see the City compassed with Armies; 381. *a.* and warns his Disciples to flee from the Danger. 382. the Tribulation of those Days would exceed all that ever was known; 383. *e.* *Jerusalem* would be trodden down by the Gentiles; *ibid. g.* nor should that Generation pass away, till all these Things were fulfilled. 391. *b.* the Daughters of *Jerusalem* weeping for *Christ*, are bid to weep for the Judgments coming on themselves. 557, 558.

after his Resurrection *Jesus* orders his Disciples to preach Repentance and Forgiveness to all Nations in his Name, beginning at *Jerusalem*; 643. (how gracious and wise an Appointment; *ibid. f.* 648.) and bids them tarry at *Jerusalem*, till they received the Spirit. 644. 649. *Jesus* also might spend his last Days upon Earth there. III. 3. *e.*

the Spirit poured out there on the Day of Pentecost; and People of all Nations that were present at *Jerusalem*, hear the Disciples speak, each in his Native Language. 16. *e.* 17. *i.* *Jerusalem* is filled

*Jerusalem,*] filled with their Doctrine; 70. and the Number of *Disciples* greatly multiplied. 81.

a great *Persecution* is raised there; 113. and being all dispersed but the *Apostles*, they go into other Parts, and preach the Word. 115. the Churches afterwards have Rest, till *Herod* interrupted it, 147. s. who beheads *James*, and imprisons *Peter*; 182, 183. but *Peter's* Deliverance, and *Herod's* Death soon after, put a speedy End to this Persecution. 188. m.

some urging that the *Gentile Converts* should be circumcised, a Council is held at *Jerusalem*, and a Decree made in Favour of their Liberty. 233.—243.

when *Paul* was seized there, and they went about to kill him, the *Tribune* hearing that all *Jerusalem* was in Confusion, comes and prevents it; 345. and being afterwards informed the *Jews* had conspired to murder *Paul*, sends him away by Night to *Cæsarea*. 370.

the *Prodigies* that preceded the Destruction of *Jerusalem*. 20. p.

*Jesus*, so named by the *Angel*. I. 21. 39. the Meaning of that Name, 39. d. which answers to *Joshua*, and in some Places should be rendered so. *ibid.* III. 106. is called *Jesus* at his Circumcision. I. 59. See *Christ*.

*Jews*, had a great Aversion to the *Samaritans*. I. 172. g. II. 88. i. fancied a peculiar Holiness in the Land of *Israel*, and would not have the Dust of other Countries mingled with it. I. 460. o. imagined all the Seed of *Abraham* should be happy, and that their Sins might be forgiven after Death. 377. g. pretended they were free, as *Abraham's* Seed, but were the Slaves of Sin; II. 72, 73. and by their Imitation of the Devil it appeared, he was their Father. 75.

had a Proverb, that the *Holy Spirit* never rested on a Heathen. III. 168. k. looked upon the *Gentiles* as Dogs, I. 529. and murmured at their being made Partakers with them in the same Church-Privileges. II. 244. e. 245. how odious a Temper in them. 245.

represented the *Christians* every where, as an *Atheistical Sect*. III. 432. a.

had a Notion of the *Transmigration of Souls*. II. 198. b. were used to represent the *Angels*, as weeping, and rejoicing; 157. c. and to assign it to them as their Office, to convoy departed Spirits to the Regions of Glory. 174. c.

*Jews,*] considered the *Wicked*, as taking Part with the Devil. A. 9. 37. admonished Offenders in their Synagogues; 28. e. and sometimes used to scourge them there. I. 462. c. III. 356. c.

pervert the *Fifty-third* of *Isaiah*, in expounding it of the Afflictions of *Israel*. 128. i. what was that Righteousness of their own, in which they trusted for Justification. II. 235. e.

were remarkable for the Hardness of their Hearts; 226. e. 257. k. being given up to a judicial Hardness. 312. c. III. 433. d. and grew so corrupted, that their last State was worse than their first. I. 387. i.

were very obstinate in any Thing, in which Religion seemed to be concerned. II. 548. f. were ordered by *Claudius* to depart from *Rome*. III. 288. b.

were very superstitious in their Purifying, I. 135. g. and washed their Hands before eating with great Exactness. 517. d. had a great Regard to rash Vows; 520. g. but when impracticable, their *Rabbi's* might absolve them. III. 366. k.

appear from their Liturgies, to have used vain Repetitions in their Prayers. I. 245. b. how many they thought should join in Social Prayer. II. 29. g.

paid each of them a Half-Shekel yearly to the Service of the Temple; 16. d. and redeemed their First-born at the Price of Five Shekels. I. 62. c. were not allowed to use Horses and Chariots in their Armies. II. 292. g.

whether their Months began with a New Moon. 571. f. and how they fixed their Passover. I. 304. c.

divided the Night into Four Watches. 493. d. and were skilfull in prognosticating the Weather; 538. a. II. 126. but had no Judgment to discern the Signs of the Times. *ibid.*

were used to teach their Children some Trade. I. 451. c. III. 288. c. their usual Time for Entertainments was on the Evening of their Sabbath-Days, when the Sabbath was over. II. 284. c. how they were used to bury. 583.

Salvation is from the *Jews*, I. 176. who are called the Children of the Prophets, and of the Covenant; III. 44. and *Jesus* was sent first to them. *ibid.* m.

the Gospel was every where offered first to the *Jews*. III. 44. m. 143. 176. 196. 201. 213. 218. 269. 272. 277. 289. 304. 402. but on their rejecting it,

was

*Jews,*] was preached to the *Gentiles*. 213. d. 290. 305. 433.

were under the *Guardianship of Christ*, before his *Incarnation*. I. 8. k. and were in *great Darkness*, when he came into the *World*. 36. b.

were *subject to the Romans* at the *Time Christ* was born. 53. c. and had not in his *Time the Power* of executing *Capital Punishments*. II. 530. c. A. 20. 86, 87.

when *Christ* was preaching, they admire *his Wisdom*, but despise him as a *Carpenter's Son*. I. 450, 451. are amazed at his *understanding Letters*, and being so well acquainted with *Sacred Literature*; II. 46. a. but are still *prejudiced* against his being the *Messiah*, as they *knew whence he was*. 51. a. how we are to understand *Christ's* speaking of *their knowing him*. 52. b.

were eager to have *slain him*, for calling *God his Father*, and so making himself *equal with God*. I. 291. c. [For their *Obstinacy* in rejecting *Christ* and his *Miracles*, and *Zeal* in persecuting *him* and his *Apostles*, as also for *Discourses* addressed to them, see *passim*.]

had many *Warnings* given them of their *approaching Destruction*; II. 103, 104. 141, 142. 298. 336. d. 367. 374, 375. 558. in which they should fall as a *helpless Prey*, not only at *Jerusalem*, but in other *Countries*; 191. g. 386. m. and *perish* as the *Galileans* did, 130. b. making their *Ruin* sure by continuing *impenitent* under the *Gospel*. 132. f.

the *Greatness* of the *Tribulation* that should come upon them. 383. e. what *Numbers* of them were *destroyed* and *taken Prisoners*, and with what *Rigour* they were treated by the *Romans*; *ibid*. f, g. and had the *Siege* continued *longer*, they had still suffered more. 384. i. what *Moses* had foretold, was remarkably *fulfilled*, in their *Enemies* pursuing them to *Destruction*; 386. m. yet to those that rejected the *Gospel*, these were but the *Beginning of Sorrows*. 375. 387. that *Generation* should *not pass away*, till all these *Things* were *fulfilled*. 391. b.

furnished a dangerous *Precedent* against themselves in *crucifying Jesus*; 542. f. in which the *Gentiles* were only their *Instruments*. III. 23. e. their wishing *his Blood on themselves and their Children*, an *Imprecation* that was dreadfully answered in their *Ruin*, and in the vast *Numbers* of them that were *crucified* by

*Jews,*] the *Romans* at the *Siege of Jerusalem*. II. 553. n. A. 20. 88.

when *Jesus* was *risen*, it was spread as a common *Report* among them, that *his Body was stolen*; 612. a *Story*, which they sought to propagate thro' the *World*. A. 22. 93. but had no *Room* to complain of any *Defect* in the *Evidence* of his *Resurrection*. 647.

their rejecting *Deliverers* sent from *God*, was no new *Thing*. III. 103. c. they began to *revolt* in the *Wilderness*, and were gradually given up to the *grossest Idolatry*. 104, 105. d. had always *resisted the Holy Spirit*; 107. and as their *Fathers* persecuted the *Prophets*, so they were the *Murderers of the Righteous one*. 108. l. yet as it was thro' *Ignorance* they did it, 41. d. they are exhorted to *repent and turn*, that their *Sins* might be blotted out. 42.

the *Conversion of the Jews* expected to open a *speedy Way* for *Christ's Descent from Heaven*. 42. e. their *Restoration to their own Land*, often foretold in *Scripture*; which, it would seem, some *Anti-christian Power* may possess till that *Time*. II. 384. b. their *continuing a distinct People*, a *Means* of confirming the *Faith of Christians*. 385. k.

*Ignatius*, said to be *one of the Infants* blessed by *Christ*. II. 230. b.

*Ignorance* of what *Christ* has thought fit to conceal, no *inconsiderable Part* of *Learning*. II. 62. c. lessens the *Guilt* of *Sin*, where it is *unavoidable*. 209. but will not *entirely excuse* those, who neglect the *Service of God*. 123. o. it was thro' *Ignorance* the *Jews* crucified *Jesus*; III. 41. yet it did not excuse them from *great Guilt*. *ibid*. d. *God overlooked the Times of Ignorance*, but now charges all to *repent*. 284. r.

*Images*, were generally thought by the *Heathen* to have a *Kind of Divinity* in them; tho' some spake of them, as the *Papists* now do. III. 311. f. the *Image of Diana* was imagined to have come down from *Jupiter*. 314. n.

*Imperative* often put for the *Future*. I. 459. n.

*Importunate Widow*, by her continual coming, prevails with the *unjust Judge* to do her *Justice*. II. 193, 194.

*Imposition* of *Doctrines*, or *Ceremonies*, ill becomes *Protestants*. I. 522. the *Folly* and *Mischief* of *imposing Terms of Communion* not made by *Christ*. III. 235.

*Impossible*

- Impossible Thing*, the *Egyptian Hieroglyphick* for it. I. 493. *e.* what is *impossible with Men*, is *possible with God*. II. 238.
- Impotent Man*, who had been disabled *Thirty-eight Years*, is cured by *Christ* at the *Pool of Bethesda*. I. 285, 286. the *Jews* reprove him for *carrying his Couch* on the *Sabbath-Day*. 286. *Jesus*, as soon as he had cured him, slips away; 287. *l.* but meeting him afterwards in the *Temple*, reminds him of his past Iniquities, and bids him *sin no more*. 287. *m.* the *Jews* seek to slay him, for doing this on the *Sabbath-Day*. 288. but *Jesus* vindicates himself at large, 290. *& seq.* and afterwards shews, how unreasonable they were in censuring him for it. II. 49, 50.
- Imprecations* in the *Old Testament*, how to be accounted for. I. 459. *n.* *Thy Money perish with thee*, not to be taken as an *Imprecation*. III. 121. *c.*
- Imprisonment*, often attended with great *Torments* in the *Eastern Countries*. I. 192. *b.* II. 33. *b.* Two Sorts of *Prisons* among the *Jews*. III. 351. *f.*
- Incarnation of Christ*, how *John* expresses it in his *Gospel*. I. 9, 10. *m, n.* is foretold by an *Angel*. 22. should be considered with *Wonder* and *Gratitude*. 24. his amazing *Condescension* in it. 59.
- Incense*, the Reason of ordaining it, and how applied to *Prayer*. I. 13. *c.*
- Infants slain at Bethlehem*. I. 77. *f.* no Reason to suppose it was done privately. A. 14. 62. why the Account of it is omitted by *Josephus*. *ibid.*
- Infidels* renew *Objections*, after they have been confuted. I. 448. *b.* take Advantage from the *Dissentions among Christians* to misrepresent the *Gospel*. II. 491. *b.* the *wicked Servant* shall have his *Portion with them*. 122. A. 16. 71.
- Inheritance, Christ* will not intermeddle in a *Dispute* about one, and disclaims the Character of a *Judge* or *Divider* in *Matters of Property*. II. 111.
- Inheritance among them that are sanctified*, to be received thro' *Faith* which is in *Christ*. III. 136. 402. the *giving it* to be referred to *God*, and not to the *Word*. 330. *o.*
- Injuries* should be patiently endured. I. 237. *l.* 328.
- Innocence* often cleared up, and *Malice* defeated, by overstraining the *Charge*. II. 524. *d.* will not secure the very best from *Slanders*. 536. the *Innocence of Christ* overborne by a loud and senseless *Cry*. 544.
- Insensibility* under the Means of *Grace*, the *Danger* of it. I. 400.
- Inspiration of the New Testament*, may be argued from the *Manner* in which *Christ* speaks of the *Writers of the Old*. II. 354. *d.* it is *no Argument* against the *Inspiration* of the *Apostles*, that some of their Brethren took upon them to arraign their *Conduct*; III. 171. *a.* or that *Debates* arose, where they were present. 233. *f.* no *Need* of having *Recourse* to it, where the *Apostles* might be *otherwise informed* of a *Design* against them. 220. *d.*
- the great *Importance* of believing the *Inspiration of Scripture*. A. 37. the *Truth of the Gospel History* proved elsewhere. *ibid.*
- the *Nature of Inspiration* in general. A. 38. the various *Kinds and Degrees* of it, with an *Account* of that *full Inspiration* belonging to the *New Testament*. A. 39,—42.
- the *Certainty of its full Inspiration* follows, from the *Truth* of the *Facts* recorded in its *History*; A. 43. is asserted by the *Primitive Christian Writers*; *ibid.* and appears also from its *Internal Characters*. 44. but the *Proof* is rather drawn — from the *Credibility* of its leading *Facts*; *ibid.* — from the *Account* it gives of *Christ*; 45. — from the *Reason* we have to conclude, he would take *Care*, that an *Authentick Record* of the *Doctrine* he taught should be *given in Writing*; *ibid.* — from the *Character* and *Credibility* of the *Penmen* of it. 46. particularly of *John, Peter, and Paul*; 47, 48. — from the *Promises* which *Christ* made to his *Apostles* of the extraordinary *Assistance of the Spirit*, 49, 50. who appear to have written under his *Influence* by the *Account* they give of the *very Words* and *Discourses of Christ*, which could not be only from *Memory*; 51, 52. — and from the *Manner* in which they express themselves, and the *Regard* they challenge, as conscious of a *Divine Inspiration*; particularly *Paul, Peter, and John*. 54,—57. a *Proof*, which cannot be eluded, by objecting they were *sometimes mistaken*, or urging that they *did not think themselves inspired*. 58. what a *Privilege* we should account it, that we have *such a Book*, written by a *full Divine Inspiration*; 59. and with what *Diligence* we should study and regard it, *ibid.* and endeavour to answer the *Practical Design* of it. 60.

Arguments

*Inspiration,*] Arguments for the *Inspiration* of the *Old Testament*, — from the *Facts* it contains, 61. — from the *Accomplishment* of its *Predictions*, — from its *Internal Evidences*; — and from the *Character* of its *Penmen*; 62. — the same may also be inferred from the *Inspiration* of the *New Testament*. 63, 64.

*Interest of others*, should be rather sought, than our own. II. 17.

*Interrogation*, not always expressed. I. 71. b. II. 75. g. III. 399. f. sometimes removes a *Difficulty* by admitting it. I. 71. b. II. 6. l. 52. b. 75. g. 306. e. A. 15. 64. has a lively Force to turn the *Thoughts* inward. 121. b.

*Inward Part*, more to be regarded than the *Outward*. II. 100. may be full of *Rapine and Wickedness*, while the *Outside* is clean. *ibid.* 364.

*Joanna*, the *Wife of Chuzza Herod's Steward*, is thought to have been converted by *Christ's* healing the *Nobleman's Son* at *Capernaum*. I. 187. d. attends *Christ* in his *Progress thro' Galilee*, and assists him with her *Possessions*. 370.

was one of the *Women*, that went to the *Sepulchre*, to embalm the *Body of Jesus*. II. 593. 607. See *Women*.

*Joel*, his *Prophecy* of the *Effusion of the Spirit*, applied by *Peter* in its most direct Sense. III. 19. m.

*John the Baptist*, sent from *God*, and came to testify of *Christ* as the true *Light*. I. 7. his *Birth* foretold by an *Angel*. 14. the *Meaning* of his *Name*. 14. e. his *Character*, and the *Design* of his *Coming*. 15, 16. 35. is *born*, and *circumcised*; 30, 31. grows up with great *Expectation*, and under a remarkable *Blessing*. 32. *lives in the Desert* till the *Time* of his *Appearance*. 36. *Reasons* for his *Retirement*. *ibid.* i.

opens his *Ministry*, as the *Forerunner of the Messiah*, 87. preaching the *Baptism of Repentance* in the *Wilderness of Judea*, and all about *Jordan*. 89. the *Time* and *Manner* of his *Coming*, 88. 92. with the *Circumstances* that awakened a *Regard* to his *Preaching*. 92, 93. k. A. 6. 21.

his *Admonition* to the *Pharisees* and *Sadducees*, 95, 96. with his *Advice* to the *Multitude*, to the *Publicans*, and the *Soldiers*. 97. the *People* are in *Doubt*, whether he be not *the Messiah*; 98. but he directs them to *one coming after him*, more worthy than himself. 98. 119. 122.

*John the Baptist,*] the *Testimony* that he gave to *Jesus*; 101, 102. 119. whom he *knew* at his first *Coming* to him by some secret *Intimation*, 101. a. 123. d. A. 7. 25. but had *no Acquaintance* with him before. 122. c. 123.

while he baptizes in *Betabara*, 120. when *Jesus* came to be *baptized*, he would have hindered him, 105. but afterwards permits him. 106. he sees the *Spirit* descend upon him, 106. e. and bears his *Testimony* of it, as a *Sign* that proved he was *the Son of God*. 122, 123.

the *Jews* enquiring who he was, he owns, that he is neither *the Messiah*, nor *Elijah*, nor a *Prophet* raised from the *Dead*; 117. b, c. but the *Voice of one crying in the Wilderness*; 118. A. 8. 30. and refers them to *Jesus* as the *Messiah*, 119. whom he afterwards declares to be *the Lamb of God*. 121. 124.

baptizes at *Enon*, because there was *much Water* there. 159. a. and being informed by his *Disciples*, that *Jesus* *baptized*, he rejoices in his *Success*, and gives his *final Testimony* to him, 160,—163. expecting to be soon dismissed from his *Ministry*. 161.

is imprisoned by *Herod*, on Account of his reproving him; 166, 167. who, tho' he knew he was a *Righteous Man*, would have put him to *Death*, had he not feared the *People*, who counted him a *Prophet*. 168. l.

his *Imprisonment* did not hinder *Christ* from going into *Herod's Territories*. 185. a. what is said of the *Kingdom of Heaven suffering Violence from his Time*, cannot help us to calculate the *Time* of his *Imprisonment*. 353. e.

his *Testimony* is referred to by *Christ* as a *Proof* of his *Mission*; 297. b. who speaks of him as a *burning and shining Light*, in which they rejoiced for a while; 298. which might be said, while *John* was yet living. *ibid.* c.

being told in *Prison* of the *Miracles of Jesus*, he sends *Two of his Disciples* to ask him, (for their *Satisfaction* rather than his own,) whether he was *the Messiah*. 346. b. *Jesus* works several *Miracles* before them, 348. and sending them back declares, that *happy is he who is not stumbled at him*. 349. f.

is owned by *Christ* to be *more than a common Prophet*, as being the *Messenger* that was to come before him; 351. and to be *greater than any of the ancient Prophets*,



*John the Baptist,*] *pbets,* tho' *the least* in the Kingdom of Heaven is *greater than he.* 352. a.

what had been the Effect of his Ministry. 353. the *Publicans* received his Baptism, but the *Pharisees* refused it. *ibid.* some had perversely called him a *Demoniack,* and believed him not; 356. but the *Publicans* and *Harlots* believed. II. 327. Men *from his Days* grew violent in attacking Heaven. I. 353. f. II. 171. he spake of *Christ* more plainly than the *Law* and the *Prophets*; and was the expected *Elijah.* I. 354. g.

is *beheaded* in Prison by *Herod,* and his Head given to the *Daughter of Herodias.* 478. Death could be no unseasonable Surprise to him. 480.

*Christ* is supposed by *Herod,* to be *John the Baptist* risen from the Dead; 474. 479. which was the Thought of several concerning him. 475. 544.

is pointed out by *Christ,* as the *Elijah* that should first come and regulate all Things; II. 5. k. who was *already come,* as it was written of him, and they had treated him as they would. 6. m. his *Martyrdom* not foretold in the *Old Testament.* *ibid.* l.

no Miracle was wrought by *John,* but all he said of *Christ* was true. 221. his *Testimony* recollected by the People, after he was dead. 222.

the *Priests* enquiring into *Christ's* Authority, are silenced by his asking, *what they thought of John.* 324. 325.

*John* baptized with *Water,* but *Jesus* with the *Holy Spirit* and with *Fire*; I. 98. 123. II. 649. III. 3. which was remarkably illustrated by the *Effusion of the Spirit.* 15. c. 21.

*Paul* mentions his *Preaching,* as a Thing known in foreign Countries; 205. i. and observes of him, that while he administered the *Baptism of Repentance,* he had referred to *Jesus Christ* as coming after him. 303. b.

*John the Apostle and Evangelist,* the Son of *Zebedee,* and Brother of *James,* I. 201. the Disciple whom *Jesus* loved. 202. II. 433. 569. 596. 637. is called by *Christ* as he was fishing. I. 201. 205. 206.

was probably one of *John the Baptist's* Disciples, who came to *Jesus* with *Andrew*; 123. e. 125. b. but frequently conceals his Name. 123. e. II. 433. 515. 569. 580. 597. 637.

is chose an *Apostle,* and called *Boanerges,*

*John the Apostle,*] I. 321. e. and sent forth to preach with the *Twelve.* 455.

is present with *Peter* and *James,* when *Fairus's* Daughter was raised; 445, 446. when *Jesus* was transfigured; II. 1. and at his *Agony* in the Garden. 498.

Instances of *excessive Zeal,* in one of his gentle Temper. 34. 185. d. his *Mother's* weak Petition for him and his Brother, to sit nearest *Christ* in his Kingdom. 266. is one of those that join in asking *Christ,* what should be the Sign of his Coming. 372. [See *James,* the Son of *Zebedee.*]

is sent with *Peter* to make ready the *Passover.* 418. leans on *Christ's* Bosom at Supper, and asks him privately, who would betray him. 433.

follows *Christ,* when the rest had forsaken him; 515. b. and being known to the *High-Priest,* gets into the Palace, and afterwards introduces *Peter.* 526. c.

stood by, when *Christ* was crucified, who commits his *Mother* to him, and from that Hour he takes her Home to his own House. 569, 570.

hearing the *Sepulchre* was open, he runs with *Peter* thither; 596, 597. and first believes the Resurrection of *Christ.* 598.

on *Christ's* appearing to them in the Evening, *John* handles him, when he shewed them his Hands and his Side. 625. and afterwards on his appearing to them at the *Sea of Tiberias,* 631. he modestly expresses his Readiness to suffer for *Christ,* by following him. 637. d.

goss up with *Peter* to the Temple, where the *Lame Man* is cured; III. 35, 36. which they declare was done by Faith in *Christ,* 41. and being examined by the *Sanhedrim,* behave with remarkable Courage. 49.—53.

is sent with *Peter* to *Samaria,* where they communicate the *Spirit* by the Imposition of their Hands; 120. and after preaching in many Villages of the *Samaritans,* return to *Jerusalem.* 123.

is scourged by the *Jews,* banished by *Domitian* to *Patmos,* and afterwards (as Tradition says,) plunged into boiling Oil unhurt, and drank a Cup of Poison without Harm; which is oddly represented in the Pictures of him. II. 267. d. from whence it came to be reported, that he should not die. 638. e.

wrote his Gospel, as a Supplement to the rest, I. 159. b. as some say, when he was very old, near the End of the

First

*John the Apostle,*] First Century. A. 89. omits what is largely recorded by the *other Evangelists*. II. 393. c.

his Account of the *Deity of Christ*; I. 5, 6. which he expresses in such Terms, as shew him to have thought it a most important Doctrine. 6. b. his Account of *Christ's Incarnation*. 9, 10. adds his own *Testimony of Christ*, in Confirmation of that of the *Baptist*. 102. c. 103.

gives the most accurate Account of the *Indignities*, that *Jesus* suffered before his *Crucifixion*. II. 545. a. 553. p. how reconciled with the *other Evangelists*, in speaking of the *Hour* when *Pilate* condemned him. 551. l.

testifies the *Truth* of his Relation of the *Death of Christ*, as an *Eye-witness*. 580. in what he says of *Christ's Resurrection*, his Account being the *last*, must guide us in adjusting what is ambiguous in the *other Evangelists*. 596. f. 597. b. the Manner of his writing adds a Weight to his *Testimony*. 598. k.

no sufficient Reason to suppose, the *last Chapter* of his *Gospel* was not written by himself, but added by some other Hands. 630. a. 638. f. the great *Simplicity* with which he relates the Proof he gave of his *Love to Christ*. 637. d. III. 253. f. the Baseness of supposing he could spend his Life in promoting a *Falsehood*. II. 637. d. his *Testimony known to be true*. 638. f. his *Credibility* as a Penman; A. 47. and the Regard he challenges, as conscious of a *Divine Inspiration*. A. 56.

*John* surnamed *Mark*, (*Sister's Son* to *Barnabas*;) is brought by *Saul* and *Barnabas* from *Jerusalem* to *Antioch*. III. 195. what we may learn of him from *Scripture*. *ibid.* b. accompanies *Saul* and *Barnabas* in their First Progress, when they went to *Cyprus*; 196. but leaves them afterwards at *Perga*, and returns to *Jerusalem*. 201.

in their next Progress, *Paul* refuses to take him; 246. which occasions a *Difference* between *Paul* and *Barnabas*; who leaving *Paul*, sets out with *John* for *Cyprus*. 247. but *Paul* and *Barnabas* were afterwards reconciled, and *John* was a Companion with *Paul* in his Labours. *ibid.* c.

*John*, probably the celebrated *Rabban Johanan*, was present in the *Sanhedrim*, when *Peter* and *John* were examined. III. 48. c.

*Jonah* was Three Days and Nights in the *Fishes Belly*. I. 384. the Fish that swallowed him, might be a *Shark*. *ibid.* e. no other Sign should be given to that Evil Generation. 384. 539. the *Ninevites* repented at the preaching of *Jonah*; but the *Jews* had one with them greater than *Jonah*. 385.

*Jenes*, (*Mr. Jeremiah*;) proves against *Mr. Whiston*, that *Mark's Gospel* is not an *Abridgment* of *Matthew*. I. 424. a: shews the *Feast* at *Matthew's House* to have been at a different Time from the *Day of his Call*. 433. a. defends the *Doxology* of the *Lord's Prayer* as genuine. 248. p. gives an Account of the Form of the *Jewish Books*. 191. d.

*Joppa*, the nearest Maritime Town to *Jerusalem*, was probably one of the Cities where *Philip* preached in his Way to *Cæsarea*. III. 151. d. 131.

*Peter* raises *Dorcas* to Life there; 152. f. on which many believe, and *Peter* carries there with one *Simon a Tanner*. 153. g. *Cornelius* is directed by an *Angel* to send thither for him; 157. and *Peter* setting out from *Joppa* with some of the *Brethren*, goes to *Cornelius* at *Cæsarea*. 160. 162.

*Jordan*, *John* preaches in the Country about it, I. 89. and baptizes there. 93. *Jesus* is baptized there by him, 105. and returning from thence, is tempted in the *Wilderness*. 109.

many follow *Jesus* from the Country about it, as he preached in *Galilee*. 217. n. after the *Feast of Dedication*, *Jesus* goes into the Country beyond *Jordan*, II. 221. 223. b. where many believe on him. 221.

*Joseph* sold into *Egypt* by the Envy of the *Patriarchs*, and the high Honour God advanced him to, with what View it is mentioned by *Stephen* III. 90. g. the Opportunity he had of nourishing his *Father* in his declining Days, a considerable Reward of his *Virtue*. 92.

*Joseph*, of the House of *David*, contracted to *Mary*. I. 20. how said to be the Son of *Heli*, when his true Father was *Jacob*, the Son of *Matthan*. 48. l. A. 4. 11. his Scruples on *Mary's Pregnancy* are removed by an *Angel*; 38, 39. on which he takes her Home, but knew her not till she brought forth her Son; 40. uncertain, how they lived afterwards. 41. f.

goes up from *Nazareth*, to be enrolled at *Bethlehem*, as being of the Family of *David*.

*Joseph,*] *David,* 53. *d.* where some suppose him to have had a small Estate; 53. *c.* A. 4. 12. and taking *Mary* with him, *Jesus* is born there. 54. *e.*

brings *Jesus* to *Jerusalem* at the *Purification* to be presented in the Temple; 61. and probably returned from thence to *Bethlehem*. 66. *n.* 72. *m.* A. 5. 15.

is warned to *fly into Egypt*; 75. and being ordered back, when *Herod* was dead, 78. is afraid to return to *Judea*, and by Divine Direction goes away to *Nazareth*. 79.

takes *Jesus* to *Jerusalem*, when he was *Twelve Years old*; 82. and after missing him Three Days, having found him in the Temple, 83. *b.* he is brought back to *Nazareth*, where he continues *subject to his Parents*. 85.

probably *died*, before *Jesus* entered on his Ministry, 133. *b.* tho' some suppose him to be living, when the *Jews* at *Capernaum*, speak of *knowing his Father*; but at least it is certain, that he died soon after. 505. *a.*

*Joseph of Arimathea*, a Member of the *Sanhedrim*, (who joined not with them in condemning *Jesus*, and was secretly his Disciple,) goes to *Pilate*, and begs the *Body of Jesus*. II. 582. the Courage he shewed in requesting it. *ibid.* *i.* having took down the *Body* from the *Cross*, he swathes it up in *Linnen*, with a large Quantity of *Spices* brought by *Nicodemus*, and buries it in a *Garden*, in his own *new Tomb*, 583. and rolls a great *Stone* to the *Door* of it. 584.

*Joseph* called *Barsabas*, surnamed *Justus*, is proposed with *Matthias*, to succeed *Judas* as an *Apostle*. III. 11. was probably the same with *Joses*, the Son of *Cleopas*, 12. *i.* and a different Person from *Joses* surnamed *Barnabas*. 11. *ii.* 60. *a.* some think him the same with *Judas* called *Barsabas*, and others reckon him his *Brother*. 241. *k.*

*Josephus*, his Account of the extraordinary Beauty of *Moses*, III. 96. *b.* and of his acting as *General* against the *Ethiopians*. 97. *f.* says, that *Saul* reigned *Two and Twenty Years* after *Samuel's* Death; but (as *Dr. Hudson* shews,) it should be read *Two Years*. A. 24. 100.

gives a different Account from that in *1 Kings* 6. 1. of the Year when the *Temple* was built. 204. *b.* his Account of *Solomon's* *Porch*. II. 217. *b.* when he speaks of the *Temple's* being *finished*.

*Josephus,*] I. 143. *g.* gives a most beautiful Description of the *Temple*, II. 371. *a.* and of the Grandeur of its Ornaments. 372. *b.* his Account of the *great Height* of its *Porch*. I. 111. *i.* his Description of the *Beautiful Gate*; III. 36. *c.* his calling it *the Outer Gate*, seems to be an Error in the Copies. *ibid.* takes Notice of the *Inscriptions* that were set up, to forbid *Foreigners* to enter into the *Inner Court*. 344. *l.* mentions the Alarm occasioned by *Caligula's* Order to set up his *Statue* in the Temple. 147. *s.* speaks of a *Jewish Priest*, as *Captain of the Temple*. II. 511. *a.* says, that the *Romans* kept a *Guard* about the Temple on *Fest-Days*, to prevent Disorders. III. 345. *n.* mentions the *Stairs* that descended from the *Castle of Antonia* to the Temple. 346. *p.* his Account of the great Number of *Victims* offered at *one Passover*. I. 140. *b.*

represents the *Pharisees*, as the strictest *Sett* of the *Jews*. III. 398. *d.* what he says of the *Sadducees*, is shewn by *Scaliger*, to relate only to their rejecting all *Traditions*. II. 347. *e.* observes the *Sadducean Principles* to have prevailed among the *Rich* and *Great*; I. 479. *g.* III. 364. *f.* and says, that some of the *High-Priests* were of that *Sett*. 67. *a.*

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*Josephus,*] his Account of *Herod Agrippa*, under the Title of *Agrippa*. III. 182. a. the *Character* he gives him suits with what is said of him by *Luke*, 183. c. and his Relation of *his Death* greatly illustrates that of *Luke*. 190. a. describes the *Splendor of his Robe* as giving Occasion to his Flatterers to call him a *God*; 191. b. and says, that not rebuking them, he was immediately seized with *racking Tortures in his Bowels*, and died in Five Days. 192. c. why he says nothing of his being eaten with *Worms*. *ibid.* d.

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*Joses* surnamed *Barnabas*, a *Levite*, and a *Cyprian*. III. 60. a different Person from *Joseph* called *Barsabas*. 11. i. 60. a. why called a *Son of Consolation*. 60. a. sells his Estate, and brings the Money to the *Apostles*. 61. b. See *Barnabas*.

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*Israel*, represented as *lost Sheep*. I. 456. 529. *Christ* was sent only to them. 529. the *Apostles* in their *Mission* were restrained to them. 456.

how *God* exalted them, when sojourning in *Egypt*; III. 202. *e.* and afterwards endured their Behaviour in the *Wilderness*. 203. *f.* the *Twelve Tribes* serve *God* in Hope of the Promise of a Resurrection. 399. *Paul* was a Prisoner for the Hope of *Israel*. 431.

*Italy*, *Paul* is shipped for *Italy*, in Custody of a Centurion. III. 409.

*Italian Band* or Cohort at *Cæsarea*, was not a Part of the *Italian Legion*. III. 155. *a.* *Diurea* and *Trachonitis*, of which *Philip* was Tetrarch, on the other Side *Jordan*. I. 88.

*Judah*, the City of *Judah*, where *Zacharias* dwelt, was probably *Hebron*. I. 25. how *Bethlehem* was not the least among the Princes of it. 71. *b.*

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*Judas Iscariot*,] him for *Thirty Pieces of Silver*. 416. the Traitor being one of the *Twelve*, is taken Notice of by each of the *Evangelists*. 416. *b.* the amazing Baseness that he shewed in it. 417. should teach us to be jealous of ourselves, and not to censure whole Bodies of Men for the Faults of particular Members. 592. his Treachery, tho' artfully conducted, is often hinted at by *Christ*. 426. *e.* 431.

the *Devil* having put it into the Heart of *Judas* to betray him, *Jesus* declares, as they were eating the *Pascchal Supper*, that one at Table with him will betray him.

432. *John* privately asks *Jesus*, who it was; 433. who points out *Judas* as the Man, by giving him a *Sup.* 434. and having denounced a dreadful *Woe* on the Man that betrayed him, *Judas* asking if it was he, is plainly told he was the Person. 435. *k.* upon which *Satan* enters into him with greater Violence, and *Jesus* telling him, that what he did he should do quickly, he goes away immediately to execute his Purpose. 436. the amazing Hardness of the Traitor's Heart. 437.

appears to have gone out, before the *Eu-charist* was instituted. 438. *a.* was to finish a *Hypocrite*, as never to say a Word of *Christ's* Temporal Kingdom. 457. *d.* none of them lost but he, who was not given to *Christ* like the rest. 487. *f.*

comes to the Garden with a Band of Soldiers; 505. and going up to *Jesus*, betrays him with a Kiss. 507. *e.* why *Judas* was not rather struck than *Malchus*, when *Peter* drew his Sword. 509. *l.*

his Death seems to have happened, before that of his Lord, immediately after *Pilate* had condemned him to be crucified. 556. *a.* 586. *a.* finding *Jesus* condemned, he repents, and carries back the *Thirty Pieces of Silver*, owning he had betrayed innocent Blood; 585. and throwing down the Money in the Temple, goes away and hangs himself; 587. but the Rope breaking, he falls down, and all his Bowels gush out. *ibid.* *b.* III. 10. *f.* nothing of godly Sorrow in his Repentance, which drove him in Despair to see to Death, and seal his own Damnation. II. 592. how it is said, the Scripture was fulfilled, which *David* spake concerning him; III. 9. *d.* and that he purchased a Field with the Reward of his Iniquity. 10. *e.* his miserable End was publicly known,

*Judas Hecariot,*] known, and became a Proverbial Form of Cursing. 10. g.

another is chosen in the Room of *Judas*, who fell from the Apostleship, that he might go to his own Place. 12. k. by his Example it appears, no Dignity of Office can secure Men from Sin and Punishment. 13.

*Judas* surnamed *Barsabas*, (supposed by some to be the same with *Joseph* called *Barsabas*, or Brother to him,) is sent with *Paul* and *Barnabas* to *Antioch* with the *Jerusalem Decree*; III. 241. k. 242. where he exhorts the Brethren, and afterwards returns to the Apostles. 245.

*Judas*, with whom *Saul* lodges at *Damascus*. III. 140.

*Judas* Gaulonites, or the Galilean, the Head of a Sect, who would not submit to the Romans. II. 129. a. 341. b. arose after *Theudas*, in the Days of the Enrollment, III. 73. b. and drew many after him; but was soon destroyed, and his Followers dispersed. 74. k. might perhaps be referred to by *Christ*, when he speaks of those before him being Thieves and Robbers. A. 17. 75.

*Judea*, *Herod the Great* was King of it, when *John the Baptist* and *Jesus* were born. I. 12. 68. *Archelaus* reigned there, when *Joseph* returned with *Jesus* from *Egypt*. 79. *Pontius Pilate* is Governor of it, when *John* began his Ministry. 88. *Felix* presides there several Years; III. 378. a. and at length is succeeded by *Festus*. 385.

the copious *Dews* that fell there, must make it dangerous to spend the Night abroad. I. 534. c. II. 505. a. the Coldness of the Nights more sensible in those hot Countries. 518. l.

*John* baptizes in the Wilderness there; I. 89. and all *Judea* come, and are baptized. 92, 93.

*Jesus* baptizes there by his Disciples; 158. and carries there about Eight Months. 171. c. the Pharisees begin to be alarmed, and he departs to *Galilee*. 170, 171. he is followed by great Multitudes from thence, as he preached in *Galilee*; 217. 276. 315. 323. and his Fame spreads thro' all *Judea*. 345. he will not walk there, because the Jews sought to kill him; II. 42. and when his Brethren urge him to it, will not go thither with them to the Feast of *Tabernacles*, 43. but goes up afterwards in a private Way. 44. when the Jews would have

*Judea,*] seized him, he goes away to the Coasts of *Judea*, beyond *Jordan*. 221. 223. b. when he proposes to return, his Disciples represent the Danger; 248. but he determines to go, and sets out for *Bethany*. 250.

those that were in *Judea*, when the Romans came with their Armies, are warned to flee to the Mountains. 381.

*Jesus* is accused by the Jews before *Pilate*, with stirring up the People to Sedition, by the Doctrines that he taught thro' all *Judea*. 537.

*Paul* after his Conversion preaches thro' all the Country of *Judea*. III. 403.

after a great Persecution, the Churches there have Rest. 147. r. a Collection is made at *Antioch* for the poor Brethren in *Judea*. 180. i.

*Judge*, that feared neither God nor Man, yields to the Importunity of a poor Widow. II. 193, 194.

*Judges*, whether their Succession might continue 450 Years. III. 203. b. there must be an Error in the Time assigned for building the Temple, 1 Kings 6. 1. to admit it. *ibid*.

*Judge not*, the Prohibition explained. I. 259. 265. 331. a Consciousness of being ourselves to blame, will check us in condemning others. II. 64. in judging ourselves, we should be more severe, than in judging others. 35. c. 36.

judging after the Flesh, is charged on the Pharisees; 66. and the same Practice still prevails in many. *ibid*. c.

*Judgment* is to the Mind, what the Eye is to the Body. I. 390. the great Advantage of its being well informed; 252. 390, 391. and how necessary it is to correct its Mistakes. III. 428.

*Judgment sent forth to Victory*, how to be understood. I. 317. b. being in Danger of *Judgment*, what it signifies. 228. g. 229. i.

*Christ* is come for *Judgment*, as well as Mercy. II. 209. now is the *Judgment of this World*, what it signifies. 307. g. the Prince of this World is judged. 474. in his Humiliation his *Judgment was taken away*, how to be understood. III. 127. f.

*Judgment of the World*, is committed to *Christ*; I. 293, 294. III. 167. d. 284. the Dignity of *Christ*, as universal Judge. I. 296. the Glory in which he shall come. 553. b. II. 408. a. 526. the Description *Christ* gives of it, a noble Instance

*Judgment of the World,*] Instance of the true Sublime. 408. a. 409. c. the Apostles shall sit upon Thrones judging the Twelve Tribes of Israel; 239. k. 431. which seems an Allusion to the Courts of Judicature among the Jews. 431. b.

the Day and Hour of it unknown to any but the Father; 391. i. but probably will not commence till a Thousand Years after the Restoration of the Jews. 388. b.

Paul reasons before Felix of Judgment to come; III. 384. a Subject, that may make the haughtiest Sinner tremble. 390.

more tolerable in the Day of Judgment, explained by some, of the Calamities the Jews should suffer from the Romans. I. 358. d.

*Judgment of Zeal*, what is called so by the Rabbies. III. 110. p. the Jews in stoning Stephen, acted on that Principle. *ibid.* and would no Doubt have pleaded it, if they had murdered Paul; as they designed; 345. m. pretending to a Right of punishing those without any Legal Process, whom they found transgressing the Law. 366. k.

*Julius*, a Centurion of the Augustan Cohort, has Paul delivered to him, to be conveyed with other Prisoners to Rome. III. 409. he uses Paul with great Civility in the Voyage, 410. and when the Ship ran aground, prevents the Soldiers from killing the Prisoners, that Paul might be saved. 420. b. when they were come to Rome; the Centurion delivers the Prisoners to the Captain of the Prætorian Band; 427. m. but Paul is permitted to dwell in an hired House of his own, with a Soldier to guard him. *ibid.* n.

*Jupiter and Mercury*, how they were represented by the Heathen. III. 221. g. were supposed to have often descended in the Likeness of Men. *ibid.* f. Paul and Barnabas are taken for them at Lystra; *ibid.* g. the Priest of Jupiter brings Oxen with Garlands to sacrifice to them; 222. h. and it is with Difficulty the Apostles prevent it. 224.

what might occasion the Fable, of Europa being carried away by Jupiter in the Shape of a Bull. 425. h.

*Jurieu, Mr.* his strange Argument in favour of Purity. I. 387. b.

*Justification* to be had by Christ, from what none could be justified by the Law of Moses. III. 208. q. to justify sometimes

signifies to approve and vindicate. I. 353. c. 356.

*Justin* takes Notice of the Beauty of Moses, but supposes him to be the Son of Joseph. III. 96. b.

*Justin Martyr*, his Dialogue with Trypho the Jew, written with great Decency. III. 43. i. shews how industriously the Jews endeavoured, to propagate the Story that the Body of Jesus was stolen away; A. 22. 93. and to represent the Christians every where as an Atheistical Sect. 432. a. his Account of the high Characters that Simon Magus assumed. 116. b.

*Justus*, a Worshipper of God at Corinth, in whose House Paul preached, on his leaving the Synagogue. III. 290. g.

## K.

*Karaites*, who rejected Traditions, not probable the Scribes were such. II. 102. g. 357. c.

*Kedron*, (the Brook,) Jesus goes over it with his Disciples, to the Garden where he was betrayed; II. 494. a. and passes over it again just before his Ascension. 650.

*Key of Knowledge*, taken away by the Scribes, what it may signify. II. 104. l.

*Keys of the Kingdom of Heaven* given to Peter. I. 546. g. supposed by some to allude to the Key given to the Jewish Rabbies, at their Admission to their Office. *ibid.*

*Kidder*, (Bishop,) shews that the Time of Figs must relate to the Time of gathering them in. II. 314. f.

*Kindness* shewn to Christ's Disciples, will be taken as shewn to himself, I. 471. and shall be certainly rewarded. 472.

*King* going to War, if he perceive himself too weak, desires Terms of Peace. II. 154. a proper Emblem of the Humility, with which we should apply to God for Peace. *ibid.* d. how explained by a late Author. A. 17. 74.

Prophets and Kings desired to see what the Disciples saw, and had not. II. 84. the Apostles should be brought before Kings, but need not be solicitous what to say. I. 462. d. 463. e. II. 375. i. 376. Paul was to bear the Name of Christ before Kings; III. 141. c. how well he behaved before King Agrippa. 407.

when

*King,]* when *Christ* had fed the Multitude, they would have *made him King*, but he sends them away. I. 489. i. it was written of him, *Thy King cometh, sitting on an Asses Colt*; II. 292. and as he rode to *Jerusalem*, they cry before him, *Blessed be the King, that cometh in the Name of the Lord*. 409. c. the *Jews* accuse him to *Pilate*, as having said, that he is *Christ a King*; 532. he is asked by *Pilate*, if he were a *King*, and owns it. 535. the *Jews* affirm, that making himself a *King*, was to speak against *Cæsar*. 550. the *Apostles* are charged with saying, *there is another King, one Jesus*. III. 271. d.

*Christ's* speaking of himself as *King*, when sitting in *Judgment*, illustrates his *Condescension* in taking Notice of the Kindness of the *Righteous*. II. 409. c.

*King of the Jews, Christ* is enquired for as born such. I. 69. *Pilate* asks him, *if he were so*; II. 533. and speaks of him to the *Jews* as *their King*; 541, 542. 552. but they affirm, they have no *King* but *Cæsar*. 552. the *Soldiers* mock him, as *King of the Jews*; 546. and when upon the *Cross*, they bid him, *if he were so, save himself*. 565. g. *This is the King of the Jews*, wrote over him on the *Cross*; 563. the *Jews* desire to have it altered, but *Pilate* refuses it. 564.

*King of Israel, Christ* is acknowledged as such by *Nathaniel*. I. 130. he is called so by the *People*, as he was riding to *Jerusalem*. II. 293. the *Chief Priests* mock him, when he was crucified, and tell him, *if he were so, to come down from the Cross*. 565.

*Kingdom* divided, cannot stand; I. 372. if *Satan* therefore cast out *Satan*, how shall his *Kingdom* stand. 373. all the *Kingdoms of the World* shewn to *Christ*, and offered to him by the *Devil*, in his *Temptation*. 112, 113. n. *Kingdom* shall rise against *Kingdom*, one of the Signs of his *Coming*. II. 374. g.

a *Nobleman* receiving a *Kingdom*, punishes those who would not have him reign over them. 278. b. 281. i.

the *Gospel of the Kingdom* preached by *Jesus* in his *Circuit thro' Galilee*. I. 216. 452. should be preached in all the *World*, before the *End* came. II. 379. n. some that heard him should not die, till they had seen him coming in his *Kingdom*. I. 554. i.

*Jesus* should reign over the *House of Jacob*, and of his *Kingdom* there shall be no *End*. 22. the *Sons of Zebedee* de-

*Kingdom,]* fire to sit on his *Right and Left in his Kingdom*. II. 266. as he enters *Jerusalem*, the *People* cry before him, *Blessed be the Kingdom of our Father David*. 294. his *Kingdom* is not of *this World*; else would his *Servants* have fought for him, 534. g. nor could any *Thing* have withstood his miraculous *Power*. *ibid.* I. 489. i.

*Children of the Kingdom*, compared to good *Seed*. 408. it is the *Father's* good *Pleasure* to give them the *Kingdom*; II. 117. and *Christ* will put them in *Possession of the Kingdom prepared for them*. 409. *Christ* appoints his *Disciples a Kingdom*, as his *Father* had appointed to him; 430. they shall eat and drink at his *Table in his Kingdom*. 431.

*Children of the Kingdom* shall be cast out. I. 339. all *Things* that offend, shall be gathered out of it. 409. the *Righteous* shall shine as the *Sun* in the *Kingdom of their Father*. *ibid.*

the *Thief on the Cross* begs *Jesus* to remember him, when he came into his *Kingdom*. II. 556. the *Apostles* ask him, after his *Resurrection*, if he would now restore the *Kingdom to Israel*; 650. III. 4. which, his *Answer* may intimate, should be restored at length, but not immediately. 4. g.

*Kingdom of God*, is compared to various *Things*. I. 410. 412. II. 135, 136. *Thy Kingdom come*, the *Sense* of that *Petition*. I. 246. k. II. 95.

*Jesus* comes into *Galilee*, preaching the *Gospel of the Kingdom of God*; I. 185. and saying, *the Kingdom of God is at hand*. 186. the *Twelve* are sent forth to preach the *Kingdom of God*. 456. the *Seventy* are sent on the same *Errand*. II. 39, 40.

*Jesus* was to preach it, in other *Cities*, as well as at *Capernaum*; I. 216. and goes thro' every *City*, preaching the glad *Tidings* of it, 369. and speaking to the *People of the Kingdom of God*. 484.

none can see, or enter into it, unless born again. 147. b. 148. no receiving it but as a *Little Child*. II. 231. better to enter into it with one *Eye*, than with two *Eyes* to be cast into *Hell*. 22. k. great *Gain* in leaving *Temporal Advantages* for its *Sake*. 239.

the *least* in it greater than *John the Baptist*. I. 352. from his *Days* it is preached, and every one presses into it. II. 171. many shall come from all *Parts*, and



- Kingdom of God,*] and sit down in it, 140. the Misery of seeing others in it, and themselves thrust out, 139.
- the Pharisees are told, that Publicans and Harlots would go into it before them. 327. it should be taken from the Jews, and be given to others; 332. a Judgment we have Cause to fear, for our shameful Abuse of the Gospel. 334.
- Christ says of Little Children, that of such is the Kingdom of God. 230. c. bids one that followed him, go and preach the Kingdom of God. I. 420. g. tells another, that no Man looking back is fit for it. 421. k. says of the Scribe who answered wisely, that he is not far from the Kingdom of God. II. 353.
- the Kingdom of God and his Righteousness to be first sought. I. 256. m. II. 117.
- happy are the Poor, for theirs is the Kingdom of God. I. 325. happy is he, that shall eat Bread there. II. 149. a. the Rich, that trust in Riches, shall hardly enter into it; 236, 237. easier for a Camel to go thro' the Eye of a Needle than for a Rich Man to enter into it. 237. b.
- some that heard Jesus, should not die, before they had seen it come with Power. I. 553. the Pharisees asking when it should come, are told, it comes not with outward Pomp and Observation, and was already among them. II. 188. b. is not observed by many, while it is among them. 192. when Christ was going to Jerusalem at his last Passover, it was expected immediately to appear. 277. Signs of its being just at hand. 390. Christ would not eat any more of the Passover, till it was fulfilled in the Kingdom of God; 421. nor drink any more of the Fruit of the Vine, till he drank it new in the Kingdom of God, 446. e. or till the Kingdom of God should come. 422.
- Joseph of Arimathea waited for the Kingdom of God. 582. Christ, after his Resurrection, spake of the Things relating to it. 642. III. 3. the same was the Subject of Philip's preaching; 117. and of the Apostle Paul's, 304. 327. who testified to the Jews the Kingdom of God, 432. b. and preached it to all that came to him. 434. we must enter into it thro' much Tribulation. 227.
- Kingdom of Heaven,* what it signifies. I. 90. g. frequently means the Gospel Dispensation, *ibid.* 406. a. 457. but must sometimes be understood of that of Glory above. 267. a. 339. f.
- Kingdom of Heaven,*] John opens his Ministry with declaring it at hand. 90. Jesus begins his Preaching in the same Manner. 186. 199. and the Apostles are directed to declare the same. 457.
- no Entrance into it, unless our Righteousness exceed that of the Pharisees; 228. d. and unless we be converted, and become as Little Children. II. 19. not every one that saith, Lord, Lord, but he that doth the Will of God, shall enter into it. I. 267. a.
- is likened to various Things. I. 406. 412, 413, 414, 415. II. 31. 242. 335. 399. 403. it is given to the Disciples, to know the Mysteries of it. I. 397. every Scribe instructed to it, brings forth Things new and old. 416.
- happy are the Poor and Persecuted, for theirs is the Kingdom of Heaven. 220. e. 222. the least in it greater than John the Baptist; 352. from his Days it suffereth Violence, and the Violent take it by Force. 358. f. A. 11. 49.
- the Disciples ask, who is the greatest in it. II. 19. he that humbles himself as a Little Child, is the greatest. 20. Men are accounted the least or great in it, according as they break or keep the Commandments. I. 227.
- the Keys of it given to Peter, who was the first that preached it, both to the Jews, and to the Gentiles. 546. g. the Scribes and Pharisees shut it up, and neither went in themselves, nor suffered others to go in. II. 360.
- Kiss, customary in receiving Guests. I. 366. g. was the Signal Judas appointed to distinguish Jesus, when he was apprehended; who might allow his Disciples to salute him, on returning to him. 506. b, c. he goes to Jesus, and kisses him, betraying the Son of Man with a Kiss. 507. e.
- Knatchbull, (Sir Norton,) his Way of rendering Luke 1. 17. with his Manner of pointing it, appears to be most proper. I. 16. g. renders Mat. 2. 16. from their Entrance on the second Year. 77. f. and Mat. 6. 2. They fall short of their Reward. 243. d. the Supplement he proposes to that Text, *It is Corban, &c.* seems unnatural; 519. g. renders εἰς αὐτοῦ there, *Of my Substance.* 520. b.
- how he would render Luke 12. 49. *What will I, if it be already kindled.* II. 125. a. and Luke 22. 32. *when thou art converted, strengthen thy Brethren.* 441. c. renders

**Knatchbull,**] renders *Mark* 11. 13. where he was, it was the *Season of Figs.* 314. f.  
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*Knowing our Lord's Will,* and not doing it, will aggravate our Punishment. II. 122. happy are they, that *practise what they know.* 428.  
*Knowledge,* the Conceit of it hinders Conviction. II. 210. *Perfection* in it looked upon as a Character of the *Messiah.* I. 130. f. *Christ* knew what was in *Man;* 144. and did not only know that he should *suffer Death,* but was acquainted too with all the *Circumstances* of his Sufferings. II. 507. f. his Knowledge of the most minute fortuitous Events must greatly confirm the Faith of his Followers. 290. b. 419. b. his knowing all Things is confessed by his *Disciples;* 481. and *Peter* appeals to it for the Sincerity of his Love. 636.  
*Knowledge of Persons* is continued after the present Life. II. 176. e.  
*Knowledge of Divine Things from Revelation,* Instances given by the Author of it, of the gross *Superstition* that prevailed at *Athens.* III. 277. b.

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*Labourer* worthy of his *Meat and Hire.* I. 458. II. 39. more *Labourers* wanted in the *Spiritual Harvest.* I. 453, 454. II. 38. c.

*Labourers in the Vineyard,* a Parable suited to the *Eastern Manners.* II. 242. a. being called at different Hours, and all paid alike, the first murmur at it, but have no Injustice done them. 243, 244. how it may be applied. 245.  
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*Lampe, Mr.* computes the 450 Years mentioned *Acts* 13. 20. from the Birth of *Isaac.* III. 204. b.  
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*Laodiceans,* the *Epistle* to the *Ephesians* thought by some, to be that which *Paul* wrote to the *Laodiceans.* III. 435. g.  
*Lardner, Dr.* shews that all the World is to be taken in a limited Sense, for the whole Land; I. 51. a. III. 179. g. and well explains what is said of the Time of the Enrolment at *Christ's* Birth. I. 52. b.  
 how he accounts for *Josephus's* Silence as to the Slaughter of the Infants. A. 14. 62. thinks it was out of Fondness for *Herod,* that *Josephus* conceals the Disease of which he died. III. 192. d. observes,

Lardner.] serves, that the Jews were many Years adorning the Temple, after Herod's rebuilding it. I. 143. g.

his Remark on the Daughter of Herodias dancing at a publick Festival. 477. k. observes on the Story of the Adulterers, that Partiality appeared, in bringing only the Woman, and not the Man, to be punished. II. 63. e.

his Remark on the Conduct of Christ, as superior to all Views of Human Applause. I. 447. m. admirably illustrates the Account of his raising Lazarus. II. 249. d. observes that John 15. 18. may be more literally rendered, *It hated me your Chief.* 468. d.

proves, that the Jews in Christ's Time had not the Power of Life and Death; and the Conduct of the Jews confirms it. A. 20. 86, 87. shews, that Paul's pleading none had a Right to give him up to the Jews, does not imply the Jews had this Power. III. 389. i. and that what Lyttas says, of his rescuing Paul, and learning he was a Roman, is no Proof, the Jews had a Power of putting those to Death, who were not Romans. 371. a.

how he accounts for Pilate's being afraid, on hearing Jesus made himself the Son of God. II. 548. f. shews that it was customary to execute Criminals without the Gates of their Cities; 556. b. and to put Superscriptions over them at their Execution. 563. d.

how he explains what Gamaliel says of Theudas; III. 73. g, b. and of the Followers of Judas the Galilean, being dispersed, but not destroyed. 74. k.

from whence he thinks the Rest, which the Churches had thro' all Judea, might arise. 147. s.

shews, that the Romans used to secure Prisoners of Importance, by chaining them to Two Soldiers. 184. d. thinks Saul and Barnabas did not execute their Commission, and return to Antioch, till after Herod's Death. 194. a.

shews, that the Title of Proconsul is properly given to the Governor of Cyprus; 198. i. and to the Governor of Achaia. 292. k.

his Remark on the Manner, in which Paul addresses the Athenians. 280. i. supposes, that when Paul went from Corinth, he might hasten to Jerusalem, to accomplish his Vow. 297. a. observes, how popular it was among the Jews, to be at Charges with Nazarenes. 342. s.

Lardner.] thinks Lyttas was Commanding Officer of the Legion quartered at the Castle of Antonia. 345. n. observes, with what great Accuracy Luke has represented Lyttas (speaking of the Egyptian Impostor. 349. a.

shews, that the Romans used to put to the Question by Scourging. 358. d. and that Tarsus was not a Roman Colony, where all the Natives were born free of Rome. 359. f.

proves, that Agrippa must have been well acquainted with the Jewish Customs. 398. b.

shews, that the Roman Governors had a Council attending them, with whom they used to advise. 389. l. that the Roman Law required Accusations should be heard in the Presence of the Party accused; 392. c. that Prisoners of Importance were often sent to be tried at Rome, 409. b. and there delivered to the Captain of the Praetorian Band. 427. m. and that the Proconsul was to judge, what Liberty should be granted to a Person under Accusation. 434. f.

Lasea, a City in the Eastern Part of Crete, near the Fair Havens. III. 411. d.

Last Days, a Phrase commonly used for the Times of the Messiah; but may sometimes relate to the Days preceding the Destruction of Jerusalem. III. 19. n.

Law of Moses, required the same Spirituality of Obedience, as Christ demands, who came, not to destroy, but to compleat it. I. 226. a. not one jot shall pass from it, till all be effected. 227. c. II. 172. the Spiritual Sense of it should be regarded by us. I. 232.

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Sin-Offerings were appointed by it for smaller Offences, but it did not justify from Capital Crimes. III. 208. g.

the Moral Law vindicated from the corrupt Glosses of the Jewish Teachers. I. 226,—240. the Scribe's Account of what is written in it. II. 86. b. Christ's Answer to the Enquiry of another, which is the First Commandment of the Law. 351, 352.

a Re-

*Law,*] a Regard to the *Ceremonial Law*, expressed by *Christ*. I. 273. e. II. 186.

*Stephen* is charged with speaking blasphemous Words against it; III. 85. but might not know the Mystery of the Abolition of the *Mosaick Law*. *ibid.* a.

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*Paul* is accused, as teaching contrary to the *Law*; 293. l. and the *believing Jews* are prejudiced against him, as teaching those that lived among the *Gentiles* not to observe it; 340, 341. tho' he did not condemn the Observance of it as unlawful, and sometimes chose to conform to it; 250. a. but only declared it not to be necessary. 341. c. to obviate these Prejudices, he is advised to purify himself with some that had a *Vow*, to shew that he observed it; 342. which *Paul* complies with; but a Cry is raised against him in the *Temple*, as teaching every where contrary to the *Law*. 344. what he was charged with by the *Jews*, related only to some *Questions of their Law*; 371. 393. but *Paul* declares before *Festus*, he had committed no Offence against it. 387. See *Prophets*.

*Lawful Occasions* will be destructive to us, if made an Excuse for neglecting the *Gospel*. II. 152.

*Law Suits* to be avoided; I. 231. 238. n. 328. and rigorous Prosecutions upon slight Occasions. 237. l.

*Lawyers*, were a Species of the *Scribes*, II. 85, 86. and may be rendered *Doctors*, or *Interpreters of the Law*. 102. f. do not appear to have been *Karaites*. *ibid.* g. rejected the Counsel of *God*, in refusing *John's Baptism*. I. 353, 354.

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*Lawyers,*] did in killing the *Prophets*; 103. and for taking away the *Key of Knowledge*. 104. l.

*Christ* asks them, if it was lawful to heal on the *Sabbath-Day*, but they will not answer. 144.

*Gamaliel*, a *Pharisee* and *Doctor of the Law*, prevents the *Sanhedrim* from executing their Design on the *Apostles*. III. 72.

*Laying on Hands*, a Rite that was very early used in blessing *Young Persons*. II. 230. a. *Little Children* are brought to *Christ*, that he might lay his *Hands* on them, and pray for them. *ibid.* 231.

was also used in *Miraculous Cures*; I. 213. 441. 452. II. 134. 647. III. 140. 424. in conferring the *Spirit*; 120. 303. in making *Deacons*; 81. and in setting apart to the *Ministry*. 196. 250.

*Lazarus* of *Bethany* being sick, his *Sisters* send for *Jesus*; II. 247. who, when he comes, finds he had been in the *Grave* four Days. 251. but going to the *Grave*, he raises him from the *Dead*; 256. on which many of the *Jews* believe, but some go and tell the *Pharisees*. 257. k.

after his Resurrection, *Lazarus* might chuse to spend some Time in Retirement. 287. k. but when *Christ* sups at *Bethany*, he sits at *Table* with him. 284. and many *Jews* come thither, not only upon *Christ's Account*, but to see *Lazarus*; 287. which so alarms the *Chief Priests*, that they consult how to kill *Lazarus*, because on his Account many forsook them and believed on *Jesus*. 288.

when *Christ* was riding to *Jerusalem*, the *People* that were with him when he raised *Lazarus*, bear Witness to it; and many come to meet him, because they heard he had done this *Miracle*. 294.

no Dependence on what is shewn for the *Ruins* of his *House* and *Sepulchre*. 256. g.

*Lazarus* in the *Parable*, what the Name signifies. II. 174. a. no Reason to suppose it a *Hittory*. *ibid.* the *Dogs* came and licked his *Sores*, with what View it is mentioned. 174. b. that no *Man* gave unto him, is added in some Versions. *ibid.* his Happiness at *Death*. 175. c.

*Learning*, happy where it is brought to a Subjection to *Christ*. III. 354.

*Leaven* hid in *Three Measures of Meal*, I. 413. II. 136. an Emblem of the *Gospel*, which should diffuse itself like *Leaven* thro' our *Souls*. I. 417. II. 136.

- Leaven of the Pharisees and Sadducees*, and that of *Herod*, cautioned against by *Christ*; I. 539. c. did not signify their *Bread*, but their *erroneous Doctrine*. 541. the *Leaven of the Pharisees* was *Hypocrisy*. II. 106.
- Leaving Temporal Advantages for Christ*, will make us *Gainers here*, and be rewarded with *Eternal Life* hereafter. II. 239, 240. 242.
- Lebbeus*, see *Judas* or *Jude*.
- Le Clerc, Mr.* and many other *Harmonizers*, would have the *other Gospels* reduced to the *Order of Luke*. I. 3. g.
- supposes *Joseph* was begotten by *Heli*, and adopted by *Jacob*. 48. l. justly observes, that *Joseph* would rather have been ordered to *fly into Syria* than *Egypt*, had he been then at *Nazareth*. 75. a.
- would render *Logos*, *Reason*. 5. a. the *Sense* in which he takes the *Son of Man*, cannot always be vindicated. 131. k. gives but a mean *Explication of Christ's Disciples* being called the *Salt of the Earth*. 223. m.
- must be mistaken, in supposing *Christ* to go directly from *Sicbar* to *Nazareth*; 185. b. in placing the *Account of his going into a House*, *Mark* 3. 19. before his *Sermon in the Plain*; 342. a. and in supposing *many Events* to happen between *Matthew's Feast*, and *Jairus's Application to Christ*. 439. a.
- his *Explication of that Text*, *All that the Father gives me, will come to me*, seems unnatural. 503. g. understands the *Chosen of excellent Servants*, contrary to the *Design of the Parable*. II. 245. k. takes the *Conference of Moses and Elijah with Christ*, to relate to the *Destruction of Jerusalem*. 3. e. how he would understand the *Times of the Gentiles* being fulfilled. 384. b.
- supposes the *Instructions to the Seventy* were given them, as *Christ* was going to the *Feast of Tabernacles*. 37. a. rejects the *Story of the Adulteress* as not genuine. 61. a. 62. d.
- explains what is said of the *Disciples seeing Christ in a little while*, of their seeing him after his *Resurrection*. 477. a. how he would understand *Christ's bloody Sweat*. 502. k. supposes *Jesus* was arrayed in a *white Robe* by *Herod*, as a *Declaration of his Innocence*. 539. c.
- the *Method* he takes to reconcile the *Accounts of Judas's Death*. 587. b.
- the *Sense* in which he takes, being
- Le Clerc,*] baptized in the *Name of Christ*. III. 30. b. renders *Acts* 8. 33. *In his Humiliation he was judged, he was taken away*. 127. f.
- rashly censures many *Things in Stephen's Defence*. 86. c.
- argues for the *earliest Dates* assigned to the *Gospels of Matthew, Mark, and Luke*. A. 89.
- Left Hand* should not know, when we give *Alms, what the Right is doing*. I. 243. e.
- Legion* dispossessed by *Christ*. I. 426. the *Number of a Roman Legion* might not be referred to in this *Name*. 426. e. of what *Number a Legion* consisted. *ibid.* II. 510. m. *Legions of Angels* were at *Christ's Command*. 510.
- Legs of Jesus* were not broken, that the *Scripture* might be fulfilled. II. 580, 581.
- Leicester Manuscript*, negligently collated by *Dr. Mill's Correspondent*. I. 316. d.
- Leighton, (Archbishop)* his *Remark on whoever killeth them, shall think he does God Service*. A. 19. 83.
- Le Moyne, Mr.* supposes an *Allusion to the various Apartments in the Temple*, when *Christ* speaks of the *many Mansions* in his *Father's House*. II. 449. d.
- Lending to these* from whom we *hope to receive*, deserves no *Praise*. I. 329. we should *lend, where we hope for nothing again*. *ibid.* e.
- L'Enfant, Mr.* explains those *Words, Born of the Will of Man, and of Proselytes*, as opposed to *Native Jews*. I. 9. l. renders *Luke* 1. 17. *to reconcile Fathers and Children*. 16. g.
- his *Remark on what was said to Mary*, that a *Dart should pierce thro' her Soul*. 64. b. supposes *Christ*, in *John* 2. 4. to refer to the *Hour of his Sufferings*. 135. f. observes, that *Sicbar* signifies a *Drunkard* and a *Liar*. 171. d.
- supposes *John the Baptist* had been imprisoned by the *Sanhedrim*, before he was seized by *Herod*. 298. c. and takes *Luke* 7. 23. to be meant as a *Caution to John*. 346. b.
- his *Observation on the Father's showing all Things to the Son*. 292. e. understands, *All Things are delivered to me of my Father*, of the *Instructions Christ* received from the *Father*. 360. i.
- refines too much in distinguishing *Unclean Spirits*, from other *Evil Spirits*. 323. i. his *Sense of that Expression concerning Mary Magdalene, Out of whom were cast Seven Devils*. 370. b.

how

*L'Enfant,*] how he explains, *Either make the Tree good, and its Fruit good, &c.* 379. *a.* renders washing their Hands often, *Mark* 7. 3. up to the Elbows. 517. *d.* supposes being salted with Fire, to refer to the *Fiery Trial* Christians must expect. II. 23. *l.* renders *Mat.* 18. 19. *If any Two of you shall live in a good Understanding.* 29. *g.*

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supposes *Mary Magdalene*, when *Christ* appeared to her, meant to pay *Homage* to him as a *Temporal Prince.* 601. *q.*

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*His Condemnation was taken away by his Abasement.* 127. *f.* supposes what is said of *Saul's seeing Ananias in a Vision*, to be the *Words of the Historian.* 140. *b.*

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*Christ* has *Life in himself*, and quickens whom he will. I. 292. 294. is come that we *might have Life*, and have it more abundantly. II. 212. *f.* gave his *Life* a *Ransom for many.* 269. his *laying down his Life*, a *voluntary Act.* 215. *c.* 574. *l.* the *Jews* would not *come to him*, that they might have *Life.* I. 299.

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the *Light* is with us but a little while, II. 308. and ought to be improved, lest *Darknes* come upon us. 309. the Use we should make of *the Light* we enjoy; I. 393. II. 310. and the great Danger of abusing it. I. 388. 393. II. 310.

the *Light from Heaven* that shone round *Saul*, whether he took it for *the Shekinah*. III. 134. *e.* was attended with the Appearance of a *Human Form*, but he might not at first imagine it was *Jesus*. *ibid.* *Paul* is sent to the *Gentiles*, that they may turn from *Darknes* to *Light*; 402. *k.* and shews, that *Christ* should be a *Light*, both to the *Jews* and *Gentiles*. 404.

*Lightfoot, Dr.* proves *the Consolation of Israel* to be a Phrase commonly applied to *the Messiah*. I. 62. *e.* considers the *Three Voices from Heaven*, that bore Witness to *Christ*, as alluding to his *Three Offices*. II. 306. *f.* thinks his *Temptation* happened in *October* or *November*. I. 110. *b.* observes the Time that *Heaven* was shut up by *Elijah's* Prayer, to agree with the Time of *Christ's* publick Ministry. 195. *n.*

takes it for a Proverbial Expression, when it is said of *Christ*, he was not yet *fifty Years old*. II. 80. *f.* observes, on a *Camels*, going thro' the *Eye of a Needle*,

*Lightfoot,*] that the *Jews* had a like Proverb of the *Elephant*. 237. *b.* shews they had a *Parable* much like that of the *Rich Man* and *Lazarus*. 174. *a.*

imagines that *Caiaphas* knew *Jesus* to be the *Messiah*, when he advised, he should be put to *Death*. 260. *b.* takes *Christ's* Appearance to the *Women* after he was risen, to be the same with his Interview with *Mary*. 606. *b.* supposes *Peter* was one of the *Two Disciples*, to whom *Christ* appeared as they were going to *Emmaus*. 612. *f.* takes *Nathaniel* who saw him at the *Sea of Tiberias*, to be *Bartholomew* the *Apostle*; I. 131. *i.* II. 631. *b.* and *Andrew* and *Philip*, to be the *Two other Disciples*, to whom he appeared there. 631. *c.*

the Account he gives of *Judas's* Death; 587. *b.* and how he might be said to possess the *Field*, which was thence called *the Field of Blood*. III. 10. *e.*

appears to be mistaken in the Sense he gives, of being in *Danger of the Judgment*. I. 229. *g.* has not well explained *the bruised Reed*. 317. *g.* his Sense of the Word *δυσχεροσπάλω*. 303. *b.* how he accounts for *Jeremiah* being named instead of *Zechariah*. II. 588. *d.*

supposes *Naim*, to be the same with *En-gannim*. I. 343. *d.* and shews, that many *Priests* and *Levites* dwelt at *Jericho*. II. 88. *f.*

his Account of the *Rulers of the Synagogues*. 134. *c.* his Remark on *Christ's* Answer to the *Scribe*, concerning *the First Commandment of the Law*. 351. *a.* explains the *Scribes* and *Pharisees* sitting in *Moses* Seat, of their acting with a Legislative Authority. 356. *a.* observes what a high Notion the *Jews* had of the *Words of the Scribes*. 358. *f.* shews that the *Sadducees* did only give a Preference to the *Five Books of Moses*, and not reject the other Parts of Scripture. 347. *e.*

observes, that the *Jews* were many Years *adorning the Temple*, after *Herod's* rebuilding it. I. 143. *g.* that they had a great Aversion to the *Samaritans*. 172. *g.* that they thought it scandalous for a Man of Distinction to talk publicly with a *Woman*. 179. *a.* that they valued themselves on their Skill in the *Weather*. 538. *a.* and that they whitened *Sepulchres*, to mark them out, that they might be avoided. II. 364. *c.*

has collected many *Ceremonies* used by the *Jews*, in mourning for the *Dead*, and

in

*Lightfoot,*] in *comforting Mourners*. 252. *c.* shews, that the *Purification* of some before the *Passover* might take up Seven Days. 261. *e.* mentions a *Jewish Tradition*, requiring them to meet twice a *Week*, to study the *Law*. III. 210. *u.*

shews, that some of the *Rabbies* fancied, a *Child* might *sm* in its Mother's Womb. II. 198. *b.* and that the *Jews* supposed, some *Sins* might be forgiven after *Death*. I. 377. *q.* his Remark on the Heinousness of a *Child's* *vowing* never to relieve his *Parents*. 519. *f.*

shews, that *Standing* was the usual Posture of the *Jews* when they *prayed*. II. 322. *c.* observes, it was allowed among them to *draw Water* for their *Beasts on the Sabbath-Day*; 135. *d.* but that they reckoned it *unlawful* on that *Day*, to *anoint the Eyes* with any *Medicine*. 201. *f.*

his Account of what the *Jews* call, the *Beating of the Rebels*. III. 346. *o.* observes, that the *Jews* have a *Tradition*, that to admit the *Coin* of any *Prince*, is an Acknowledgement of *Subjection* to him. II. 342. *c.* and shews from the *Talmud*, that the *Power of Life and Death* was not exercised by the *Sanhedrim*, *Forty Years* before the *Destruction* of the *Temple*. 530. *c.*

observes the *Gift of Tongues* to be a *Remedy* provided for the *Division* of them at *Babel*. III. 15. *c.*

supposes *Peter* and *John* went up to the *Temple*, the *same Day* on which the *Spirit* was poured out. 35. *a.* and takes *John* who was one of the *Sanhedrim* at their *Examination*, to be the celebrated *Rabban Jochanan*. 48. *e.*

explains it of the *Hundred and Twenty*, that none of the rest presumed to join themselves to the *Apostles*; 64. *b.* and thinks these were the *Disciples* that were called together, when the *Seven Deacons* were chosen. 79. *c.*

supposes *Dorcas* at *Joppa*, to be one of the *Hellenist Jews*. 151. *e.*

observes, that one Effect of the *Effusion of the Spirit* on the *Gentiles*, was to enable them to understand the *Old Testament* in the *Original*. 167. *i.*

thinks *Tyrannus* at *Ephesus* was a *converted Jew*, and his *School* a Kind of *Divinity-Hall*. 305. *d.*

supposes *Paul*, when he sailed from *Philippi*, went first to *Corinth*, in the *five Days* before he came to *Troas*. 321. *e.*

*Lightfoot,*] shews from the *Talmud*, that the *Rabbies* might *absolve* from *Vows*, that could not be accomplished. 366. *k.*

his Account of the *Figure* used for *Castor and Pollux*. 425. *b.*

*Like*, the Phrase [*it is like*] is often used, especially by *Matthew*, only to intimate, that what is mentioned may illustrate the *Matter*. I. 355. *i.* 406. *b.* II. 335. *a.*

*Lilies*, clothed in a *purser White* than *Salomon*. I. 255. *i.* II. 116.

*Limborch* has well exposed the *Notion of Purgatory*. I. 231. *p.* observes that *Deut.* 18. 18. plainly refers to the *Messiah*; 118. *c.* and shews how shamefully the *Jews* pervert the *Fifty-third* of *Isaiah*. III. 128. *i.* draws a *Parallel* between the *Miracles of Moses* and *Christ*. II. 208. *f.* which he recommends as the best *Way of beginning the Controversy* with the *Jews*. III. 167. *b.*

his *Dispute with Orobio*, a fine *Model* for *Controversy*. 43. *i.* on what he chiefly builds in that *Controversy*. *ibid.*

his *Argument in Favour of Christian Magistracy*. 199. *l.*

renders *Luke* 7. 19. *Thou art he that should come*. I. 347. *b.* would have it, that the *Words* in *Acts* 4. 27, 28. should be *transposed*. III. 56. *b.*

the *Method* he takes to reconcile the *Accounts of Judas's End*. 10. *f.* what he supposes might be the *View* which *Simon Magus* had, in professing himself a *Disciple of Philip*. 117. *i.*

how he explains what *Christ* says to *Paul*, of his having *much People* at *Corinth*. 291. *b.* refers it to the *Grace of God*, that *Apollos* was helpful to them that believed. 300. *f.*

*Linacer's* Remark on the *Character Christ* gives of his *Disciples*. I. 226.

*Little Child* is taken up by *Christ*, to urge his *Disciples* to *Humility*. II. 19, 20. the *Benefit of receiving*, and the *Danger of offending*, one of his *Little Ones*. 20. *Christ* will not have his *Little Ones* despised. 25. the highest *Angels* do not disdain to *minister* to them. 25. *a.* the *Son of Man* is come to *save* them. 26. *b.* nor will the *Father* suffer one of them to *perish*. 26.

*Little Children* are brought to *Christ*, to lay his *Hands* on them and *pray*. 229, 230. *a.* the *Disciples* are rebuked for opposing it. 230. *Christ* declares, that of such is the *Kingdom of God*, which none can enter but by *becoming like them*; 19,



*Little Children,*] 20. 230, 231. c. and takes them in his Arms, and *bleses them.* 231. why he might shew them *such Regard,* and rebuke *his Disciples* for opposing it. 230. b. his *Condescension* to be admired in it. 231.

*Christ* vindicates the *Children* from the Censure of the *Priests,* upon their crying in the Temple, *Hosannab to the Son of David.* 300. the Pleasure we should take in seeing *Children* pay a Regard to *Christ.* 303. the Care that *Ministers* should take of them, may be intimated in *Christ's* Charge to *Peter,* to feed his *Lambs.* 636. b.

*Little while, and ye shall see me, because I go to the Father,* to what it refers. II. 477. a. the *Apostles* know not what it means. 477. their *Dulness* in not understanding it, might arise from their Views to a *Temporal Reign.* 478. b.

*Locke, Mr.* his Account why *Jesus* was cautious of declaring to the *Jews,* that he was the *Messiah.* I. 177. q. thinks that he might not plainly own it to his *Disciples,* on Account of *Judas.* 515. f. supposes him *embarrassed,* how to fulfill his *Ministry,* without drawing on his *Death* before the Time. II. 125. b. refers his saying, that *the Servant knoweth not what his Lord doth,* to the Caution with which he had spoke of his being the *Messiah.* II. 467. a.

his Remark on what the *Jews* might refer to in saying of *Jesus,* he was a *Sinner.* 205. b. how he accounts for his not answering *Pilate,* when he asked him, *whence he was.* 549. g.

observes, that after Liberty was given to the *Gentile Converts,* it was still thought convenient for the *believing Jews* to observe the *Jewish Ritual.* III. 342. f.

*Locusts* that *John the Baptist* eat, what they were. I. 92. i. A. 6. 20.

*Logos, (the Word,)* is by some rendered *Reason.* I. 5. a. the *Creation* of all Things by the *Logos,* a *Jewish Doctrine.* 6. c. a remarkable Passage of *Philo,* concerning the *Logos.* A. 1. 2. *Christ* does not give himself this *Title* in his Discourses to the *Jews.* II. 318. b.

*Lameirus* explains the Parable of the *Rich Man* and *Lazarus,* as a mystical Representation of the *Jewish* and *Gentile Church.* II. 174. a.

*Lost Piece of Money* is carefully sought, and great Joy expressed on finding it. II. 158. e.

*Lot,* the Destruction of *Sodom* in his Days, an Emblem of the *Coming* of the *Son of Man.* II. 189. *Lot's Wife* to be remembered, as a Caution not to delay, or look back. 190. 192.

*Lots* used in fixing the Offices of the *Priests.* I. 13. III. 12. l. *Enquiries* by them, honoured by God; and used by the *Disciples* in the Choice of an *Apostle.* 12. l. *Love God with all thy Heart, &c.* the first and great *Commandment.* II. 352. what may be signified by the several Expressions in it. 86. c.

*Love Neighbour as thyself,* a Command like to it. 352. the Force of this Precept restrained by the *Jews;* I. 239. and omitted in their daily reading in their *Synagogues.* II. 86. b.

how defective we are in the *Love of God* and our *Neighbour.* 355. yet no Religion can subsist without it. *ibid.* 380.

*Love will be greatest, where most is forgiven.* I. 365. the *Love* of many will grow cool. II. 378.

*Love of Christ,* a signal Illustration of it, not commonly observed, in his *Death.* II. 574. l. *having loved his own, he loved them to the End;* an Introduction to the whole Account of *Christ's* Behaviour to his Friends in the last Scenes of his Life. 421. f. the *Love* he shewed in desiring to eat the *Passover* with them, when he had the View of all his Sufferings before him. 422.

*Love to Christ,* shewn by keeping his *Commandments.* II. 455. 457, 458. 465. the *Spirit* will be given in Proportion to it; 455. a. 460. and Returns of *Love* be made by the *Father* and *Christ.* 457, 458.

loving him *more than these,* to what it may refer; 635. a. the Modesty of *Peter's* Answer, when he is asked by *Christ* about it. *ibid.*

*Love to each other,* is enjoined by *Christ* to his *Disciples,* II. 440. 468. and urged as his *Commandment.* 466. how it is given as a *New Commandment.* 439. b. *as he has loved them,* they should love one another; 440. 466. how merciful and gracious a Command. 471. by this shall all Men know, that they are his *Disciples.* 440. c. we should remember it as his *dying Charge,* and regard it more than any *Party Distinction.* 443.

loving them that love us, deserves no extraordinary Praise. I. 240. 328.

to love our *Enemies,* required by *Christ.* I. 239. 327. 329. See *Enemies.*

*Love-*

*Love-Feast*, what some have thought was the Foundation of them. II. 147. i.

*Lowman*, Mr. his Remark on a *Moabite* being not to enter into the Congregation of the Lord. A. 3. 9.

*Lucius* of *Cyrene*, one of the *Prophets* and *Teachers* at *Antioch*. III. 195. was probably one of the *first Preachers* there. 176. a.

*Luke*, the Account the *Scripture* gives of him. III. 1. a. is supposed to be one of the *Seventy*; II. 37. b. and thought by some to be one of the *Two Disciples*, to whom *Christ* appeared as they were going to *Emmaus*. II. 616. b. was with *Paul* at *Troas*, and attended him from thence to *Philippi*; but never mentions his own Name. III. 253. f. seems to have gone no farther with him at that Time; but on *Paul's* Return to *Philippi* in his next Progress, joined him again, and went with him from thence to *Jerusalem*; 321. f. and afterwards attended him in his *Voyage* to *Rome*; which was an Instance of his Affection to him, 409. c. and must give him an Opportunity of labouring with him in the *Gospel*. 429.

what *Histories* of *Christ* he may refer to, in the *Preface* to his *Gospel*. I. 1. a. his *Order*, whether perfectly exact. 3. g. 113. o. 201. i. 275. a. 371. c. 374. l. 386. f. 391. g. 394. a. II. 424. b. 597. b. *Variations* from it. A. 12. 53. I. 374. l. 386. f. 391. g. 419. d. II. 99. a. 183. a. 424. b. 597. b. relates several Things as only happening on a certain Day. I. 275. a. 394. a. II. 323. d. mentions only *One* *Daemoniac*, where *Matthew* mentions *Two*. I. 424. a. whether he speaks of *Physicians* with more *Tenderness* than *Mark*. 441. c. is the only *Evangelist* that gives an Account of *Christ's* sending out the *Seventy*. II. 37. b. gives a large Account of several Occurrences in *Christ's* last Circuit thro' *Galilee*, omitted by the other *Evangelists*. 82. a. his Account of *Christ's* curing the *Blind Man* as he was nigh to *Jericho*, reconciled with *Matthew* and *Mark*. 271. a. omits some *Passages*, when he has related others like them before. 335. a. 395. c. relates the Circumstances of *Christ's* Examination, more distinctly than *Matthew* and *Mark*. 527. l. his Account of *Christ's* commanding his *Disciples* to wait for the *Spirit* at *Jerusalem*, is placed wrong in many *Harmonies*. 631. d.

*Luke*,] is allowed by all Antiquity to have written the *Acts*. III. 1. a. expresses himself with great Accuracy. 155. a. 198. i. 292. k. 349. a. 424. g. never speaks of *uncircumcised Persons* as *Prophets*; 156. b. but sometimes gives them the Character of *encomium*. 277. c.

wrote both his *Gospel*, and the *Acts*, while *Paul* was living, who probably revised them. I. 48. l. 52. b. III. 434. e. seems to have wrote his *Gospel*, after *Matthew* and *Mark*, some considerable Time after *Christ's* Ascension; and the *Acts*, about *Thirty Years* after his Ascension, and possibly later. A. 88, 89.

*Lunatics* brought to *Christ*, and cured. I. 216. *Lunacy* and *Possession* were plainly distinct Cases. *ibid.* k. II. 48. d. yet in a *Lunatick* there might be something preternatural, the *Evil Spirit* taking Advantage of the Returns of the Disorder; 9. b. and the worst Kinds of *Lunacy* were thought by the *Jews*, to proceed from the Agency of some *Dæmon*. 48. d.

one that was *Lunatick*, and possessed with a *Dumb and Deaf Spirit* from his Childhood, is brought to *Christ*, and cured. II. 9,—12.

*Lusts*, how they are said to choke the *Word*. I. 403. b. A. 13. 56. the most beloved must be mortified. I. 234.

*Luxury* and *Extravagance*, Forerunners of *National Ruin*. II. 190. c. Luxuries of Life will beighten the Sense of future Torments. 178.

*Lycaonia* joined to *Pisidia*, on its Western Borders where *Iconium* lay. III. 216. b. *Paul* and *Barnabas* preach there at *Lystra* and *Derbe*, and in the adjacent Country. 220. their Language is thought to have approached the *Syriack*. 221. e.

*Lydda*, a celebrated Town, where it was situated. III. 150. c. *Peter* cures *Aneas* there of a *Palsy*; 150. and all that saw him, turn to the Lord. 151. but *Dorcias* dying, he is called from thence to come immediately to *Joppa*. 152. f.

*Lydia* is converted at *Philippi* by the Preaching of *Paul*, and being baptized receives them to her House. III. 256.

*Lysanias*, Tetrarch of *Abilene*, whether a Son of *Herod the Great*. I. 89. c.

*Lysias*, a Roman Tribune, and Commanding Officer of the Garrison at *Jerusalem*, rescues *Paul* from the Violence of the *Jews*, and commands him to be carried into the *Castle*. III. 345, 346. as he was going off, he gives him Leave to speak

*Lyfias*,] *ſpeak to the People*; 348, 349. but finding them enraged by his *Diſcourſe*, he orders him to be *examined by Scourging*; 358. *d.* from which he *deſiſts*, on hearing he was *free of Rome*. 359. *f.* on the next Day he brings down *Paul* before the *Sanhedrim*; 361. but a *Diſſenſion* riſing, *Lyfias* ſends a Guard to fetch him back. 365. the *Jews* conſpire the next Morning to obtain Leave of *Lyfias*, to have *Paul* brought again before the *Sanhedrim*, that they might *kill him by the Way*; 367. but *Lyfias* being privately informed of it, 368. orders a Guard to go away with *Paul* by Night, and ſends him to *Cæſarea* with a *Letter to Felix* the Governor. 370,—372. the *Jews* follow him thither, and complain of *Paul*, as a notorious Offender, whom *Lyfias* had forced out of their Hands, and interrupted their Proceedings againſt him; 375, 376. but *Paul* having made his Defence, *Felix* adjourns the Cauſe, till *Lyfias* ſhould come down. 381, 382.

*Lyſtra*, a Town of *Lycaonia*, to which *Paul* and *Barnabas* flee from *Iconium*. III. 220. having cured a *Cripple* there, the People take them to be *Gods*, and are hardly reſtrained from ſacrificing to them; 221,—224. but quickly after, by the Inſtigation of the *Jews*, they are perſuaded to ſtone *Paul*; 225. who being left for dead recovers, and departs with *Barnabas* to *Derbe*. 226. they come again to *Lyſtra*, in their Return, and from thence go back to *Iconium*. 227.

*Paul* comes with *Silas* thither in his Second Progreſs, and there meets with *Timothy*; 249. whom, after he had circumciſed him, he takes to preach the Goſpel with them. 250. *a.*

## M.

*Maccabees*, mention is made there of offering Sacrifices for the Souls of the Slain. III. 345. *b.*

*Macedonia*, *Paul* in his Second Progreſs is directed by a *Viſion* to go and preach the Goſpel there; III. 252. *c.* and crossing over from *Troas*, comes to *Philippi*; 253. *g.* from whence he goes to *Theſſalonica* and *Beræa*. 269. 272. but being persecuted by the *Jews*, *Paul* goes away to *Athens*, 274. and from thence to *Co-*

*Macedonia*,] *rinth*, 287. where *Silas* and *Timothy* come from *Macedonia* to him. 289. *e.*

in his next Progreſs, having ſpent ſome Time at *Ephesus*, *Paul* thinks of returning thro' *Macedonia* to *Jeruſalem*, and ſends *Timothy* and *Eraſtus* before him, to forward the Collection. 310. *c.* when he left *Ephesus*, he goes to *Macedonia*, 318. *a.* where *Titus* comes to him from *Corinth*, and is ſent back with his *Second Epistle* to the *Corinthians*. *ibid. b.* from *Macedonia* *Paul* goes on to *Greece*, and after *Three Months* Stay there, being now ready to embark for *Syria*, to avoid the *Jews* he chuſes to return by *Macedonia*; 319. and being joined by ſeveral others, ſails from *Philippi* to *Troas*. 320. *e.*

*Madneſs* would hardly be charged upon *Chriſt* by his Friends; and inſtead of ſaying, *He is beſide himſelf*, it ſhould be otherwiſe rendered. I. 343. *b.* the *Jews* pretend, he has a *Dæmon*, and is mad. II. 48. *d.* 77. *a.* 216. how *Felſus* was induced to charge *Paul* with *Madneſs*. III. 404. *n, o.*

*Magdala*, a Town in *Galilee*, beyond *Jordan*. I. 370. *a.* when *Chriſt* had fed the Multitude, he comes into the Coaſts of it, not far from *Gadara*. 536.

*Magi*, a Title given at firſt to Men of Learning, before it was applied to ſuch as uſed unlauful Arts. I. 69. *a.* III. 116. *g.* See *Wiſemen*.

*Magical Books* are burnt at *Ephesus*, by thoſe who had practiſed curious Arts. III. 307. the great Sum they were valued at. 308. *k.*

*Magiſtrates*, called *Gods* with Regard to their Office. II. 220. *g.* an Office, not contrary to the Will of *Chriſt*. III. 199. *l.* muſt not be evil ſpoken of; 364. and when worthy Deeds are done by them, it ſhould be thankfully accepted. 377. have no Right to dictate in Matters of Conſcience; 296. and give Reaſon to ſuſpect their Cauſe is bad, when Authority is uſed to overbear Argument. II. 60.

ſcourage and imprifon *Paul* and *Silas* at *Philippi*; III. 259. but the next Morning are obliged to come themſelves, and pray them to depart. 265, 266. *Faſon* and others being brought before the *Magiſtrates* at *Theſſalonica*, they take Security, and let them go. 271, 272. happy thoſe, who will not hearken to unjuſt Demands, nor ſubmit to mean Compliances. 391.

*Mabometans*

*Mahometans* contrive to be caught at Prayer.

I. 244. f.

*Maimed*, or such as had a Limb cut off, were as amazing Instances as any, of the Power of *Christ* in healing them. I. 533. a. may be taken in a more extensive Signification, where it is spoken, of inviting them to a Feast. II. 147. i. 150. entering into Life maimed, how to be understood. 22. k.

*Maimonides* supposes, the *Prophets* were left to chuse their own Words, in what they spake by Inspiration. A. 40. not.

*Maius*, would have the first Words of *Mat.* 28. to belong to the Close of the former Chapter. II. 593. a. observes that the twenty third Chapter of *Luke* should not end at the Place it does. 594. c. supposes one *Libertinus* to have built that called the *Synagogue of the Libertinus*. III. 81. l.

*Malchus*, a Servant of the High-Priest, has his Ear cut off by *Peter* in the Garden. II. 509. l. *Jesus* touches his Ear, and heals him, and so prevents the Effects of *Peter's* Rashness. 511. n.

a Relation of *Malchus* charges *Peter*, that he had seen him in the Garden with *Jesus*; 519. but he denies it with cursing and swearing. *ibid.*

*Malefactors* were usually executed without the Gates of their Cities. II. 556. b. Two are led out with *Jesus* to be crucified. 556. *Jesus* is crucified in the *Midst*, as the most infamous of the *Three*. 559. one of them reviles him, but is rebuked by the other, 566. b. who begging *Jesus* to remember him when he came into his Kingdom, is told, he should be with him that Day in *Paradise*. 567. a glorious Instance of *Divine Grace*; *ibid.* i. but greatly abused, when made an Encouragement to put off *Repentance*. 568.

*Malice* of others, should not prevent us from doing our Duty. I. 314.

*Malta*, a little Island, where *Paul* was shipwrecked, belonging now to the *Knights* of that Name. III. 422. a. See *Melita*.

*Mammon*, a Syriack Word for *Riches*. I. 253. c. no serving *God* and *Mammon*. 253. II. 171. Friends how to be made with the unrighteous or deceitful *Mammon*. 170. e. unfaithful in it, will not be intrusted with the true *Riches*. 170.

*Manaem*, educated with *Herod the Tetrarch*, (supposed to be the Son of one *Manaem* an *Essene*,) was one of the *Prophets* and Teachers at *Antiach*; III. 195. d. and

probably was one of the first Preachers there. 176. a.

*Manger of Christ*, more venerable than a Throne. I. 59.

*Manna*, boasted of by the *Jews*, as Bread from Heaven. I. 501. their Fathers eat of it, and are dead. 507. 510. k.

*Manne*, Mr. has entirely overthrown *Mr. Whiston's* Hypothesis, that *Christ* was born about a Month before *Herod's* Death; I. 61. b. and shews, that *Christ* was probably born in the Spring above Two Years before the Death of *Herod*. 76. c. supposes the *Wisemen* came to *Bethlehem*, about a Year after the Birth of *Christ*. 72. m. and takes *Antipater* to be referred to with *Herod*, when it is said at *Christ's* Return from *Egypt*, They are dead, that sought his Life. 79. i.

would fix the Death of *Christ* in the Fifteenth Year of *Tiberius*, by which he is involved in many Difficulties. 89. f. his Opinion, that *Christ's* Ministry continued but Sixteen Months, and had only Two Passovers in it, cannot be right. 140. a. nor his Supposition, that *Christ* drove the Traders out of the Temple, only at his last Passover. 140. a. 141. c. 293. f. how improbable the Transpositions are, that he builds upon. 191. d.

would have the Feast, mentioned *John* 5. 1. to be the Feast of *Pentecost*; and transposing that Chapter, would connect the Sixth Chapter with the End of the Fourth. 282. a. 482. b.

alters the Text in *John* 6. 4. without any Necessity, and makes the Passover there to be the Feast of *Pentecost*. 484. e. his Scheme is proved to be, not only precarious, but impossible; as there could not be Room for the many Events before it; *ibid.* nor was the Grass green at *Pentecost*, when Harvest was over. 487. g.

his Remarks do not sufficiently prove, that the *Jews* in *Christ's* Time had the Power of Life and Death. A. 20. 86.

*Mansions*, a proper Word to signify the Heavenly Abodes. II. 449. d. with what Familiarity *Christ* speaks of the Regions of Glory. 454. p.

*Mantles* worn by the *Jews*, referred to. I. 331. b. 238. n.

*Marcus Antoninus*, speaks of himself, as despising all Stories of Miracles and Dispossessions. III. 197. g.

*Mark* the Evangelist, an intimate Companion of the Apostle *Peter*, who seems to have been converted by him. III. 195. b.

- Mark.*] his Gospel is not an Abridgment of *Matthew*. I. 424. a. II. 8. a. is more circumstantial in relating some Stories, than the other Evangelists. 8. a. 233. a. mentions only One *Dæmoniack*, where *Matthew* speaks of Two. I. 424. a. his Account of *Christ's purging the Temple*, a different Fact from that related by *Matthew*. II. 299. c. 316. a. his Order to be followed rather than *Matthew's*, in the Notice the *Disciples* took of the *Fig-tree* being withered away. 321. a. speaks of killing and casting out of the *Vineyard*, in a different Order from *Matthew* and *Luke*. 330. e. uses the *Plural Number* for the *Singular*, in speaking of the *Thieves reviling Christ*. 566. b.
- uncertain at what Time he wrote his Gospel, but probably soon after *Matthew*. A. 88. is said to have wrote it at the Request of *Peter*, *ibid.* who is also said to have reviewed it. II. 4. b. 496. d. and if so, it is the more remarkable, that he represents the Aggravations of *Peter's denying Christ* in stronger Terms than any other Evangelist. 469. d. 516. d.
- Mark*, Sister's Son to *Barnabas*; see *John* surnamed *Mark*.
- Markius* imagines, that *Christ* blames the *Jews* for building the *Sepulchres* of the *Prophets*. II. 365. d.
- Marriage* in its first Institution, would neither allow of *Divorce* nor *Polygamy*. II. 225. as *Christ* declares there is no dissolving of the *Bond* but for *Whoredom*, it is objected to as not expedient; 227. but all cannot live single. 228.
- the *Wisdom* and *Goodness* of *Providence* to be acknowledged in it; 228. and *Care* to be taken to fulfill its Engagements. 229.
- the *Bridegroom's* expressing his *Delight* in his *Bride*, supposed by some to allude to a Ceremony attending the *Jewish Marriages*. I. 161. e.
- the *Blessed*, when they rise from the *Dead*, neither marry, nor are given in *Marriage*. II. 346.
- Marriage Feast*, the Parable of it. II. 335. b. the *Guests* refusing to come, others are called from the *High-ways*. 336. one is observed, not clothed with the *Wedding-Garment*, 337. f. who is cast into *outer Darkness*. 338. b. what was intended by this Parable. 338.
- Martha* entertains *Jesus* in her House at *Bethany*, II. 91. who rebukes her excessive Care. 92. her Interview with
- Martha*,] *Jesus* on the *Death* of her Brother *Lazarus*. 252,—256. she waits on *Jesus* at *Supper*, when he was entertained at *Bethany* in *Simon's House*, where *Mary* anoints him. 284.
- Martyrs*, how supported in their Sufferings. III. 109. n. their *Blood* the *Seed* of the Church. 180. *Martyrdom* is not to be rushed upon. I. 464.
- Mary*, (*Virgin*), the *Daughter* of *Heli*. I. 48. l. being contracted to *Joseph*, her miraculous *Conception* of *Jesus* is foretold by an *Angel*. 20, 21. she is at first disturbed at the *Angel's Salutation* and *Message*; 21. c. but being told, the *Holy Ghost* should come upon her, 22. she believes, and submits. 23.
- her Visit to *Elizabeth*; 25. with her *Song of Praise*. 27, 28.
- being found to be with *Child*, *Joseph* thinks of divorcing her; 38. b. but being satisfied by an *Angel*, he takes her Home; 39. but knew her not, till she had brought forth her *Son*, the *First-born*. 40, 41. A. 3. 8. uncertain, whether she had more *Children* afterwards. 41. f. 451. d.
- goes with *Joseph* to *Bethlehem*, by the *Divine Direction*; 54. e. where *Jesus* is born of her; 54. and being visited by the *Shepherds*, 57. on hearing what was told them by the *Angel*, she keeps all these Things in her Heart. 58.
- her *Purification* in the *Temple* at *Jerusalem*; 60, 61. where *Simeon* tells her, that a *Dart* should pierce through her *Soul*; 64. which was most signally fulfilled, when she stood by, and saw the *Crucifixion*. *ibid.* b. II. 569. a. might probably return from thence to *Bethlehem*, I. 66. n. A. 5. 15. where *Christ* is visited by the *Wisemen*. 72. m.
- flees with *Joseph* and her *Child* into *Egypt*. 76. and afterwards returns and settles at *Nazareth*. 79.
- goes with *Jesus* to the *Passover* at *Jerusalem*, when he was *Twelve Years old*; 82. and missing him in returning Home, goes back and finds him in the *Temple*. 83. expostulates with him about it; 84. but does not understand his Answer. 85. g. returns to *Nazareth*, and keeps his Sayings in her Heart. 85.
- is present with *Jesus* at the *Marriage* in *Cana*, which is thought to have been at her *Sister's House*; 133. b. where telling him of their wanting *Wine*, (as having probably before seen some of his *Miracles* in private,) she is rebuked by *Jesus*.

*Mary, Virgin,*] *Jesus.* 134. how absurd to address her, as having a Right to command him. 138.

goes from thence with him, and his Brethren and Disciples, to *Capernaum.* 139.

desires at another Time to speak with him, but cannot come at him for the Crowd. 391, 392. [See *Mother.*]

was afterwards living at *Nazareth*, when *Jesus* preached there. 451.

stands by, when *Jesus* was crucified; II. 569. by whom she is consign'd to the Care of *John*, who from that Hour took her to his own House. 570.

nothing further is recorded concerning her, except her continuing with the Disciples in Prayer after *Christ's* Ascension; 569. a. III. 8. but is reported to have died with *John* at *Ephesus* many Years after, and to have been buried there; tho' they pretend to shew her Sepulchre at *Jerusalem*, and Tales are forged of her Assumption. II. 569. a.

*Mary*, the Wife of *Cleopas* or *Alpheus*, (*Mother* of *James the less* and *Joses*, and Sister to the *Mother of our Lord*;) a different Person from the *Mother of Zebedee's Children.* II. 579. b. the Marriage at *Cana* was probably at her House. I. 133. b. stands by, when *Jesus* was crucified; II. 569. b. 579. b. and observing with other Women, where his Body was laid, joins in providing Spices to embalm it; 584. and when the Sabbath was over, as it began to dawn towards the First Day of the Week, visits the Sepulchre with them. 593,—607. See *Women.*

*Mary Magdalene*, why so called. I. 370. a. is thought by some, without any Ground from Scripture, to be the Sinner that anointed *Christ*, (who was probably a Woman of *Naim*;) and by others, with less Probability, to be *Mary the Sister of Lazarus.* 370. b. II. 247. a. Seven Demons cast out of her, to be understood in a literal Sense. I. 370. b. II. 603.

attends *Jesus* in his Progress thro' *Galilee.* I. 370. stands by, when he was crucified; II. 569. 579. and observing where his Body was laid, returns with the other Women to the City, and joins in providing Spices to embalm it. 584. sets out very early, as it began to dawn towards the First Day of the Week, 593. and coming first to the Sepulchre finds it was open; 595. on which she runs back, and alarms *Peter* and *John:* 596. f. at her Return, after their Examination of

*Mary Magdalene,*] it, she looks into the Sepulchre, and sees Two Angels, and tells them, that her Lord was taken away.

599. m. turning back, she sees *Jesus* himself, whom she takes for the Gardiner, and begs to know where he had put him; 599. n. 600. o. but discovering himself to her, he bids her, not to stay to touch him, for he was not yet ascended; 600. p. but to go and tell his Brethren, he was risen, and should quickly ascend to his Father and their Father. 601. q. having thus first appeared to *Mary Magdalene*, 603. he then appears to the other Women, and bids them go and tell his Brethren, he would meet them in *Galilee.* 606, 607. they return, and acquaint the Disciples; 607. and *Mary* tells them, she had seen the Lord; but they know not how to believe it. 608.

*Mary of Bethany*, Sister to *Lazarus*, (a different Person from *Mary Magdalene*, and from the Woman that anointed *Christ* at the *Pharisee's* House, tho' confounded by some, I. 363. a. 370. b. II. 247. a.) is visited by *Christ* at *Bethany*, and sits at his Feet to hear him; II. 91. her Sister complaining, she was left to serve alone, *Mary's* Choice of the good Part is preferred to *Martba's* Care. 92.

sits weeping on the Ground, after the Death of *Lazarus*, 252. d. till hearing *Christ* was come, she rises and goes out, followed by those who had come to comfort her, who imagine she was going to the Grave to weep. 254. f. her Interview with *Christ*, who raises *Lazarus* from the Dead. 255, 256.

anoints the Feet of *Christ* at *Bethany* with a very costly Ointment; 284. which *Judas* censures as an unreasonable Waste. 285. but *Christ* commends what she had done, 286. and declares, that where ever the Gospel was preached, it should be spoken of for a Memorial of her. 287. her Love may shame those, who grudge every Expence in the Cause of *Christ.* 288.

*Mary*, the Mother of *John Mark*; when *Peter* was imprisoned, the Disciples meet at her House to pray; III. 185. during which Meeting, he is delivered by an Angel, and restored to them. 186, 187.

*Masius* supposes *Christ's* Appearance to Two Disciples as they went into the Country, to be different from his Appearance to the Two Disciples who were going to *Emmaus.* II. 612. g.

*Massej,*

- Massej, Dr.** gives a different Version, of receiving an hundred-fold now with Persecutions. II. 240. l. how he would render, *Whosoever liveth, and believeth in me, shall never die.* 253. e. renders *Jahn* 12. 31. *New is this World come to its Crisis.* 307. g.
- Master,** might rather be expressed, sometimes by *Rabbi*, and sometimes by *Sir*. I. 443. h. being called *Master*, not to be affected. II. 359. *one is our Master, even Christ*; how fully it is twice repeated. 358, 359. i.
- the *Master of a House* will watch, if he know when *the Thief* will come. 120. 396. if he find *his Servants watching*, on his Return from a *Marriage Feast*, will come himself, and wait upon them; 120. c. d. but will surprize *the Wicked Servant*, and cut him *asunder*. 122. l. 397. g.
- Matthew,** (or *Levi*, the Son of *Alpheus*.) a Publican, is called by *Christ* at *Capernaum*. I. 280. some Time after the Day of his Calling, he makes a *Feast for Christ*, where many *Publicans* eat with him; 433. a. being desirous of introducing other *Sinners* to him. 438. is chose an *Apostle*, 321. and sent forth with the *Twelve*. 455.
- is more exact than *Luke*, in the Series of his Story. 201. i. yet *his Order* is sometimes to be changed. 275. a. 371. c. 418. a. II. 283. a. 284. c. 533. f. 545. a. A. 30, 31. speaks of *Two Demoniacs*, where *Mark* and *Luke* mention only one. I. 424. a. uses the *Plural Number* for the *Singular*, in speaking of the *Thieves reviling Christ*. II. 566. b. whether his Account of *Judas's Death* be placed exactly at the Time it happened; 556. a. 586. a. how to reconcile it with what is said in the *Acts*, of his falling headlong. 587. b. III. 10. f.
- his *Gospel* probably was written first, tho' it is not certain at what Time. A. 88. seems to have been wrote *some Years after Christ's Resurrection*; II. 612. e. but might be written sooner. A. 89.
- Matthias** is proposed with *Joseph* for a Successor to *Judas*; and after Prayer, *Matthias* is chosen by *Lot*, and received into the Number of the *Apostles*. III. 12. no Reason to conclude from his Name, he was the same with *Nathaniel*. *ibid.* m.
- Maunderell, Mr.** supposes the Place where *Christ* was tempted, to be the *Wilderness near Jordan*. I. 109. a. his Account
- Maunderell,** of the Depth of *Jacob's Well*. 173. i. his Remark on *the City set on a Hill*, in *Christ's* Sermon on the Mount, 224. n. which *Mount* he places North of *Mount Tabor*. 219. b. A. 9. 39. observes, that *Mount Tabor's* standing apart, does not prove it to be the *Mountain* where *Christ* was transfigured. II. r. a. describes what is shewn for the Ruins of *Lazarus's House* and *Sepulchre*. 256. g. mentions the *Cleft in the Rocks*, made at the *Death of Christ*, as now to be seen there. A. 21. 89. his Account of the present State of *Ptolemais*. III. 335. b.
- Meanness** of *Christ's* Condition, should not offend us. I. 81.
- Measures** of the *Antients*, not certainly known. I. 136. b. the Contents of several *Jewish Measures*. *ibid.* II. 168. b.
- Meat** of *Jesus*, to do the Will of him that sent him. I. 180. *his Flesh* is *Meat* indeed, and he that eats it, dwells in him. II. 509. g. the *Meat* which perishes, not to be laboured for, but that which endures to *Eternal Life*. 499. a. 504.
- Mede,** (*Mr. Joseph*.) supposes the *Demoniacs* were only *Lunatics* or *Epilepticks*; I. 208. c. the Difficulty he urges on that Subject answered. 211. b. his just Interpretation of *Isai.* 9. 1. 199. d. his Observation on the *Poor in Spirit*. 220. e. explains *our Daily Bread*, of what is sufficient for our present Support. 247. m. supposes a Necessity of *Abraham's* being raised from the *Dead* to inherit *Canaan*. II. 348. f. explains being *sanctified thro' the Truth*, of being sanctified for the Service of the *Gospel*. 499. a. how he accounts for *Jeremiab* being quoted instead of *Zecbariab*. 589. d. supposes the *Sufferings* and *Resurrection* of *Christ* were distinctly foretold, by each of the *Prophets*. 618. f. thinks the Choice of *Seven Deacons* was proposed, in Allusion to the *Seven Archangels*. III. 79. d. considers those that were determined for *Eternal Life*, as signifying *Profelytes of the Gate*. 214. f.
- Medicines,** the Virtue of them to be thankfully acknowledged. I. 288.
- Mediterranean Sea,** *Philip* preaches in several Cities on the Coast of it. III. 131. Sailing there was hazardous after *September*. 411. e. a furious Kind of *Winds* there, called *Levanders*. 412. g.
- Meekness** to be shewn under *Affronts* and *Injuries*. I. 238. m. *Happiness* promised to

*Meekness,*] to the *Meek*. 220. how *Christ* declares himself to be *meek and lowly*. 361. l.

*Melita*, or *Malta*, a little *Island* to the South of *Sicily*, where *Paul* is shipwrecked. III. 422. a. why the *Inhabitants*, who were noted for their *Civility to Strangers*, are called *Barbarians*. 423. b. seeing a *Viper* fasten on *Paul's Hand*, they conclude him a *Murderer*, *ibid.* d. but finding he received no *Harm*, they take him for a *God*. 424. f. the *Father of Publius* the *Governor* is cured by *Paul* of a *Fever*; and upon this, others who had *Disorders* come and are *healed*. 424. what a happy *Opportunity* this gave of *preaching the Gospel* among them. 429. having tarried there *Three Months*, the *People* furnish them with *Necessaries* for their *Voyage*, and they *depart* in a *Ship* that had wintered there. 425.

*Mercury*, see *Jupiter*.

*Mercy* preferred to *Sacrifice*. I. 307. b. 435. *Mercies* received should be thankfully owned. II. 187. *Merciful* shall obtain *Mercy*. I. 221. *merciful* as *God* is *merciful*. 329.

*Merit*, never to be claimed to ourselves for any Thing we do. H. 181, 182.

*Messiah*, was expected by the pious *Jews*, at the Time of *Christ's Coming*, I. 14. d. 66. m. and looked for as the *Son of God*. 110. d. was usually spoken of by the *Jews*, as *He that was coming*; 347. c. and was expected also by the *Samaritans*. 177. p. many *Signs* marked out the Time of *his Coming*. 538. a.

was to be born at *Bethlehem*, 70. II. 57. and to come of the *Seed of David*. 57. III. 26. and was accordingly expected, as the *Son of David*. I. 371. II. 353. the *Jews* supposed, when the *Messiah* came, no *Man* would know from whence he was; referring to their Expectation of his being born of a *Virgin*. 51. a. the *Law* had said, he should abide for ever, which the *Jews* thought inconsistent with his *suffering Death*. 308. i.

was represented by the *Prophets*, as the *Light of the World*; 65. a. and many *Intimations* given of the *peaceful State* of his *Kingdom*; but this was not immediately to be expected. 125. c. the *Glories* of his *Kingdom* were considered by the pious *Jews*, as introductory to *Eternal Happiness*. 450. e.

*John* owns to those that came to examine him, that he was not the *Messiah*;

*Messiah,*] I. 117. 160. and refers them to *Jesus*. 119.

when Two of *John's Disciples* had conversed with *Jesus*, *Andrew* tells *Peter*, they had found the *Messiah*. 125. *Philip* declares the same to *Nathaniel*, 128. who coming to him, is convinced he was so. 130. f.

*Jesus* acknowledges to the *Woman of Samaria*, that he was the *Messiah*. 177. g. was cautious of owning it to the *Jews*; *ibid.* yet gave some *Intimations* of it, even while he acted with *Reserve*. 386. f. which it is plain that many understood. II. 203. i.

the *Demons* he cast out, acknowledge him as such. I. 209. 214. 316. 426. but he was cautious of receiving the Title from them, 214. e. and would not suffer them to speak. *ibid.* 209. 316.

Two of *John's Disciples* are sent to ask him, whether he was the *Messiah*. 347. *Jesus* cures several before them, and refers them to his *Miracles* for an Answer; 348. yet in his present Circumstances declares, that *happy is he*, who is not stumbled at him. 349. f.

the *People* regard him as such, after the *Miracle of the Loaves*, and would have taken him by Force to make him *King*. 489. i. many follow him with *Secular Views*; 419. 499. 514. II. 114. and even his own *Disciples* looked for a *Temporal Kingdom*; I. 215. g. 490. k. II. 18. 19. 266. 269. 277. 373. d. 424. 450. and notwithstanding all he said to correct their Expectation of it, I. 218. a. II. 268. yet did not give it up to the Day of his *Ascension*, 373. d. III. g. when they ask, if he would now restore the *Kingdom to Israel*. II. 650. III. 4. g.

many believe on him, and say, *When the Messiah comes*, can he do greater *Miracles* than *Jesus*? II. 52. while some conclude him the *Messiah*, 56. others object to his coming out of *Galilee*. 57. his being treated with *Contempt*, was often foretold; I. 80. l. and so far were his *Sufferings* from inconsistent with his being the *Messiah*, that they were necessary to it. II. 512. p. 618. f.

*Jesus* was known by his *Apostles* to be the *promised Messiah*; I. 514. nor is there any Ground to think, he would not acknowledge it to them, lest *Judas* should accuse him. 515. f. *Peter* confesses him as such; 514. 544. but he charges his *Disciples*, not to tell as yet,



*Messiah*,] that he was *the Messiah*. 547. he owns himself to be so, to the *Blind Man*. II. 207. *e.* *Martha* professes to believe in him as such. 254.

when brought before the *Sanhedrim*, they ask, if he were *the Messiah*; but *Jesus* does not answer them, as he knew they would not believe. 525. (with what View the Question was asked. *ibid. e.*) being adjured to tell them, if he were, he owns it; and adds, that they should see him coming in the *Clouds of Heaven*. 526. *b.* the *Jews* accuse him to *Pilate*, as saying, he was *Messiah, a King*. 532.

*Jesus* is preached as *the Messiah*, by *Peter*; III. 27. and by *Paul*, 144. 290. who proves, that *the Messiah* ought to suffer, and to rise again. 270. *b.* *Apollos* shews from the *Scriptures*, that *Jesus* is *the Messiah*. 300.

where *the Messiah* is first introduced as speaking in the *Sixteenth Psalm*. 24. *f.* it was only with respect to his *Human Nature* he descended from *David*, while he had still a *higher Nature*; 26. *i.* and and tho' *the Son of David*, yet *David* calls him *Lord*. II. 354. *e.*

the Notion of *Two Messiahs*, a Dream of the *modern Jews*. I. 347. *c.* nor does it seem to have been an *early Notion* among them, that *the Messiah* should for a while be *hid*. II. 51. *a.*

*Midnight*, an absurd Notion of some, that *Christ* will come to *Judgment* at *Midnight*. II. 400. *b.*

*Miletus*, *Paul* not having Time to call at *Ephesus* in his Return to *Syria*, touches at *Miletus*; III. 323. where sending for the *Elders of the Ephesian Church*, 325. *a.* he takes his Leave of them in an affectionate Discourse, 326.—332. and afterwards proceeds on his Voyage. 334.

*Mill, Dr.* has omitted several *Various Readings* in the *Leicester Manuscript*. I. 316. *d.* shews the Story of the *Adulteress* to be authentick, tho' omitted in many Copies; II. 61. *a.* but justly omits the Words we render, as tho' he heard them not. 62. *c.*

seems to impute *Matthew's* quoting *Jeremiah* instead of *Zechariah*, to a Slip of his Memory. 589. *d.* supposes the latter Part of *Acts* 9. 5. and the Beginning of *ver.* 6. was not originally there; III. 135. *g.* how the *Clause* might come to be omitted. *ibid.*

*Millennium*, not likely that *Deism* should prevail toward the End of it. II. 195. *d.*

*Milstone* were better banged about a *Person's Neck*, and he drowned in the *Sea*, than offend one of *Christ's Little Ones*. II. 20. *f.* 21. *g.*

*Milton* supposes *Divorce* to be lawful, for any Thing else as grievous as *Whoredom*. II. 227. *f.* uses the Word except, with a great Liberty. 487. *f.*

*Ministers* should deny themselves in the *Amusements* of the Mind, I. 87. *i.* and devote their Time to the Service of Souls. 127. II. 64. must maintain a proper Regard to *Christ*, and pals by his *Autority* into their Office. 211. *d.* the Communication of *the Spirit* necessary, to direct them how to speak *the wonderful Things* of God. III. 21.

are more especially obliged to guard against *Ambition* and *Worldlymindedness*. II. 24. how melancholy it is to think, that any should take the *Sacred Office* as the Way to Riches and Honour. *ibid.* sad must be the Case of those, who appear zealous in proclaiming *Christ*, only with a View to exalt themselves. 297. if they give Way to a covetous Disposition, no Wonder if it end in Infamy and Perdition. 417. the Danger of such as betray their Trust, and take away the *Key of Knowledge*. 106. the dreadful Case of such as are *Hypocrites*. 399. III. 13. their invoking the *Name of Jesus*, if they believe not in him, will issue in their own Hurt. 308. their *Badness* not to be interpreted to the Disgrace of their Office. 13.

should submit to the Teachings of *Christ*, I. 151. and know him first themselves, before they preach him to others; 324. receiving from *Christ*, what they dispense to others as *the Bread of Life*. 490. should know the Power of *Divine Grace* in their own Hearts, before they take upon them to commend it to others. 207. and undertaking to guide others, should be solicitous to be acquainted first with the *right Way* themselves. 527.

should be ready to communicate what they know; 404. and watch every Opportunity of doing Good. III. 39. 45. should study to obviate *Prejudices* that may prevent their Usefulness; I. 189. and not wonder, if their Hearers take Occasion of Offence, where there is none. 511. should vindicate their *Reputation* when it is injured, but not seek Revenge, III. 268. and learn of *Christ* to answer *Cavillers* and *Hypocrites*. II. 327.

should

*Ministers,*] should teach the Way of God in Truth without regarding the Persons of any; 344. and always be *courageous* in Defence of the Gospel, as judging it fit and necessary to obey God rather than Man. III. 54. should boldly declare the *Mysteries of the Gospel*, whoever may speak evil of this Way; III. 308. learning of Paul how to discharge their Ministry, 332, 333. and acting like him with Magnanimity and Faithfulness. 390. Freedom of Speech should be desired for them. 59.

should imitate the *Prudence of Christ*, in delivering Things to their People as they are able to bear them. II. 475. c. should take Care of the Flock, as faithful Shepherds, and go before them in the Path of Duty; 212. learning of Christ to shew a becoming Regard to Children, 232. and not forget the Lambs of the Flock. 636. b. 639. are especially obliged to act as wise Stewards, and should be always careful to be found so doing. 398, 399. will be the most happy, or the most miserable, of Mankind; 123. n. a sad Reflection for the careless and intemperate. 124.

should learn *Oratory of Christ*, and not make their Sermons only general Harangues. I. 261. f. should study a familiar Method in their Preaching, without aiming at the Applause of Men; 404. c. and remember, how great a Part of their Work consists in *Practical Addresses*. III. 248. will chuse, if they are faithful, that what they say should be tried by the *Standard of Scripture*. 276.

should press Men to accept the Gospel Invitation with the greatest Earnestness, II. 152. and study to awaken them to a Regard to the *One Thing needful*. 93. are warranted by Christ, to urge the *Terrors of the Lord*, 25. and ought to charge Sin home, to make the Tidings of a Saviour welcome. III. 45. the Danger of those that despise them. II. 41. will find the Hearts of Men so hard, that nothing but *Divine Grace* can melt them. III. 360. will shew a Compassion for perishing Souls, and weep over the Ruin they cannot prevent; II. 302. but will rejoice to bring enquiring Souls to Christ. 310. will be concerned, not to be chargeable with the Blood of those that perish; III. 295. and find the greatest Pleasure, in having rescued Souls from Death. 263.

*Ministers,*] should think themselves happy, in preparing Men's Hearts to receive a Saviour. I. 19. yet should not be discouraged for Want of an immediate visible Success. 411. b. 416. would probably be more successful, did they but freely open the Workings of a Heart impressed with the Gospel. II. 71. a. may be left for a while to labour in vain, that when they meet with Success, they may see to whose Power they owe it, 634. and not arrogate any Thing to themselves, when any Good is done, but ascribe all the Praise to God. III. 45. 66. 153. 230. 301. 347. never appear more truly great, or are more like to be successful, than when they arrogate least to themselves. 169. 347. when Incredulity prevails, it is a Comfort to them, that any are found who will credit the Gospel; and when they meet with the Contradiction of Sinners, should turn to those who are willing to hear; 217. and are happy in the midst of their Labours, if the Lord bear witness to the Word of his Grace. 224. should be encouraged in their Work, by Christ's Promise to be with them to the End of the World. II. 648.

ought never to be careless or irresolute; I. 421. k. nor be moved by any Consideration, to desert the Service they engage in. 424. should devote themselves to Prayer and the Ministry of the Word, and always remember how necessary it is, that the Word should be watered with Prayer. III. 84. secret Devotion should attend their publick Labours; I. 491. II. 64. and even when followed with the most Applause, they should retire to pray, I. 274. and always cultivate Communion with God in private. 217. and others should be earnest in their Prayers for them; 324. that all who claim a Sacred Character, may experience the Efficacy of Divine Grace. III. 84.

should improve their Visits, to advance the Work of Grace; 248. and should cherish the Divine Life in Souls, where they have been instrumental to produce it. 301. their Lips would feed many, if Christ's Example were followed. II. 148.

should not seek great Things for themselves, I. 378. nor act, as if the Kingdom of Christ was of this World. 491. II. 536. should not seek their own Ease or Advantage, I. 99, 100. or be solicitous about their Temporal Interests; 461. II. 41. if they are faithful, they may be sure of being

*Ministers,*] being provided for; 461. and instead of being burthenfom, should aim at being helpful to others. III. 331. are under the strongest Obligations to Benevolence and Charity. II. 90. happy, when they have it in their Power, to assist Men in their Temporal, as well as Spiritual Necessities. I. 490.

Should learn of Christ, to pity the Necessities of his Churches; 454. and should be meek and gentle, and not despise the Day of small Things. 318. should avoid Ostentation, and exercise Condescension and Tenderness. 274. an envious narrow Spirit ill becomes them; II. 36. and they debate their Character, by rejoicing in the Disgrace of others. 13. Should learn Humility of Christ; I. 532. and be cautious not to speak Evil of Magistrates. III. 369. should decline being Arbitrators in Civil Affairs, and seek to draw Men off from covetous Contentions. II. 114. should lay aside Animosities, and study the Things which make for Peace; III. 244. and ought not to be rigorous in Matters of Indifference. 347. are under peculiar Obligations, to be blameless in their Conduct. I. 19. no Argument can be drawn from the Actions of the Apostles, to the Rights of succeeding Ministers; yet happy were it, if they took the same Care to act in Concert with the People. III. 79. e.

are compared to Reapers, and encouraged by the Prospect of gathering in Fruit. I. 181. d. should be thankful for what others have done before them. 184. and should rejoice to see others rise, as they are setting. 164.

Allowances to be made to those who are training up for it. 439. Care to be taken in forming, and admitting them to their Office; III. 328. b. and earnest Prayers to be put up for them. I. 324. the most eminent Service to be expected from such as set out with a condescending Spirit, while a haughty Sense of Liberty gives little Prospect of it. III. 254. happy, when such as enter on the Work, imitate Apollos in his Zeal and Humility. 301. should be sent forth with solemn Prayer, and maintain a becoming Regard to the Influences of the Spirit. 199.

*Ministry,* the Divine Goodness to be acknowledged in the Settlement of a Christian Ministry. III. 230. Paul appeals to the Ephesian Elders, how faithfully he had discharged his Ministry among them;

*Ministry,*] 326. b. and declares, he was ready to lay down his Life to fulfill it. 327. d.

*Minstrels,* see Flute-players.

*Miracles of Christ,* an Intimation of his succeeding Miracles is given by him to Nathaniel. I. 131. i. the First of his Publick ones is wrought at Cana. 137. I. Private ones had probably been wrought before. *ibid.* the Particulars of many are not transmitted to us. 144. i. 194. m. the Cures of the Nobleman's Son, how mentioned as a Second Miracle. 189. b. more beneficial ones were wrought by Christ in one Afternoon, than by any one of the Prophets in his whole Life. 448. o. a Parallel is drawn by Limborch, between the Miracles of Moses and Christ. II. 208. f.

discovered him to be approved of God, and pointed him out to their Regard. III. 23. a. must have been seen with inexpressible Astonishment; I. 448. 495. i. 531. and many were brought by them to believe. 144. II. 257. 288.

were not only a Proof, but a Specimen of the Power, that Jesus claimed as the Messiah. I. 216. b. and are often referred to, as a Proof of his Mission. 298. 348. II. 218. 220. 452. Nicodemus acknowledges, no Man could do the Miracles that Jesus did, unless God were with him. I. 146. when John's Disciples came to ask him, if he were the Messiah, Jesus refers them to his Miracles for an Answer. 348. 349. b.

the Jews expected to see them, or they would not believe. 187. f. but where the Evidence of Revelation is not attended to, the Heart may still be hardened under them. II. 177. g. 179. 257. k. how Unbelief prevented Christ from working them. I. 194. m. 452. g. what great Events might have been accomplished by them, had he set up for King. 489. i.

his passing unknown thro' the midst of his Enemies, was plainly miraculous, tho' uncertain in what the Miracles lay. 196. p. II. 81. 221.

the Cures he wrought, were often performed at a Distance. I. 188. 346. 530. and always done in the kindest Manner. 344. 348. e. Actions or Means were sometimes used in working them, that cannot be accounted for. 531. e. 542. the most improbable in such a Case were not to be objected to. 531. e. II. 200. d. 203, 204.

Jesus

**Miracles,**] *Jesus* avoided *Obstentation* in them, I. 272. c. II. 249. d. 256. g. and frequently *dissembled* the concealing them. I. 272. 447. 448. 531. 543. but they were commonly *the more proclaimed*. 273. 447. 448. 531. the *Demoniac* of *Gadara* is bid to *tell* what *God* had done for him. 431.

the *Miracle* of the *Loaves*. 488. a *creating Power* manifested in it. 495. k. was *soon forgot* by his *Disciples*. 495. was the *Reason* of the *Multitude's following him*. 499. another *Miracle* of the *same Kind* is wrought soon after. 535. and the *Remembrance* of them pressed on his *Disciples*. 540. A. 14. 60.

some were *so great and beneficial*, as to make it evident that *no Evil Agent* performed them. II. 201. g. the *People* question, whether *the Messiah* could do *greater Miracles* than *Jesus* did. 52. the *Sabbatrim* acknowledge, that he wrought *many Miracles*. 259.

were *multiplied by Christ* in his *last Visit* to *Jerusalem*. 300. f. yet they were still *so hardened* as not to believe. 311. and a *transferring Power* must attend them, or they will have no abiding *Effects*. III. 954.

*Jesus* alone had a *Power* of working them, *wherever he pleased*. II. 470. i.

a *Meditation* on their *Number* and *Variety*. I. 536. 537. what *Pleasure* must have filled the happy *Subjects* of them; 536. and with what *Satisfaction* *Jesus* must survey them, tho' he has yet *more noble Trophies* in the *Souls* he has redeemed. 537.

*Miracles* wrought by *others*; the *Apostles* in their *Mission* were *impowered* to work them. I. 321. 455. 457. and when they were sent forth, wrought *many Miracles* in their *Progress*; 473. of which, at their *Return*, they gave an *Account* to *Jesus*. 481.

the *Seventy* are sent out with a *Power* to *heal the Sick*. II. 39. and give an *Account* at their *Return*, that even the *Demons* were *subject* to them. 82.

the *Power* of working them is promised at the *first Plantation* of the *Church* to them that believe; 646. a. which was not to be used for *Obstentation*, or to gratify *Curiosity*. 647. 9.

*Jesus* tells his *Disciples*, they should do *greater Works* than he had done. 453. n. a *Power*, which the *Apostles* could not exercise at all *Times*. III. 121. d. 262. 9.

**Miracles,**] what an observable *Difference* there was, between *Christ* and them, in their *Manner* of working them. 150. a.

the *Attempt* of performing them in *publick*, was a remarkable *Instance* of *Feith*. II. 322. b. impossible to say, what *Intimation* the *Apostles* felt, that *God* would interpose in such *Cases*. *ibid*.

*Fear* comes on all, while many *Miracles* are wrought by the *Apostles*. III. 32. 64. the *Sick* are recovered by the *Shadow* of *Peter*. 65. *Philip* works many *Miracles* in *Samaria*, which *Simon Magus* beholds with *Astonishment*. 116, 119. k. why *Peter* wrought no *Miracle*, on his first preaching to the *Gentiles*. 167. b. many are wrought by *Paul* and *Barnabas*, while they continue preaching at *Iconium*. 219. extraordinary *Miracles* are wrote by *Paul* at *Ephesus*; 305. where many *Sick* are cured at a *Distance*, by *Handkerchiefs* and *Aprons* carried from his *Body*; *ibid*. f. and *Evil Spirits* are cast out. 306. but the *Exorcist Jews* are beaten by a *Demoniac* they attempted to have dispossessed. 307. the *Father* of *Publius*, and others who had *Disorders*, are cured by *Paul* at *Malta*. 424.

the *Miracles* of the *Apostles Days* are not now to be expected, but the noblest *Effects* of their *Preaching* may still be renewed. 308.

*Miracles* might be wrought by those, who shall at last be rejected as *Workers* of *Iniquity*. I. 268. the *Prodigies* shewn by *False Prophets*, no *Reason* against admitting *Miracles* as a *Proof* of *Doctrines*. A. 18. 79. III. 66.

*Miracles* of *Jesus vindicated*, referred to as an excellent *Treatise*. I. 278. d. 285. d. 216. h. 428. g.

*Blessing* of *Christ*, how abundantly confirmed. I. 302. See *Witness*.

*Mite*, the *Value* of it. II. 128. b. *Two Mites* bestowed by a *poor Widow*, preferred by *Christ* to the larger *Gifts* of the *Rich*. 370.

*Mitres* worn by *Bishops*, are supposed to allude to the *Cloven Tongue*. III. 15. c.

*Mitylene* in the *Island* of *Lebor*, *Paul* comes to it from *Affus*, as he was sailing to *Miletus*. III. 323.

*Monach* of *Cyprus*, an old *Disciple*, lodges *Paul* at his *House* on his coming to *Jerusalem*. III. 337. d. an old *Disciple*, an honourable *Title*. 399.

*Maachites* not to enter into the *Congregation* of the *Lord*, how to be understood. A. 3. 9.

- Moabites,**] the *Israelites* were never to seek their *Peace* or *Prosperity*; yet this forbade not all *Intercourse* with them. A. 10. 44.
- Moderation** of *Paul*, if it were imitated by us, it would greatly strengthen the *Christian Cause*. III. 405. p.
- Modesty** of *Christ* in performing his *Cures*. I. 272. e. 447. m. 532. II. 249. d. 256. g. should teach us to avoid all *Self-applause* and *Offentation*. 258.
- Modesty** of the *Sacred Historians* in Relation to themselves. III. 253. f.
- Moloch**, to whom the *Jews* were guilty of *Idolatry*, might represent the *Sun*. III. 105. e.
- Money**, the *Apostles* are directed to provide none for their *Journey*. I. 458. the *Seventy* receive the same *Direction*. II. 38. yet they own afterwards, they wanted nothing. 448.
- Money-Changers**, why they sate in the *Temple*. I. 140. are driven out by *Christ*. 141. II. 299. 317.
- Moral Evils** of all Kinds proceed from the *Heart*. I. 525, 526. what *Need* we have to pray, that the *contrary Virtues* may be planted in us. 527. some *Remainders* of *Moral Sense*, even in the worst of *Men*. 311. d.
- Moral Philosopher**, a *Passage* of *Eusebius* applicable to him. A. 2. 3.
- Moravian Churches** use the *Ceremony* of washing the *Feet*. II. 428. i.
- More**, *Dr.* explains the *Judgment* of this *World*, of its *Deliverance* from *Satan*. II. 307. g. observes the *Word Hypocrites* to signify such, as act a *Part* under a *Mask*. 360. l. his *Remark* on the *Resolution* of *Christ* under his *Agonies*. 498. b. his *Reason* why the *Darkness* at the *Crucifixion* is not mentioned by *Josephus*. 570. e. would render what *Christ* says upon the *Cross*, *How far hast thou forsaken me?* 572. b. observes, that *Luke* wrote both his *Gospel* and the *Acts*, while *Paul* was living, by whom it is probable they were revised. III. 434. e.
- Morrow**, the *Unreasonableness* of *Anxiety* for it. I. 257. to *Morrow* and the *Third Day*, what it signifies. II. 141. g.
- Mortification** of the most beloved *Lusts* required. I. 234. II. 21, 22. the *Necessity* of it. 24.
- Moses**, read in the *Synagogues* every *Sabbath-Day*. III. 240. how the *Scribes* and *Pharisees* sate in his *Chair*. II. 356. a.
- Moses,**] the *Law* was given by him; but *Grace* and *Truth* came by *Jesus Christ*. I. 103. e. the *Jews* boast of his giving them *Bread from Heaven* in the *Wilderness*; 501. but the *Grace of Christ* is far more extensive. 508, 509.
- appears with *Elijah* at the *Transfiguration*, and talks with *Jesus* of his approaching *Exit*. II. 2, 3. e.
- allowed the *Use* of *Divorces* to the *Jews*, only on *Account* of the *Hardness* of their *Hearts*. 226. e.
- shewed that the *Dead are raised*; 347. which our *Lord* proved from thence, as that *Part* of *Scripture* was most regarded by the *Sadducees*. *ibid.* e.
- is said by *Jesus* to have wrote of him, I. 301. and to accuse the *Jews* for rejecting him. 301. A. 11. 48. they boast of being *Disciples* of *Moses*; 206. e. but were *inexcusable*, in professing a *Regard* to *Moses*, and not believing the *Mission* of *Jesus*. 206. d. 208. if *Moses* and the *Prophets* are not believed, an *Apparition* will not bring *Men* to *Repentance*. 177. g.
- Jesus*, beginning from *Moses* and all the *Prophets*, interprets the *Things* concerning himself. 618. f. *Moses* spake of him, as a *Prophet* God would raise up like unto him; III. 43. 102. a. which in its primary *Sense* refers to the *Messiah*. 43. i.
- with what *majesty* *Peter* warns the *Jews*, of the dreadful *Consequences* of their *Infidelity*, in the very *Words* of *Moses*. 44. k.
- Stephen* accused of speaking *blasphemous Words* against him, and saying that *Jesus* would change the *Customs* *Moses* had delivered, 83. 85. a. in his *Defence* declares the aggravated *Crime* of *Israel*, in rejecting *Moses* when sent as a *Deliverer*; 96. e. and speaking of him with the greatest *Respect*, takes Notice of his *extraordinary Beauty*, 95. b. [the *Fame* of which had spread among the *Heathen*; 96. b.] mentions his *great Learning*; 96. d. and represents him as *mighty* in *Discourses* and *Actions*. 96. e. 97. f. yet, when they might have understood *God* would deliver them by his *Hand*, they thrust him away. 97. g. 98. b. but tho' renounced by them, *God* made him a *Deliverer*. 100. k. this was he that prophesied of *Christ*, 102. a. and was in the *Assembly* in the *Wilderness*, when the *Law* was given; 103. b. yet they rejected him, and fell into *Idolatry*. 103. c. 104. and having always resisted the *Holy Spirit*, and

*Moses,*] and persecuted the Prophets, were now become the Murderers of Christ. 107, 108.

the believing Jews are prejudiced against Paul, as teaching those that lived among the Gentiles to apostatize from Moses.

341. c. Paul testifies before Agrippa, he had said nothing but what Moses and the Prophets had foretold. 404.

*Mote* and *Beam* in the Eye, might signify different Distempers: I. 259. b.

*Mother* and *Brethren* of Christ, cannot come at him for the Crowd. I. 391. he declares those to be his *Mother* and *Brethren*, that bear his Word, and do it. 392. his Design in saying it. *ibid.* b. i.

*Mother* of James and John, the Sons of Zebedee, (a different Person from Mary, the Mother of James the less and Jesus, II. 579. b.) comes with them, and petitions Jesus, that her Two Sons might sit at his Right and Left in his Kingdom; but he rebukes them and declares, they know not what they ask. 265, 266.

stands by with other pious Women, and beholds the Crucifixion. 579. b.

*Mother-in-Law* shall differ with her Son's Wife; why this Relation may be mentioned. I. 469. c. II. 126. d.

*Mountain* on which Christ was transfigured, is thought to be Mount Tabor; but Mr. Fleming takes it to be that, on which one of Jeroboam's Calves had been worshipped. II. 1. a. Mountains may be removed by Faith. 12.

*Mount Gerizim*, see Gerizim.

*Mount of Olives*, Jesus retires thither at Night, when he had been preaching in the Temple at the Feast of Tabernacles. II. 60. makes his Publick Entry from thence into Jerusalem. 289. a. 293. tells his Disciples, as he was sitting on the Mount, what would be the Signs of his Coming. 372, & seq. from the Time of his Publick Entry, he teaches by Day in the Temple, and lodges at the Mount by Night. 414.

after the Eucharist, when he had discoursed and prayed with his Disciples, they go out to the Mount; 446. f. and crossing the Brook Kedron, come to a Garden at the Foot of the Mount, 494. a. where he is betrayed by Judas. 505.

on the Fortieth Day after his Resurrection, Jesus takes his Disciples to the Boundaries of Bethany on the Mount of Olives, 650. a. and there ascends to Heaven in their Sight. 651. Mount Ols-

*Mount of Olives,*] *viz.* from whence he ascended, was a Sabbath Day's Journey from Jerusalem. 652. c. III. 6. b.

*Mourners* commonly *sate* on the Ground. II. 252. d. happy those that mourn under a Sense of Sin. I. 220. f. 326.

*Mouth* speaks out of the Abundance of the Heart. I. 334. 380. not what goes into it, but what comes out, defiles a Man. 523. a. 525.

*Much* required, where much is given; II. 123. a Truth, that should be seriously attended to, by such as are distinguished by their Gifts or Stations. 124.

*Multitude*, come to receive the Baptism of John, I. 92, 93. and ask him, what they shall do. 96. *Morod* is restrained by the Fear of them, from killing John. 168. Christ afterwards reminds them of their Regard to John. 351.

follow Christ from all Parts; 216. 273. 314. pressing with Eagerness to hear him, 264. 276. 315. 323. 391. 441. so as not to give him Time to eat; 342. 482. and gathering in such Crowds, as even to tread on one another; II. 106. and sometimes stay with him several Days together. I. 418. b. 534. c. are astonished at his Doctrine; 269. II. 319. 349. and hear him with Pleasure. 354. carry Diseased Persons to him of all Sorts, and he heals them; I. 213. 216. 496. 533. they wonder at his Miracles, and glorify God. 531. 534. II. 12. 273.

have different Opinions of Jesus; 45. 56. 215. but are afraid to speak favourably of him. 45. l. some think him a Good Man, 45. and look upon him as a Prophet, or the Messiah; 56. but others call him a Seducer, 45. and say he is possessed and distracted. 48. d. 216. many believe, and say, that the Messiah could not do greater Miracles. 52.

are greatly despised by the Pharisees; 58. i. but while his Adversaries are ashamed, they rejoice in the glorious Things that he did. 135.

attend him with Hosannas at his Publick Entry, 291.—294. and declare him to be Jesus the Prophet. 298. and while he taught in the Temple, are very attentive to hear him. 301. s. 319. 414.

the Fear of them restrains the Jewish Rulers from destroying him, because the People took him for a Prophet; 301. 319. 333. and should they seize him at the Feast, they are apprehensive of a Tumult. 415. but Judas contrives to betray

*Multitude,*] betray him in the *Absence of the Multitude.* 417.

when *Pilate* would have let him go, they are persuaded to prefer *Barabbas* to him, 541, 542. and to cry out, that *Jesus* might be crucified. 543. 552. they insult him on the *Cross*; 564. but are greatly alarmed at the *Prodigies* attending his *Death*, 576. which might make Way for their *Conversion* by the *Preaching* of the *Apostles.* *ibid.* r.

how little Ground there is, to value their *Applause*; 544. III. 229. and how thankful we should be, that we are not exposed to the *Rage* of an incensed *Populace.* 317.

*Munster,* a Quotation of his from the *Talmud.* I. 95. e. his Remark on the Endeavour of some *modern Jews*, to evade the Application of the *Hundred and Tenth Psalm* to the *Messiah.* II. 354. e.

*Murder* of the Innocent by *Forms of Law*, the worst Kind of *Murder.* II. 262. was suffered by *Christ* without any Complaint. 528.

killing the *Servants of Christ*, thought an acceptable *Service* to God. 472. a. III. 369. the Design of it avowed to the *Jewish Rulers* without any *Scruple*, and approved under a Pretence of *Religious Zeal.* 366. k. 369.

*Murderer* preferred by the *Jews* to the *Prince of Life.* III. 41. b. why *Paul* was thought a *Murderer*, when a *Viper* fastened on his *Hand.* 423. d.

*Mustard Seed*, one of the *least of all Seeds.* I. 412. c. is said to become a *Tree*, and the *Birds* to lodge in its *Branches.* 412. d. 417. II. 136.

is used as an *Emblem of Faith*, not on Account of its *Poignancy*, but as a common *Proverb* to express any *Thing very small.* 12. f.

*Myra*, a City of *Lycia*, to which *Paul* comes in his *Voyage to Rome*, and is there put by the *Centurion* on board a *Ship of Alexandria.* III. 410.

*Myriads of People* croud to hear *Christ*; II. 106. a. some of whom might be among the *Thousands* afterwards converted. 118. e. *Myriads of believing Jews* at *Jerusalem*, may only denote a great Number, and does not prove a *Plurality of Congregations* there under the Care of a *Bishop.* III. 340. b.

*Mysia*, *Paul* travels thro' it in his *Second Progress*, and the *Spirit* turning him from *Bithynia*, goes to *Traas.* III. 252.

*Mysteries of the Kingdom of Heaven,* the Knowledge of them granted to some, and not to others. I. 360. 397.

## N.

*Naaman the Syrian*, cleansed by *Elisba*, and not the *Lepers* in *Israel.* I. 205.

*Naim*, a City of the *Tribe of Issachar*, several Miles from *Capernaum.* I. 343. d. *Jesus* raises the *Widow's Son* to *Life* there; 344. on which the *People* own him as a *great Prophet.* *ibid.*

*Naked*, Persons said to be so, who had only an *under Garment* on. II. 632. f.

*Name of a Child*, the *Father's Office* to give it; I. 14. e. was usually given at the *Time of Circumcision.* 31. a. how to be given in *Baptism.* *ibid.*

*Name of a Person* often put for the *Person himself*; I. 144. k. 464. f. but something farther intimated in it, when applied to *God* or *Christ.* 156. b.

whatever is asked in the *Name of Christ*, he will do it. II. 453. a. the *Lame Man* was cured by *Faith* in his *Name.* III. 41. c. no other *Name* given among *Men*, in which we must be saved. 50. b.

*Hallowed be Thy Name*, the Sense of that *Petition.* I. 246. i. II. 95.

*Names* are differently written in the *Old Testament* and the *New*, as they commonly are in different *Languages.* I. 49. n. the *Names* of many conspicuous Persons have perished with them. 50. those only *bappy*, whose *Names* are written in the *Book of Life*; *ibid.* which should be more rejoiced in, than a *Power over Evil Spirits.* II. 83. 85.

*Nathaniel*, of *Cana* in *Galilee.* I. 128. II. 631. when first informed of *Christ*, he objects to him as coming from *Nazareth*; I. 128. d. but hearing him declare his *Character* at first Sight, 129. e. he owns him to be the *Son of God.* 130. f.

is present at the *First Publick Miracle* that *Jesus* wrought in *Cana.* 131. b. and afterwards was one of those, to whom *Jesus* appeared at the *Sea of Tiberias.* II. 631.

some think him the same with *Bartholomew* the *Apostle*; I. 131. i. II. 631. b. and others the same with *Matthias.* III. 12. n.

*Native Country*, a Love to it natural and allowable, and cannot be better shewn than

*Native Country,*] than by promoting *the Gospel* in it. III. 248.

*Natural Affection* violated, to indulge a persecuting Spirit. I. 463. 467. 469, 470.

*Natural State*, all that believe not, perish in it. I. 154. *f.* what Abominations *our Corrupt Nature* abounds with, which must be rooted out. 526. its *sad Degeneracy* seen, in neglecting the Kingdom of Heaven. 356.

*Nazarean*, how *Jesus* was called so. I. 80. *l.* *Paul* charged by the *Jews* as a Ringleader of the *Seet* of the *Nazarenes*, III. 375. owns before *Felix*, that he worshipped God in the Way they called *Heresy*. 379. *c.*

*Nazareth* in *Galilee*, a Place of an infamous Character, I. 128. *d.* which was contemptible to a Proverb. 20. *a.* 79.

an *Angel* is sent thither to the *Virgin Mary*, to foretell her *Conception* of *Christ*. 20. *Joseph* goes up from thence with *Mary* to be enrolled at *Bethlehem*, where *Jesus* is born. 53, 54. *g.* they do not seem to have returned to *Nazareth* immediately after the *Purification*; 66. *n.* but are directed thither on their Return from *Egypt*. 79. A. 5. 15.

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*Passover,*] clares, that *one at Table with him* would betray him; 432. and points out *Judas* as the Man, by giving him a *Sop*; 434. who upon this immediately goes out. 436. 438. a.

at the Conclusion of the *Paschal Supper*, *Christ* institutes the *Eucharist*, 444. a. and distributes *Bread* and *Wine*, as representing his Body and Blood. 445. they close the Ordinance with *singing an Hymn*; and after an affectionate Discourse, and solemn Prayer go out to the *Mount of Olives*. 446. f.

an Account of the Ceremonies used by the *Jews* in eating the *Passover*. 420. e. a *Sauce* called *Charoseth*, still used in eating it. 434. f. a Rule among the *Jews*, to take a *Piece of the Lamb*, for the last Thing they eat that Night; 443. a. and to conclude with an *Hymn*, they call the *Hallel*. 446. f.

not probable, that *Jesus* kept the *Passover* on a different Day from the rest of the *Jews*. 436. m. the *Feast* may signify the Offerings attending the whole *Feast*; *ibid.* and eating the *Passover* may refer to partaking of those Sacrifices, which were looked upon as Part of the *Passover*. 530.

*Peter* is seized by *Herod*, and imprisoned, in the Days of unleavened Bread, with an Intent to execute him after the *Passover*; III. 183. but is delivered by an *Angel*, the very Night before it was designed to execute him. 184.

*Paul* will not stay at *Ephesus* in his Second Progress, but hastens to *Jerusalem* to be there at the *Passover*; 297. why he might judge it necessary to attend it. *ibid.* c. after he had been there, he returns to *Antioch*. 298. in his next Progress, *Paul* does not sail away from *Philippi* to *Troas*, till after the *Passover-Week*; to avoid (as some think) giving Offence to the *Jews* by travelling at that Season. 320. e.

what a Number of *Victims* were offered at one *Passover*. I. 140. b.

*Patara*, a City of *Lycia*, at which *Paul* touches in his Return to *Syria*, and goes aboard a Ship there that was sailing to *Phœnicia*. III. 334.

*Patience* to be shewn under Injuries. I. 237. l. 328. the Soul to be possessed in *Patience*. II. 378. m. 380.

*Patrick*, (*Bishop*.) his Remark on *Christ's* being called the *Bridegroom*. I. 161. e.

*Paul*, formerly called *Saul*, how his Name

*Paul,*] might come to be differently expressed. III. 198. k. See *Saul*.

departs with *Barnabas* from *Cyprus*, in his First Progress, and goes to *Perga* in *Pamphylia*, 200. where *John* leaves them, and returns to *Jerusalem*. 201. they go on to *Antioch* in *Pisidia*, where *Paul* delivers a remarkable Discourse; 202. —209. and being rejected by the *Jews*, they turn to the *Gentiles*. 213. d. being persecuted by the *Jews*, they depart to *Iconium*, 216. where they continue preaching for some Time, and many believe; 218, 219. but being informed of a Design to stone them, they flee away to *Lystra*. 220. d. here a *Lame Man* is cured by *Paul*; on which the People take them to be Gods, and are hardly restrained from sacrificing to them; 221,—223. but are soon after so incensed by the *Jews*, as to stone *Paul*, 225. who being left for dead recovers, and departs with *Barnabas* to *Derbe*. 226. having preached the Gospel, and converted many here, they return thro' *Lystra*, *Iconium*, and *Antioch*, constituting *Presbyters* in every Church; 227. d. and having preached at *Perga*, take Ship at *Attalia*, and return back to *Antioch* in *Syria*; 228. where they acquaint the Church, how *God* had opened a Door of Faith to the *Gentiles*, and tarry there some Time. 229.

some *Jewish Converts* insisting, it was necessary that the *Gentiles* should observe the Law, *Paul* and *Barnabas* go up to *Jerusalem*, to consult the *Apostles* and *Elders*; 232. [which was the Time, when *Paul* went up by *Revelation*; *ibid.* a.] where having related their Success among the *Gentiles*, 233. 237. a Decree is made in Favour of their Liberty; 241, 242. with which they return to *Antioch*. 244. *Peter* coming to *Antioch*, is reproved by *Paul* for Dissimulation in his Conduct. 245. a. *Paul* is desirous to go again and visit the Churches, and *Barnabas* proposing *John* should go with them, *Paul* is averse to it, and they separate. 246.

in his Second Progress, *Paul* taking *Silas* with him, travels thro' *Syria* and *Cilicia*. 247. from hence they go to *Derbe* and *Lystra*, where *Timothy* is circumcised because of the *Jews*, and taken to go with them. 249, 250. having gone thro' *Phrygia* and *Galatia*, they are forbidden by the Spirit to preach in the *Proconsular Asia*. 251. c. being come to *Myfia*, the Spirit not permitting them to

*Paul,*] to go to *Bithynia*, they pass on to *Troas*, where *Paul* has a *Vision*, that calls him to *Macedonia*; 252. *e.* and being joined by *Luke*, they cross the Sea from *Troas* to *Neapolis*, and come to *Philippi*. 253. *f. g.* having preached here in an *Oratory*, *Lydia* is converted; 255, 256. a *Pythoness* is dispossessed by *Paul*; 257, and being accused as Preachers of a New Religion, 258. *e.* *Paul* and *Silas* are scourged and cast into Prison, 259, where the *Taylor* is converted. 260, 261. the *Magistrates* send Orders to release them, 264. but *Paul* insisting they were *Romans*, and had been greatly injured, they are obliged to come themselves, and pray them to depart; 265, 266. on which they leave *Philippi*. 267. passing thro' *Amphipolis* and *Apollonia*, they come to *Theffalonica*, where a Church is planted; 269. *a.* but the *Jews* stirring up the People, they depart by Night to *Beræa*. 270. they are better received at *Beræa*; 272. but the *Jews* coming after them, *Paul* goes away to *Athens*, 273. and appoints *Silas* and *Timothy* to follow him. 274. *b.* his Spirit is moved at the *Idolatry* which prevailed at *Athens*, 277. and the *Philosophers* opposing him, he preaches in the *Areopagus*; 279. but most of them make light of what he says, while some believe. 285. leaving *Athens*, he departs to *Corinth*, 287. where he finds *Aquila* and *Priscilla*, with whom he works as a *Tent-maker*, 288. *c.* and preaches every Sabbath Day to the *Jews* and *Greeks*. 289. *d.* *Silas* and *Timothy* come to him, *ibid.* *e.* and being opposed by the *Jews*, he turns to the *Gentiles*; and teaching in the House of *Justus*, many believe. 290. *g.* he is encouraged by a *Vision of Christ*, assuring him, he had much People there; 291. *b.* and continues at *Corinth* a Year and six Months; during which Time he writes his Two *Epistles* to the *Theffalonians*, and that to the *Galatians*. 292. *i.* the *Jews* accuse him before *Gallio*, as teaching contrary to the Law; but *Gallio* will not judge of such Matters. 293. *l.* he departs from *Corinth* with *Aquila* and *Priscilla*, and shaves his Head at *Cenchrea*, in Performance of a *Vow*. 296. *a.* from hence he sails to *Ephesus*, and preaches there; but will not stay, as he was hastening to *Jerusalem* against the *Feast*; 297. *c.* and promising to return again, leaves *Aquila* and *Priscilla* there, and sails to *Cæ-*

*Paul,*] *sarea*; from whence he goes up to *Jerusalem*, and having attended at the *Passover*, returns again to *Antioch* in *Syria*. 298.

after some Stay at *Antioch*, he begins his *Third Progress*, (which probably took up Four Years,) and passes thro' *Galatia* and *Phrygia*. 298. *d.* having gone thro' the Upper Parts of the *Lesser Asia*, he comes to *Ephesus*, where some of *John's Disciples*, being instructed by him, are baptized, and receive the Spirit. 302, 303. he preaches in the *Synagogue* Three Months; 304. but as the *Jews* opposed him, he separates the *Disciples*, and discourses daily for Two Years in the *School of Tyrannus*, where all the Inhabitants of *Asia* hear the Word, both *Jews* and *Greeks*. 305. *e.* extraordinary Miracles are performed by *Paul*, and the Word preached with such Success, that many burn their *Magical Books*. 306, 307. having wrote from hence his *First Epistle* to the *Corinthians*, 309. *a.* *Paul* thinks of returning by *Macedonia* to *Jerusalem*, and to go afterwards to *Rome*; 309. *b.* but sending *Timothy* and *Eraslus* into *Macedonia*, he alters his Design, and stays some Time longer in *Asia*. 310. *c.* a Mob is raised against him by *Demetrius*, as drawing off the People from the Worship of *Diana*; 311. *f.* they seize on Two of his Companions, and *Paul* desigining to have gone among them, is dissuaded from it; 312. *k.* the *Chancellor* comes, and appeases the Tumult. 314.—316. *Timothy* being now returned, *Paul* leaves him at *Ephesus*, and sets out for *Macedonia*, passing thro' *Troas* in his Way; 318. *a.* and in this Journey writes his *First Epistle* to *Timothy*. 319. *b.* *Titus* coming to him in *Macedonia*, *Paul* writes from thence his *Second Epistle* to the *Corinthians*, and sends it by *Titus*. *ibid.* from *Macedonia* he goes on to *Greece*, where he remains Three Months, making Collections at *Corinth*, and in the neighbouring Cities of *Achaia*; *ibid.* *c.* here *Timothy* comes to him from *Ephesus*, and *Paul* now writes his *Epistle* to the *Romans*. *ibid.* being ready to embark for *Syria*, to avoid the *Jews* he chuses to return by *Macedonia*; 319. and being joined by *Luke* and several others, sails from *Philippi* after the *Passover-week* to *Troas*, where they continue Seven Days. 320. *e.* 321. *f.* on the *First Day* of the Week, when the *Disciples*

Paul,] *ciplas* met to celebrate the *Bucharist*, 321. *g.* Paul having preached till Midnight, raises *Eutychus* to Life, who was killed by a Fall as he slept; 322. *i.* and when he had administered the Ordinance, and conversed till Break of Day, *ibid. k.* departs from *Troas*, chusing to go *afoot* to *Affos*, where the Ship takes him in. 323. from hence he sails to *Mitylene*, and passes by *Chios* to *Samos*; and after touching at *Trogyllium*, comes to *Miletus*; having determined not to go to *Ephesus*, that he might be at *Jerusalem* by *Pentecost*; 323. *l.* but sending for the *Ephesian Elders* to come to him, 325. *a.* takes his Leave of them in an affectionate Discourse, as one whom they should see no more; 327. *f.* 332. *r.* and after praying with them, and embracing them, returns aboard. 332. having sailed by *Coos*, *Rhodes*, and *Patara*, he goes aboard another Ship, and leaving *Cyprus* on the Left, sails on to *Syria*, and lands at *Tyre*; where he continues *Seven Days*, and is advised by the *Disciples* there, not to go up to *Jerusalem*; 334. *a.* but he sails on to *Ptolemais*, and goes the next Day by Land to *Cæsarea*; 335. *c.* where he lodges at *Philip the Evangelist's*, and *Agabus* foretelling what the *Jews* would do to him, he is earnestly intreated not to go up to *Jerusalem*; 336. but Paul declaring he was ready, not only to be bound, but to die there, for the Name of *Jesus*, they acquiesce in the Will of God; and some of them attend him to *Jerusalem*, and bring him to the House of *Mnasem*, where he might lodge. 337. *d.*

on his Arrival at *Jerusalem*, he is kindly received by the *Brethren*; and going the next Day to *James* and the *Elders*, tells them what God had done among the *Gentiles* by his Ministry. 339. they advise him, as the *Jews* were prejudiced against him, 341. *c.* to join with some under a *Vow*, that all might see that he observed the Law; 342. *f.* which Paul complies with, and the next Day begins his *Purification*. 343. but as he was accomplishing the Days appointed for it, *ibid. k.* some *Jews from Asia* seeing him in the Temple, stir up the People against him, 344. who drag him out, and would have killed him, if *Lyfias* the Tribune had not come and prevented it, 345. who orders his Soldiers to bind him, and take him into the Castle. 346. on hearing him speak Greek, *Lyfias* enquires, if he

Paul,] were not a *seditious Egyptian*; 348. *a.* but Paul replies, he is a *Jew of Tarsus*, and obtaining Leave to speak to the People, makes a Speech to them from the Stairs; 349. telling the *Jews*, how zealous he had been for the Law, and how eager in persecuting the *Christians*; 350. *e.* but that, as he was going on this Errand to *Damascus*, *Jesus* appeared to him, and he was called to be his Witness unto all Men; 351.—353. that after this, at his Return to *Jerusalem*, he had another Sight of *Jesus* in a Trance, as he was praying in the Temple, 355. *a.* and was ordered away to go and preach to the *Gentiles*. 356. on this the *Jews* cry out, It was not fit he should live; 357. and *Lyfias* orders him to be examined by Scourging; 358. *d.* but Paul as they were binding him, declares himself a *Roman*, *ibid.* and *Lyfias* learning of him, he was free-born, is afraid of the Consequence of binding him. 359. *f.* on the next Day, *Lyfias* brings Paul before the *Sanhedrim*; 361. where Paul asserting he had lived in all good Conscience, the *High-Priest* orders them to smite him; 362. upon which Paul rebukes him as a *whited Wall*, and declares that God was about to smite him; 362. *c.* but being questioned for reviling God's *High-Priest*, he says, he was not aware it was the *High-Priest*; 363. *e.* and perceiving that Part of the Court were *Sadducees*, and Part *Pharisees*, declares he was a *Pharisee*, and was prosecuted for the Hope and Resurrection of the Dead; 364. *f.* on which the Council is divided, and *Lyfias* fearing Paul might be pulled in Pieces, sends a Party of Soldiers to fetch him away. 365.

the Lord appears to Paul in the Night, (approving his Conduct before the *Sanhedrim*, though some have censured it, *ibid. i.*) and tells him, he should testify concerning him at *Rome*. 366.

some of the *Jews* conspire the next Day to kill him; 366. *k.* but Paul being told of it by his Sister's Son, sends him to *Lyfias* to inform him of it; 367. *l.* who immediately orders a Guard to take away Paul by Night, and carry him to *Felix*. 370. they bring him by Night-marches to *Antipatris*, (which probably took up more than one Night; 372. *b.*) and the next Day he is conducted to *Cæsarea*; where *Felix*, saying he would hear him when his Accusers came, orders him to be kept in *Herod's Prætorium*. 373. *c.*



*Paul,*] after *Five Days*, *Ananias* and the *Elders* come with *Tertullus* to *Cæsarea*, and accuse *Paul* before *Felix*, of *Sedition*, *Herefy*, and *profaning the Temple*. 374, 375. *g.* *Paul* answers for himself, that it was now but *Twelve Days* since he came up to worship at *Jerusalem*, and that they could not prove him guilty of the least *seditions Practice*; 378. that he owned, it was after the *Way they called Herefy* that he worshipped the *God of his Fathers*, 379. *c.* *d.* but hoping for the *Resurrection of the Dead*, it was his daily Care to keep a *Conscience void of Offence*; *ibid.* *e.* and that he was so far from *profaning the Temple*, that he came there to *purify himself* in an orderly *Way*; 380. nor was there any *Crime* found in him when he stood before the *Sanhedrim*, unless they would account it one, that he *believed the Resurrection of the Dead*. 381. when *Paul* had spoken, *Felix* adjourns the Cause, till he should be *informed more fully of this Way*; *ibid.* *f.* and orders *Paul* should be kept as a *Prisoner at large*, and any of his *Friends* have *Liberty* to come to him. 382. *g.*

after some *Days*, *Felix* comes with *Drusilla* his *Wife*, and sends for *Paul*; 383. who discourses before them, in such a *Manner* as to make *Felix* tremble; 384. *b.* but shifting it off, he promises to send for *Paul* some other *Time*; 385. *c.* which he did afterwards, but only with a *View of getting Money from Paul* to set him at *Liberty*. *ibid.* *d.* when *Paul* had been in *Custody Two Years*, *Festus* is appointed *Governor*; and *Felix*, to ingratiate himself with the *Jews*, leaves *Paul* a *Prisoner*. 386. *e.*

in *Three Days* after he was come into the *Province*, *Festus* goes up to *Jerusalem*, and is desired by the *Jews* to send for *Paul* to be judged at *Jerusalem*, that they might kill him by the *Way*; 386. *f.* but *Festus*, being shortly to return, declares that *Paul* should be kept at *Cæsarea*. 387. *g.* having continued there more than *Ten Days*, *Festus* goes to *Cæsarea*, and the next *Day* orders *Paul* to be brought before him; where the *Jews* charge him with many *grievous Crimes*, which they could not prove; *ibid.* but *Paul* affirms, he had committed *no Offence*, neither against the *Jews*, nor against *Cæsar*; 388. and *Festus* asking him, if he would go and be tried at *Jerusalem*, *Paul* says, that he was standing now at *Cæsar's*

*Paul,*] *Tribunal*, where as a *Roman Citizen* he ought to be judged, *ibid.* *b.* and having done the *Jews* no *Wrong*, no one had a *Right* to deliver him to them, 389. *i.* and as it was a *Matter* that concerned his *Life*, *appeals to Cæsar*. *ibid.* *k.* *Festus* upon this advises with his *Council*, and declares, he would send him to *Cæsar*. *ibid.* *l.*

*Agrippa* and *Berenice* coming to visit *Festus*, he acquaints *Agrippa* with the *Case of Paul*; 392, 393. and *Agrippa* chusing to hear him, *Paul* is produced before a *grand Assembly*; 394. where, after *Festus* had opened the *Cause*, 395. *Paul* speaking for himself, expresses what a *Happiness* he thought it, to speak before one who was so well acquainted with the *Jewish Customs*; 397. *b.* and says, It was well known, that he had lived a *Pharisee*, 398. *d.* and that he now was prosecuted for his *Hope* in the *Promise* God had given of raising the *Dead*; 399. that as to *Jesus*, he had been formerly a *violent Persecutor* of his *Followers*; 400. *g.* *b.* but as he was going to *Damascus* with this *View*, he was miraculously converted, and sent to the *Gentiles*; 401, 402. *i.* that in *Obedience* to the *Heavenly Vision*, after his preaching to the *Jews*, he had preached also to the *Gentiles*; on which the *Jews* had attempted to kill him, 403. *l.* and it was plainly by the *Help of God* that he continued still to testify what *Moses* and the *Prophets* had foretold, that *Christ* should suffer and rise from the *Dead*. 404. as *Paul* was speaking, *Festus* tells him, he is mad; *ibid.* *n.* but *Paul* vindicates himself, and appeals to *Agrippa*, as knowing the *Truth of these Things*, which were not done in a *Corner*; 405. *p.* and urging his *Belief of the Propbets*, *Agrippa* tells him, he had almost persuaded him to be a *Christian*; *ibid.* *g.* on which *Paul* expresses his *Desire*, that not only he, but all that heard him, were both almost, and altogether such as he was, except his *Bonds*. 406. *r.* the *Assembly* rises, and agree among themselves, *Paul* had done nothing worthy of *Death* or of *Bonds*, and might have been released, if he had not appealed to *Cæsar*. 407. *s.*

being delivered with some other *Prisoners* to a *Centurion* to be conveyed to *Italy*, 409. *b.* he is put on board a *Ship of Adromyttis*, having *Luke* and *Aristarchus* with him. *ibid.* *c.* they come to *Sidon* the next *Day*, where *Paul* is allowed

to

Paul,] to visit his Friends; from hence they sail by *Cyprus*, over-against *Cilicia* and *Pamphylia*, and arrive at *Myra* in *Lycia*, where the *Centurion* puts them aboard a *Ship of Alexandria*, bound to *Italy*; and sailing under *Crete*, they get with Difficulty to the *Fair Havens*; 410. where they are warned by *Paul* of the *Danger* of pursuing their Voyage, and are advised to winter there. 411. e. but the *Centurion* trusting rather to the *Master of the Vessel*, resolves if possible to reach *Phœnice*; and having put to Sea again, a violent Storm arises, 412. g. in which they are obliged to lighten the Ship, and lose at length all Hopes of being saved. 413. in this Distress *Paul* tells them, they should before have bearkened to him, and not have loosed from *Crete*; but *God* however had assured him by an *Angel*, that none of them should perish, tho' the Ship would be cast away. 414, 415. when they had long been tossed up and down, the *Mariners* apprehending they drew near some Land, let down the Boat, and would have left the Ship, but *Paul* prevents it. 416, 417. b. having fasted Fourteen Days, he exhorts them to eat, and assures them again of their Lives; 418. c, d. *Paul* begs a Blessing on the Bread, and when they had eaten, they throw out the Remainder of the Corn into the Sea. 419. when it was Day, they discover Land, and would have thrust the Ship into a Creek; but in attempting it, they run aground, and the Ship breaks in Pieces; 420. the *Soldiers* would have killed the *Prisoners*, that they might not escape; but the *Centurion* to save *Paul* prevents it, and commanding them to shift for themselves, they all get safe to Land. *ibid.* b.

when they were come ashore, they find it was the *Island Malta*, and the *Inhabitants* receive them kindly. 422. a. a *Viper* fastens on *Paul's* Hand, as he was laying Sticks on the Fire; on which the *Inhabitants* conclude he is a *Murderer*; 423. d. but finding he received no Harm, they take him for a *God*. 424. f. *Publius* the *Governor* entertains them at his House, and *Paul* miraculously cures his *Father* of a *Fever* and a *bloody Flux*; on which the rest who had Disorders in the *Island*, come and are healed. 424. they are greatly honoured by the *People*, who furnish them with *Necessaries* for their Voyage. 425.

*Paul*,] having tarried there *Three Months*, they go aboard a *Ship of Alexandria*, that had wintered in the *Island*, and sail to *Syracuse* in *Sicily*. *ibid.* from hence they pass to *Rhegium* in *Italy*, and *Two Days* after come to *Puteoli*; where they are prevailed with by the *Brethren* to continue *Seven Days*, and having left the Ship, set out by Land for *Rome*. 426. the *Brethren* come from *Rome* to meet them, as far as *Appii Forum* and the *Three Taverns*, which proves a great Encouragement to *Paul*. 427. l.

when they were come to *Rome*, the *Centurion* delivers the *Prisoners* to the *Captain of the Prætorian Band*; *ibid.* m. but *Paul* is permitted to dwell in an hired House, with a *Soldier* to guard him. 428. o. after *Three Days*, *Paul* sends for the *Chief of the Jews*, and tells them, how the *Jews* had used him, and had obliged him to appeal to *Cæsar*, 430. tho' it was only for the *Hope of Israel*, that he was now a *Prisoner*. 431. the *Jews* declare, they had received no Charge against him, but are desirous to hear what were his Sentiments, as the *Self* he belonged to was every where spoken against. 432. a. *Paul* therefore on a set Day discourses to them at his Lodging of the *Kingdom of God*, and testifies concerning *Jesus* out of the *Law* and the *Prophets*; *ibid.* b. some of the *Jews* believe, but the most Part are obstinate and reject the *Gospel*; on which *Paul* applies the Words of *Isaiab* to them, 433. d. and declares, the *Salvation of God* is sent to the *Gentiles*, and they will hear it. 434. the *Jews* depart, and *Paul* continues after this *Two Years* at *Rome*, before he was heard on his Appeal, preaching the Things concerning *Christ* to all that came to him. *ibid.*

during this Time he writes several of his *Epistles*; and at the *Two Years End* was set at Liberty, and went to other Parts; but in what Order is uncertain. 435. g.

returning afterwards to *Rome*, he is again imprisoned there, and writes his *Second Epistle* to *Timothy*; soon after which he is beheaded, on the same Day (as some report,) that *Peter* was crucified. *ibid.*

Peace be upon this House, a customary Form of Salutation. I. 459. m. II. 38.

*Christ* came, not to give Peace, but a *Sword* and *Division*; I. 469. II. 125. which

- Peace*,] which may particularly refer to *Judea*. I. 469. *b.* the *peaceful State* of his Kingdom not to be expected till the *latter Day*. II. 125. *c.*
- Jerusalem* lamented over, as *not knowing the Things belonging to its Peace*; 297. *a.* having not regarded them in its *Day*, now they were *hid from its Eyes*. 298. we must expect the same, if we neglect our *Day*. 302.
- his *Peace* was left by *Christ* with his *Disciples*, as a *Legacy*; 459. the *Joy* we may derive from a *Review* of it. 461. they should have *Peace* in him, tho' they had *Tribulation in the World*. 481.
- Message of Peace* was sent to *Israel* by *Jesus Christ*. III. 164. *d.* how necessary to seek *Peace with God*. 193.
- keeping the *House in Peace* refers, not to *Dæmoniacks*, but to the *Case of Sinners*. I. 375. *m.* the *Alarms of Christ* should break the *Peace* of *Sinners*. 378.
- Peace with each other* recommended. 230. II. 24. *Peace-makers* shall be called *Children of God*. I. 222. *i.*
- Pearl of great Price*, an *Emblem* of the *Happiness* discovered by the *Gospel*. I. 414. all to be parted with for it. 417.
- Pearls* not to be cast before *Swine*. I. 260. *d.*
- Pearse, Dr.* his excellent *Vindication of Christ's Miracles* referred to. I. 284. *g.*
- Pearson, (Bishop.)* his *Remark on the Etymology of the Name Jesus*. I. 39. *d.* justly observes, the *Notion of Two Messiahs* is a *Dream of the modern Jews*. 347. *c.* shews, that *Christ* was the *Jehovah* spoken of by *Isaiab*. II. 312. *d.* proves it was customary, to let *Bodies* remain on the *Cross* till they were consumed. 579. *e.* observes how properly *Christ* is said to have been *begotten* on the *Day of his Resurrection*. III. 207. *m.* supposes an *Allusion* to the *Designation of the Lord's Goat*, in what *God* had determined before to be done. 57. *b.*
- thinks the *Name of Christians* was first given to the *Disciples* by *Barnabas*. or *Saul*. 178. *f.*
- takes *Felix* to have been *Governor* but *Five Years and an half*, when *Paul* was brought before him. 378. *a.* supposes, that *Paul* wrote his *First Epistle* to *Timothy*, after his *first Imprisonment* at *Rome*; 319. *b.* but the *Date* of it so late as the *Year 65*, cannot be right. 332. *r.*
- Penal Laws*, not suited to the *Spirit of the Gospel*, and can produce no *Rational Conviction*. II. 187. who are most ready to have *Recourse to Civil Penalties*. III. 296.
- Pence*, the *Value of the Roman Pence*. I. 365. *e.* 486. *f.* II. 32. *d.* 89. *l.* 285. *g.* one was the *customary Price of a Day's Service*, among the *Jews and Romans*. II. 242. *b.*
- Penitent* shall be comforted; I. 223. to unbraid them with their *former Sins*, does not become us. 369. the *Joy* there is in *Heaven* over a *Penitent Sinner*; II. 157, 158. *d.* the *Favour* shewn to such will be no *Diminution* to the *Glory of the Faithful*. 165. *k.*
- Pentecost*, the *Propriety of chusing that Feast*, to glorify *Christ* by the *Effusion of the Spirit*; III. 14. *a.* how it is said, when this *Occurrence* happened, to be *fully come*. 15. *b.* *Paul* hastens his *Return from Asia*, to be at *Jerusalem* on the *Day of Pentecost*; 323. why he might chuse to be there at that *Time*. *ibid.* *l.*
- Perfect as God is perfect*, to be aimed at. I. 241.
- Perga in Pamphylia*, *Paul* and *Barnabas* come thither from *Cyprus*. III. 200. they visit it again and preach there, in their *Way to Attalia*. 228.
- Perjury*, the *Providence of God* appears, in restraining *Men* from it, II. 528. and in defending us from *false and venomous Tongues*. III. 85. the *Punishment our Laws* inflict upon it, is much below its *Desert*. II. 529.
- Persecution* causes many to be *offended*, I. 402. and often increases the *Difficulty of Religion*. 263. *i.* the *believing Hebrews* in *Danger* of being wearied out by it. II. 194. *d.* great will be the *Gain* of those that suffer it for *Conscience sake*. 240. *l.* many condemn it, that are chargeable with it. 368.
- the *Disciples* are warned to expect it; 103. 366. 375. 377. 469. but when *persecuted in one City*, might *fly to another*. I. 464. whoever *killeth them*, would think he *did God Service*. II. 472. *a.* what is said of it in *Scripture*, not so peculiar to the *first Ages*, as some have supposed. 468. *e.*
- Jesus* is *persecuted* in the *Persecution of his Members*. III. 235. 138. 352. 401. the *dreadful Task* that *Persecutors* undertake. 138.
- a *great Persecution* is raised at *Jerusalem*, 113. which *dispersed all* but the *Apostles*. 114. proves an *Advantage* to the *Church*, by *spreading the Gospel*; 118.

*Persecution,*] 118. 180. while the *Power of Christ* is seen, in restraining it from touching the *Apostles*. 118.

by what *the Rest* which the *Churches* had afterwards, might be occasioned; 147. s. which probably continued, till *Herod* interrupted it. *ibid.*

the *Persecution* is renewed by *Herod*, 182. who beheads *James*, and imprisons *Peter*. 183. but the *Deliverance of Peter*, and the *Death of Herod* soon after, seem to have put a *speedy End* to it. 188. m.

*Paul* and *Barnabas* are driven from *Antioch* in *Pisidia*, by a *Persecution* raised by the *Jews*; 216. and after that from *Iconium*, 220. and *Lystra*. 225. all that the *Christians* suffered during the *Period of the Sacred History*, is not recorded in it. 350. e. 400. g.

the *Persecution* under *Nero* was not begun, when *Paul* was first confined at *Rome*. 434. f.

*Persecuted*, shall inherit the *Kingdom of Heaven*; I. 222. are *happy*, and have Reason to *rejoice*. 223. 326. are required to *pray* for those that *persecute* them. 239. r. 328.

*Perseverance*, no *Argument* against it, in what *Christ* says of *not abiding in him*. II. 464. d. the *Need* we have of being exhorted to it: III. 181.

*Persian Letters*, translated from the *French*, assert, that where *God foresees* an *Event*, he *suspends* the *Moral Agency* of the *Creature*. II. 435. i.

*Person* is said to *do a Thing*, which he *does by another*; I. 330. a. or which he is the *Occasion of doing*; III. 10. e. or which he *permits*, or *foretells*. II. 312. c. many *Instances* occur of a *Change* in the *Person speaking*. III. 3. f.

*Peter*, (*Simon*.) the *Son of Jonas*, I. 126. 544. an *Inhabitant of Bethsaida*. 128. is first brought to *Christ* by *Andrew*, 125. b. who knows him at first *Sight*, and gives him the *Name of Cephas* or *Peter*. 126. 321. what was the *Meaning* of his *Name Simon*. 126. i.

is called by *Christ*, as he was *fishing*, to a stated *Attendance* upon him; 200. b. when his *Call* should be fixed. 201. i. is astonished at the *miraculous Draught of Fishes*, and afraid of the *Presence of Christ*; 205. e. A. 9. 36. *Christ* tells him, he should *captivate Men*; 206. and he immediately leaves all, and follows him. 201. 206.

*Peter,*] would have had *Christ* come back to *Capernaum* when they were seeking after him, probably with a *View* to his *Temporal Kingdom*. 215. g.

is chose an *Apostle*, 321. and sent forth with the *Twelve*. 455. why he is named *the First* of them. 455. b. had no *Authority* over the rest; *ibid.* II. 359. g. nor had the *other Apostles* any *Notion*, *Peter* was their *Head*. 268. f. III. 120. a. 237. c.

is one of the *Three Disciples*, *Jesus* permitted to be present at his raising of *Fairus's Daughter*. I. 445, 446.

attempts to *walk on the Sea*; but crying out for *Help*, *Jesus* rebukes him for the *Weakness of his Faith*. 494.

answers for the rest of the *Apostles*, and testifies their firm *Belief*, that *Jesus* is the *Messiah*. 514.

various *Discourses* which he had with *Jesus*. 524. II. 16. 31. 121. 238. 321. 440. 635.

confesses *Jesus* to be the *promised Messiah*; I. 544. and *Jesus* tells him, that on *this Rock* he would *build his Church*. 545. e. the *Keys of the Kingdom of Heaven* promised to him, and the *Power of Binding and Loosing*. 546. g, h.

on his rebuking *Jesus*, with a *God forbid*, when he spake plainly of his *Sufferings*, 550. c. *Jesus* replies, *Get thee behind me, Satan*; 550. d. and tells him, that he did not *savour* the *Things of God*, but those of *Men*. 551. e.

is present with *James* and *John*, when *Moses* and *Elijah* talked with *Jesus* at his *Transfiguration*; II. 1, 2. and proposes, they should *make Three Tents*, and continue there; 3. g. not knowing what he said. 4.

is applied to at *Capernaum* for his *Master's Tribute*; 16. and catches a *Fish* with *Money in its Mouth* to pay it. 17. f.

comes privately to *Jesus* with *Three more of the Apostles*, to ask, what would be the *Sign of his Coming*. 372.

is sent with *John* to make ready the *Passover*, 418. with particular *Directions* where to prepare it. 419. b.

objects to *Christ's washing his Feet*; 425. but being told, that if he *washed him not*, he had no *Portion in him*, is willing he should *wash*, not only his *Feet*, but his *Hands* and his *Head*. *ibid.*

beckons to *John* at *Supper*, when *Jesus* said, that *one of them* should *betray him*, to ask him, *who it was*. 433.

*Peter,*] declares, that he was ready to lay down his Life for Christ; 440. and tho' admonished of his approaching Trial, 441. yet still persisting in his Confidence, *Jesus* assures him, that. before Cock-crowing he would deny him thrice. 442. g.

*Jesus* declaring, that this Night they all would be offended because of him, *Peter* affirms, that he would never be offended; 495. *Jesus* again assures him, that before the Cock crow twice, he would deny him thrice; 496. c. but he affirms with greater Eagerness, tho' he should die with him, yet would he not deny him. *ibid.* d.

is one of the Three, *Jesus* took with him into the Garden, where he fell into an Agony. 498. *Jesus* retires to pray, and bids them in the mean Time to watch and pray; 499. but coming back, and finding them asleep, he expostulates with *Peter*, that he could not watch one Hour with him. 500. he again retires to pray a second and a third Time; 501. but still at his Return he finds them sleeping, and at last tells them, that the Traitor was coming. 503.

*Judas* approaching with a Guard to seize him, *Peter* inconsiderately draws his Sword, and cuts off *Malchus's* Ear. 509. l. [why none of the Evangelists but *John*, in their Account of this, mention *Peter* by Name. *ibid.* k.] *Peter* is rebuked for using his Sword; 510. and *Jesus*, having cured *Malchus's* Ear, submits to be bound. 511. all his Disciples forsook him, and fled. 512. q.

*Peter* and *John* quickly return, and follow *Jesus* afar off. 515. b. *Peter* is introduced by *John* into the High-Priest's Hall, and being challenged by a Maid, as belonging to *Jesus*, 516. e. denies that he so much as knew him; 517. b. and going out into the Portico, the Cock crew. *ibid.* i, k. on his Return, he is taxed again with being one of his Disciples; and denies him with an Oath. 518. about an Hour after he is charged again, as discovering by his Speech he was a Galilean, and one affirms that he was with him in the Garden; but he denies him a Third Time, with cursing and swearing; 519. while he yet spake, the Cock crew the second Time. 520. n. the Lord turns about, and looks upon *Peter*; who remembering what *Jesus* had foretold, immediately goes out, and covering his Head weeps bitterly. 520. o.

*Peter,*] why *Luke* in his Account of *Peter's* Fall, so often mentions *Peter* by Name. A. 19. 84. the aggravating Circumstances of his Fall, should caution us against depending on our own Strength. 521. his falling thus more fully than the rest of the Apostles, exposes the extravagant Regard, which has been since demanded to him. 518. m. the Fear he manifested now, must make the Boldness he shewed afterwards the more surprizing. 517. g. III. 51. k. we should desire, that the Lord may look upon us, to recover us from our Falls; II. 521. and seek Retirement, to avoid Temptation, and give Vent to our Sorrows. *ibid.*

when *Mary Magdalene* found the Sepulchre open, she runs and tells *Peter* and *John*; 596. but run together to the Sepulchre; and after *John* had looked in, *Peter* goes into the Sepulchre, and sees the Linnen Clothes laid by themselves, 597. and the Napkin folded up in a Place by it self. 598. i. he wonders in himself at what had happened, (for hitherto they did not understand what he had told them from the Scripture of his rising from the Dead,) and both return to their Companions in the City. *ibid.* l.

when the Women are sent to tell his Disciples, that *Jesus* was risen, *Peter* is particularly mentioned by the Angel. 605. d.

*Jesus* appears to *Peter*, first of all the Apostles, 612. who probably was the first Man that had a Sight of him; tho' no Account is given of the Circumstances, 622. b. nor does he seem to be one of the Two Disciples, to whom *Jesus* appeared as they went to Emmaus. 612. f. goes a fishing with other Disciples at the Sea of Tiberias, where *Jesus* appears to them, but at first they knew not it was he; 631. but having thrown the Net as he directed, and caught a Multitude of Fishes, *John* cries, it is the Lord; and *Peter* girding on his Coat, swims presently to Shore to him; 632. f. and having drawn the Net to Land, they eat with him. 633. *Jesus* asks *Peter*, if he loved him more than these? 635. a. *Peter* replies, he loved him; and is bid to feed his Lambs. *ibid.* b. the Question is renewed a second and a third Time, with a repeated Charge to feed his Sheep. 636. *Peter* is told, by what Death he should glorify God, 637. c. [440. d.] and bid to follow *Jesus*, in Token of his Readiness

*Peter,*] nels to suffer for him: 637. *John* also follows him; and *Peter's* Curiosity in asking, what should become of him, meets with a Check from *Jesus*. 638.

when the *Disciples* were assembled after *Christ's* Ascension, *Peter* takes notice of the miserable End of *Judas*, III. 9, 10. and advises that another should be chose an *Apostle* in his Room. 11. *b.*

his Sermon, after the Effusion of the Spirit, on the Day of Pentecost, 18, —27. with the remarkable Success that followed it. 29,—31.

goes up with *John* soon after to the Temple, and cures a Man Lame from his Birth; 35,—37. with the Discourse he made on that Occasion to the People. 40,—45.

the Two *Apostles* are imprisoned; 47. *b.* and being brought before the Sanhedrim, *Peter* declares, they had wrought this Miracle by the Name of *Jesus*, whom they crucified, 49. and that in him there is Salvation, and in no other. 50. *b.* the Council are amazed at their Boldness, remembering they had been with *Jesus*, 51. *k.* and charge them not to speak any more in his Name; 52. *m.* but the *Apostles* telling them, they could not but go on to speak, they are severely threatened and dismissed. 53. at their Return, on telling what had passed, they all unite in an inspired Prayer. 55. *a.*

charges *Ananias* and *Sapphira*, in attempting to impose on the Holy Spirit, with lying, not to Men, but to God; and they are both immediately struck dead. 62, —64.

the Sick are laid in the Streets, that the Shadow of *Peter* passing by might reach them, and are healed. 65.

the Twelve *Apostles* being brought before the Sanhedrim, *Peter* speaks in their Defence, 70. and boldly testifies, that God had raised up *Jesus* whom they crucified. 71.

is sent with *John* to *Samaria*, where they communicate the Spirit by the Imposition of their Hands; 120. and *Simon Magus* offering Money for the like Power, *Peter* detects and censures his Hypocrisy. 121, 122. as they return, they preach in many Villages of the Samaritans. 123.

begins his Acquaintance with *Paul* at *Jerusalem*, on his Return from *Damascus*; 145. *l.* who is introduced by *Barnabas* to *Peter* and *James*, the only Two *Apostles* then at *Jerusalem*. *ibid.* *o.*

*Peter,*] the Churches now have Rest, and *Peter* coming to *Lydda*, cures *Aeneas* of a Palsy. 150. from hence he is sent for to *Joppa* on *Doreas's* Death, and raises her to Life; 152. with what Humility and Faith he acted in it. 154. many believe at *Joppa*, and he continues there some Time with one *Simon* a Tanner. 153. *g.*

is sent for by *Cornelius* to *Cæsarea*, by the Direction of an Angel; 157. and while the Messengers were coming, *Peter* retiring about Noon to pray, is taught by a remarkable Vision, that what God had cleansed he should not any more call common or unclean. 158, 159. the Messengers arriving, he is ordered to go with them, and sets out the next Day, attended by some of the Brethren. 160.

being come the next Day to *Cæsarea*, he refuses the Homage of *Cornelius*; 162. *a.* and finding many met together, acquaints them how he was induced to come; 163. and observing God was ready to receive the Gentiles, preaches the Gospel to them, 164, 165. assuring them of the Resurrection of *Christ*, 166. and of Forgiveness thro' him to all that believe. 167. the Spirit falls upon them, as he was preaching; *ibid.* *i.* and *Peter* orders them to be baptized, and carries with them several Days. 169. his Example should teach us, to receive all whom the Lord has received. 170.

on his Return to *Jerusalem*, *Peter* is blamed by those of the Circumcision, for going to the Gentiles. 171. *a.* but having told them of the Vision he had seen, and of his Order to go to them, 172. *b.* he informs them, how the Spirit had been poured out upon them, and that it was not fit for him to withstand God. 173. on which they acquiesce, and glorify God for giving to the Gentiles Repentance unto Life. 174. *d.*

when *Herod Agrippa* had beheaded *James*, he seizes *Peter* also, and puts him in Prison, intending to execute him after the Passover. 183. Prayers are offered for him by the Church; and in the Night an Angel sets him free; 184. and going to the House where they were praying, a Maid that heard him at the Gate, runs in and tells that he was there; but they know not how to believe her, and fancy it to be his Angel. 186. *b.* on going to the Door, they are amazed to see him; but *Peter* tells them; how the Lord had set

*Peter,*] set him free, and bidding them inform *James* and the *Brethren* of it, departs to another Place. 187. [what some pretend, that he went then to *Rome*, is utterly incredible. *ibid. k.*] as soon as it was Day, the *Soldiers* know not what is become of *Peter*; 187. *l.* and as he was not to be found, *Herod* commands them to be executed. 188. *m.*

the *Assembly* at *Jerusalem* debating, whether the *Gentile Converts* were obliged to observe the Law, *Peter* declares, how *God* had witnessed his Acceptance of the *Gentiles* by the Effusion of the Spirit, and that they ought not to impose this Yoke upon them. 234, 235.

soon after this, he goes to *Antioch*, where he is reproved by *Paul* for Diffimulation in his Conduct. 245. *a.*

the Time of his *Crucifixion* not certainly known; II. 637. *c.* but the Tradition of the *Latin Church* reports him, to have been crucified at *Rome* by *Nero*, on the same Day that *Paul* was beheaded. III. 435. *g.*

*Peter's Wife's Mother* cured of a Fever at *Capernaum*. I. 210.

*Petit,* wrong in supposing the *Jews* at *Corinth* wore long Hair. III. 297. *a.*

*Pharisees,* are well described by *Dr. Prideaux*. I. 94. *a.* were the strictest Sect of the *Jews*, and used many rigorous Severities; III. 398. *d.* fasted twice a Week, and paid Tithes of all they possessed; II. 195. *f.* were very exact in Ceremonial Institutions, 101. 363. and placed a great Part of their Religion in condemning others. I. 258. *a.* II. 195. magnified the Duties of the First Table, to the Neglect of the Second; and thought, the Observation of one excellent Precept excused the Transgression of many others. 352. *b.*

their Children, or Disciples, practised Exorcisms, and took upon them to cast out Demons; I. 373. *i.* and were used frequently to fast, and to make many Prayers. 435. 437. *e.*

come with the People to *John's Baptism*, 94. A. 6. 21. and are admonished by him. 95. how they are called a Brood of Vipers. 95. *b.* refuse to be baptized; 96. 353. and question *John* about his baptizing. 119.

are alarmed to hear that *Jesus* made more Disciples than *John*. 170. some of them follow him with a malicious View; 276. and charge him with Blasphemy, in taking upon him to forgive Sins. 278.

*Pharisees,*] censure *Christ's Disciples* for rubbing out the Ears of Corn on the Sabbath-Day; 304. *d.* the Malignity they discovered in it. 308.

cavil at the Discourses of *Christ*; 523. II. 66, 67. 171. 209. and are offended at his healing on the Sabbath-Day. 144, 145. 201.

join with the *Sadducees* in asking for a Sign from Heaven; but are upbraided with Hypocrisy, and told, no Sign should be given them, but that of *Jonah*. I. 538, 539. enquire of *Christ*, when the Kingdom of God should come, and are told, it is already among them. II. 188. *a.*

are often reproved by *Christ*; 100, 101. 145, 146. 171. 195. 210. and Cautions given to his Disciples against them. I. 524. 539.

the Feet of *Christ* are anointed, by a Woman that was a Sinner, as he was dining with a Pharisee; 363. the Pharisee is offended at it; 364. but *Christ* justifies the Woman's Conduct. 366. as he went to dine with another, the Pharisee wonders that he did not wash before Dinner; II. 99. but is reproved for minding Outward more than Inward Purity. 100. when dining with another, *Christ* vindicates his healing on the Sabbath-Day. 144, 145. the humble Publican preferred to the self-justifying Pharisee. 195, 196.

are alarmed at the People's Regard to *Christ*, and send Officers to seize him; 53. whom they question for returning without him; 57. and pretend, that none regarded him but the common People. 58.

think of insnaring *Christ*, by a Question about Divorce; 224. *c.* and by asking, if it was lawful to pay Tribute to *Cæsar*; 341. *a, b.* but are confounded at his Answer. 343. being asked by *Jesus*, how the *Messiah* is the Son, and yet the Lord of David; 353. they are unable to reply, and from thenceforth dare not ask him any more Questions. 354. *f.*

being informed of his raising *Lazarus* from the Dead, 257. they consult with the Chief Priests, how they should deal with *Jesus*, 259. and by the Advice of *Caiaphas* agree, he should be put to Death; 261. and order any that knew where he was, to let them know, that they might apprehend him. 262.

when *Jesus* made his Publick Entry into *Jerusalem*, they would have him rebuke his Disciples for their Acclamations; but are told, that if these should be

*Pharisees,*] be silent, the very *Stones* would cry out; 295. and upon this complain to one another, that all their Consultations were in vain, for the whole World was gone after him. *ibid.* the Fear of them prevents the Rulers that believed, from confessing him. 313.

a Guard is sent with *Judas*, from the *Pharisees* and other Members of the *Sanhedrim*, to seize him. 505.

the Day after *Jesus* was buried, they come with the Chief Priests to *Pilate*, and procure a Guard to be set on the *Sepulchre*. 590.

*Gamaliel*, a *Pharisee*, prevents the *Sanhedrim* from executing their Design on the *Apostles*. III. 72.

some of the *Pharisees* that believed, insist upon it that the *Gentile Converts* should be circumcised. 233.

*Paul*, as he stood before the *Sanhedrim*, cries out, he is a *Pharisee*; 364. g. and tells *Agrippa*, it was known to all the *Jews*, that he had lived a *Pharisee*. 398. d. See *Scribes and Pharisees*.

*Philemon*, a Convert of *Paul*, at what Time. III. 309. a. the *Epistle* to him written, during *Paul's* first Imprisonment at *Rome*. 435. g.

*Philip*, (the *Apostle*,) an Inhabitant of *Bethsaida*, I. 128. is called by *Christ* to follow him. 127. he tells *Nathaniel* of his finding the *Messiah*. 128. is chose an *Apostle*, 321. and sent forth with the Twelve. 455.

is asked by *Christ*, when in the Neighbourhood of *Bethsaida*, whence they should buy Bread for the Multitude? 485. not thinking of a Miracle, he replies, that all they had was not sufficient to give each of them a little. 486. f.

is applied to by some *Greeks*, to introduce them to *Jesus*, II. 304. (who might know *Philip*, as he was of *Bethsaida*; *ibid.* b.) he goes with *Andrew*, and acquaints *Jesus* with it. 304.

is supposed to be one of the Disciples, to whom *Jesus* appeared at the Sea of *Tiberias*. 631. c.

*Philip*, one of the Seven Deacons, III. 80. and afterwards raised to the Work of an *Evangelist*. 115. e. goes and preaches *Christ* in *Samaria*, 115. f. where he works many Miracles: 116. many believe, and are baptized; 117. which *Simon Magus* also professes to do, and is baptized. *ibid.* i.

is sent by an *Angel* into the Wilderness

*Philip*,] in the Way to *Gaza*; 124. b. where, as an *Ethiopian Eunuch* was reading the Prophet *Isaiab*, 125. *Philip* is ordered by the Spirit to go to him; 126. and taking Occasion from the Scripture he was reading, to preach *Jesus* to him, 128. the *Eunuch* professes his Faith, and *Philip* baptizes him. 129. the Spirit takes away *Philip*, who is afterwards found at *Azotus*; 130. n. and having preached in all the Cities in those Parts, he settles at *Cæsarea*. 131. o.

*Paul* coming to *Cæsarea*, lodges at *Philip's House*, who has Four Daughters that prophesy; and *Agabus* coming thither, and foretelling what the *Jews* would do to *Paul*, he is intreated not to go up to *Jerusalem*; 336. but as he would not be persuaded, they submit, and *Paul* goes on to *Jerusalem*. 337.

*Philip*, (Son of *Herod the Great*,) Tetrarch of *Iturea* and *Trachonitis*; I. 88. has a good Character given him by *Josephus*, and some think *Christ* went into his Territories for Security. 544. c.

*Philip*, (another Son of *Herod the Great*,) called *Herod* by *Josephus*, is depriv'd of his Wife *Herodias*, by *Herod Antipas* the Tetrarch. I. 166. a.

*Philippi*, a City of the first Part of *Macedonia*, and a Roman Colony. III. 253. g. b. *Paul* preaches at an Otratory there, and *Lydia* is converted; 255. a. 256. but dispossessing a *Byssonefs*, 257. *Paul* and *Silas* are brought before the Magistrates, 258. and being scourged, are committed to Prison. 259. the Jailor is awakened by an Earthquake, and converted; and he and all his Family are baptized. 260,—262. the Magistrates send to release them; 264. but *Paul* insisting on their Privilege as *Romans*, 265. c. the Magistrates come themselves, and pray them to depart; 266. and having visited the Brethren, they set out for *Thessalonica*. 267. f. as *Paul* returned with the Collections to *Jerusalem*, he sails from *Philippi* in Five Days to *Troas*. 320. e.

the *Epistle* to the *Philippians* written during *Paul's* first Imprisonment at *Rome*. 435. g.

*Philo Judæus*, speaks of the Father's dwelling in the *Logos*. II. 452. m. a remarkable Passage from him, concerning the Agency of the *Logos* in the Government of the World. A. 1. 2.

mentions it as a received Notion of the *Jews*,



- Philo Judæus,*] *Jews*, that the Souls of good Men officiated as *ministring Spirits*. III. 186. *b*.
- observes, that *Restitution* should be made to an *injured Brother*, before a *Trespass-Offering*. A. 10. 42. says, it was *Death* for any *uncircumcised Person*, to come within the *Inclofures* of the *Temple*. 345. *m*. speaks of it as an *ill Time* to *sail*, after the *Fest of Expiation*. 411. *e*.
- does not appear to have mentioned the *Jews*, representing *Christianity* as an *Atheistical Sect*. 432. *a*.
- Philosophers* among the *Heathen*, meanly conformed to the gross *Absurdities* of *Idolatry*. III. 223. *l*. opposed *Paul* in his preaching at *Athens*, 277. and on his mentioning the *Resurrection of the Dead*, made a *Jest* of it, and would not stay to hear the *Evidence*. 285. *s*.
- Pblegon*, the only *Heathen Writer*, who is supposed to mention the *Darkness*, at the *Time Christ was crucified*. II. 570. *e*.
- Phænice*, a *Haven of Crete*, where those that sailed with *Paul* designed to *winter*, but in attempting to get to it, are driven out to *Sea*. III. 412.
- Phœnicia*, they that first brought the *Gospel* thither, preached it *only to the Jews*. III. 176. *Paul* and *Barnabas* pass through it as they went to *Jerusalem*, and relate the *Conversion* of the *Gentiles*. 232. in his *Third Progress*, *Paul* goes aboard a *Ship at Patara*, that was sailing to *Phœnicia*, and lands at *Tyre*: 334.
- Phrygia*, *Paul* travels through it in his *Second Progress*; III. 251. and visits it again in his *Third Progress*, confirming all the *Disciples*. 298.
- Phylacteries*, worn by the *Jews*, from whence they might be called so. II. 357. *d*. the *Pharisees* made theirs remarkably broad. *ibid*. —
- Physician*, needful only for the *Sick*. I. 434. the *Compassion Christ* shewed, as the *Physician of Souls*. 438. *Physician*, *cure thyself*, a common *Proverb*. 194.
- Pierce, Mr.* his *Hypothesis* on *God's calling his Son out of Egypt*, very ingenious, but not to be admitted. I. 76. *d*. his *Observation* of the *Disciples* being compared to the *Sun*. 224. *o*. his *Account* of the *Manner of seating the Multitude*, when *Christ* miraculously fed them. 487. *b*.
- explains the *Regeneration*, (*Mat.* 19. 28.) of *Christ's* being begotten again by *Pierce, Mr.*] his *Resurrection* from the *Dead*. II. 239. *i*. supposes the *Saints* that rose after *Christ's Resurrection*, to be some that died but a little before. 575. *o*.
- takes the *Phrase*, [*that it might be fulfilled,*] always to intimate, that the *Scripture* referred to is quoted in its *Literal Sense*. 311. *a*. supposes a *Trajection* in the *Words*, where *Christ* speaks of him that eat *Bread* with him, *lifting up his Heel* against him. 431. *c*. admits a *Various Reading*, where *Philippi* is mentioned as the *Chief City* of Part of *Macedonia*. III. 253. *g*.
- Pilate*, (*Pontius*.) *Governor of Judea*, when *John* began his *Ministry*. I. 88. murders the *Galileans*, when they came to sacrifice. II. 129. *a*.
- Jesus* is brought before him, and accused by the *Jews* as a notorious *Offender*, that he might order him to be *crucified*; 530,—532. *Pilate* examines him, and tells the *Jews*, he found *no Fault* in him. 533,—535. hearing he was a *Galilean*, *Pilate* sends him to *Herod*, who treats him with *Contempt*, and sends him back: 538. *Pilate* and *Herod* now become *Friends*, who were before at *Enmity*; 539. and combine to do what *God* had before determined and pointed out. III. 56. *b*. proposes to the *Jews* to *scourge him* and to let him go; II. 540. and puts it to their *Choice*, whom they would have him to *release*, *Barabbas* or *Jesus*; 541. but they prefer *Barabbas*, and cry out, that *Jesus* might be *crucified*. 542. *f*. *Pilate* declares again and again, he found *no Fault* in him; 543—547. but they renew their *Cries* to have him *crucified*, and at length prevail. 543. having ordered *Jesus* to be *scourged*, 544. his *Wife* sends to him to have *nothing to do* with that *Righteous One*. 546. but when he had determined to *release him*, the *Jews* renounce him before *Pilate*, III. 40. *a*. and insisting on his *Death*, tell *Pilate*, if he let him go, he is not *Cæsar's Friend*. II. 550. *Pilate* then washes his *Hands* before them, as innocent of his *Blood*, 552. *m*. and passing *Sentence upon Jesus* to content the *People*, delivers him to be *crucified*. 553.
- the *Jews* would have him alter the *Inscription* on the *Cross*, but *Pilate* refuses it. 564. orders the *Bodies* to be taken down at their *Request*, and their *Legs broken*; 579. but as the *Soldiers* found

*Pilate,*] found *Jesus* was dead already, they brake not his *Legs*. 580. *Joseph* begs the *Body* of *Jesus*; and the Centurion testifying he was dead, *Pilate* commands the *Body* to be delivered to him. 582. at the Desire of the *Chief Priests*, *Pilate* allows a *Guard* to watch the *Sepulchre* till the Third Day, to prevent any false Pretence of his rising again. 590.

was probably *Governor* when *Stephen* was stoned, and might have Reasons to connive at it. III. 110. p.

was a Man of a most infamous Character, II. 555. r. and gave great Disgust by his Administration. 553. o. his base Compliance with the *Jews* in crucifying *Jesus*, did not prevent their following him with their Accusations to his Ruin; *ibid.* and being deposed, and sent to *Rome*, it is said, he was banished to *Vienne* in *Gaul*, and quickly after fell on his own Sword. 555. r.

*Pilate's Wife*, disturbed by a *Dream* on Account of *Jesus*, II. 547. e. sends to *Pilate* to have nothing to do with him. 546. the *Roman Governors* were not used at first to take their *Wives* with them; but afterwards it grew customary. 546. d.

*Pioneers*, their levelling the Way alluded to. I. 91. b.

*Pisidia*, *Paul* and *Barnabas* come thither from *Perga*, and preach in the Synagogue at *Antioch*. III. 201. a. and afterwards pass thro' it in their Return. 228.

*Plagues*, may signify the most grievous Distempers. I. 348. d. 442. e.

*Plantation*, that *God* has not planted, shall be rooted up. I. 524.

*Pleasure* and *Joy* result from a Subjection to *Christ*. I. 361. m.

*Pleonasm*; accounted to rule, may pass for one, and be translated rule. II. 268. e. opening his Mouth, may not be always such. I. 219. c. seemeth to have, for hath, not necessary to be taken so. 405. f. to be called, not entirely the same, as to be. A. 2. 5.

*Pliny*, mentions *Locusts*, as used for Food. I. 92. i. gives a strange Account of the Sagacity of *Serpents*. 462. b.

observes, that *Heathen Persecutors* forced the *Christians*, to renounce *Christ*, and curse him. III. 400. b.

*Plowman*, *Hesiod's* Character of a good one; I. 421. k. is applicable to a *Gospel Minister*, who must not look back. *ibid.*

*Plural Number*, often used by a *Person* of

*Plural Number,*] *Authority* in speaking of himself. I. 152. a. is frequently put for the *Singular*; 208. a. II. 285. f. 566. b. and perhaps may be sometimes used for the *Dual*. III. 122. b.

*Plutarch*, the Proof he gives of *Mark Antony's* Eloquence. II. 57. g. his Account of a *Serpent* defending *Cleomenes* on the *Cross* from *Birds of Prey*. 576. q. shews that the *Antients* had Ways of preserving *Wine* sweet a great while. III. 18. k. the Description he gives of such as had a *Pythnick Spirit*. 256. b.

*Pointing*, a Mistake in it often occasions Difficulties, which another *Manner* of pointing will remove. II. 69. f. 306. e. some Alterations of this Kind admitted. I. 6. e. 16. g. II. 5. i. 49. f. 125. a. 238. i. III. 41. c. 203. b. others mentioned as Conjectures. I. 7. g. 56. k. See *Interrogation*.

*Poison*, shall not hurt them that believe. II. 647. Executions were frequently done by *Poison*. *ibid.* q.

*Polygamy*, tolerated among the *Jews*, but disapproved by pious Persons. I. 13. b. was not allowed in the first Institution of *Marriage*. II. 225.

*Pontus*, a Province of the *Lesser Asia*. III. 17. 287.

*Pool* of *Bethesda*, see *Bethesda*.

*Poor*, have the *Gospel* preached. I. 348. 358. to be invited rather than the *Rich*; II. 147. are sent for, when the *Guests* refused to come. 150. may be comforted under present Sights, by a View to their future Honour and Happiness. 178.

are always with us, that we may do them Good. 286. the Baseness of pretending a Concern for the *Poor*, as a Cover for selfish Designs. 288.

often better to furnish them with *Necessaries*, than to give them as much in *Money*. III. 153. attending them in *Illness*, an acceptable *Charity*, which even those may shew, who have but little to spare. II. 409. d.

the poorest have Room for charitable Attempts. I. 473. II. 370. their *Mite* may be more valuable, than the *Talents* of the *Rich*. 370, 371.

*Christ* was used to relieve them out of his little Stock. 436. 438. his *Poverty* should teach us, not to seek the *Riches* of this *World*. 17.

*Poor* in *Spirit*, how to be understood. I.

220. e. *Happiness* promised to them. *ibid.* 325.
- Pope, Mr.* observes that *Liberties* may be taken in a *Version*, I. 448. n.
- Porch*, may be rather rendered *Portico*. II. 517. i.
- Porphyry*, observes that *Evil Spirits* pretend to more *Power* over the World, than they really have. A. 7. 28. has Recourse to very mean *Methods* in aspersing our *Lord's* Character. II. 44. f.
- Possessions*, why permitted at the Time of *Christ's* Appearance; I. 211. b. the curing them a fit Proof of his *Mission*. *ibid.* the *Reality* of them not to be questioned. 211. b. 426. d, e. 428. b. III. 257. b. 306. h.
- Potter's Field*, bought with the Money *Judas* received for betraying his *Master*, and therefore called *Aceldama*, the *Field of Blood*. II. 588. III. 10. g.
- Pounds*, the Value of them. II. 278. c. the Parable of *Ten Pounds* given to *Ten Servants*; 278,—281. why such a little *Sum* is mentioned. 278. c. the Design of the Parable. 282.
- Power* given to *Christ*, to give *Eternal Life* to as many as the *Father* has given him. II. 484. *God* anointed him with the *Holy Ghost* and with *Power*. III. 165. all *Power* is given him in *Heaven* and on *Earth*. II. 643. the *Son of Man* shall be seen sitting at the *Right Hand of Power*. 526. b.
- the *Apostles* should receive *Power*, on the *Holy Spirit's* coming upon them. 651. III. 5.
- the *Power* which *Pilate* had against *Jesus*, how it was given him from *Above*. II. 549. b.
- the People of *Samaria* look upon *Simon Magus*, as the great *Power of God*. III. 117.
- Power of Life and Death*, was not in the *Jews*, long before the Destruction of the *Temple*. II. 530. c. they own to *Pilate*, it was not lawful for them to put any *Man* to *Death*. 532. their *Execution of Capital Sentences* was under the Controll of the *Romans*; nor would they otherwise have applied to *Pilate* to execute *Jesus*. A. 20. 86, 87. but were allowed to execute, without Forms of Law, any they should find profaning the *Temple*. III. 375. g. in what the Dispute on this Head seems to terminate. A. 20. 87.
- when it was taken from the *Jews*, *Power of Life and Death*,] some might think it an acceptable *Service*, to hazard their Lives in executing it, II. 472. a. or might expect, that *Providence* would add an *Efficacy* to their *Censures*. 473. a. their *stoning Stephen* seems to be an Act of popular *Fury*. III. 110. p. they might sometimes act from what is called the *Judgment of Zeal*; *ibid.* 366. k. by which they would have justified their killing *Paul*, if they had murdered him as they designed. 345. m.
- what *Lyssas* says, of his rescuing *Paul*, and learning he was a *Roman*, does not prove, the *Jews* had a *Power* of putting those to *Death* who were not *Romans*. 371. a.
- it does not appear they had such a *Power*, from their attempting to kill *Paul*; 375. g. nor is it implied, in his pleading, that none had a *Right* to give him up to them. 389. i.
- Praise of Men*, loving it more than the *Praise of God*, a strange Infatuation. II. 313. 315.
- Prayer*, often compared to *Incense*. I. 13. c. which were the daily *Hours of Prayer*. III. 36. b. 157. e. standing was antiently the usual Posture, when they prayed. II. 322. c.
- should be offered up in *secret*. I. 244, 245. *Christ* frequently withdrew to a retired *Place* to pray; 215. 274. 544. and often spent the *Night* in *Prayer*. 319. b. 490. II. 2. b. 414. 498.
- the *Voices from Heaven*, that bore witness to *Christ*, were all pronounced as he was praying, or very quickly after it. I. 106. d.
- the *Prayer Christ* taught his *Disciples*; 245,—248. II. 95. doubtful, whether the *Conclusion* of it be genuine. I. 248. p. we should learn, and practise the Lesson; 250. and not censure those, who use it as a *Form*. II. 98. d.
- a vain *Multiplicity of Words* to be avoided, when we pray. I. 245. b. the *Pharisees* made long *Prayers*, to give them greater Opportunity to injure and defraud; II. 360. but when thus used as a *Cover* for any vile Purpose, they will return in *Curses*. 362.
- repeated *Prayers* are but *Affronts* to *Heaven*, when not attended with *Humility*. 197. we often know not what we ask, and should be satisfied with the *Denial Christ* sees fit to give us; 270. and

Prayer,] and when we pray, the Time and Manner of answering it should be left to God. I. 19.

Encouragements to Importunity in Prayer,—from the Experiences of every praying Soul; 261. II. 97. from a Friend's yielding to it; 96. from the Readiness of Earthly Parents to give good Things to their Children; I. 261. II. 97. from the Widow's prevailing with the unjust Judge: 193, 194 and from the Promises made to it, that what is asked in Faith shall be given, 322. 464. and whatever is asked in the Name of Christ, he will do it. 453. e. 467. 479.

whatever Two agree to ask, it shall be done, 29. g. refers to a maraculous Answer of Prayer. *ibid.* h. Christ's Presence where his People meet, is an Encouragement to Social Prayer. 30. how many the Jews thought should join in Social Prayer. 29. g.

no Argument against praying to Christ, in what he says to his Disciples, that in that Day they should ask him nothing. 479. e. 480.

the Prayer of Christ before his Sufferings, a Model of his Intercession; 483. was not for the Apostles alone, but for all that believe. 491. what Joy it must give, to consider this Prayer as intended for us. 493.

Christ prays in the Garden, that if possible the Cup might pass from him, but submits it to his Father's Will; 499. repeating it a second and a third Time, in Petitions to the same Effect. 501. g.

Christ on the Cross prays for his Murderers; 560. f. which was soon after followed with the Conversion of Multitudes that had consented to his Death. 561. III. 34.

the Disciples continue in Prayer after Christ's Ascension; III. 8. and pray for the Divine Direction in the Choice of an Apostle. 12. after the Examination of Peter and John, they all unite in an inspired Prayer; 55,—57. which, it is strange, that any should take for a pre-composed Form. 55. a.

Stephen's Prayer to Christ, such an Act of Worship, as no Good Man would pay to a mere Creature. 110. g.

Paul has a Vision of Christ, as he was praying in the Temple. 355. a.

Cornelius prays to God continually; and an Angel appears to him, while he was praying. 156. 163.

Prayer,] why Peter might go up to the House-Top to pray; 157. d. the Vision that he had there in a Trance. 158, 159.

when Peter was imprison'd, Prayer is made for him by the Church; 183. and being deliver'd by an Angel, he comes to them, while they were praying. 185.

Barnabas and Saul are set apart to preach to the Gentiles, by Fasting and Prayer; 196. and Presbyters are constituted thus in every Church. 228.

Paul and Silas pray and sing Praises in Prison at Philippi. 259. b.

when taking Leave of the Ephesian Elders, Paul kneels down and prays with them; 331. as he does also, when he parts with the Disciples at Tyre. 335.

Prayer-House, see Oratory.

Praying to Saints, the only Instance we have of any Thing like it, fruitless and in vain. II. 175. e.

Preaching, it was the Custom of the Jewish Rabbies to sit down to preach. I. 193. 219. II. 356. a. Jesus often preached in this Manner; I. 204. 219. 394. 484. II. 61. 511. as likewise the Apostles sometimes did. III. 256.

it does not appear, that any preached as Deacons. 81. i. 115. e. but an extraordinary Call might justify private Christians in doing it, without enquiring after their Orders. 82. i. 115. d, e.

Prejudices, harden the Mind against the most convincing Evidence, and hurry it on to the greatest Extravagances. III. 76. 112. how necessary to guard against them. I. 132. II. 46. III. 174.

the Danger of indulging them. I. 400. II. 66. c. 187. the Necessity of Divine Grace to subdue them; 315. how sweetly they are conquered by the Gospel. III. 118, 119. a.

in arguing with others, we should study their Prejudices; II. 350. and should tenderly regard them in our Conduct. III. 244.

Preparing Christ's Way, the Work of God. I. 91. b.

Presbyters, were constituted in every Church by the Apostles, with the concurrent Suffrage of the People, which they might signify by stretching out their Hands. III. 227. d.

were not distinct from Bishops, when Paul took his Leave of the Ephesian Elders. 325. a.

Present Tense, used to signify what is sure and near. I. 96. e. II. 15. c.

- Presents* usually offered, on visiting *Great Men*. I. 73. o.
- Pressing to go one Mile, &c.* may refer to what was done by *commission'd Officers*. I. 238. o.
- Pride*, very deeply rooted in the Heart. II. 24. 429.
- Prideaux, Dr.* gives a good Account of the *Seets* among the *Jews*, I. 94. a. and of the History and Principles of the *Magi*. III. 116. g. his Account of the *Herodians*. I. 312. f.
- supposes that Clause in *Luke* 4. 18. of restoring Sight to the *Blind*, to be taken from some *Chaldee Targum*. 192. g. in what Manner he reconciles *Stephen's* Quotation, *Acts* 7. 43. with the Original in *Amos*. III. 105. f. shews, that *Gamaliel* did, before *Paul* was brought before the *Sanhedrim*. 365. b.
- Priests*, performed their Office by *Lot*. I. 13. III. 12. l. seem to have ministered in the Temple *barefoot*. 99. i. not lawful for any but them to eat the *Shew-Bread*. I. 305. did *servile Works* on the *Sabbath*, and were blameless. 306. are sent from *Jerusalem*, to ask *John the Baptist* who he was. 117. come with the *Captain of the Temple* and the *Sadducees*, and apprehend *Peter* and *John*, while they were speaking to the People. III. 46.
- a great *Multitude* of them believe, 81. who are supposed by some to come over in a *Body*. *ibid.* b. how much they must have to discourage them, and what might induce them to it. *ibid.*
- Prince of Life*, the Character of *Christ*; III. 41. b. who is exalted to be a *Prince and Saviour*. 71.
- Prince of this World*, (a Title of *Satan*,) came to assault *Christ*, but had nothing in him; II. 460. we have too much in us to abet his Temptations, but the *Grace of Christ* is sufficient for us. 461. his being judged, shews, that *Judgment* is committed to *Christ*. 474.
- Priscilla*, see *Aquila*.
- Prisons*, see *Imprisonment*.
- Prisoners* of Importance, were often sent to be tried at *Rome*. III. 409. b. were frequently secured by chaining them to a *Guard*; 184. d. and *Paul* was probably thus chained to the *Soldier* that guarded him at *Rome*. 428. o. other *Prisoners* were sent thither with *Paul*, 409. who owed to him their Preservation in the Voyage, both from the *Sword*, and from *Prisoners,*] the *Sea*; 420. h. 421. and if upon this they became his *Disciples*, would obtain a better *Deliverance*. 422. when they arrive at *Rome*, they are delivered to the *Captain of the Prætorian Band*, who usually took Charge of the *State-Prisoners*. 427. m.
- Privileges*, to be carefully improved. II. 246. the Danger of trusting in *External Privileges*. 379. their *Civil Privileges* are not to be given up by *Christians*, but they may often be obliged to insist upon them. III. 360.
- Prochorus*, appointed one of the *Seven Deacons*. III. 80.
- Proconsul*, a Title properly applied, to the *Governor of Cyprus*, III. 198. i. and of *Achaia*. 292. k. those of *Asia* might be called *Proconsuls*, which seems better than to refer what the *Cancellor* says, to the *Proconsuls* of neighbouring *Provinces*. 316. p.
- Prodigal Son*, the *Parable* concerning him; II. 160,—165. what was intended by it. 165. m.
- Prodigies* attending the *Death of Christ*, alarm the *Spectators*, II. 574, 575. and make way for the *Conversion* of such Numbers by the *Apostles*. 576. r. the many remarkable *Prodigies* and *Signs*, that preceded the *Destruction of Jerusalem*. III. 20. p.
- Profession* vain, unless it influence the *Practice*. I. 334, 335. II. 327. a mere *Profession*, of no Value; I. 267. 270. II. 139. 155. III. 123. the Danger of resting in it. II. 316. 401.
- Prolepsis*, or *Anticipation*, an Instance of it in *Matthew*. II. 336. d.
- Promises*, we should humbly wait for their *Accomplishment*; I. 24. praising God in a believing Expectation of it, 30. 32. and depending upon it, whatever *Difficulties* may be in the Way; III. 92. 415. but still using the proper Means for our own Safety, even when we have a *Promise* of it. 367. l. 417. b. no *Promise* given, to encourage any to remain inactive. 421.
- the *Promise* of a *Resurrection* made to the *Fathers*; 399. *Paul* declares, he is judged for the *Hope* of it. 398.
- Prophecies*, were exactly answered in the Events; I. 349. g. but do not take away the *Freedom of Moral Agents*, while they express the *Certainty* of Events. A. 12. 55. are not the only Proof of the Truth of *Christianity*. III. 272. f.

*Prophecy in the Name of Christ*, may be the Act of *Workers of Iniquity*. I. 268. *Caiaphas prophesied*, in the Advice he gave to the *Jews*, that *One should die for the People*. II. 260. b. 515.

*Zacharias prophesies* on the Birth of his Son; I. 33. but might not fully understand all that he said. 34. c.

*Christ* is insulted by the *Officers*, who strike him with his Eyes covered, and bid him prophesy who smote him. II. 528.

*Peter* observes, it was foretold, that in the last Days their Sons and their Daughters should prophesy. III. 19. o. the miraculous Gifts of the Spirit were sometimes communicated to *Women*, as well as to *Men*; 336. *Philip the Evangelist* has Four *Virgin Daughters* that prophesy. *ibid.*

*Paul* laying his Hands on some of *John's Disciples* at *Ephesus*, they speak with *Tongues* and prophesy. 304.

*Prophet*, is generally used by the *Evangelists* for one of the *antient Prophets*, to whom the Title then was commonly applied, I. 118. c. 475. f. but was at length applied to other Persons. 471. f.

*John the Baptist* is counted a *Prophet*. 35. 168. l. II. 325. how he was not that *Prophet*. I. 117. c. *Jesus* speaks of him as more than a *Prophet*; 351. and says, that no *Prophet* had risen greater than *John*. 352. a.

*Jesus* is thought by some, to be one of the *Prophets* risen again. 475. f. 544. II. 56. e. the *People* look upon him as a *Prophet*; I. 344. 475. II. 56. 298. 333. and conclude, he was that *Prophet* who should come. I. 489. the *Pharisee* supposes, if he were a *Prophet*, he would not have suffered the *Woman* that was a *Sinner* to touch him. 364. he is owned to be a *Prophet*, by the *Woman of Samaria*, 175. by the *Blind Man*, II. 202. and by the *Two Disciples* going to *Emmaus*. 616. *Moses* spake of him, as a *Prophet* God would raise up, like unto him; III. 43. i. 102. a. and all who would not hear that *Prophet*, should be destroyed. 44. k.

*Prophet* has no Honour in his own Country; I. 186. c. 194. 451. f. how unreasonable a Prejudice, especially with regard to *Christ*. 189. to urge that none should come from *Galilee*, was very mean and trifling. II. 59. l. a *Prophet* not to perish out of *Jerusalem*, how to be understood. 141. b.

*Prophet*,] receiving a *Prophet*, entitles to a *Prophet's Reward*. I. 471.

the *Testimony* of one *Prophet* was reckoned by the *Jews*, sufficient to confirm the Authority of another. II. 325. g. A. 63.

*Prophets* of old wore a rough Habit. I. 264. k. spake freely of the Character of wicked Persons; II. 140. f. but their Example will not warrant us to use the same Severity of Language. 143.

came as *Embassadors* from God, and yet were persecuted. I. 223. k. 326. III. 108. i. the *Jews* approved their *Fathers* killing them, II. 103. 365. and would go on to persecute them; 103. 366. so that the Blood of all the *Prophets* should be required of them, 103. 366. and *Jerusalem* that killed the *Prophets*, should be destroyed. 141, 142. 367.

are said to have spoke of *Christ* from the Beginning; I. 33. b. III. 43. but did not always fully understand what they said of him. I. 34. c. desired to see, but had not seen, what the *Disciples* saw. I. 399. II. 84. in what Sense they all spake of *Christ*. II. 618. f. III. 44. l. 167. b.

*Christ* refers to what they wrote, as fulfilled in him; II. 264. 512. p. and interprets to his *Disciples*, all that *Moses* and the *Prophets* had said concerning him. 618. 642.

the *Jews* are told by *Peter*, that what all the *Prophets* had foretold that *Christ* should suffer was fulfilled; III. 42. and *Paul* declares, that their *Rulers*, not knowing the Voices of the *Prophets*, fulfilled them in condemning *Christ*. 206. he asks *Agrippa*, if he believed the *Prophets*; and declares himself assured of it. 405.

the *Jews* are called the *Children* of the *Prophets*; 44. but should see all the *Prophets* in the Kingdom of God, and themselves thrust out. II. 139.

the Law and the *Prophets* were until *John*. I. 354. II. 171. if these are disregarded, one rising from the Dead will not convert Men. 177. g. *Christ* came, not to destroy the Law and the *Prophets*, but to fulfill them. I 226. a. this is the Law and the *Prophets*, to do to others, as we would be done to. 262. b. all the Law and the *Prophets* depend on the Two Commandments of loving God and our Neighbour. II. 352. were read in the *Synagogue* every Sabbath-Day. III. 201. 206. *Paul* professes his Belief of all Things

*Prophets,*] Things written in them; 379. and preach'd no other Things, but those which they had said should come, 404. persuading them concerning *Jesus*, out of the Law and the *Prophets*. 432.

*Prophets* come from *Jerusalem* to *Antioch*, and one of them foretells a *Famine*. 179. the Names of certain *Prophets* in the Church at *Antioch*. 195. *c.* *Judas* and *Silas* being *Prophets*, exhort the Brethren there, 245.

the *Conversion* of the *Gentiles* was foretold by the *Prophets*. 238. *e.*

*Profelytes*, were baptized on their Admission into the *Jewish* Church; A. 8. 33. which might be customary with the *Jews*, when *John* baptized. I. 119. *d.*

great Industry was used in making them by the *Scribes* and *Pharisees*, II. 360. who made them doubly more the *Children of Hell* than themselves. 361.

who are commonly called *Profelytes of the Gate*, 303. *a.* and who *Profelytes of Righteousness*. 304. *a.* III. 156. *b.* not only these, but the *Idolatrous Gentiles*, would be received by *Christ* on their believing. II. 305. *d.*

the Word signifies such as became *Jews* by *Circumcision*; III. 80. *g.* and is never applied by *Luke* to an *uncircumcised* Person; 156. *b.* nor is there any sufficient Authority for the common *Distinction* of *Two Sorts of Profelytes*, *ibid.* which has been borrowed from *Maimonides*. 277. *c.* fearing *God* and working *Righteousness* might be the *Cafe* of such, as were in no Sense *Jewish Profelytes*. 164. *c.*

those called *Profelytes of the Gate*, were little more regarded by the *Jews*, than the *Idolatrous Gentiles*; and no *uncircumcised* Person was thought fit to be *converted with*. 171. *a.*

where *Repentance* is said to be granted to the *Gentiles*, it cannot mean such only as had already forsaken *Idolatry*. 174. *d.* no Hint in the *New Testament* of *Two* different *Periods* of preaching the *Gospel*, first to those only who are called *Profelytes of the Gate*, and then to those that were *Idolaters*. 177. *b.*

many religious *Profelytes* receive the Word at *Antioch* in *Pisidia*, 212. *a.* such as were determined for *Eternal Life*, cannot be meant as a Description of *Profelytes of the Gate*. 215. *f.* the Title of *ascouos* does not appear to be appropriated to such; 277. *c.* nor is there any

*Profelytes,*] Reason to think, the *devout Women* were such, whom the *Jews* stirred up against *Paul* and *Barnabas*; 215. *g.* or that the *Greeks* were such, who believed at *Iconium*. 218. *a.* when *Paul* and *Barnabas* reported the *Conversion of the Gentiles*, it cannot be supposed, that they were understood only to speak of *Profelytes of the Gate*; 232. *d.* nor could the Point debated in the *Assembly* at *Jerusalem* relate only to them; 234. *b.* where the Description better suits the *Converts* from the *Idolatrous Gentiles*; 239. *e, b.* nor would the *Decree* have answered its Purpose without extending it to these. 240. *i.* 251. *b.*

many who were not *Profelytes*, might come out of *Curiosity*, to hear the *Apostles* preach in the *Synagogues*. 289. *d.* such as were *circumcised*, were counted no longer *Foreigners*, but *Fellow-Citizens*. 344. *l.*

*Prosperity* should engage us to *Caution*. I. 330.

*Protestants*, imposing on their Brethren what is not expressly founded on the Word of *God*, very ill becomes them. I. 522.

*Proverbial Expressions* often introduced. I. 194. 238. *m.* 317. *g.* 332. 377. *q.* 412. *c.* 421. *k.* 462. *b.* 552. *f.* II. 12. *f.* 21. *g.* 35. *c.* 116. *b.* 191. *g.* 237. *b.* 364. *b.* 367. *g.* 378. *l.* III. 58. *e.* 127. *f.* 135. *g.* 418. *d.* suppos'd to be alluded to, in what is said of every idle Word. I. 380. *b.*

*Providence*, the *Universality* of it asserted. I. 468. *a.* II. 108. all Things are fixed under its Conduct. III. 282. *e.* all Places will be to us, what *Providence* makes them. I. 81. we should labour after a firm Faith in it. II. 110. Encouragements to a Dependance on it. I. 254. 458. *l.* II. 17. *f.*

is not to be objected to, for suffering Evil in the World. I. 80. has a singular Regard to Good Men, 468. *a.* II. 108. III. 369. 428. though its Ways are often unsearchable. I. 480. the Care of it should prevent our Anxiety; 254, 255. II. 115, 116. and its continued Agency engage us to rely upon it; 118. as being secure, that while we follow its Directions, we cannot wander out of the Way to Happiness. III. 92.

the *Apostles* in their *Mission* are directed to rely upon its Care. I. 458. *l.* how graciously it over-ruled the Imprisonment of *Paul*, III. 396. 407. *s.* and interposed

- Providence,*] interposed for the *Continuance of his Life.* 387. g. 403. m. 415. 436.  
 the *weightiest Matters* to be referred to its Determination, and its *Influence* owned in every Circumstance that befalls us. III. 14. our Reasonings as to what we think *fittest and best*, should be submitted to it; 152. f. nor should we judge of it from a *Part of its Conduct*, but wait *the End of the Lord.* 93.  
 its *Agency* in great Events acknowledged by the *Romans*, at least in publick Discourses; 374. f. and the *Belief of it* to be traced among *barbarous Nations.* 428.
- Prudence* in our Conduct, to be learnt from *Christ.* I. 369. should keep us from running into unnecessary Difficulties. III. 360. the greatest *Prudence* shewn, in enquiring into, and submitting to, the Evidences of the *Gospel.* 199.  
 the *Gospel bid from the Wise and Prudent*; I. 359. b. II. 83. how we should be affected with the Thought of it. I. 362.  
 the *prudent Man* builds his House on a *Rock.* 268. 334.
- Prussian Translators* render *Matt.* 28. 17. *Even they who before had doubted.* II. 641. a. say the *Sufferings of John the Baptist* were foretold, as well as those of the *Son of Man.* 6. l. See *L'Enfant.*
- Psalms*, were placed in the *Apostles Time* in the same Order as now. III. 207. m. all that was written there concerning *Christ*, fulfilled. II. 642.
- Ptolemais*, a celebrated City, which *Paul* fails to from *Tyre*, and goes the next Day by Land to *Cæsarea.* III. 335. its different Names, and other Particulars concerning it. *ibid.* b.
- Publicans*, Persons of an *infamous Character.* I. 97. 280. f. *love those that love them*, and treat their Brethren with Civility. 240.  
 come to *John's Baptism*, and ask him what they should do. 97. *justified God, being baptized of John*; to be considered as the Words of *Christ*, rather than as a Reflection of *Luke.* 352. b. *believed John*, while he was disregarded by the *Pharisees*, and go into the Kingdom of God before them. II. 326, 327.  
*Christ* is objected to, as a *Friend of Publicans and Sinners.* I. 356. *Offence* is taken at his receiving them, and eating with them. 434. II. 157. he vin-
- Publicans,*] dicates his Freedom in *conversing* with them; I. 435. and as they flock to bear him on the Sabbath-Day, II. 156. a. delivers several *Parables* for their Encouragement. 157, 158. 160. the humble *Publican* preferred to the proud *Pharisee.* 196. the *worst of Men* are not to be despised, when they are willing to receive Instruction. 159.  
*oppressive Publicans*, how much the *Roman Law* required them to restore. 275. f.
- Publius*, the Governor of *Malta*, entertains *Paul* at his House, who cures his Father of a Fever and bloody Flux. III. 424.
- Pure in Heart*, how to be understood. I. 222. b. such shall see God. 222. A. 9. 40. the Necessity of *Inward Purity.* 526. II. 364. 368.
- Purgatory*, vainly argued for by the *Papists.* I. 231. p.
- Purification of Mary*, was before the *Flight into Egypt*; and if not before the *Visit of the Wisemen*, yet during the Time *Herod* waited for their Return. I. 61. b. 66. n. 72. m. A. 5. 15.  
 the *Jews* were very *superstitious* in their *Purifying.* 135. g. 517. c. the *Heathens* also practised it before their Devotions. III. 255. a.  
 a *Jew* disputes with *John's Disciples*, about *Purifying* or *Baptism.* I. 159. c.  
*Paul purifies himself* with some that had a Vow. III. 343. g. his Seizure by the *Jews* must have been towards the Beginning of the *Seven Days* of his *Purification.* *ibid.* b.
- Purple*, and *Scarlet*, put upon *Christ* in Mockery by the *Soldiers*; II. 545. 554. q. which after they had taken off, they dress him in his own Garments, and lead him away to be crucified. 554.
- Purses*, were made by the *Jews* in their Girdles. I. 458. i.
- Puteoli*, the Town at which *Paul* landed in his Voyage to *Rome*, and after tarrying with the Brethren there *Seven Days*, went the rest of the Way by Land to *Rome.* III. 426.
- Pythones* at *Philippi*, not barely an Impostor, but really possessed; III. 256. a. is dispossessed by *Paul*; 257. which depriving her Masters of the Gain they made of her, *Paul* and *Silas* are seized and thrown into Prison. 258. e. 267, 268.



## Q.

*Queen of Sheba* shall rise up, and condemn the Jews. I. 385.

Quotations from the *Old Testament*, applied, or alluded to, by the *Evangelists*,

- Gen.* 2. 24. II. 225.  
 12. 1. III. 87.  
 15: 13, 14. III. 89. f.  
 22. 18. III. 44.  
*Exod.* 2: 13, 14. III. 98. b.  
 3: 5,—10. III. 99, 100.  
 3. 6. II. 347, 348.  
 12. 46. II. 581. b.  
 13. 2. I. 61.  
 20. 12. I. 518.  
 21. 17. I. 519.  
 22. 28. III. 364.  
 32. 1. III. 104.  
*Levit.* 12: 6, 8. I. 62.  
 19. 18. II. 86. 352.  
*Numb.* 9. 12. II. 581. b.  
*Deut.* 6: 4, 5. II. 86. 352.  
 6. 13. I. 114.  
 6. 16. I. 112. l.  
 8. 3. I. 111. e.  
 10. 12. II. 352.  
 18: 15, 18, 19. III. 43. i. 44. k.  
     102. a. See I. 118. c.  
 24. 1. II. 225.  
 25. 5. II. 345.  
*1 Sam.* 13, 14. III. 204.  
*Psal.* 2: 1. 2. III. 56.  
 2. 7. III. 207. m, n.  
 8. 2. II. 300, 301. g.  
 16. 8, & seq. III. 24, 25. e, f, g.  
 16. 10. III. 208.  
 22. 1. II. 571. g.  
 22. 8. II. 565.  
 22. 15. II. 572.  
 22. 18. II. 562. b.  
 35. 19. II. 470. i.  
 41. 9. II. 431. c.  
 69. 9. I. 142. d.  
 69. 21. II. 572.  
 69. 25. III. 11. See 9. d.  
 78. 2. I. 413. e.  
 78. 24. I. 501.  
 82. 6. II. 219, 220.  
 89. 20. III. 204.  
 91: 11, 12. I. 112. k.  
 109. 8. III. 11. See 9. d.  
 110. 1. II. 354. e. III. 27. k.  
 118: 22, 23. II. 332. g. III. 49.  
*Isai.* 6: 9, 10. I. 398, 399. l, m. II.

Quotations,] 312. c. III. 433. d.

- Isai.* 7. 14. I. 40. e.  
 9: 1, 2. I. 198, 199. d.  
 28. 14. III. 209.  
 29. 13. I. 520, 521. i.  
 40. 3. I. 87, 88. a. 91. 118.  
 42: 1,—4. I. 316, 317.  
 49. 6. III. 214.  
 53. 1. II. 311. a.  
 53. 4. I. 213. c.  
 53: 7, 8. III. 127. f, g.  
 53. 12. II. 448. 560. e.  
 54. 13. I. 506.  
 55. 3. III. 207. p.  
 56. 7. II. 299. 317.  
 61: 1, 2, 3. I. 191. e. 193. k.  
 66. 1. III. 107.  
*Jerem.* 31. 15. I. 78. g.  
 31. 34. I. 506.  
*Dan.* 9. 27. II. 380.  
*Hof.* 6. 6. I. 306. g. 435.  
 11. 1. I. 76. d.  
*Joel* 2: 28,—32. III. 19. m. 20.  
*Amos* 5: 25,—27. III. 104, 105. d, e, f.  
 9: 11, 12. III. 238. d, e.  
*Mic.* 5. 2. I. 70, 71. b. A. 5. 16.  
*Habak.* 1. 5. III. 209. r.  
*Zech.* 9. 9. II. 292. f, g.  
 11. 13. II. 589. e, f. A. 21. 91.  
 12. 10. II. 581.  
 13. 7. II. 495.  
*Mal.* 3. 1. I. 87. 351.

are sometimes not expressed in the same Manner with the Text referred to, but only give a View of the Sense I. 71. b. 317. b. 318. i. II. 312. c. and neither agree exactly with the Hebrew, nor with the Septuagint. I. 191. e. II. 589. f. III. 433. d.

are sometimes only introduced by Way of Allusion or Accommodation. I. 76. d. 78. g. 142. d. 213. c. 413. e. II. 431. c.

sometimes refer to the joint Sense of many Scriptures. I. 80. l. II. 56. b. 470. i.

## R.

*Rabbi*, translated from the Syriack, signifies Master. I. 124. the Scribes were fond of the Title. II. 358. why Christ would not have his Disciples affect it. *ibid.* f. remarkable that Nicodemus, when he came to Christ, should call him so. A. 8. 32.

Rab-

**Rabbies**, very much insisted on washing before Meals. I. 517. c. speak of the Earth, but as a Grain of Mustard-Seed, when compared to the Heavens. II. 12. f.

**Rabbi Isaac**, mistakes the Sense of the Words, when he objects to Christianity, from the Kingdom's not being restored to Israel. III. 4. g. his Objections to Stephen's Account of the Sepulchre of the Patriarchs, are fully answered by Mr. Biscoe. 94. a.

**Rabboni**, my great Master, the Title Mary Magdalene gave to Jesus on his appearing to her. II. 600.

**Raca**, seems to answer to Concomb. I. 229. k.

**Rachel** weeping for her Children. I. 78. b.

**Rahab** in Christ's Genealogy. I. 43. c.

**Railers** should think of the Account they must give of their Words. I. 380. b.

**Rain** and fruitful Seasons, were a Testimony to the Heathens of the Goodness of God. III. 223. Rain is spoken of by them as given by God. *ibid.* m. a Jewish Proverb concerning it. *ibid.*

**Raphelius**, vindicates some Expressions that are accounted Solecisms in the New Testament; III. 241. m. and gives Instances of the like Construction in approved Greek Authors. 397. b. his Remark on a Criticism of *Elfner*. A. 3. 6. how he would render the Testimony of John the Baptist. 205. k. shews, that it was not to oppose it, that the Pharisees came to his Baptism. A. 6. 21. explains the Son of Man's coming in his Kingdom, Mat. 16. 28. of his ascending to Heaven. I. 554. i. his Remark on what we render escaping Damnation. II. 365. e. explains Luke 11. 41. of giving that in Alms which is within the Cup and Dish. 100. c. his Explication of John 8: 25, 26. by an Alteration of the Pointing. 69. f. would render what is said of Peter, Mark 14. 72. And throwing himself out of the Company, he wept. 520. o. his Observation, on the Meaning of ἀπαρθεῖν. 13. g. that ἐν τῷ sometimes signifies on this Account; III. 380. e. that γὰρ often signifies indeed; 316. q. and ὑπερσωτῶν, to preserve from Destruction. 328. k. his Remark on the Word ἀδυνατεῖν, as expressing either Sickness, or Poverty; 331. p. and ὑπερβῆν, Assistance in general, without regarding Personal Attendance. 382. g. his Explication of the Word δαίμωνιον not successful. 279. f.

**Raphelius**,] his Remark on the Lunatick's Father saying to Christ, If thou canst do any Thing. II. 11. d. on a Millstone hanged about a Person's Neck. 20. f. on Christ's giving a New Commandment to his Disciples. 439. b. on the Name in which we must be saved. III. 50. b. on the Heathens speaking of Rain as given by God. 223. m. on Sobriety being properly opposed to Madnes. 405. p. on Paul's being permitted to dwell by himself at Rome. 427. n. shews what a Love of Novelty prevailed at Athens. 280. b. his Account of the Situation of Iconium. 216. b. how he conceives Philippi to be spoken of as the first City of Macedonia. 253. g.

**Rash Engagements** should be carefully avoided. I. 480.

**Ray**, Mr. his Observation on the Lillies of the Field. I. 255. i.

**Readiness** for Christ's Coming, urged from his Coming at an Hour when we think not. II. 121. f. 396.

**Reading**, Mr. considers Christ as referring to the ostentatious Humour of the Pharisees in their Feasts. II. 147. b. how he explains the Days being shortened for the Elect's Sake. 384. i.

**Reasonings**, that are evil and corrupt, bring Guilt on many, that value themselves upon them. I. 525. b.

**Rebuking the Fever**, a proper Expression. I. 210. g.

**Received up**, see Time.

**Receiving or rejecting Christ**, is to receive or reject him that sent him. I. 471. II. 20. 41. 432.

**Reconciliation with our Brother**, necessary to our Acceptance with God; I. 230, 231. and Reparation to be made, before we present our Offering. A. 10. 42. the Danger of neglecting to be reconciled to God. II. 127.

**Recovered** from a Distemper, expressed in the Original by the same Word as saved. I. 442. d.

**Redemption**, sometimes used to signify Deliverance from the Troubles of Life; II. 390. g. the Apostles in the View of it might lift up their Heads. *ibid.* f. the Sense of Redeeming Love should stir us up to Holiness. I. 37.

**Reed**, which the Soldiers put into the Hand of Jesus, and afterwards struck him with, may signify a Cane. II. 546. c.

**Reeves**, Mr. fancies it was a consecrated Place, to which Peter retired, when he went

- went up to the *House-top* to pray. III. 157. *d.*
- Reformers* should begin with *reforming themselves*. I. 260. 333. hard to say, that a *Reformation of Life* without a thorough *Change of Heart*, brings a Man more under the Power of *Satan* than before. A. 12. 54.
- Regeneration*, the Nature and Necessity of it. I. 148, 149. 151. the Operation of the *Spirit* in it. 149. applied to the *Renovation of all Things* at the *Resurrection*, when all the Children of God shall be *born anew* from their Graves. II. 238, 239. *i.*
- Reland*, supposes there were *Two Bethsaida's*. II. 304. *b.* questions whether the *Sadducees* rejected all the Parts of *Scripture* but the *Five Books of Moses*. 347. *e.*
- Relapsing* into former Vices very dangerous. I. 388. the *Parable of the Relapsing Dæmoniack*. 386.
- Relation to Christ* in a natural Way, less advantageous than *keeping his Word*; I. 381, 382. 392. *i.* and not so valuable as an *Union with him* by Faith. II. 45.
- Relation* set at Variance by the *Gospel*. I. 463. 469, 470. II. 126. the nearest are *not to be loved* like *Christ*; I. 470. 473. but must be *even hated* in Regard to him, or we cannot be his *Disciples*. II. 153. *b.* the Gain of those that *leave them for his Sake*. 239, 240. are often *not expressed* in the *Original*, and left to be supplied. III. 94. *a.*
- Relative Pronoun* sometimes refers to a *remote Antecedent*. I. 66. *l.* 276. *c.*
- Religion* must be undertook with *serious Consideration*; II. 154. and cannot be expected to flourish in the Soul without our Care. I. 411. *b.*
- is not intended *only* for a Regulation of *Social Life*; 262. *b.* nor should it be *confined* only to them that follow us. II. 36.
- the Name of it *abused*, to destroy the very Sentiments it should cultivate. I. 467. is *weakened* by the *Ornaments* that some have dressed it in. 522. has often *degenerated* into *Craft*, and been made a Pretence on some Occasions for *raising Tumults*. III. 317.
- if *not condemned unheard*, it cannot be condemned *at all*. 347. God can raise up *Guardians to it* from the most unexpected Quarter. *ibid.* 383.
- some of the Principles of *Natural Religion* will even force themselves upon *Religion*,] the unbelieving Heart. I. 479. *g.* the Folly of *publick Persons* putting apparent *Slights* upon it. III. 374. *f.* introducing a *New Religion* was forbidden by the *Roman Law*. 258. *e.*
- Festus* acquaints *Agrippa*, *Paul* was accused by the *Jews*, only of Things relating to *their own Religion*; 393. which it is not probable he would call *Superstition*. *ibid.* *d.*
- Remembring Things* is not sufficient, if their Design be overlooked. I. 541.
- Remembrance* of his *Everlasting Mercy*. I. 29. *g.*
- Remphan*, or *Chiun*, (which is variously explained,) might signify *Saturn*, or some other *Star*. III. 105. *e.*
- Rent Clothes*, see *Clothing*.
- Repentance* preached by *John the Baptist*, at the first opening of his Ministry. I. 89, 90. 95. the same is preached by *Christ*; 186. 199. and by the *Apostles* in their Mission. 472.
- Christ* came to call *Sinners* to it, 435. and urges it as *necessary* to escape Destruction. II. 130. *Repentance* and *Remission* to be preached in his Name to all Nations, beginning at *Jerusalem*. 643. *f.* God has exalted him to give *Repentance* and *Remission*. III. 71. *d.*
- the awakened *Jews* are exhorted by *Peter*, to *repent and be baptized*. 29. *a.* *Times of Refreshment* would come, if they *repent and turn*; 42. *e.* nor can *Remission* be obtained without it. 45.
- the *Brethren* rejoice, that *Repentance unto Life* is given to the *Gentiles*. 174. *d.* not right to render it, that *Salvation* is granted them *on the Terms of their Repentance*. *ibid.*
- Paul* testifies, both to the *Jews* and *Greeks*, the Necessity of *Repentance* and *Faith*; 326. *c.* and preaches to the *Gentiles* to *repent and turn* to God. 403.
- an *unconverted Sinner* exhorted to *Repentance* and *Prayer*, while known to be in that State. 121. *e.* all are commanded to *repent*, in View of a *Judgment to come*. 284. *r.*
- Repetitions* are sometimes made to introduce a Story, I. 475. *g.* or to compleat a Sentence; 107. *b.* and sometimes they are used to shew a Thing to be *established*. III. 159.
- might be designed to fix the Thought on those that heard it; I. 403. *e.* and are by no Means vain, 294. *g.* but are attended with great Spirit and Dignity, where

*Repetitions,*] where to a careless Reader they may seem *Tautologies*. II. 69. *e.* the Truth of the History requires us to allow them. 145. *f.* *Attention* ought to be renewed, where Exhortations are repeated. I. 330.

the same Passages repeated on other Occasions. I. 269. *e.* 325. *a.* 359. *f.* II. 21. *b.* 40. *f.* 83. *d.* 94, 95, 107, —110, 115,—118. 126, 127. 136. 138, 139. 145. *f.* 155. 157. 171, 172. 179, 180. 227. 231. 245. 305. 323. 357. 363,—368. 376, 377. 382. 385, 386. 393, 394. 396, 397. 403,—406. 427, 428. 431, 432. 439. 446. 466. 469. 479. 605. no Sentence of our Lord so frequently repeated, as that concerning *Humility*. II. 359. *k.*

why Peter put *Cornelius* on repeating what he knew before. III. 163. *b.*

*Paul's Conversion* a Story, that would well bear to be repeated. 408.

*Reproaches* should be borne with Meekness. II. 50. those we suffer for *Christ*, should be reckoned a *Glory*; I. 42. *g.* and are not to be wondered at, when he endured them. II. 263.

*Reproof*, how ready Men are to shrink back from it. I. 259. *c.* bad Men unfit to be *Reprovers* of others. *ibid.* should be managed with *Prudence*, or may expose us to Contempt and Abuse. 260. will stir up *Sinners* to Malice and Revenge. 480.

*Resist not Evil*, how to be understood. I. 237. *l.*

*Rest* which the Churches had in all *Judea*, to what it may be ascribed; III. 147. *s.* the happy Effects it was attended with; 148. *t.* might probably continue, till *Herod* interrupted it. 147. *s.*

*Restitution* to those we have injured, a necessary Part of true *Repentance*. II. 276. what *Restitution* was required, by the *Jewish*, and the *Roman Law*. 275. *f.* restoring four-fold was only necessary after Conviction. *ibid.* restoring seven-fold, a Proverbial Expression. *ibid.*

*Resurrection from the Dead*, plainly implied by *Christ*; I. 234. *e.* and afterwards expressly asserted. 292. 295. 504. 506. 509. II. 147. was the Promise made to the *Fathers*. III. 399.

was denied by the *Sadducees*; II. 345. *a.* whom *Christ* shews to be in an Error; II. 346. and proves the *Resurrection* out of the *Law of Moses*. 347, 348. they that object to it, know not the *Scriptures*,

*Resurrection,*] nor the *Power of God*. 346. 350. the *Grace* to be adored, that is discovered in it. 356.

*Martha* professing her Belief of it, *Jesus* declares himself to be the *Resurrection and the Life*. 253. we should regard him in this Character; 257. and moderate our *Grief* for the Removal of our pious *Friends*, in Consideration of their *Resurrection*. *ibid.* how great will be the *Transports of the Resurrection-Day*; 258. which will raise us to a better *Life*, than they obtained, who were miraculously raised. I. 449.

*Christ* is the *First* that rose from the Dead. III. 404. many of the *Saints* arose after *Christ's Resurrection*; II. 575. who might be some that died but a little before, *ibid.* *o.* and might ascend to *Heaven* with, or after our Lord. *ibid.* *p.*

the *Apostles* preach it as exemplified and demonstrated in the Person of *Jesus*. III. 47.

*Paul* is looked upon at *Athens*, as a Proclaimer of foreign *Deities*, in preaching *Jesus* and the *Resurrection*, (the last of which they took for a *Goddeſs*;) 279. *f.* and what he says of it is treated with Contempt. 285. *s.* when brought before the *Sanhedrim*, *Paul* declares, he is called in question for the *Hope and Resurrection of the Dead*. 364. *g.* 381. again before *Felix*, he professes his *Hope* of it. 379. and argues before *Agrippa*, why it should be thought incredible, that God should raise the *Dead*. 399. *f.*

*Resurrection of Christ*, a full Proof of his Divine Mission. I. 143. *b.* was intimated in his saying to the *Jews*, that if this Temple were demolished, he would raise it up in Three Days; 142. and exemplified in the Sign of the Prophet *Jonah*. 384. 539.

his Rising on the *Third Day* was what he frequently foretold to his Disciples; 549. II. 15. 265. besides giving them other Hints of his rising from the *Dead*. 5. 495. but they disputed what he meant, and did not understand him, 5. 15. 265. not knowing what the *Scripture* had declared, that he must rise from the *Dead*. 598. yet after he was risen, they remember what he had said. I. 143. II. 605.

the *Jews* acknowledge after his Death, he had declared, that he would rise on the *Third Day*; II. 590. *g.* and pretend a Suspicion, of his Disciples stealing him by *Night*, and saying he is risen. *ibid.*

*Resurrection of Christ,*] which afterwards they bribe the Soldiers to say was the Case. 611. no Contract between Christ and the Jews, that he should rise in their Sight on the Third Day. 591. i.

when Jesus was risen, early on the First Day of the Week, he appears first to Mary Magdalene, 599. 603.—then to the Women. 606. g, b.—after this he is seen of Peter, first of all the Apostles; 612. f. 622. b.—then by the Two Disciples going to Emmaus. 612.—the same Evening he appears to the Apostles, when Thomas was absent. 623. 627.—on that Day seven-night he appears to the Eleven, when Thomas was with them. 628.—some Time after, he appears to several Disciples at the Sea of Tiberias; 631. which was the Third Time he shewed himself to such a Number of Disciples at once. 633. b.—then he appears to above Five Hundred Brethren at once, on a Mountain in Galilee. 640.—after that, he is seen of James; 641. c.—and then, of all the Apostles; appearing openly, not to all the People, but to chosen Witnesses, who eat and drank with him, after he rose from the Dead, 641. III. 166. f. and had abundant Evidences of his Resurrection in his Visits at Jerusalem for Forty Days, till he ascended in their Sight. II. 642. III. 3. 5.

how unreasonable in the Jews, to complain of any Defect in the Evidence of his Resurrection. II. 647. his Resurrection should be the Matter of our Joy, and be considered as the Pledge of ours. 601, 602. III. 28. how thankful we should be for the repeated Proofs of it. II. 626.

the Scriptures shew, that the Messiah ought to suffer, and to rise again on the Third Day; 643. III. 270. and that he was the First that should rise from the Dead. 404. David spake of the Resurrection of Christ. 26. how Christ is said to have been begotten on the Day of his Resurrection. 207. n.

the Apostles were Witnesses of the Truth of his Resurrection; II. 643. g. III. 11. 26. 41. 58. 71. 166. 206. and publicly declared, that God had raised him up. 23. 26. 41. 44. 49. 71. 166. 206. 207, 208. 284.

the Spirit also was a Witness to it, 71. whose miraculous Gifts were a fitter Proof of it, than Christ's appearing in publick after his Resurrection would have

*Resurrection of Christ,*] been; *ibid.* e. 166. f. which that he should not do, was wisely and righteously ordered; 166. f. nor should we esteem the Want of it, as any Objection to his Divine Mission. 170.

*Retaliating*, and revenging Injuries, is not allowable. I. 237. 239. 241.

*Retirement* for Religious Exercises, should follow the Receipt of singular Favours. I. 20.

*Revelation*, how needful in the most improved State of Human Reason. III. 277. b.

*Revelation examined with Candor*, the Author shews that Adam spake by a Divine Illumination. II. 225. d.

*Revengeful Spirit* not to be indulged. II. 34.

*Rewards* will be proportioned to every Man's Character, II. 244. g. and not distributed alike to all. 246. but this relates not to the present Distribution of Divine Favours. 245. g.

the Thought of this Variety in the Rewards of Grace, should make us diligent in improving our Talents. I. 473. II. 123. 282. 406.

*Reynolds*, (Bishop,) what he supposes Judas might conclude from Christ's given him the Sep, is unnatural. II. 435. l.

*Reynolds*, Mr. observes, that the Apostles were far from enriching themselves by the Treasures that passed through their Hands. III. 37. d.

*Rhegium*, in the Southernmost Part of Italy, by which Paul failed in his Voyage to Rome. III. 426.

*Rhemish Jesuits*, an Instance of their Ignorance or Prevarication. II. 374. f.

*Rhoda*, the Maid that came to enquire who was there, when Peter knocked at the Gate, may be rendered Rose; III. 186. g. as soon as she had heard his Voice, runs in, and says, Peter was there; they tell her, she is mad to think so; but as she still affirmed it, they conclude it is his Angel. *ibid.* b.

*Rhodes*, Paul sails from Coos to the Island of Rhodes, in his Way to Jerusalem. III. 334.

*Riches* ought to be faithfully improved. II. 170.

how fitly they are called deceitful and unrighteous. I. 402. a. II. 170.

e. are not sufficient, either to make Life happy, or to secure from Death. 114. render Salvation very difficult and hazardous. 237. 241.

it does not become us to be eager in seeking them, when

- when *Christ* was so poor, 17. who even declined to dwell with the *Rich* and *Great*. I. 377. r.
- Rich* have received their *Consolation*, I. 327. and shall be sent empty away. 28. f. will hardly enter into the Kingdom of God; II. 236. which is applied to such as trust in *Riches*. 237.
- the *Gifts* they cast into the *Treasury*, are exceeded by the *Two Mites* of a poor *Widow*. 369, 370.
- Rich Fool* in the *Parable*. II. 112, 113.
- Rich Man* and *Lazarus*, not a *History*, but a *Parable*. II. 174. a. how the *Rich Man* is represented as seeing *Lazarus* in *Abraham's Bosom*; 175. c. begs in vain for a *Drop of Water* to cool his *Tongue*, *ibid.* e. and for sending *Lazarus* to convert his *Brethren*. 176.
- Rich with Respect to God*, the Sense of that *Phrase*. II. 113. d. the great Advantage of attaining it. 114.
- Right Eye* or *Hand* offend thee, the Sense of that *Expression*. I. 234. c. a *Gradation* observable in it. *ibid.* d.
- Right Hand of God*, *Jesus* exalted to it. II. 652. III. 26. 71. *Stephen* sees *Jesus* standing there. 109. o. the *Son of Man* shall be seen sitting at the *Right Hand of Power*. II. 526.
- Righteous* who do not need *Repentance*, whether less esteemed than a *Penitent Sinner*. II. 158. d. receiving a *Righteous Man* as such, will not be unrewarded. I. 472.
- shall at last shine forth like the *Sun*; 409, 410. and when *Christ* comes to *Judgment*, shall be set at his *Right Hand*, II. 408. and be rewarded for their *Kindness* to him in his *Members*. 409, 410.
- Righteousness*, happy are those that hunger and thirst after it. I. 221. g. must exceed that of the *Scribes* and *Pharisees*. 228. d, e. *Vain-glory* to be avoided in it. 242. a.
- in seeking first the *Kingdom of God* and his *Righteousness*, what is meant by *Righteousness*. 256. m. in the *Cautions* against practising it before *Men*, it may signify *Charity*. A. 11. 45.
- Paul* reasons before *Felix* of *Righteousness*, &c. III. 384. how well adapted to the *Character* of *Felix*; *ibid.* b. and with what *Magnanimity* and *Faithfulness* *Paul* acted in it. 390.
- Righteousness of Christ*, manifested in his going to the *Father*. II. 474.
- Rivetus* supposes, *Paul* did not know who ordered him to be smitten, when he says, he was not aware it was the *High-Priest*. III. 363. e.
- Robe*, *Ring*, and *Shoes*, ordered for the *Prodigal*, were Intimations that his *Father* would not treat him like a *Servant*. II. 163. g.
- Rock*, on which *Christ* would build his *Church*, how to be understood. I. 545. e.
- Rocks torn asunder* at the *Death of Christ*; II. 575. the *Remains* of it still to be seen, which shew it was done in a *supernatural Way*. *ibid.* n. A. 21. 89.
- Rome*, great Numbers of *Jews* dwelt there, and made many *Profelytes*. III. 17. b. all the *Jews* ordered to depart from thence, by *Claudius*. 288. b.
- the *Absurdity* of pretending *Peter* went to *Rome*, after his *Deliverance* out of *Prison* by an *Angel*. 187. k. uncertain, by whom the *Gospel* was first preached there. 426. k.
- when *Paul* was leaving *Ephesus*, he thinks of going to *Rome*, after he had been at *Jerusalem*. 310. when confined at *Jerusalem*, the *Lord* assures him in a *Vision*, that he should testify concerning him at *Rome*. 366.
- Paul* is delivered to a *Centurion* to be conveyed to *Rome*. 409. b. after a long and dangerous *Voyage*, he arrives at *Puteoli*, and goes from thence by *Land* to *Rome*, 426. being met in his *Way* to it by some of the *Brethren* from *Rome*. 427. l. [for his *Confinement* there, his *Audience* of the *Jews*, and *preaching* there till he was set at *Liberty*, and being afterwards again imprisoned and beheaded there, see *Paul*.]
- the *Time* when the several *Emperours*, within the *Limits* of the *Gospel History*, began and ended their *Reigns*. A. 66.
- Romans*, the *Sanhedrim* apprehensive of their coming, to take away their *Place* and *Nation*, II. 259. hasten their *Ruin* by what they did to avoid it. 263.
- were sent as *Executioners* of the *Divine Vengeance* on the *Jews*. 191. 263. 336. d. 386. their setting up their *Idolatrous Standards* on *holy Ground*, was a *Sign*, the *Destruction* of *Jerusalem* was at hand. 381. a. a special *Providence* observable, in their withdrawing from *Jerusalem* after their first Approach to it, *ibid.*
- a *Roman Guard* attended near the *Temple*, to prevent Disorders at the great *Fcasts*. 511. a. III. 345. n.

used

*Romans,*] used to *examine by Scourging*; 358. *d.* and had a *Law* that made it *Capital*, to raise a *Riot*. 316. *r.*

did not allow *Attempts* to introduce a *New Religion*. 258. *e.* would not suffer, a *Roman Citizen* to be *bound* or *beaten*; 265. *c.* 358, 359. but made it *highly Criminal* for such as were not so, to *plead this Privilege*, 265. *c.*

*Paul* at *Philippi* pleads his *Privilege* as a *Roman Citizen*; 265. and again at *Jerusalem*, 358. where he tells *Lysias*, (who had *purchased his Freedom* with a great *Sum*;) that *he was free-born*. 359. *f.* the *Freedom of Rome* was sometimes *given as a Reward*, and sometimes *bought*, and sunk in *Claudius's Time* to a very low *Price*. *ibid.* how *Lysias* writes to *Felix*, of his learning *Paul* was a *Roman*. 371. *a.*

how much the *Jews* were *subject to them*, appears from *Paul's Accusers* being commanded by *Lysias* to go and be heard by *Felix*, though the *High-Priest* was one of them. 375. *g.*

the *Roman Law* allowed every *Citizen*, a *Right of appealing to Cæsar* before *Sentence*, and made it *highly penal* after this for any *Governour* to proceed any farther. 389. *k.* required *Accusations* to be made in the *Presence* of the accused *Person*. 392. *c.*

when *Paul* was delivered to the *Romans*, they would have *let him go*, had not the *Jews* opposed it, and obliged him to *appeal to Cæsar*. 430.

the *Epistle to the Romans* written, while *Paul* was in *Greece*, about *Three Years* before his *Coming* to them. 319. *c.* 427. *l.*

*Royalty* vain in him, that has *no Rule* over his own *Spirit*. I. 80.

*Rudder-bands*, the *Design of loosening them*. III. 419. *f.* the *Antients* often had *Two Rudders* to their *Ships*. *ibid.*

*Rufus*, see *Alexander*.

*Ruler of the People*, must not be *evil spoken of*. III. 364.

*Rulers of the Jews*, examine *Jesus*, when he had cast the *Traders* out of the *Temple*. I. 142. A. 8. 31. when they *let him alone*, the *People* question, whether they *knew he was the Christ*. II. 51.

it is urged against *Jesus*, that *none of the Rulers* believed in him. 58. *b.* many of them believe, but are *afraid of confessing him*, lest they should be *cast out of the Synagogue*. 313.

*Rulers of the Jews,*] seek for an *Opportunity* to destroy *Jesus*, but know not how to do it *because of the People*, 301. 415. *Reflections* on their *Malice* and *Iniquity*. 262. 417.

*they* and the *Chief-Priests* delivered up *Jesus* to *Death*, and *crucified him*; 617. and so *fulfilled the Scripture* in condemning him. III. 206. did it *through Ignorance*; 41. 206. yet this did not excuse them from great *Guilt*. 41. *d.*

are told by *Peter*, when the *Lame Man* was cured, it was done *by the Name of Jesus*, whom they *crucified*. 49.

join with the *Gentiles* at *Iconium*, in a *Design* of stoning *Paul* and *Barnabas*. 220. *d.*

*Rulers of the Synagogue*, see *Synagogue*.

*Rust*, rather rendered *Canker*. I. 251. *a.*

*Ruth*, her being a *Moabitess*, did not exclude her *Descendants* by an *Israelite* from any *Hereditary Honours* in *Israel*. A. 3. 9.

*Rymer, Dr.* his *Explication of Mark* 9. 44. *where their Worm never dies*, &c. A. 15. 66.

## S.

*Sabbath* was made for *Man*. I. 306. was observed as a *Day of extraordinary Devotion*, but not with a *strict Rust*, in the *Patriarchal Age*. II. 49. *g.* the *Jewish Sabbath* began and ended at *Sun-set*. I. 212. *a.*

*Christ* is *Lord of the Sabbath*; 307. *i:* which might be intended as an *Intimation* of his *changing it*. 308. *k.*

customary with *Christ*, to go on that *Day* into the *Synagogue*. 191. 200. 208. 309. 450. how *delightfully his Sabbaths* were spent. 217. his *Example* should engage us to be constant in attending *Publick Ordinances*. 196.

the *Jews* scrupled to *carry any Thing*, 213. *b.* 286. and counted it *unlawful to rub out the Ears of Corn* on that *Day*. 305. *d.* the *Priests* worked on it, and were *blameless*. 306.

*Cares* wrought by *Christ* on the *Sabbath-Day*; 209. 286. 309,—312. II. 133; 134. 144. 201. for which he is charged as a *Sinner*. I. 288. II. 201. he *vindicates himself*, I. 290. and shews the *Jews* were *unreasonable* in *censuring him* for it, who *circumcised* on that *Day*,

Sabbath] Day, II. 49. and made no Scruple to water their Cattle, 135. or to lift them out of a Pit on the Sabbath. I. 311. II. 145. f. the Christians were to pray, their Flight might not be on the Sabbath. 383.

the Regard that was paid to the Sabbath after Christ's Crucifixion; 579. d. 581. 583; 584. but the Priests on that Day procure a Guard from Pilate, and secure the Sepulchre. 590. when the Sabbath was over, the Women go to anoint him; 593. b. but coming to the Sepulchre about Sun-rising, do not find the Body of Jesus. 603. a.

Paul preaches, and attends the Synagogue, on that Day. III. 201. 210. 212. 255. 269. 289.

Moses and the Prophets were read in the Synagogues every Sabbath-Day. 201. 206. 240.

a spurious Addition, with Respect to working on the Sabbath. I. 309. a.

Second Sabbath after the First, how to be understood. 303. b.

Sabbath-Day's Journey, what was reckoned such by the Jews. II. 652. c.

Sackcloth, wearing it, a Sign of deep Humiliation. I. 358. e.

Sacrament of Baptism, see Baptism.

Sacrament of the Lord's Supper, might be thought of by Christ, when he speaks of the Necessity of eating his Flesh, and drinking his Blood; but was not chiefly referred to. I. 509. f. what should be our Views in coming to it. 511.

was instituted by Christ at the Close of the Passover, who might thus intimate, the Jewish Passover was to give way to another Divine Institution. II. 443. a. strange, that any should doubt, whether the Sacramental Elements were blessed by Christ. 444. b. the Infatuation of the Papists, in taking the Bread to be the real Body of Christ; *ibid.* c. the Cup to be considered as the Seal of the New Covenant; 445. d. and both to be received in Commemoration of Christ. 444, 445. the Hymn sung at the Close might be Part of the Hallel, or some other adapted to the Occasion. 446. f.

we should approach it as a sealing Ordinance, and neither live in the Neglect of it, nor dare to prostitute it to Secular Views. 447. the Doctrine of the Atonement or Satisfaction of Christ, will never be rooted out, while this Ordinance continues. A. 19. 81.

Sacrament,] was very often celebrated by the Primitive Christians, III. 32. g. and commonly administered every Lord's Day. 321. g.

is plainly meant by breaking Bread, when the Disciples met together for this End at Troas. 321. g. the Argument drawn from hence for denying the Cup to the Laity, was given up by the Council of Trent. *ibid.*

Sacrifices seasoned with Salt, the Design of it. II. 23. m.

Sadducees, so called from Sadoc their Master. II. 345. a. are well described by Dr. Prideaux. I. 94. a.

said, there was no Resurrection, neither Angel, nor Spirit; II. 345. a. III. 365. nor any Future State; I. 94. II. 345. b. from whence they might derive this Notion. 345. b. their Principles very much prevailed among the Rich and Great; I. 479. q. III. 364. f. and even some of the High-Priests were of this Sect. 67. a.

had not so great a Regard to the other Books of Scripture, as to the Law of Moses. II. 347. e.

come to John's Baptism, I. 94. and are admonished by him. 95. how called a Brood of Vipers. 95. b. refuse to be baptized. 96.

join with the Pharisees in asking for a Sign from Heaven. 537, 538. Christ cautions his Disciples against their Leaven, or their erroneous Doctrine. 539. 541. no Reason to suppose, the Sadducees had favourable Thoughts of Christ. II. 58. b.

questioning Christ about the Resurrection, 345. a. he tells them, that they knew not the Scriptures, nor the Power of God; 346. and shews the Resurrection to be proved out of the Law of Moses. 347. e. the Sadducees retire in Confusion, and after this they durst not ask him any Thing. 349. b.

are grieved, the Resurrection of the Dead was preached through Jesus, and join with the Priests in apprehending Peter and John. III. 46, 47. 54.

zealous against a Doctrine that was directly opposite to their Notions, they seize the Twelve Apostles, and imprison them; 67. a. and hearing what they said before the Sanhedrim, are so exceedingly enraged, as to consult how to put them to Death. 72.

when Paul was brought before the



*Sadducees,*] *Sandbedrim*, as some of them were *Sadducees*, and others *Pharisees*; a Disension arises on his saying he was questioned for the *Resurrection* of the Dead. 364, 365.

*Sages*, see *Wifemen*.

*Saint Real*, *Monf.* weakly supposes, it was owing to a peculiar *Aversion* to the *Name of Christ*, that his *Followers* were so generally hated. II. 377. k.

*Saints departed*, are incapable of relieving such as pray to them. II. 175. e. the Vanity of trusting to their *Intercession*. *ibid.* 402.

they that arose and appeared to many after *Christ's Resurrection*, who they are supposed to be; 575. o. might probably ascend to Heaven with, or after our Lord. *ibid.* p.

*Salamis*, the Eastern Port of *Cyprus*, where *Saul* and *Barnabas* preach in the *Synagogues*. III. 196.

*Salathiel*, how said to be the Son of *Jecanias*. I. 46. h.

*Salmafius* would have the *Tribute* paid by *Christ*, to be a *Civil Tax*. II. 16. d.

*Salmons*, a Promontory on the Eastern Coast of *Crete*, by which *Paul* passes in his Voyage to *Rome*. III. 410, 411. d.

*Salome*, (supposed by some to be the Mother of *Zebedee's Children*, but possibly some other Disciple,) stands at a Distance with other pious Women, and beholds the *Crucifixion of Christ*. II. 579. c. goes with them to the *Sepulchre*, when the *Sabbath* was over, with Spices to embalm the Body. 593. See *Women*.

*Salt*, why it was used to season *Sacrifices*. II. 23. m. if grown insipid, it is good for nothing. I. 223. m. II. 24. 155. *Christ* calls his Disciples the *Salt of the Earth*, I. 223. and bids them to have *Salt in themselves*. II. 24. salted with *Fire*, how to be understood. 23. l.

*Salvation* is of the *Jews*. I. 176. *Horn of Salvation* raised up in *Christ*. 33. a. *Christ* is acknowledged by *Simson* as *God's Salvation*. 63.

was offered first to *Israel*, III. 46: 213. the *Word of this Salvation* being sent to them. 206. but on their rejecting it, is sent to the *Gentiles*. 434.

no sharing in it, without turning from *Iniquity*; 46. nor any Way of obtaining it, but in the *Name of Jesus*, 50. h. who shall be for *Salvation* to the *Ends of the Earth*. 214.

no Doctrine more pernicious, than

*Salvation*,] what would reconcile the *Hope* of it, with a corrupt Heart and an immoral Life. 391. the Advantage of learning the *Way of Salvation*, how shamefully neglected. 396.

*Saluting our Brethren only*, no extraordinary Thing. I. 240. r. the *Seventy* were not to stay to salute any by the Way. II. 38. d. *Salutations in the Market*, affected by the *Pharisees*. 101. 358.

*Samaria*, *Christ* passes through it, soon after his *Baptism*. I. 171. and again, as he went to *Jerusalem* at the *Fest of Dedication*. II. 182. 185. c.

the *Apostles* were to be his *Witnesses* in *Samaria*. 651. III. 5. on *Philip's* preaching there, many believe and are baptized. 115. f. 117. the Churches there increase. 147. s.

*Paul* and *Barnabas* pass through it in their Way to *Jerusalem*, and relate the *Conversion* of the *Gentiles*. 232.

*Samaritans*, had no friendly Intercourse with the *Jews*. I. 172. g. II. 88. i. rejected all the other Parts of *Scripture*, but the *Five Books of Moses*. 347. e. had a *Temple* on *Mount Gerizim*, which they offered to *Antiochus* for the Worship of *Jupiter*. I. 172. g.

pretended to deduce their *Genealogy* from *Jacob*. 175. n. expected the *Messiah* as a Prophet, 177. p. from whom, they might apprehend, the *Gentiles* would receive some Benefit, though they understood not the *Mystery of their Calling*. 183. b.

many believe at *Sicchem*, on hearing what the *Woman* said of *Jesus*; 182. and many more, on hearing him discourse; and are convinced that he is the *Messiah*. 183. what *Prejudices* they must thus have overcome. *ibid.* g.

the *Apostles* are instructed not to visit them in their *Mission*. 456.

*Jesus* is reproached by the *Jews*, with being a *Samaritan*. II. 77. he delivers the *Parable of the good Samaritan*; 88, 89. all the Circumstances of which are admirably well chosen. 88. h, i, k.

as *Jesus* was going towards *Jerusalem*, the *Samaritans* will not receive him; 184. c. his Disciples would have called for *Fire from Heaven* to destroy them; but he rebukes their intemperate Zeal, and passes on to another Village. 185. Ten *Lepers* are cleansed, and but One returns to give Thanks, who was a *Samaritan*. 186.

the

*Samaritans,*] the Societies of *Simon* having deluded them, the *People of Samaria* look upon him as *the great Power of God*; III. 116. *b.* but upon hearing *Philip*, and seeing his Miracles, *many believe*, and are baptized. 117. *Peter* and *John* come to them, and they receive the Spirit by the Imposition of their Hands. 120. the Gospel is preached in many of their Villages, 123. which the *Samaritans* were better prepared to receive, than most of the *Gentile Nations*. 115. *f.*

*Samuel*, whence he has been supposed by some to be the Author of the *Pentateuch*. III. 44. *l.* speaks very expressly of the *Messiah*. *ibid.*

his *Government* is included with that of *Saul*, in the *Forty Years* mentioned *Acts* 13. 21. *Saul* probably surviving him but little more than *Two Years*. 204. A. 24. 100.

*Samos*, an Island that *Paul* touched at, as he sailed to *Miletus*. III. 323.

*Samothracia*, *Paul* sails from *Troas* thither, as he went to *Macedonia*, and lands the next Day at *Neapolis*. III. 253.

*Sanctify them through thy Truth*, the Prayer of *Christ* for his People. II. 420. *a.* *Christ sanctifies himself* for their Sakes. *ibid.* See *Inheritance*.

*Sandals*, the *Apostles* were to wear them in their Journey. I. 458. what was the common Form of them. *ibid.* *k.*

*Sandy*, *Mr.* describes the *Gleat in the Rocks* at the Death of *Christ*, as still remaining there. A. 21. 89.

*Sanhedrim*, the Supreme Jewish Court, that met in a Chamber belonging to the Temple. I. 142. *e.* very difficult to say who were properly Members of it. III. 48. *f.*

the Two principal Officers sat on the Right and Left of the President; to which perhaps there may be an Allusion in what *James* and *John* desired of *Christ*. A. 17. 76. they alone could punish with *Stoning*; I. 228. *g.* 229. and had a Right of punishing False Prophets. II. 141. *b.* were allowed to try Capital Causes, but must have the Sentence ratified by the Romans before Execution. A. 16. 68. A. 20. 86, 87.

send Priests and Levites from Jerusalem, to enquire of *John the Baptist* who he was. I. 117.

ask *Jesus* for a Sign, in Confirmation of his Mission. 142. on his curing the *Impotent Man*, and bidding

*Sanhedrim,*] him take up his Couch, 287. *k.* he is accused before them, for breaking the Sabbath, 288. *n.* and vindicates himself at large. 290.—301.

alarmed at the Regard the People shew him, they send Officers to seize him, II. 53. *e.* who admire his Preaching, and return without him. 57. the Assembly separates, after a short Debate with *Nicodemus*. 58, 59.

examine the *Blind Man*, and would persuade him *Jesus was a Sinner*, as he had cured him on the Sabbath; 201,—205. they are provoked at his Replies, and excommunicate him; 207. which they had resolved to do, if any should confess him to be *Christ*. 203. *i.*

consult together, how they should deal with *Jesus*; 259. and *Caiaphas* advising, that One should die for the People, 260. they from that Day resolve on his Death, 261. and order any that knew where he was, to discover him. 262.

as he was preaching afterwards in the Temple, they come and question his Authority; 323. *e.* 324. but are silenced by his asking, what they thought of *John the Baptist*. 325.

renew their Consultations, how to take *Jesus*, and put him to Death; but are cautious of doing it at the Feast, for Fear of the People. 415. *Judas* comes to them, and agrees to betray him. 416.

send a Guard with *Judas* to seize him; 505. and meet together at the High-Priest's Palace in the Night, waiting for *Jesus* to be brought before them. 515. endeavour to procure false Witnesses against him; 523. but can find none, whose Testimony is sufficient. 524.

assemble in their usual Court, as soon as it was Day, and asking *Jesus*, as he stood before them, if he were the *Messiah*, he does not answer them, as he knew they would not believe. 525. *e.* at length he owns himself to be the Son of God; 526. and they all adjudge him to be guilty of Death. 527. how strange it is, that any should take this to be no Judicial Process and Sentence. A. 19. 85.

having consulted in the Morning, how to put him to Death, 529. they take him away to *Pilate* to confirm their Sentence, not having the Power of Life and Death in their own Hands. 530. *e.* A. 20. 86, 87.

*Peter* and *John* are brought before them,

*Sanhedrim*,] them, and examined on the Cure of the *Lame Man*; III. 48. *f.* which *Peter* tells them was wrought by the Name of *Jesus*, whom they crucified. 49. they wonder at their Boldness, and charge them not to speak any more in the Name of *Jesus*; 51. 52. but leaving them to judge, whether it was fit to obey them rather than God, *Peter* and *John* declare they should persist. 52. *n.* having severely threatened them, they let them go, not knowing how to punish them, because of the People. 53.

the *Twelve Apostles* brought before them, vindicate their Preaching; 71. which so enrages them, that they consult how to put them to Death. 72. but *Gammaliel* advising them to be cautious how they acted, lest they should be found to fight against God, 74. they scourge the *Apostles*, and dismiss them with a renewed Charge, to speak no more in the Name of *Jesus*. 75.

*Stephen* accused of Blasphemy before them, 83. 85. makes a long Defence, 87. & seq. and charges them with murdering the Righteous One. 108. *l.* they are enraged, and gnash their Teeth at him; 109. and the People rushing upon him, cast him out of the City, and stone him; 110. which seems to be an Act of popular Fury, beyond the Power of the *Sanhedrim* to warrant. *ibid. p.*

*Saul* is commissioned by them to seize all the *Christians* at *Damascus*, and bring them bound to *Jerusalem*. 134. *c.* 351.

*Lyfias* commanding them to meet, brings *Paul* before them; 361. but a Dissension rising in the Council, *Lyfias* takes *Paul* away. 364, 365. a Design is formed of calling him to a second Hearing, with a Plot to assassinate him by the Way; 367. but *Lyfias* being informed of it, prevents it. 368.

*Sapphira*, see *Ananias*.

*Sarepta*, a City of *Sidon*, to a *Widow* of which Place *Elijah* was sent, rather than to any in *Israel*. I. 194.

*Saron*, or *Sharon*, in the Neighbourhood of *Lydda*, not a Town, but a Valley, whose Inhabitants turn to the Lord, on seeing *Aeneas* cured of the Palsy. III. 151. *c.*

*Satan*, the Enemy of God and Man. I. 114. *g.* is used in *Hebrew* in the Plural Number, as a common Name for every *Dæmon*, 372. *g.* but often means the Prince of *Dæmons*, and is the same with *Beelzebub*. *ibid.* II. 82. *c.* *Jesus*

*Satan*,] is charged with casting out *Dæmons* by his Help; I. 372. but *Satan* will not cast out *Satan*. 373.

sometimes signifies an Adversary; 550. *d.* but was not too harsh a Title to be given to *Peter*, when he expressed a Desire of obstructing the Sufferings of *Christ*, *ibid.* or was advising him to Self-Indulgence. A. 14. 61.

was seen by *Christ* to fall like Lightning from Heaven; II. 82. which has a Reference to his first Fall; 83. *c.* and should encourage us to hope and pray for the Ruin of his Kingdom. 85. *Christ's* Victory over him referred to; I. 375. *m.* which will at length be carried to Perfection. 378. the Prince of this World cast out and condemned. II. 307. 474.

sows Tares among the *Wheat*, I. 408. and hinders the Word from taking Root in the Heart. 401.

enters into *Judas*, II. 415. and puts it into his Heart to betray his Lord. 432. enters with greater Violence into him, after he had received the *Sop*. 435. *l.*

desires a Permission to assault the *Apostles*, that he might sift them like *Wheat*. 441. happy for us, that he cannot assault us, but by Permission; 442. and that we have *Christ* to pray for our Safety. 443.

came to assault *Christ*, but had nothing in him. 460. the Readiness *Christ* shewed to meet him. *ibid.*

filled the Heart of *Ananias*, to lye to the *Holy Ghost*; III. 62. *d.* how fatally he deludes the Hearts which he fills. 66. his Artifice is often overruled to the Destruction of his own Cause and Kingdom. 306. *b.*

*Paul* is sent to the *Gentiles*, that they may turn from the Power of *Satan* unto God. 136. 402. *k.*

*Satisfaction of Christ*, referred to in the *Eucharist*, and strongly defended by it from all the Sophistries with which it is attacked. A. 19. 81.

*Saved*, often applied to the Cure of *Distempers*; I. 442. *d.* but not to be so understood, where it is said, there is no other Name but that of *Jesus*, in which we must be saved. III. 50. *b.*

*Christ* is upbraided with his Saving Power, as he hung upon the Cross. II. 565. *f.* be ye saved from this perverse Generation. III. 31. the Intent of the

the *Taylor's Enquiry*; what he must do to be saved. 261. n.

*Saul*, King of *Israel*, the Government of *Samuel* included with his, in the *Forty Years* mentioned *Acts* 13. 21. III. 204. though the *Actions* assigned him must take up many *Years*, he did not long survive *Samuel*; nor is it necessary to suppose him very *Young*, when *Samuel* anointed him. A. 24. 100.

*Saul*, (afterwards *Paul*;) a *Jew* born at *Tarsus* in *Cilicia*, III. 349. b. 350. c. and free of *Rome* by his Birth; 359. f. a *Pharisee*, and the Son of a *Pharisee*. 364. 398. had his first Learning in the Schools at *Tarsus*; and then was educated at *Jerusalem* under *Gamaliel*, 350. d. 398. c. of whom he might hear what passed in the *Sanhedrim*, when the *Apostles* were examined. 72. f.

his Prejudice and Rage against the *Christians*; 114. 400. and his Concern in *Stephen's Death*. 110. 111. 356. strange, that this bloody *Persecutor* should be afterwards a *Martyr*; 113. and what Sovereignty of *Divine Grace* appeared in his *Conversion*, 118. 138. the exact Time of which cannot be certainly fixed. 133. a. 351. g.

when the *Disciples* were dispersed, he is still full of *Rage* against them, 133. b. 400. and sets out for *Damascus* with Letters from the *High-Priest*, to bring all he found there bound to *Jerusalem*. 134. 351. 401. as he came near *Damascus*, a Light from Heaven shines around him, and he falls to the Ground; 134. c. 351. 401. *Jesus* appears, and tells him, he was persecuting him; 135. 352. 401. and *Saul* enquiring what he would have him do, is told, that he had chosen him to be a *Minister* and *Witness* to the *Jews* and *Gentiles*. 136. 401. the Men that travelled with him, stand astonished, 136. b. hearing a confused Sound of a Voice, but seeing no one. 137. i, k. 352. b. *Saul* having lost his Sight, is led to *Damascus*, 137. 352. where he continues blind Three Days, and neither eat nor drank; during which Time, he has some extraordinary Revelations, 137. l, m. and has a Vision of *Ananias* coming to cure him of his Blindness. 140. b.

*Ananias* is told he was praying, and ordered to go to him; the *Lord* declaring him to be a chosen *Vessel*, who was ordained to preach his *Gospel*, and to suffer

*Saul*,] many Things for his Name. 141. *Ananias* goes and tells him, *Jesus* had sent him to restore his Sight; God having foreordained him to see and bear that Righteous One, whose Witness he should be to all Men. 142. 353. [no Need of referring this to a future Vision of *Christ*. 353. i.] having laid his Hands upon him, *Saul* recovers his Sight, and is baptized, and filled with the *Holy Spirit*. 142. g. what were the Gifts which he might then receive. 143. g.

he carries several Days with the *Disciples* there, and immediately preaches *Christ* in the *Synagogues*. 143. b. 402. they are all astonished at the Change wrought in him; and proving *Jesus* to be the true *Messiah*, he confounds the *Jews*. 144.

he goes and preaches in *Arabia*; 143. b. 144. and returning afterwards to *Damascus*, the *Jews* watch all the Gates to kill him; 144. i, k. but escaping by Night, he goes to *Jerusalem*. 145.

attempting to associate with the *Disciples* at *Jerusalem*, they are all afraid of him, as not being yet assured of his *Conversion*. 145. m. but being brought by *Barnabas* to *Peter* and *James*, *ibid.* o. on hearing an Account of his *Conversion*, he is received among them; and preaching boldly in the Name of *Jesus*, the *Hellenists* attempt to kill him; 146. p. on which the *Brethren* take him to *Cæsarea*, and send him away to *Tarsus*, to which he goes through *Syria* and *Cilicia*. 146. q. what Zeal he shewed, in preaching the Faith which once he destroyed. 149.

the Rest enjoyed by the Churches, did not arise from *Saul's Conversion*. 147. s.

*Barnabas* fetches him from *Tarsus* to *Antioch*, to assist him in his Work; and they continue there a Year. 178. c. after which they are sent to carry what was gathered for the *Brethren* in *Judæa* to the *Elders* at *Jerusalem*. 180. k.

having executed this Commission, they return to *Antioch*, bringing *John Mark* with them. 194. a. 195. b. the *Spirit* orders *Barnabas* and *Saul* to be set apart there, to preach to the *Gentiles*; 196. e. and being sent out by the Spirit, they begin their Progress, by departing to *Seleucia*; from whence they sail to *Cyprus*, attended by *John*; and having preached at *Salamis*, go through the Island to *Paphos*; 197. where *Elymas* opposing them

*Saul,*] is struck blind by *Saul*, hereafter called *Paul*, 198. *k.* and *Sergius Paulus* the Proconsul is converted. 199. See *Paul*.

*Savouring* the Things of *Men*, and not of *God*; I. 551. *e.* how prone we are to it. 554.

*Say unto you*, may signify, *I assure you*. II. 281. *b.* *thou hast said*, an Acknowledgement, that a Person *says right*. 435. *k.* 526. *g.* 535.

*Scaliger*, how he understands the Word *ὑποκρίνομαι*. I. 303. *b.* his Criticism on being salted with *Fire*. II. 23. *I.* maintains that the *Sadducees* received the other Parts of *Scripture*, as well as the *Five Books of Moses*. 347. *e.*

*Scarlet*, see *Purple*.

*Scatter abroad*, if we do not gather with *Christ*; how to be understood. I. 375. *o.*

*Seva's Sons*, attempt to dispossess an *Evil Spirit's*, by adjuring him in the Name of *Jesus* whom *Paul* preached; III. 306. but the *Dæmoniack* drives them away naked and wounded. 307.

*Schism*, expresses an angry Debate, and not always a Separation. II. 57. *f.*

*Schmidius* supposes the Money taken by *Peter* out of the *Fishes Mouth*, to be created on that Occasion. II. 17. *f.*

*Scholar* is not above his Teacher. I. 332. usual for Learners, to sit at the Feet of their Teachers. 84. *d.* II. 91. *b.* III. 350. *d.*

*Sevi*, (*Dr. John*.) supposes the *Spirit's Appearance* at the Baptism of *Christ*, to be only as a lambent Flame with a hovering Dove-like Motion. I. 106. *f.* imagines *Christ* in his Agony to have been surrounded with an Host of Devils, and that the Drowsiness of the Disciples might be occasioned by them. II. 502. *k.* supposes *Manaen*, *Simeon*, and *Lucius*, were all of them *Apostles*; III. 195. *d.* but without any Ground, as *Saul* and *Barnabas* were not invested by them with the *Apostolick Office*, nor with a Power unknown before. 196. *e.*

*Scott*, (*Dr. Daniel*.) renders *Mat.* I. 1. the Genealogy of *Jesus Christ*. I. 42. *a.* his Remark on what is said of *Mary* bringing forth her first-born Son. A. 3. 8. observes a Difference in the *Baskets*, in which the Disciples took up the Fragments. A. 14. 60. renders *ἰδὲν οὖν*, *Mat.* 16. 22. *Mercy on thee!* I. 550. *c.* Alterations made on his Animadversion. 46. *g.* 78. *f.* Acknowledgement for Changes taken from him. II. 230. *b.*

*Scornful Airs* will be seriously accounted for. II. 171. *b.*

*Scorpions*, a Power given to the Disciples over them, that they should not hurt them. II. 83.

*Scourging*, a Punishment the Jews inflicted in their Synagogues. I. 462. *c.* III. 356. *c.* the *Apostles* were to expect it; I. 462. II. 366. 375. and *Saul* thus punished them that believe. III. 356. *c.*

*Jesus* is scourged by *Pilate*; II. 544. which used to precede Crucifixion, and does not seem to have been repeated, before they led him away to be crucified. 545. *a.* 553. *p.*

the *Apostles* are scourged by the *Sambodrim*. III. 75. *Paul* and *Silas* are scourged at *Philippi*. 259. but afterwards, when *Paul* was ordered to be examined by Scourging, he escapes by pleading he is a Roman. 358, 359.

*Scribes*, who were intended by them, and why they are sometimes called *Scribes of the People*. II. 357. *c.* do not appear to have been *Karaites*, and probably most of them were of the Sect of the *Pharisees*. *ibid.*

are consulted by *Herod*, where the *Messiah* should be born, and say, it was at *Bethlehem*. I. 70. agreed, that the *Messiah* was the Son of *David*; II. 353. and that *Elijah* must first come, before the *Messiah* appeared. 5.

the Jews had an extravagant Opinion of their Words; 358. *f.* but their Way of Teaching was very mean and contemptible, I. 269. *g.* and it was soon perceived, that *Jesus* did not teach like them. 208. 269. *g.*

the Offence they take at his Sermon on the Mount, brings many of them to *Capernaum* to hear him. 276. *b.*

a certain Scribe declares his Readiness to follow him, expecting he would soon declare himself to be the *Messiah*; but is presently discouraged by the Account that *Jesus* gave him of his destitute Circumstances. 419. *e.*

another comes, who was a Doctor of the Law, and asks, with a Design to try him, which is the first and great Commandment. II. 351. *a.* *Jesus* directs him to the Love of God, and his Neighbour. 352. the Scribe approves his Answer; and *Jesus* declares, that he is not far from the Kingdom of God. 353.

*Jesus* foretells his being rejected, and delivered to the Gentiles by them. I. 549. II. 264.

contend

*Scribes,*] contend with the *Disciples*, when they could not cure a *Child* that was *possessed*; 8. but are reproved by *Jesus* as a *faithless Generation*. 10.

complain of the *Children*, when they cried *Hosannah* in the *Temple*; but *Jesus* vindicates their doing it. 300.

consult against *Jesus*, and seek to *destroy him*, but know not how to do it *because of the People*. 301. 319. 415.

come with some other *Members* of the *Sanhedrim*, while *Jesus* taught in the *Temple*, and *question his Authority*; 323. e. 324. but are *silenced* by his asking what they thought of *John*. 325.

commend what he said to the *Sadducees* in *Proof of the Resurrection*. 349.

the *Disciples* are warned to *beware of them*, as minding the *Shew*, more than the *Substance of Religion*. 357, 358.

send a *Multitude* with *Judas*, with *Swords and Staves*, to *seize him*. 506. assemble at the *High-Priest's Palace*, when *Jesus* is brought before *Caiaphas*; 515. and meet to try him in the *Sanhedrim*, as soon as it was *Day*; 525. where *Jesus* owning himself *the Son of God*, they all declare him to be *guilty of Death*. 526, 527.

having consulted how to *put him to Death*, 529. they take him to the *Judgment-Hall*, and deliver him to *Pilate*. 530.

attend him afterwards to *Herod*, and *accuse him* with great *Eagerness*. 538.

deride him as he hung upon *the Cross*, and tell him, if he *now came down*, they would *believe*. 565. f.

are present in the *Sanhedrim*, when *Peter* and *John* are examined. III. 48. are stirred up against *Stephen*. 83. when *Paul* was before the *Sanhedrim*, the *Scribes* on the *Side of the Pharisees* intimate, a *Spirit* or an *Angel* might have *spoken to him*. 365. b.

*Scribe instructed to the Kingdom of Heaven*, brings forth *Things new and old*. I. 416.

the *Scribes* and *Prophets* *Christ* would send, should be *persecuted and slain* by the *Jews*. II. 366.

*Scribes and Pharisees*, the high *Opinion* the *Jews* had of them. I. 228. e. what they seem to have *taught*. 228. d. their *Righteousness* must be *exceeded*, if we would enter into *Heaven*. 228.

sate in the *Chair of Moses*, and what they *taught* out of the *Law* should be *observed*; II. 356. a, b. but were not to be *imitated in their Works*. 357. laid *heavy Burdens* upon *others*, which they

*Scribes and Pharisees,*] would not touch *themselves*; 357. and various *Instances* are given of their *Hypocrisy* and *Pride*. 357, 358.

reject the *Counsel of God*, in refusing *John's Baptism*. I. 353, 354. b.

watch for an *Opportunity* to *accuse Christ* for *healing on the Sabbath-Day*. 310.

question him about the *Lawfulness* of it; 310. b. and when it was justified by *Christ*, 311, they are *enraged* the more against him, and consult with the *Herodians* how to *destroy him*. 312, 313.

charge *Christ* with acting by the *Help of Beelzebub*, 371, 372. and with having an *unclean Spirit*. 377.

are told of the *unpardonable Guilt of sinning against the Holy Ghost*; 376. and cautioned of the *Danger* of such *sinful Words*. 379, 380.

yet the *same Charge* is afterwards renewed, of his acting by the *Help of Beelzebub*, 448. p.

desire a *Sign from Heaven*; 383. a. but are upbraided as an *adulterous Generation*, 384. b. to whom *no Sign* should be given, but that of *Jonah*. 384. 539.

are offended at *Christ's eating* with *Publicans and Sinners*, and question his *Disciples* about it. 434.

are alarmed at *Christ's Miracles*. 516. b. and come from *Jerusalem* to watch and *infnare him* 517.

blame his *Disciples* for neglecting *Traditions*, for which they were so *zealous*, as even to *prefer them* to the *Command of God*. 517,—521.

bring an *Adulteress* to *Christ*, and ask his *Judgment* with a *Design* to *accuse him*; II. 61, 62. A. 16. 68. he bids the *guiltless Person* throw the *first Stone* at her; and they all *retire*. 62, 63. a *Remark* on the *Manner* of their going out. 63. e.

are so *exasperated*, as to endeavour all they can to find out something to *accuse him*. 105.

renew their *Murmurs* at his receiving *Sinners*, and eating with them. 157.

the *complaisant* but *disobedient* *San*, a proper *Emblem* of their *Hypocrisy*. 326. b.

perceiving that the *Parable of the unfaithful Husbandmen* was spoken against them, they would immediately have *apprehended Christ*; but *fearing the People*, they go away to take *Counsel* against him. 333. i.

*Woes* are denounced against them, for their

- Scribes and Pharisees,*] their *Hypocrisy*, as being like *concealed Graves*, of which Men are not aware; 102. *e.* for *hindering* those that would *enter into Heaven*; 360. for using *long Prayers* to cover their *Immoralities*; *ibid.* for *making Profelytes* worse than themselves; *ibid.* for their *Blindness* with respect to *Oaths*; 361. for their *Strictness* in *little Things*, while they neglected greater; 363. for being *more solicitous* to appear *clean and beautiful without*, than to be *pure within*; 364. and for *pretending a Regard* to the *Prophets* by *building their Sepulchres*, while they were *filling up* the Measure of *their Father's Sins* who murdered them; and such a *Brood of Vipers* should not be suffered to escape. 365.
- Scripture*, the best Defence against *Satan*. I. 116. abused by *quoting it in Scraps*. 112. *k.* the *Enemies of Christianity* not to be trusted in their Representations of it. II. 44. *f.*  
 the *Sense of it* should not be *suppressed*, or *disguised*. I. 503. *g.* is sometimes *obscured* by those that undertake to explain it. II. 27. *e.* the *Sense* that *first offers itself* to an *honest Mind*, is commonly the *true one*. *ibid.* we should not easily conclude, that any *Word* is *insignificant* in it. 45. *k.* *Scripture cannot be broken*, refers to the Propriety of its Expressions. 220. A. 56. the *Meaning* of some Places might be *best determined* by the *Tone and Gesture* with which they were spoken. I. 143. 306. *f.* 545. *e.* the *Minds* of the *Disciples opened by Christ*, to *understand the Scriptures*. II. 643. how said to be *fulfilled in Judas*. III. 9. *d.*
- Scripture Expressions* often to be understood with *Limitations*. I. 189. *b.* 236. *b.* 238. *p.* 262. *b.* 295. *i.* 297. *a.* 327. *d.* II. 45. *l.* 48. *c.* 153. *b.* 211. *e.* 378. *l.* 452. *n.* *o.* 467. *b.* 576. *r.* 623. *c.* 634. *b.* III. 16. *e.* 108. *i.* 334. *a.* [*See All.*] Arguments drawn from *universal Phrases* often very weak. 16. *e.*  
 the *Scriptures testify of Christ*, I. 299. and ought to be received with such Regard, as that they may not *witness against us*. 301, 302.  
 should be *read* in our *Public Assemblies*; 196. III. 210. and be carefully *studied*, and proper *Guides* used, that we may *understand them*. 132.  
 its suffering by the *Negligence of Transcribers*, no Argument against its *Inspiration*. A. 40. *Search the Scriptures*, an Ambiguity in the Expression. I. 299. *e.*
- Sea* obedient to the Command of *Christ*. I. 423. 495. [*See Walking on the Sea.*] *Seafaring Persons* to be remembered in our Prayers. III. 416.
- Sealed of the Father*, the Force of that Expression, as ascribed to *Christ*. I. 500. *b.* a Character, that should put us on applying to him. 504.
- Seats*, the *uppermost* at *Feasts*, and in the *Synagogues*, chosen by the *Pharisees*. II. 101. 358. the *lowest* should be taken by one *invited to a Feast*. 146. *g.*
- Secret good Actions* shall be *rewarded openly*. I. 244, 245. 249, 250. nothing *secret*, that shall not be *revealed*. 404. *d.* 465. II. 107.
- Sect*, not always used in a *bad Sense*. III. 379. *c.* the *Jews* tell *Paul*, that the *Sect* he belonged to was *every where spoken against*. 432. the *Christians* represented by them as an *Atheistical Sect*. *ibid.* *a.* but vain were *these Reproaches*, which they cast upon the *Gospel*. 436.
- Secundus*, a *Thessalonian*, was one of those who attended *Paul* with the *Collections* to *Jerusalem*. III. 319, 320. *d.*
- Sedition*, *Christ* is accused to *Pilate* as guilty of *seditious Practices*. II. 537. *Paul* is charged before *Felix*, as exciting the *Jews* every where to *Sedition*; III. 375. but he denies the Charge, 378. and challenges his Accusers to produce any Proof of it. 379.
- Seducing Teachers*, to be carefully avoided, I. 263. who may be *known by their Fruits*. 264. *l.*
- See Death*, a *Hebraism*. I. 63. *f.*
- Seeing, they see not*, an Emphasis in the Expression. I. 397. *i.* such as *will not see*, are justly left in *Darkness*. 398. *seeing you shall see, but you shall not perceive*; is better rendered thus, than *you will not perceive*. 399. *l.* A. 13. 55.
- Seed*, that fell by the *Way-Side*, on *Stony Ground*, and among *Thorns*, explained of *unprofitable Hearers*. I. 401, 402. that on *good Ground*, applied to *fruitful Hearers*. 403. *Seed growing insensibly*, may serve to illustrate the *Progress* of the *Gospel*. 411.
- Seed, Mr.* observes that a *Partial Inspiration* would answer no Purpose at all. A. 58.
- Seemeth to have*, not to be considered always as a *Pleonasm*. I. 405. *f.*
- Seleucia*, a Port in the *Mediterranean Sea*, from

- from whence *Paul* and *Barnabas* failed to *Cyprus*. III. 196.
- Self-denial of Moses*, in leaving the Court of *Egypt*. III. 96. d. 101. of *Christ*, in the Way of his Subsistence. I. 138. 378. of *Paul*, in breaking off the most delightful Converse, out of Regard to Views of superior Usefulness. III. 324. necessary to all that will be *Christ's Disciples*. I. 551.
- Self-Murder*, justified by some of the *Philosophers*, and prevailed much among the *Romans*. III. 260. k.
- Selling their Estates* by the first Converts, might arise as a Harvest from the Seed *Christ* had sown. II. 118. e. was a voluntary Act, to which they were not obliged. III. 62. e. why it was eligible at that Time. 33. i. no Reason to suppose, the Number of Converts was owing to a Desire of sharing in these divided Goods. *ibid*.
- on selling their Possessions, the Price was brought to the *Apostles*, and Distribution made as any bad Need. 58. what might occasion the Complaint, that some were neglected. 78. b.
- Sentence *Christ* will pass on the *Wicked*, should alarm the most stupid Sinner; II. 412. while the Favour he will shew to the *Righteous*, should make us thankful in the Prospect of it, *ibid*. and should especially engage our Charity to his poor Members. 413.
- Septuagint*, often followed by the *Evangelists* in their Quotations. III. 24. f. 127. f. 238. d. *Cainan* may be inserted from thence in *Christ's Genealogy*. I. 49. n. teaching for Doctrines the Commandments of Men, may be taken from thence. 521. i. different Accounts are given there, of the Number of Souls that went with *Jacob* into *Egypt*. III. 92. h.
- Sepulchres*, whitened and adorned by the *Jews*. II. 364. c. the *Pharisees* are said to be like them. 364. they built and adorned the *Sepulchres* of the *Prophets*; 103. 365. a customary Piece of Respect, paid by most Nations to such as fell in a good Cause. 365. d.
- the *Sepulchre* where *Jesus* was buried, hewn out of a Rock, in which no Man had ever been laid; 583. and a great Stone rolled to the Door of it. 584. the *Chief Priests* desire of *Pilate* to have it secured; 590. and seal the Stone, and set a Guard upon it. 591. i. A. 21. 92.
- Sepulchre*,] the *Women* going to embalm the Body, find the *Sepulchre* open, an *Angel* having rolled away the Stone. 594. 595. *Peter* and *John* come and go into it, and see the Linnen Clothes laid in such Order, as shewed the Composure with which *Jesus* arose. 597, 598. i. *Mary* looks in, and sees Two *Angels*. 599. after which the *Women* go in, and see the Two *Angels*, who tell them *Jesus* is risen, and bid them go and tell his *Disciples*. 604, 605. how wonderful, *Christ* should ever have lain there, and such a Method should be taken to disarm it of its Terrors. 609.
- Sergius Paulus*, Proconsul of *Cyprus*, calls for *Barnabas* and *Saul*, that he might hear the Word; III. 197. i. and seeing *Elymas* struck blind, believes the Gospel 199. supposed to be the first, by whom *Saul* was called *Paul*. 198. k. but no Reason to imagine him the first Convert of the *Idolatrous Gentiles*. 199. l.
- Sermon on the Mount*, delivered at some Distance from *Capernaum*. I. 219. b. 271. b. A. 9. 39. is different from that recorded by *Luke*, which is a Repetition of it. 219. b. 325. a. the taking it to be the same, has led many into a Mistake. 271. a. several Passages related by *Luke*, as spoken at different Times, are Repetitions of it. 269. e.
- was not addressed to the *Disciples* only, but to the *Multitude*. 218. a. many Figurative Expressions in it. 240. t. the admirable Eloquence of it. 261. f. a noble Specimen of *Christ's Preaching*. 269. f. should be a Pattern to *Preachers*; 261. f. whose Sermons are most useful, when delivered in a familiar Method. 404. c.
- Serpent* lifted up by *Moses* in the Wilderness, how an Emblem of *Christ*. I. 154. e. what was intended, by supposing a *Serpent* produced from the Marrow of the Back-Bone. II. 22. i.
- Serpents* remarkable for their Sagacity. I. 462. b. their Prudence recommended, joined with the Harmlessness of *Doves*; 462. exemplified in *Paul's* Behaviour before the *Sanhedrim*. III. 369.
- the *Disciples* had Power over them, that they should not hurt them. II. 83. 647. the *Easterus* had an Art of charming them, but this was a mixtulous Power. 647. p.
- the *Heathens* thought there was something



- Serpents*, } thing *Divine* in *Serpents*, and there are many Instances of paying them *Religious Worship*. III. 424. e.  
 the *Scribes* and *Pharisees* are called so by our *Lord*. II. 365.
- Serrarius* argues, that the *Sadducees* rejected all the other *Parts of Scripture*, but the *Five Books of Moses*. II. 347. e.
- Servant* may be sometimes rendered *Slave*. I. 338. d. II. 33. g. abides not in the *House for ever*; 72. strangely referred by some to *Moses*. 73. c. is not greater than his *Lord*; I. 465. II. 428. 469. and knoweth not what his *Lord* doth. 467. a. none can serve *Two Masters*. I. 253. II. 171.  
 is not thanked for waiting on his *Master*. 181. when all is done, we are but unprofitable *Servants*. *ibid.* f.  
 why hired *Servants* may be mentioned by the *Prodigal*. 162. f.  
 happy the *Servant*, who is found watching and well employed, when his *Lord* comes. 120. 122. 396. the *Faithful* is rewarded and advanced; 121. 396. but the *Wicked* is surprized by his *Lord*, who will cut him asunder, 122. l. 397. g. and appoint him his *Portion* with *Infidels*, 122. A. 16. 71. and with *Hypocrites*; 397. h. which may refer to a debauched and persecuting *Clergy*. 397. f.  
 the *Negligent* is punished with more or fewer *Stripes*, according as the *Light* he sins against is more or less. 122. n. 123. o. they that improve what is intrusted with them, are commended and preferred; 279. 404. but the *Slothful*, blaming his *Lord*, is condemned, 280. 405. and cast into outer *Darkness*. 406.  
 the *Unmerciful Servant*, forgiven by his *Lord*, is punished for his *Cruelty* to his *Fellow-Servant*. 32, 33.  
 they that received the *Ten Pounds*, have different *Rewards*, according to their different *Improvement*. 280. o. but they that received the *Talents*, having made the same *Improvement*, have the same *Reward*. *ibid.* 404.  
*Christ* tells his *Apostles*, he that would be *Chief* among them, should be their *Minister* and *Servant*. 268. 359. 427. the *Gradation* with which he expresses it; 268. g. and the *Argument* he uses to enforce it, from his own *Example*. 269. 427, 428.  
*Servant of Christ* must follow him, and shall be where he is; II. 305. a *Consideration*, that should animate us in his *Cause*. 310. deserting his *Service*, will make us unfit for the *Kingdom of God*. I. 424.
- Set forth in order a *Declaration*, an antiquated *Phrase*. I. 2. b.
- Seventy Disciples* chosen, and sent out with large *Instructions*; II. 37,—41. which probably was some *Time* before the *Feast of Tabernacles*. 37. a. the *Account* of it is given only by *Luke*. 37. b.  
 return to *Jesus*, (as it seems probable, at the *Feast of Tabernacles*, 82. b.) rejoicing that the *Demons* were subject to them; 82. but should rather rejoice, that their *Names* are written in *Heaven*. 83.
- Shadow of Death*, applicable not to the *Gentiles* only, but to the *Jews*. I. 35. b.
- Shadow of Peter*, as he was passing by, recovers the *Sick*. III. 65.
- Shafisbury*, (*Lord*), ungenerously represents *Paul*, as acquiescing in the *Defence* of the *Chancellor* at *Ephesus*, though it intimated his allowing the *Divinity* of *Diana*. III. 315. o.
- Shaw, Dr.* observes that *Locusts* are used for *Food*, and conjectures from hence at what *Season* of the *Year* *John* began his *Ministry*. A. 6. 20. gives a good *Description* of the *Houses* in the *East*; III. 186. f. and accounts how the *Friends* of the *Paralytick* let him down into the *Place* where *Jesus* was. A. 11. 46. how he explains the *Wind Euroclydon*. 412. g.
- Sheep*, helped out of a *Pit* on the *Sabbath*. I. 310. c. if one go astray, the rest are left to go and seek it; II. 26. c. 157. more *Joy* on finding it, than for all the rest. 157.  
 will hear the *Shepherd's Voice*, and follow him; but will not follow *Strangers*. 210, 211. the *Thief* comes to kill and destroy; but *Christ*, that his *Sheep* may have *Life*, and have it more abundantly. 212. f. the *Hirseling* regards them not, and leaves them when the *Wolf* is coming; but *Christ* lays down his *Life* for them; 214. and had other *Sheep*, whom he would bring, and make one *Fold*. 214. b. 215.  
*Christ* gives his *Sheep* *Eternal Life*, and none shall pluck them out of his, or his *Father's Hand*. 218. d. the *Righteous* and the *Wicked* shall at last be separated by him, as *Sheep* from the *Goats*. 408, 409. c.  
 the *Jews* considered as *Sheep* without a *Shepherd*; I. 453. i. 483. and *Israel* as lost *Sheep*. 456. 529.

- Sheep,]** the *Disciples* sent forth as *Sheep among Wolves*. 462. a. II. 38. *Christ* gives a repeated Charge to *Peter*, to feed his *Sheep*. 636.
- Sheep's Clothing**, how the *false Prophets* are said to come in it. I. 264. k.
- Sheep-Market** at *Jerusalem*, near the *Pool of Bethesda*. I. 283. b.
- Shekels**, what was their Value. II. 17. f. 416. c. Five paid for the *Redemption of the First-born*; I. 61. c. but not to redeem them from being sacrificed. 62. c. Half a *Shekel* paid yearly by each of the *Jews* to the Service of the *Temple*; II. 16. d. in *Nehemiah's* Time the Sum was something lower. 16. e. a *Slave* was rated by the Law at *Thirty Shekels*. 416. c.
- Shepherd** enters in at the *Door*, and calling his *Sheep by Name* leads them out to *Pasture*; II. 210. c. others are *Thieves* and *Robbers*. 211. e. A. 17. 75. the good *Shepherd* gives his *Life* for the *Sheep*. 213. when the *Shepherd* is smitten, the *Sheep* shall be scattered. 495.
- Shepherds** watching by *Night* in the *Fields*, are informed by an *Angel* of the *Birth of Christ*. I. 55. not probable, it was in *Winter*. *ibid.* b. they come and find him in a *Manger*; 57. and spread the *News* abroad; 57, 58. praising *God* for what they heard and saw. 58. l.
- Sherlock** (*Bishop*,) well illustrates that *Prophecy*, till *Shiloh* come. I. 43. b. justly represents the *Propriety of Christ's riding on an Ass* to *Jerusalem*. II. 292. g. shews that what *Moses* says of *God's raising up a Prophet like to him*, does in its literal Sense refer to *Christ*. III. 102. a.
- Ships** used by *Christ* and his *Disciples*, were but little *Vessels*, and the Expression may be sometimes varied. I. 495. b.
- Shoes**, the *Apostles* and the *Seventy* were to provide none for their *Journey*. I. 458. II. 38. may signify a Kind of *short Boots*. I. 458. k. putting off the *Shoes* when approaching a *Superior*, was esteemed a *Ceremony of Respect*. II. 99. i.
- Shuckford**, *Mr.* his Remark on the *Jewish Months*, whether they always began with a *New Moon*. II. 571. f.
- Sichem**, or *Sicbar*, where the *Woman of Samaria* dwelt, called *Sicbar* by the *Jews* as a Term of *Reproach*, I. 171. d. was very near the *Temple* on *Mount Gerizim*. 175. m. *Jesus* tarries there *Two Days*, 183. f. and probably went from thence to *Cana*. 185. b.
- Sichem,]** was for many *Years* the *Capital* of that *Country*, and might be the *City of Samaria*, where *Philip* afterwards preached. III. 115. f.
- Sick** of all *Sorts* are brought to *Jesus*, and he heals them. I. 213. 216. i. 452. 484. 533. *Multitudes* come from all *Parts*, and are healed by him. 273. 315. 348. are laid in the *Streets*, and as many as touch him are healed. 323. 496. the *Nobleman's Son*, that was sick at *Capernaum*, is cured at a *Distance*. 187. 188. g. but few are cured at *Nazareth*, because of their *Unbelief*. 452. g. how *Christ* is said to bear our *Sicknesses*. 213. d. the *whole* need not a *Physician*, but they that are sick. 434. the *Twelve* are chosen, to be sent forth to preach and heal the *Sick*; 321. and have *Power* given them to cure every *Sickness*. 455.—457. they anoint the *Sick* with *Oil*, and heal them. 473. the *Seventy* are afterwards sent out with the like *Power*. II. 39. they that believe shall lay their *Hands* on the *Sick*, and heal them. 647. are cured by *Peter's Shadow*; III. 65. and by *Paul* at a *Distance*, by *Handkerchiefs* and *Aprons* carried from his *Body*. 305. f. the *Father of Publius*, and others, cured at *Malta*. 424. j. healing the *Sick* was what the *Apostles* had not *Liberty* to do in every *Instance*. 121. d. the *Regard* shewn to his *Sick Members*, will be considered by *Christ* as shewn to himself. II. 409. d. 410.
- Side of Christ** is pierced with a *Spear*, and there comes out *Blood and Water*; II. 580. a certain *Proof* of his *Death*. *ibid.* f, g. this was done, that the *Scripture* might be fulfilled. 581. we should mourn on considering how we have pierced him. 585. when he appeared to his *Disciples*, he shews them the *Mark* in his *Side*. 624. *Thomas* will not believe, unless he may feel it; 627. a. which *Jesus* offers him to do, but he believes on *Sight*. 628. c.
- Sidon**, *Paul* touches there in his *Voyage* to *Rome*, and is permitted to go to his *Friends*. III. 410. See *Tyre*.
- Sighing deeply in his Spirit**, applied to *Christ*. I. 538. 531. II. 255.
- Sign** required by the *Jews*. I. 142. 501. as *Paul* was going to *Jerusalem*, he is warned by a *prophetick Sign*, of what the *Jews* would do to him. III. 336.

Sign.

- Sign from Heaven*, desired by the *Pharisees*. I. 383. a. 538. many such Signs had been given by the *antient Prophets*. 383. a. but *Christ* would give them no such Sign, but only that of *Fonah*, 384. 539. which was exemplified in the *Resurrection of Christ*; 384. how this might be considered as a *Sign from Heaven*. A. 12. 52.
- the *Jews* continue this Demand in the *Apostles Time*, though many Signs from Heaven had then been given; by which they probably might mean Signs of *Deliverance* from the *Romans*. A. 13. 59.
- Signs of his Coming* to the *Destruction of Jerusalem*, are declared by *Christ*; II. 373, & seq. which would be ushered in by Signs from Heaven, 375. b. 388. and with such *Tribulation* and *Distress*, as never had been known. 383. e.
- Signs of the Times*, were not distinguished by the *Jews*. I. 538. II. 126.
- Silas*, (elsewhere called *Silvanus*;) is sent with *Paul* and *Barnabas* to *Antioch* with the *Jerusalem Decree*; III. 241. l. 242. where he exhorts the Brethren, and chuses rather to continue there, than to return to the *Apostles*. 245.
- attends *Paul* in his *Progress* through *Syria* and *Cilicia*, 247. and from thence to *Derbe* and *Lystra*, where *Timothy* is associated with them. 249. passing through *Phrygia* and *Galatia*, they come to *Mysia*, and goon to *Troas*, from whence they are called to *Macedonia*. 251, 252. being joined by *Luke*, they sail from *Troas*, and go over to *Philippi*; 253. f. where a Tumult arising, *Paul* and *Silas* are scoured, and cast into Prison; 257, 258. but *Paul* insisting on their *Privilege* as *Romans*, they are honourably dismissed, 265, 266. and go on to *Theffalonica*; 269. a. but here a *Mob* is raised against them by the *unbelieving Jews*, 270. and they are obliged to go away by Night to *Berea*; 272. where they are received much better, and many believe; but being followed by the *Jews of Theffalonica*, *Paul* goes away to *Athens*, 273. leaving *Silas* and *Timothy* with Orders to follow him; 274. which *Timothy* soon did, but is sent back to *Theffalonica*, *ibid.* b. and joining *Silas* afterwards in *Macedonia*, they come to *Paul* at *Corinth*. 280. e.
- Silence* enjoined by *Christ*, to those whom he cured; I. 272. d. 447, 448. 531. 543. but we should with *Thankfulness* publish his Favours. 274.
- Siloam*, a Pool at *Jerusalem*, supplied from a Fountain without the Walls. II. 130. c. 199. c. *Water* was drawn from thence at the *Feast of Tabernacles*, and poured out before the Lord. 55. a. *Eighteen* were killed there by the *Fall of a Tower*; 130. c. an Event more immediately providential, than that of the *Massacre* of the *Galileans*. A. 17. 73. the *Blind Man* is ordered to wash there, 199. c. and immediately receives his Sight. 200.
- Simeon*, supposed by some to be the *Father of Gamaliel*, I. 62. d. waited for the *Consolation of Israel*, and was not so die till he had seen the *Messiah*. 62. takes *Jesus* in his Arms in the *Temple*, and gives a remarkable *Testimony* concerning him. 63, 64.
- Simeon* called *Niger*, one of the *Prophets* and *Teachers* at *Antioch*; III. 195. was probably one of the *first Preachers* there. 176. a.
- Similies*, taken by *Christ* from the most obvious and familiar Things. I. 224. n. 413. 415. II. 65. A. 23. 98.
- Simon*, one of the *Brethren*, or near Kinsmen of our Lord. I. 451. d. II. 457. e. 569. b.
- Simon Peter*, see *Peter*.
- Simon the Cananite*, supposed by some to be so called, as being an *Inhabitant of Cana*; I. 133. b. others think, it signifies the same with his other Name *Zelotes*. 322. g. no Reason to imagine him the *Father of Judas Iscariot*. *ibid.* is chose an *Apostle*, 322. and sent out with the *Twelve*. 455.
- Simon the Pharisee*, inviting *Jesus* to Dinner, a *Woman* that was a *Sinner* comes in, and anoints him. I. 363. the *Pharisee* is offended at her touching him. 364. a Remark on his calling *Jesus Master*, or *Teacher*. 365. d. why he might omit some common *Civilities* to him. 366. g. was exceeded by the *Woman* in her Respect to him, 366. and thence appeared to love but little. 367.
- Simon the Leper*, why so called; II. 284. b. supposed by some to be the *Father of Judas Iscariot*. 285. f. *Jesus* is entertained at his House in *Bethany*, and there anointed by *Mary*. 284.
- Simon of Cyrene*, *Father of Alexander* and *Rufus*, is compelled to carry the *Cross* after *Jesus*. II. 557.

Simon

*Simon Magus*, using the unlawful Arts of *Magick*, astonishes the *People of Samaria* with his *Incantments*, and is regarded by them as *the great Power of God*. III. 116, 117. on *Philip's* preaching, he professes to believe, and is baptized; and wonders at the *Miracles* he wrought. 117. i. k. perceiving that *the Spirit* was given by the Imposition of the *Apostles* Hands, he offers *Money* for the like Power; 120. but is reproved by *Peter* for his vile Proposal, and bid to repent of his *Wickedness*. 121. e. he begs the *Apostles* to pray for him; 122. but only seems to do it, to prevent their exposing him. *ibid.* g. and is reported afterwards to have become an open *Enemy* to the *Gospel*. 124. k.

*Simon the Tanner*, lodges *Peter* some Time at his House in *Joppa*. III. 153. why his *Trade* may be mentioned. *ibid.* g. *Cornelius* is directed by an *Angel* to send thither for *Peter*; 157. who is ordered to go with the *Messengers*, and sets out with them for *Cæsarea*. 159, 160.

*Sin* prepares for the Reception of *Satan*. I. 387. b. he that commits it, is the *Slave* of *Sin*. II. 72.

Should be embittered to us by *Afflictions*. I. 289. such as turn from it;

*Jesus* is sent to bless. III. 45. n.

some of the *Jews* supposed, a Person might have sinned in a *pre-existent State*. II. 198. b. how the *Jews* would have had no *Sin*, if *Christ* had not come and spoken to them, 469, g. or if he had not wrought his *Miracles* among them. 470. the *Spirit* would convince the *World* of *Sin*, in not believing in *Christ*. 474.

how taken away by *Christ*. I. 121. a. how reviving is the *Assurance* of the *Pardon* of it, and with what Joy we should receive it. 368. the *Remembrance* of it should be still retained, when forgiven, to heighten our *Love* to *God* for his *Grace*. *ibid.*

the *Apostles* have a *Power* given them to declare, whose *Sins* are remitted, and whose retained. II. 626. the *Arrogance* of others, in pretending to claim such a *Power*. 627.

*Sins* of *Omission* expose to the *Divine* Correction, as well as *gross Immoralities*. A. 17. 72.

*Sin* against the *Holy Ghost*, how to be understood. I. 376. p. all other *Sins* shall be forgiven, 376. but this shall never be forgiven. 377. q. II. 109. the

Influence this should have, both upon *Scoffers*, and upon *trembling Souls*. I. 378, 379.

*Sinner* often signifies a wicked and abandoned *Profligate*. II. 196. g. 205. b. the *Jews* suggest, that *Jesus* is a *Sinner*. 201. 205.

*Sinners* are often represented as *Dead*. I. 294. b. 420. g. II. 163. i. a lively Emblem of their *Character* and *Condition* in the *Prodigal Son*. 166.

*Christ* came to call them to *Repentance*. I. 435. and instead of desiring *Christ* to depart from them, they should intreat him to come to them. 207. 432. when *Convictions* arise, what *Danger* they run in deferring them. III. 390.

*Christ* is objected to, as a *Friend* of *Publicans* and *Sinners*, I. 356. great Numbers of whom come to hear him. II. 156. Offence is taken at his eating and conversing with them, I. 434. II. 157. 274. and at his suffering a *Sinner* to touch him. I. 364. the *Indulgence* shewn them ought not to be murmured at. II. 165. k. 167.

will be importunate, when they see their *Need* of *Christ*; and when awakened thus, there is great *Room* for *Hope*. 277. but often are so hardened, as to go on under the most awful *Rebukes*; 514. and know not what they do, while they are piercing *Christ* by their *Sins*. 561.

such as suffer remarkably, should not always be reckoned the greatest *Sinners*; but except we repent, we shall all likewise perish. 130.

are still in some *Respects* to be considered by the *Best* of Men as their *Brethren*; 165. l. nor should we despair of the greatest *Sinners*, but direct them to *Repentance* and *Prayer*. III. 121. e. 124. a *Token* for *Good*, when they desire the *Prayers* of good Men; but if it be only from a *Fear* of *Destruction*, their *Repentance* may be still suspected. 124.

Attempts should be renewed on the most obstinate; I. 453. and those who still reject *Christ*, will be self-condemned. *ibid.* the last *State* of hardened *Sinners* worse than the first; 387. and after their *Obstinacy* in rejecting *Christ*, the *Time* will come, when they shall wish for him in vain. 142. 369.

*Sirname*, signifies an additional Name. I. 321. d.

*Sitting at the Feet*, a Posture in which *Learners* attended on their *Teachers*. I.

84. d. 429. II. 91. b. III. 350. d. *Sitting at the Feet of Jesus*, how delightful a Situation. II. 93.
- Slater*, Mr. lays too much Stress on the Number of believing *Jews* at *Jerusalem*, in his *Original Draught of the Primitive Churches*. III. 340. b.
- Sleep* not to be indulged, that we may have Opportunities to hear the Word. II. 417.
- Sleeping under the Word*, how shameful and dangerous. III. 324.
- while *Christ* retires to pray, his Disciples fall asleep, II. 500, 501. and are quite stupefied with *Sorrow*. 503. he speaks *Ironically*, when he at last says to them on the *Traitor's Approach*, *Sleep on now, and take your Rest*. 503.
- is sometimes used to signify *Death*. I. 446. his Disciples do not understand him, when *Jesus* speaks of *Lazarus sleeping*, till he says plainly, *he is dead*; II. 249. why he might chuse to represent it under this gentle Image. *ibid.* d.
- Slowness of Heart to believe*, how subject we are to it. II. 621. See *Understanding*.
- Smallbrake*, (*Bishop*.) his Remark on the *Temple* being made a *Den of Robbers*. II. 300. e.
- Socinians*, how they explain the *Glory* which *Christ* had with the *Father*, before the *World* was. II. 484. c.
- Socrates*, a fine Expression of his, when condemned for teaching the People. III. 52. n. the *Weakness* he discovered in his dying Words. 223. l.
- Sodom* and *Gomorrha*, grown into a Proverb for *Wickedness* and *Misery*. I. 359. e. would have repented, had they seen the *Miracles* of *Christ*. 358. their *Punishment* at last will be more tolerable, than that of *Capernaum*, 359. or of the *Cities* that reject the Gospel. 460. II. 40.
- the *Destruction* of *Sodom*, while it was thoughtless and secure, an Emblem of the *Coming* of the *Son of Man*. 189.
- Soldiers* come to *John's Baptism*, and are directed by him, what they should do. I. 97. were probably not *Gentiles*, but *Jews*. 97. f. does not become their Character, to bully those about them. A. 6.23.
- some *Roman Soldiers* with their *Captain*, together with some *Jewish Officers*, go with *Judas* to seize *Jesus*. II. 505. *Jesus* approaching them declares, he was the Person whom they sought, and they immediately draw back and fall to the Ground; but getting up again, go on with their Attempt. 508. g. he insults *Soldiers*,] upon their letting his Disciples go, and suffers them to apprehend him. 509. as they were binding him, he cures *Malchus's Ear*; 511. n. and is then led away to *Annas* and *Caiaphas*. 514, 515.
- after the *Sanhedrim* had condemned him, some of his Guard spit upon him and buffet him, and others beat him. 527. l. and when he had been scourged by *Pilate*, they dress him in *Purple* and *Scarlet*; 545. a. and having put a *Crown of Thorns* on his Head, and a *Reed* in his Hand, 545. b. they scoffingly salute him as *King of the Jews*; and spitting in his Face, they take the *Reed*, and smite him on his Head. 546. c.
- they lead him to be crucified, bearing his Cross; 556. and being come to *Calvary*, they give him *Vinegar* to drink, mingled with *Gall*. 558. having nailed him to the Cross between *Two Malefactors*, 559. they part his Garments among them, 562. a. and then sit down and watch him. 563. c. insult him, as he hung upon the Cross, giving him *Vinegar*, (which was the common Drink of the *Roman Soldiers*.) and bid him, if he were the *King of the Jews*, to save himself. 565. g. 573. k. but seeing the *Earthquake*, and the Things that were done, they are terrified, and say, he is the *Son of God*. 576. having broke the *Legs* of the *Two Malefactors*, they do not break the *Legs* of *Jesus*; but one of them with a *Spear* pierces his *Side*. 580. f.
- are set to watch the *Sepulchre*; 591. but when the *Angel* comes, and rolls away the *Stone*, are terrified and flee away. 595. d. returning to the *City*, they report his *Resurrection*; 610. but are bribed to misrepresent the Story. 611. b. what they might think of the *Resurrection* of *Jesus*. 610. a. their Conduct after it, a most affecting Instance of the *Hardness* of the *Human Heart*. 613.
- Cornelius* sends a pious *Soldier* with *Two* of his *Domesticks* for *Peter*. III. 157.
- when *Herod* had imprisoned *Peter*, *Four Quaternions* of *Soldiers* are set to watch him; 183. but in the *Night*, as he was sleeping between *Two* of them, an *Angel* comes and delivers him. 184. d. as soon as it was *Day*, they are amazed to think what was become of *Peter*; 187. l. and as he was not to be found, *Herod* orders them to be put to *Death*. 188. m.
- are employed in rescuing *Paul*, when the *Jews* were going to kill him; 345. n.

*Soldiers,*] 371. 375. and fetch him from the *Sanhedrim*, when they were ready to have pulled him in *Pieces*. 365. conduct him to *Cæsarea*, and deliver him to *Felix* the Governor. 370.—373. in his Voyage to *Rome*, the *Mariners* are hindered by them from leaving the Ship; 417, 418. and when the *Soldiers* were for killing the *Prisoners*, the *Centurion* to save *Paul* prevents it. 420. *b.* *Paul* is permitted, when he was come to *Rome*, to dwell in an hired House, with a *Soldier* to guard him, who probably was chained to him. 428. *e.*

*Solomon* was not clothed like the *Lillies*. I. 255. *i.* II. 116. *Christ* greater than *Solomon*; I. 386. *f.* and should be owned as such. 388.

*Solomon's Porch*, a magnificent Part of the *Temple*, II. 217. *b.* and the only Part not destroyed by the *Chaldeans*. III. 38. *f.* *Jesus* discourses there at the *Feast of Dedication*. II. 218. *c.* the *People* run thither to *Peter* and *John*, after the Cure of the *Lame Man*. III. 38. the *Apostles* frequently meet there. 64.

*Some, Mr.* his Remark on the *Hypocrisy of Judas*. II. 457. *d.* the Loss of his Writings lamented. *ibid.*

*Son*, a Title given to *Inferiors*, tho' they were not their Children. I. 278. *e.* the *Apostles* used to give it, to such as they converted. III. 195. *b.*

*Son or Daughter*, not to be loved like *Christ*. I. 470. *Sons and Daughters prophesy*; an Event the more remarkable, it was pointed out in the *Old Testament*. III. 19. *o.*

*Son of David*, the *Messiah* expected as such by the *Jews*. I. 371. II. 353. if *David* call him *Lord*, how is he his *Son*? 354. *e.* a Question explained by the *Gospel*. 355.

*Christ* is addressed to, as the *Son of David*. I. 447. 528. II. 271, 272. the *Woman of Canaan's* calling him so, does not prove her a *Profelyte*. I. 528. *a.* the *People* cry before him, *Hosanna to the Son of David*; II. 294. which the *Children* repeat in the *Temple*. 300.

*Son of God*, the Character of *Adam* in his original State. I. 50.

the Title of *Christ*; 21. 87. who is particularly called so, with respect to his *miraculous Conceptions*. 22.

the *Jews* supposed, that the *Messiah* would be the *Son of God*; 110. *d.* 177. *g.* but are so offended at *Jesus*, on his

*Son of God,*] calling *God* his *Father*, as to seek to kill him. 291. *c.*

the *Love of God* in giving him as his only begotten *Son*, and the *Necessity of believing in his Name*; 155, 156. *b.* being sent, not to condemn the *World*, but to save it. 155. II. 318. has Power to quicken whom he will; I. 292. and even the *Dead* shall hear his Voice, and live. 294. *h.* all *Judgment* is committed to him, that all *Men* should honour him, as they honour the *Father*. 293. *Son* abides always in the *Family*; II. 73. *c.* and such as he makes free, are free indeed. *ibid.* *d.*

*John* testifies, that *Jesus* is the *Son of God*. I. 123. *Nathaniel* declares his Conviction of it. 130. *f.* *Jesus* is tempted under this Character; 110. 112. and the *Dæmons* own him as such. 214. 316. 426. they in the *Ship*, when he had calmed the *Tempest*, worship him as such. 495. *Peter* confesses him to be so. 514. 544. *Jesus* acknowledges to the *Blind Man* whom he had cured, he is the *Son of God*, and he believes and worships him. II. 207, 208.

the *Sickness of Lazarus* was, that the *Son of God* might be glorified by it. 248. *b.* *Martha* declares to *Jesus*, she believed in him as such. 254.

*Jesus* adjured by the *High-Priest* to declare if he were so, owns it before the *Sanhedrim*. 526. his saying that he was so, is reckoned *Blasphemy* by the *Jews*; 220. 527. for which they affirm that by their *Law* he ought to die. 548. why *Pilate* was afraid, on hearing that he made himself the *Son of God*. *ibid.* *f.*

the *People* urge him, if he were so, to come down from the *Cross*, as having often said, *I am the Son of God*. 564, 565. the *Centurion*, and they that guard him on the *Cross*, seeing what was done, are convinced that he is so. 576. *g.*

*God* raised him up, and glorified him as his *Son*. III. 40. 44.

the *Eunuch* believes in him as such, and is baptized. 129. *k.*

*Saul* after his Conversion preaches him as such in the *Synagogues*. 143.

the *Gospel* is written, that we may believe he is so. II. 655.

*Son of Man*, a Title applied to the *Messiah*. I. 99. *g.* 131. *k.* 177. *q.* 500. 544. II. 605.

is spoken of as in *Heaven*, while he was here on *Earth*. I. 154. whether, his *Appear-*

*Son of Man,*] Appearance to Daniel be referred to, when he speaks of his ascending up, where he was before. 512. b.

came to save that which was lost; II. 26. 276. and not to destroy Men's Lives, but to save them. 185. came in a free familiar Way, eating and drinking, I. 356. but in such lowly Circumstances, that he had not where to lay his Head; 420. 423. coming not to be waited upon; but to serve, and to give his Life a Ransom for many. II. 269.

unless we eat his Flesh, and drink his Blood, we have no Life. I. 509. f.

is Lord of the Sabbath; 307. i. and had Power on Earth to forgive Sins. 279.

speaking against him, may be forgiven; 376. II. 109. e. but not against the Holy Ghost. I. 377. q. II. 109. one of his Days would be desired in vain. 188.

was to be lifted up; I. 154. e. II. 78. 308. by which was signified the Death he should die. 308. the Multitude imagine, this did not suit the Messiah, and ask, Who is this Son of Man? *ibid.* i.

should be betrayed, and put to Death, I. 549. II. 6. 15. 264. 415. 503. and suffer, as it was written and determin'd concerning him; 434. b. i. but Woe to that Man, by whom he is betray'd. 435. his Rebuke to Judas, on betraying him with a Kiss. 507. e.

should be a Sign as Jonah was; I. 384. and rise from the Dead on the Third Day. 549. II. 5. 15. 265.

the Apostles would not have gone through the Cities of Israel, till the Son of Man should come. I. 464. g. some present should not die, till they had seen him coming in his Kingdom. 554. i.

his Coming often signifies his Appearance for the Destruction of Jerusalem; 465. g. 554. i. which would be sudden and unexpected, as it will be also at the final Judgment; II. 189. to which it bore a Resemblance, and is described in Terms more literally applicable to the Last Day. 388. b. 389. shall he find Faith, when he comes? 194. d.

comes at an Hour when we think not; 121. 395, 396. 402. which may relate to Death, as well as Judgment. 121. f.

has Authority to execute Judgment; because he is the Son of Man. I. 294. the Glory with which he shall come to administer it. 553. II. 239. 408. a. 526. Representation of his coming to reckon with us; 403. 408. when he shall have

*Son of Man,*] his Angels to attend him, and reward every Man according to his Works. I. 408. g. 553. II. 408. will then be assign'd of those who were oppos'd of him, I. 553. but will acknowledge those, that have acknowledg'd him. II. 188.

of that Day and Hour no man knoweth, not even the Son himself; but the Father. 391. i. we are to watch and pray, to be accounted worthy to stand before him. 395. e.

Hour come, that we should be glorified, 304. and God glorified in Man. 438. is seen by Stephen standing at the Right Hand of God. III. 109. e. happy to suffer for his Sake. I. 316.

*Son of Perdition,* signifies one who deservedly perishes: H. 487. g. none given to Christ were lost but he, who was not given like the rest. *ibid.* f. his perishing from among the Apostles, should make us jealous of our own Hearts. 488.

Sons bid to work in the Vineyard, applied to the Scribes and Pharisees. II. 316. b.

Sons of God, the Privilege of becoming such given to all that believe. I. 8.

Sop given to Judas at Supper, by which Christ points him out, as him that would betray him. II. 434. after the Sop, Satan enters into him; 435. l. and Judas having received it, goes away. 436.

Sopater of Berceæ, or Sopater, a Kinsman of Paul, was with him when he wrote his Epistle to the Romans; III. 319. c. and attended him in his Return with the Collections to Jerusalem. 320. d.

Sorcery, much practis'd by the Jews about the Time of Christ, and might lead many to a general Contempt of all Pretences to supernatural Powers. III. 197. g.

Sorrow may sometimes rise from what is really design'd for our Advantage. II. 473. 476. the Apostles Sorrow on Christ's leaving them, does not mean only what they felt before his Resurrection. 478. c. Christ would see them again, and their Sorrow should be turned into Joy. 478, 479. while he pray'd in the Garden, he finds them sleeping for Sorrow. 503.

the Pangs of godly Sorrow over-balance'd by the Joy they produce. III. 139.

Sorrow for the Death of Friends should be restrain'd; I. 449. II. 257. but is allowable, when properly adjusted. 258.

Stebenes, the Ruler of the Synagogue at Corinth, is beaten by the Greeks before the Tribunal; but Gallio regards it not. III. 294. m. goes afterwards to visit Paul at Ephesus. 309. a.

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*Sovereignty of God* in dispensing his Favours, to be humbly acquiesced in. I. 362.

*Soul*, its Existence in a *Separate State* may be certainly argued. I. 466. *b.* not easy to believe it *Mortal*. 479. *q.*

the *whole World* no *Amends* for the *Loss of it*; 552. *f.* nor any *Ransom* sufficient for it. *ibid.* *g.* every other Interest should be sacrific'd to it; 499. *a.* 554. III. 421. yet is *less regarded* by some than *their Cattle*. I. 314.

a much greater Advantage, to *heal the Souls*, than the *Bodies of Men*; but can be accomplish'd only in the *Name of Jesus*. III. 39. will create a *Friendship* for those, by whom this good Work is wrought. *ibid.*

*Sower*, *Christ* delivers the *Parable of the Sower*; I. 395, 396. and afterwards explains it to his *Disciples*. 401,—403.

*Spain*, *Paul* probably might go there, after his *First Imprisonment at Rome*. III. 435. *g.*

*Spanheim*, when he would fix the *Time of Paul's Conversion*. III. 133. *a.*

*Sparrows*, regarded by the *Providence of God*. I. 468. II. 108. whether any Thing particular be intended by *Christ's* speaking of *Two Sparrows*. I. 468. *a.*

*Spinoza*, makes a very *weak Objection* to the Evidence of *Christ's Resurrection*. II. 628. *b.*

*Spirit*, (*Holy*,) descends upon *Christ* at his *Baptism*, in a *Corporeal Form*, and with a *Doove-like Motion*. I. 106. *f.* this was the *Sign*, by which the *Baptist* knew him; 123. *d.* and *Christ* refers to it as a *Testimony* for him. 297. *b.*

was given *not by Measure* unto *Christ*, 163. *g.* whom God *anointed* with the *Holy Spirit*, and with *Power*. III. 165.

his Operation in the *New Birth*; I. 149. which is not to be pried into with a vain Curiosity. 151. the *Efficacy of Ordinances* depends on his Influences. 288.

would *speak in the Apostles*, when brought *before Kings*, and help them to *make their Defence*. 463. II. 110. 376. the Suitableness of such a Promise. I. 463. *c.* II. 109. *f.*

an Invitation to *come*, and *receive the Spirit from Christ*. 55. strange, that what the *Evangelist* explains of the *Spirit*, any should expound of the *Doctrine of the Gospel*. 56. *d.*

was *not to be given* in an extraordinary Manner, till *Christ* was *glorified*. 56. Encouragement to seek it, as *God is ready to give it* to them that ask him. 97.

*Spirit*,] is promised by *Christ* to his *Disciples*, as a *Comforter*, to abide with them for ever. 455. *b.* the *World* cannot receive him; 456. but *the Father* would *send him* in his Name, to *teach them all Things*, and to *bring all he had said to their Remembrance*. 458. A. 53.

would *come*, and *testify of Christ*, 470. and *convince the World of Sin*, of *Righteousness*, and *Judgment*. 474. would

guide them into *all Truth*, and shew them *Things to come*. 475. would not speak

merely of himself, but *speak whatever he should hear*. *ibid.* and would *glorify Christ*, taking of his, and shewing it to them. *ibid.*

the important *Ends* for which he is sent, should engage us to *pray for his Influences*. 476.

*Christ* breathes on his *Apostles*, as an Earnest of their *receiving the Spirit*; 625.

and gives them particular *Instructions* by the Influence of the *Spirit* before his *Ascension*. 642. III. 2. *c.* the *Spirit*

should be given them as the *Promise of the Father*, nor should they leave *Jerusalem*, till they received it; where they should be *baptized with it* in a few days. II. 644.

649. III. 3. when we have most Reason to expect the Communication of it. 13. 21.

the *Spirit* descends on the *Apostles* and other *Disciples* in an extraordinary Manner on the *Day of Pentecost*; and they all *speak with other Tongues*. 16. *d.* what

*Joel* had foretold was thus fulfilled, that *God would pour out his Spirit on all Flesh in the last Days*. 19. *m.* *n.* no Wonder,

that the *common Operations* of it are *derided*, when such *Reproach* was thrown on the *miraculous Effusion* of it. 21. the *Judgments* consequent on the Contempt of it. 20. 22.

*Peter* declares, *Christ* had receiv'd the *Promise of the Spirit*, and *shed it forth* on his *Disciples*. 26. the *Gift of the Spirit*

promised to such as *repent* and are *baptized*. 30. the *Promise is to them and their Children*, how to be understood, 30. *c.* and to all that are *afar off*; including the *Gentiles*, tho' *Peter* might not understand it so. *ibid.* *d.*

when *Peter* and *John* had been examined by the *Sanhedrim*, while the *Disciples* were *praying*, the Place is *shaken*, and they are all *filled with the Spirit*; 57. whose *Descent* was probably attended with some *visible Symbol*. *ibid.* *d.*

*Ananias* attempting to *impose on the Holy*



*Spirit,*] *Holy Spirit*, is charg'd with lying, not to Men alone, but to God. 62. d.

as the *Apostles* were *Witnesses to Christ*, so was *the Spirit* also, who was given by God to them that obey him. 71. e.

the *Jews* are charg'd by *Stephen*, with always resisting the *Holy Spirit*. 107.

was not bestow'd by any inferior Teacher, but only by the Imposition of the *Apostles* Hands. 119. 143. g.

is given to the *Samaritan Converts* by *Peter* and *John*. 120. *Simon* offers Money for the like Power, but is reprov'd for thinking the Gift of God might be purchased with Money. 121.

orders *Philip* to go and converse with the *Eunuch*; 126. and when he had baptiz'd him, snatches him away. 130. n. might probably fall on the *Eunuch* after his Baptism. *ibid.* m.

*Saul* is baptiz'd, and receives the Spirit; 142. g. but not by *Ananias* laying on his Hands. 143. g.

as *Peter* was preaching, the Spirit falls on *Cornelius* and his Friends, as on the *Apostles* at the Beginning. 167. i. 173. 234.

they of the Circumcision are astonish'd, having a Notion that the Spirit never rested on a Heathen; 168. k. but *Peter* remembers what *Jesus* had said of baptizing with the Spirit, 173. and orders them to be baptiz'd. 169.

*Barnabas* and *Saul* are order'd by the Spirit to be set apart to preach to the Gentiles; 196. e. and being thus sent forth by the Spirit, set out on their Progress. *ibid.* f.

the Gentile Converts at *Antioch* in *Pisidia* are filled with the Spirit, but do not appear to have receiv'd any miraculous Effusion. 216. i.

the Assembly at *Jerusalem* make their Decree under his Influence. 242. g.

*Paul* is directed in his Travels by the Spirit. 251. c. 252.

some Disciples at *Ephesus*, not having heard of the Gifts of the Spirit, are instructed by *Paul*; 302. a. and being baptiz'd in the Name of *Jesus*, *Paul* lays his Hands on them, and they receive the Spirit, and immediately speak with new Tongues. 303. b. 304.

as *Paul* was going to *Jerusalem*, the Spirit testifies, that Bonds and Afflictions await him. 327. when he arrives at *Tyre*, the Disciples tell him by the Spirit, not to go to *Jerusalem*. 334. a. and again at *Cæsarea*, *Agabus* warns him by

the Spirit, of what the *Jews* would do to him; 336. but he determines to go on. 337.

*Spirit*, (Human,) *James* and *John* are rebuk'd, when ready to call for Fire from Heaven on the *Samaritans*, as not knowing what Kind of Spirit they were of. II. 185. little do they know their own Spirit, who would have Recourse to violent Methods. 187.

the Spirit is willing, but the Flesh is weak; the kind Apology *Christ* makes for the Neglect of his Disciples. 500. f. how happy for us, that he knows, and makes Allowances for our Infirmities. 504. should teach us to bear with and pity each other, and to excuse what we cannot defend. *ibid.* 561.

the Spirit of *Paul* is strongly moved at the Idolatry of the *Athenians*. III. 277. a. his being press'd or borne away in Spirit, when at *Corinth*, what it implies. 290. f.

*Apollos* preaches at *Ephesus*, being fervent in Spirit. 299.

*Paul's* purposing in Spirit to return by *Macedonia* to *Jerusalem*, seems to refer to his own Spirit. 309. b. when warn'd of what he must expect, he goes to *Jerusalem* bound in the Spirit. 326.

*Spirit*, or Apparition, *Jesus* is taken for one, when his Disciples saw him walking on the Sea. I. 493. when he comes to them after his Resurrection, they are afraid, and think they see a Spirit; but are bid to feel his Hands and Feet, a Spirit not having Flesh and Bones, as they might see he had. II. 624.

the Sadducees believe neither Angel, nor separate Spirit; but the Pharisees confess both; and the Scribes intimate, a Spirit or an Angel might have spoken to *Paul*. III. 365. b.

Spirits, Unclean, or Evil, see Unclean.

Stable in which *Jesus* was born, reported to be cut out of a Rock. I. 54. g.

Staff, was all the *Apostles* should take for their Journey. I. 457. b.

Standing astonish'd, may sometimes merely signify to be astonish'd; but if taken literally, seems to convey a more lively Idea. III. 136. b.

Star seen by the *Wisemen*, was probably a Meteor. I. 72. k. how they knew its Intent. 69. c. at what Time it first appear'd, is uncertain. 72. m. 77. f.

Statera, the Piece of Money found in the Fishes Mouth, how it might come there, and what was its Value. II. 17. f.

Stature,

*Stature*, may be sometimes tender'd *Age*.  
I. 255. b. II. 115.

*Stephanas*, converted by *Paul* at *Corinth*.  
III. 289. goes afterwards to visit *Paul*  
at *Ephesus*. 309. a.

*Stephen*, one of the *Seven Deacons*, III. 80.  
no Reason to suppose him one of the *Se-*  
*venty*. *ibid.* f. did not preach as a *Dea-*  
*con*, but was rais'd to be an *Evangelist* ;  
81. i. and being full of *Grace* and  
*Power*, works great *Miracles*. 82. k.

the *Jews* dispute with him, and being  
not able to resist his *Words*, 82. m. pre-  
tend that he had spoken *Blasphemy*, and  
bring him before the *Sanhedrim* ; 83.  
where they procure *False Witnesses* to say,  
he had *blasphem'd* the *Temple* and the *Law*.  
85. a. his *Countenance* appears like that  
of an *Angel* ; 86. b. and being called to  
answer for himself, he makes a long *De-*  
*fence*, 87, & seq. to be justly admir'd for  
its *Design* and *Propriety* ; 86. c. 90. g.  
100. k. 106. g. and not to be charg'd  
with *Slips of Memory*, 86. c. 88. d. or  
with a *Design* to use one *Name* for another.  
94. a.

they are enrag'd, and gnash their  
*Teeth* at him ; and when he spake of *see-*  
*ing Jesus at the Right Hand of God*, 109.  
n. o. they rush upon him, and stone him,  
(as it seems, by an Act of popular *Fury* ;  
110. p.) while *Stephen* prays, that *Jesus*  
would receive his *Spirit*, *ibid.* q. and not  
charge this *Sin* to their *Account* ; 111. r.  
and sweetly falls asleep. 111. how re-  
markably his *Prayer* was answer'd in  
*Saul*. 113.

devout *Men* attend him to his *Burial* ;  
114. who might be called so, without  
their being *Profelytes* ; and the *Respect*  
they shew'd him might occasion farther  
*Severities*. *ibid.* b.

*Stevenson, Dr.* his Remark on *Christ's* of-  
fering *Thomas* to put his *Hand on his Side*.  
A. 22. 94.

*Steward* that is faithful and wise, shall be  
preferr'd to greater *Honour*. II. 121. i.  
122. 396, 397. the *Account* we are soon  
to give of our *Stewardship*, should make  
us faithful in it. 173. See *Unjust*.

*Stillingfleet*, (*Bishop*.) does not seem well to  
render *Mat.* 18. 17. Tell it to an *As-*  
*sembly*. II. 28. e.

*Stocks*, in which *Paul* and *Silas* are put  
at *Philippi*, were probably a much more  
painful *Punishment*, than what is now in  
Use. III. 259. b.

*Stoicks*, an Account of their *Principles*. III.

278. d. join with the *Epicureans* in  
opposing *Paul* at *Athens*. 277. See *Epi-*  
*cureans*.

*Stone* that shut up the *Grave of Lazarus*,  
might probably lie, not on the *Top*, but at  
the *Side* of it. II. 256. g. why *Christ*  
might order it to be remov'd, rather than  
do it by a *Miracle*. 255. g.

when *Jesus* was laid in the *Sepulchre*,  
a great *Stone* was rolled to the *Door* ; 584.  
which is afterwards sealed by the *Chief*  
*Priests*, and a *Guard* set upon it ; 591. i.  
A. 21. 92. which only served more  
fully to attest the *Truth* of his *Resurrec-*  
*tion*. 592. the *Women* going to embalm  
the *Body*, are solicitous who should remove  
the *Stone*, 594. but find, as they drew  
near, the *Stone* was rolled away already ;  
596. an *Angel* having come, and rolled  
it away. 595.

one *Stone* should not be left upon another  
in *Jerusalem* ; 298. which appears from  
*Josephus*, to have been verified in its *De-*  
*struction*. *ibid.* b.

the *Stone* which the *Builders* refused, is  
become the *Head-Stone* of the *Corner*.  
332. f. III. 50. on whomsoever it  
should fall, it would grind him to *Powder*.  
II. 333. b.

*Stones*, God could raise up *Children* from  
them to *Abraham*, how to be understood.  
I. 95. d. the *Stones* would cry out, if  
the *Disciples* were silent. II. 295.

the *Temple* was adorn'd with *Stones* of a  
prodigious *Size* ; 371. a. but not one  
should be left upon another. 372. c.

*Stoning*, Two different *Ways* of it in Use  
among the *Jews*. II. 333. b. in what  
*Case* it was order'd by the *Law*, to be the  
*Punishment* of *Adultery*. 61. b.

is attempted on *Christ* in the *Temple*,  
but he escapes miraculously from them. 80,  
81. 219. 221.

is executed on *Stephen*, as an Act of  
popular *Fury*. III. 110. p.

is design'd against *Paul* and *Barnabas*  
at *Iconium*, who are inform'd of it, and  
flee away ; 220. but being follow'd by  
the *Jews* to *Lystra*, the *People* are per-  
suaded to stone *Paul* ; who being left for  
dead, miraculously recovers. 226. a, b.

*Strabo*, speaks of a *Person*, who had an *he-*  
*reditary Title* in his *Family*. III. 305. d.  
mentions *Tarsus* as a considerable *City* ;  
349. b. and observes, it was usual there  
to send young *Men* abroad to perfect their  
*Education*. 350. d.

*Strain out a Gnat*, and swallow a *Camel* ; a  
Pro-

- Proverbial Expression, applied to the *Pharisees*. II. 364. *b*.
- Strait Gate*, and *narrow Way*, restrain'd by some to *Persecution*; but rather to be understood in a more general Way of the *Mortification* the Gospel calls us to. I. 263. *i*. how necessary it is to *strive to enter in*; II. 138. *b*. the Danger of trifling about it. 143.
- Strangled*, eating Things strangled. See *Blood*.
- Strangling* was used among the *Jews*, where *Death in general* was denounc'd. II. 61. *b*.
- Stretching forth the Hand*, a decent Expression of *Earnestness* in speaking. III. 397. *a*.
- Stripes* in some Cases to be more than in others. II. 122. *n*. A. 17. 72.
- Strong Man* must be *bound*, before he can be *spoiled*. I. 374. while he *keeps the House*, his Goods are in *Peace*; but a *Stronger* than he overcomes him. 375. *m*.
- Submission* due to *Christ*, where we may not be able to explain the *Reason* of his *Actions*; I. 531. *e*. and where we fear the *Consequence* will be fatal. III. 338.
- Suetonius* takes notice of the *Jews* being order'd to *depart from Rome*. III. 288. *b*. whether *Christus* whom he mentions, be a *Corruption of Christus*. *ibid*.
- Sufferers*, not to be harshly censured as *greater Sinners* than others; II. 130. 132. nor should *Calamities* be always reckon'd *Judgments*. III. 428.
- Sufferings of Christ*, were plainly foretold by him to his *Disciples*. I. 549. *a*. II. 15. 189. 264. and oftentimes were more obscurely hinted at. I. 154. 470. 508. 551. II. 6. 70. 269. 304. 307. 308. 332. 421. 434. *b*. which *Obscurity* was sometimes *proper*, that the Plainness of the *Prediction* might not prevent its *Accomplishment*. 308. *i*.
- the *Readiness* of *Christ* to meet his *Sufferings*, tho' he *knew* all that should befall him. 184. 264. 269. 282. 422. his *Soul is troubled* at the *View* of them, yet will he *not pray* to be *deliver'd* from them, but desires the *Father* to *glorify his Name*. 306. *e*. 310. nor does he *pray* to be *excus'd* entirely from them, when he desires, if the *Father* pleas'd, the *Cup* might be *taken from him*. 501. *b*.
- the continued *Resolution* of *Christ* under his *Agonies*; 498. *b*. and his heroick and compos'd *Behaviour* thro' the *whole* of his *Sufferings*. 507. *f*. 513. 533. 544. 546. 549. 557. 560. 568.
- Sufferings of Christ*,] the *Want* of a joyful *Sense* of his *Father's Presence*, when he cries out of *God's forsaking him*, a necessary Part of his *Sufferings*. 572. *b*.
- were to *precede* his entering into his *Glory*; 618. and were necessary to *fulfill the Scripture*. 643. III. 270. *b*. what all the *Prophets* had foretold that he should suffer, *God fulfilled*. 42. 404.
- the *Apostles* were not ashamed to *mention them*, to those who were *Strangers* to the Gospel. 206. *l*.
- we should be willing to *share in his Sufferings*; II. 270. and should expect them, as the *Way* to *Life and Glory*. 305.
- Saul* was shewn at his *Conversion*, *how many Things* he should suffer; III. 141. and was thus an *Image of Christ*, in the *Courage* he shew'd, tho' he *knew all Things* that should come upon him. *ibid*. *e*.
- Suicer* understands the *Breaking of Bread*, in which the *first Converts* continued, of the *Eucharist*. III. 32. *g*.
- Suidas* ignorantly supposes *Christ* a *Priest*. I. 191. *c*.
- Sum*,—a *round Sum* may be sometimes used, without regarding the *broken Number*. III. 89. *f*.
- Sun*,—*Christ's Disciples* compar'd to the *Sun*. I. 224. *o*.
- Sun of Righteousness*, to be hail'd with the greatest *Pleasure*. I. 11. the *Goodness* of *God* to be own'd in its *arising on us*. 37.
- Superscription* was usually put over *Criminals*, expressing their *Crime*. II. 563. *d*. that over *Christ*, was written in *Hebrew*, *Greek*, and *Latin*. 564. *e*. offends the *Jews*, but *Pilate* will not alter it. 564.
- Supper being ended*, should be translated, *Supper being come*. II. 423. *a*. must signify the *Passover*, and not (as some would have it,) a *Supper* at *Bethany* a *Night* or two before. *ibid*. 433. *d*.
- at the *Beginning* of the *Paschal Supper*, the *Master* of the *Family* used to *wash his Hands*; but *Christ* gets up, and *washes his Disciples Feet*. 424. *c*. while they were eating, he declares, that *Judas* would *betray him*; 435. who upon this immediately *goes out*. 436. *Christ* after *Supper* institutes the *Eucharist*. 444.
- Supper* in the *Parable*, to which the *Guests* are called, when all *Things* are ready; II. 149. but they *excuse themselves* in such a *Way*, as shew'd their *Rudeness* and *Contempt*. 150. *c*. *d*. the *Poor* are called to partake of the *Feast*; 151. which was an *Intima-*

Intimation of the *Rejection* of the *Jews*, and *Calling* of the *Gentiles*. *ibid.* 152.

Supplements, see *Version*.

*Surety*,—how thankful we should be for *Christ* as our *Surety*. I. 233.

*Susannah* follows *Christ* in his Progress. I. 370.

*Swearing* in common Discourse to be carefully avoided. I. 236. unlawful to swear, even by the *Creatures*; which was but little scrupled by the *Jews*, 236. *b.* and which the *Pharisees* allowed on trifling Occasions, and thought it no great Crime to violate what was sworn. II. 361. *m.*

swearing by the *Temple*, the *Altar*, or *Heaven*, obliges as much, as swearing by him that dwells there. 361, 362. all

swearing not forbidden. I. 236. *b.* 237. *k.*

Sweat of *Christ* in his *Agony*, was as it were great Drops of *Blood*. II. 502. bloody

Sweats are mention'd by several. *ibid.* *k.*

Sweeping and furnishing the *House*, to be understood of indulging *Sinful Habits*. I. 387. *b.*

Swine were kept by the *Jews* for Gain. I. 427, 428. *g.* the *Dæmons* are permitted to enter into them; 428. *b.* and they all run into the *Sea*, and perish there. 429. which is an evident Proof of the *Reality* of Possessions. 429. *i.*

tending them a mean and odious Employment, tho' the chief Swineherd was a considerable Post among the *Greeks*. II. 161. *c.*

Sword, *Christ* tells his *Disciples*, he that had no Sword, should sell his *Garment* and buy one; II. 448. but says, it is enough, upon their telling him, they had two Swords; *ibid.* *a.* intending to direct them to another Kind of Defence. 449. *b.* they that take the *Sword*, shall perish by it. 510.

*Sykes, Dr.* has fully prov'd that Phrase, the *Kingdom of Heaven is at Hand*, to refer to the *Kingdom* spoken of by *Daniel*; I. 90. *g.* and that the *Son of Man* is a Phrase, referring to the same. 131. *k.*

supposes the *Righteousness* that is first to be sought, to mean the *Messiah*. 256. *m.*

refers the *Coming of the Son of Man*, *Mat.* 10. 23. to *Christ's* coming to Judgment. 465. *g.*

the Sense in which he takes that Saying of the Multitude, *Who is this Son of Man?* II. 308. *i.* how he would render *Christ's* making his *Grave* with the *Rich* in his *Death*. A. 21. 90.

*Sykes, Dr.*] explains it of the *Jewish* Nation, when it is said, *This Generation shall not pass away &c.* II. 391. *b.*

considers the *Scripture* that was fulfilled in *Judas*, as referring in its original Sense to the *Enemies of David*. III. 9. *d.*

his Remark on the Quotation made by *James* from *Amos*. 238. *e.*

*Synagogue*, had usually *Three Rulers* that presided in it; II. 134. *c.* who were not always Men of *Wealth* and *Dignity*. 135. *d.* these might desire such as were not *Priests* to officiate; I. 191. *c.* and when publick *Worship* was over, any one might make a *Speech* there to the *People*. III. 202. *c.* we have frequent Instances of great *Disputes* there. I. 512. *a.*

how the *Doctors* were seated there. II. 358. *e.* the highest *Seats* there, chosen by the *Pharisees*. 101. 358. *Hypocrites* gave their *Alms* and pray'd in the *Synagogues*, to gain the *Applause* of Men. I. 243, 244.

the great Number of *Synagogues* at *Jerusalem*; III. 81. *l.* the most considerable of which had each a Kind of *Academy* for young *Students*. *ibid.* *m.* a *Synagogue* at *Capernaum* built by a *Centurion*. I. 337.

Persons used to be scourg'd there. I. 462. *c.* III. 356. *c.* the *Apostles* are told to expect it; I. 462. II. 366. 375. and need not be solicitous what to say, when tried in the *Synagogues*. 109. 375. 376. *Saul* scourges in the *Synagogue* them that believe, III. 356. *c.* punishing them often, and compelling them to blaspheme. 400. *b.*

if any should confess *Jesus* to be the *Christ*; it was resolv'd, to cast him out of the *Synagogue*. 203. the *Blind Man* is accordingly cast out. 207. the *Fear* of it prevents the *Rulers* from confessing him. 313. the *Disciples* are assur'd, they should be treated thus; 472. yet *Paul* and *Barnabas* were not prevented thus from preaching there. III. 201. *b.*

*Jesus* made it his *Custom* to go to the *Synagogue* on the *Sabbath-Day*; I. 191. and always taught there openly. II. 522. he teaches in the *Synagogues* of *Galilee* with universal *Applause*; I. 191. *b.* and travels thro' it, teaching in their *Synagogues*, and working *Miracles*. 216. 452. he preaches in the *Synagogue* at *Nazareth*, and is admired at first, but afterwards rejected. 193. *l.* 195. 450, 451. they are

*Synagogue,*] are astonished at his Doctrine, as he taught at *Capernaum*, 208. *b.* where he expels a *Dæmon* in the *Synagogue*; 209. but afterwards, as he was teaching there, *many are offended*, and leave him. 512. he cures a *Man* whose *Hand* was wither'd, as he was preaching in a *Synagogue* on the Sabbath. 309. and at another *Synagogue* he cures a *Crooked Woman*, II. 133. and vindicates his healing on the Sabbath. 135.

*Fairus*, a *Ruler of the Synagogue* at *Capernaum*, applies to *Jesus* in behalf of his Daughter. I. 440. when he had cured the *Crooked Woman*, the *Ruler of the Synagogue* is offended at his healing on the Sabbath; II. 134. but *Jesus* vindicates it, by what they did for *their Beasts*; 135. which perhaps *this Ruler* himself might have done that Day. *ibid. d.*

*Saul* is sent to *Damascus*, with Letters to the *Synagogues*, to seize all the Followers of *Jesus*; III. 134. but is converted by the Way, and immediately preaches *Christ* in the *Synagogues*. 143. *b.* he and *Barnabas* preach in the *Synagogues* at *Salamis*; 196. and coming afterwards to *Antioch* in *Pisidia*, they go into the *Synagogue*, where *Paul* delivers a remarkable Discourse. 201,—209. but the *Jews* driving them from thence, they go and preach in the *Synagogue* at *Iconium*. 218.

when *Paul* and *Silas* came to *Thessalonica*, *Paul* goes as usual into the *Synagogue*, and argues with the *Jews* Three Sabbath-Days, proving that *Jesus* is the *Christ*. 269. *a.* but being oppos'd there by the *Jews*, they go to *Beræa*, and preach in the *Synagogue*, where they are receiv'd more candidly. 272. yet by the Violence of the *Jews*, *Paul* is obliged soon after to depart to *Athens*, 273. where he discourses in the *Synagogue* and Market-place. 277. *d.* from hence he goes to *Corinth*, and preaches in the *Synagogue* to the *Jews* and *Greeks*. 289. *d.* after his Departure thence, he preaches in the *Synagogue* at *Ephesus*; 297. whither *Apollos* comes soon after, and preaches boldly there. 299. when *Paul* return'd to *Ephesus*, he preaches in the *Synagogue* Three Months. 304.

the *Rulers of the Synagogue*, when *Paul* and *Barnabas* were at *Antioch* in *Pisidia*, give them Liberty to speak to the People. 201. *c.* *Crispus*, the *Ruler of the Synagogue* at *Corinth*, believes with all his House; 291. and *Sosthenes*, another *Ru-*

*Synagogue,*] *ler* there, is beaten by the *Greeks*, but *Gallio* regards it not. 294.

*Synagogue of the Libertines*, see *Libertines*.

*Syracuse*, the Capital of *Sicily*, to which *Paul* comes from *Malta*, in his Voyage to *Italy*, and tarries there Three Days. III. 426. *i.* the Time when *Archimedes* was slain there. *ibid.*

*Syria*, many are brought from thence to *Christ* and healed. I. 216. *Saul* passes thro' it, in his Way to *Tarsus*. III. 146. *q.* the Decree from *Jerusalem* is directed to the *Gentile Brethren* in *Syria* and *Cilicia*. 241.

*Paul* passes thro' it, when he set out from *Antioch* with *Silas*. 247. and afterwards, in his Return to *Syria*, lands at *Tyre*. 334.

*Syriack*, the Language spoken by the *Jews* in *Christ's* Time. I. 124. III. 10. *g.* was what *Paul* spoke, when he is said to have discoursed in *Hebrew*. 349, 350.

*Syriack Version*, omits the Name of the Prophet, where *Jeremiah* is mention'd instead of *Zechariah*. II. 589. *d.* expressly ascribes the *Acts* to *Luke*. III. 1. *a.* explains *Acts* 1. 2. of *Christ's abusing the Apostles by the Spirit*. 2. *c.* where it inserts *Paul's leaving Aquila and Priscilla*. 297. *b.* renders what *Paul* says of his voting against the *Christians*, of his joining with those that condemned them. 400. *g.*

*Syro-phœnicia*, whence so called. I. 528. *b.* *Syrtis*, the greater and lesser *Syrtis*, two Quicksands on the Coast of *Africa*, which, as *Paul* was sailing to *Rome*, they are afraid the Ship would run into. III. 413. *b.*

## T.

*Tabernacle of Witness*, why so called. III. 106. with what Propriety *Stephen* speaks of it. *ibid. g.* was fancied to be a Model of the visible Heavens. 105. *d.*

*Tabernacles*, that *Peter* propos'd to make at the *Transfiguration*, should rather be render'd *Tents*. II. 3. *g.* See *Feast of Tabernacles*.

*Tabitha*. See *Dorcas*.

*Table*, the antient Custom was to put off their Sandals, and to lie down at *Table*, in a reclining Posture. I. 364. *b.* II. 433.

*Tabor*, thought to be the *Mountain*, on which *Christ* was transfigur'd. II. 1. *a.*

*Tacitus*, speaks of the *Jews* that were banish'd from *Rome* by *Tiberius*, as of the *Libor-*

- Libertine Race*. III. 81. *l.* his Relation of the *Prodigies* preceding the *Destruction* of *Jerusalem* is preserv'd, tho' most of his Account of the *Siege* be lost. 20. *p.*
- Talents*, a Computation of *their Value*. II. 31. *b.* 403. *a.* when used to express *our Debt*, may intimate the *Number* and *Weight* of our *Offences*; 31. *b.* and when to represent *the Gifts* committed to us, may intimate the *Value* of our *Opportunities* for *Usefulness*. 403. *a.*
- the *Parable* of the *Talents* given to *Servants*. 403.—406. the *smallest Talent* any one receives, must be *accounted for*. 405. *c.* they who receive the *most*, are commonly the *least concern'd* to improve them. *ibid.* the *Account* we are to give should be *remember'd* by us; and all *hard Thoughts* of *God*, which would discourage us in his *Service*, should be *rejetted*. 282. 407. the *Doom* of the *Slothful Servant* should deter us from *Negligence*; and the *Reward* of the *Faithful* excite us to *Diligence*. 407.
- Talmud* shews the *Jewish Way* of *Teaching* in *Christ's Time* to be *very contemptible*. I. 269. *g.* mentions the great *Regard* the *Jews* had to *rash Vows*; 520. *g.* but where they could not be accomplish'd, the *Rabbies* might *absolve them* from the most execrable *Vows*. III. 366. *k.* takes Notice of the *Largeness* of the *Mustard Tree*. I. 412. *d.* gives an insipid *Imitation* of the *Parable* of the *Labourers in the Vineyard*. II. 245. *k.* says, that *Abraham* will prevent any *Israelites* from going to *Hell*. I. 95. *c.*
- Tares* do not exactly answer to the *Vegetable* that we call so. I. 407. *d.* the *Parable* of the *Tares*; 406, 407. explain'd by *Christ* to his *Disciples*. 408, 409. tho' many *Tares* are mingled with the *Wheat*, we are not to root them out with *Violence*. 410.
- Tarsus* in *Cilicia*, a considerable *City* on many *Accounts*. III. 349. *b.* the *Place* where *Paul* was *born*, 350. *e.* and from whence he was sent for *Education* to *Jerusalem*. *ibid.* *d.* 398. *o.* he is sent thither by the *Brethren* after his *Conversion*, when the *Jews* attempted to kill him. 147. *Barnabas* goes thither, and fetches him to *Antioch*. 178.
- does not appear to have been a *Roman Colony*, where all the *Natives* were *free of Rome*; and it was probably by some other *Means* that *Paul* was *free-born*. 359. *f.*
- Taught of God*, its proper *Signification*. I. 506. *c.*
- Taxation* of *Cyrenius*. I. 52. *b.* See *Enrollment*.
- Taylor*, (*Mr. Nat.*) his *Remark* on *Stephen's* seeing *Jesus* standing at the *Right Hand* of *God*. III. 109. *o.*
- Teacher*, expresses more than *Master*. I. 365. *d.* with what *View* this *Title* might be given to *Christ* by the *Pharisee*, is uncertain. *ibid.*
- Tempests* calm'd by *Christ*. I. 422. 495.
- Temple*, had been *Forty-six Years* building. I. 143. *g.* is finely described by *Josephus*. II. 371. *a.* the vast *Height* of its *Porch*; I. 111. *i.* the noble *Structure* of *Solomon's Porch*, II. 217. *b.* the only *Part* not *destroyed* by the *Chaldeans*. III. 38. *f.* the pompous *Workmanship* of the *Beautiful Gate*. 36. *c.* the prodigious *Size* of its *Stones*. II. 371. *a.* the costly *Gifts* it was adorn'd with, and the splendid *Appearance* it made. 372. *b.* the *Sanhedrim* met there in a *magnificent Chamber*. I. 142. *e.* the *Inscription* to prohibit *Strangers* entering into it, written in *Hebrew*, *Greek*, and *Latin*. II. 564. *e.* III. 344. *l.*
- an *Angel* appears to *Zacharias*, as he was burning *Incense* there. I. 13.
- Jesus* is brought there, and *presented* to the *Lord*. 61. discourses with the *Doctors* there, at *Twelve Years* old. 84. calls it his *Father's House*. 85. *f.* 141. *c.* what may be intended, when he speaks of *something greater than the Temple*. 306. *f.* drives out the *Traders* thence. 140. his *Saying* of the *Temple* of his *Body*; 142, 143. for which he is afterwards *accused*, as if he had said, *he would destroy the Temple*. 142. *f.* II. 524. *d.*
- teaches there at the *Feast* of *Tabernacles*; II. 46. 51. and *Officers* are sent to seize him. 53. the *Place* where he taught was the *Treasury*. 67. the *Jews* take up *Stones* to stone him, but he *passes thro' the midst* of them unknown. 80, 81.
- as he was walking there in *Solomon's Porch* at the *Feast* of *Dedication*, 217. being asked by the *Jews*, if he were the *Messiah*, he refers them to his *Works*, 218. and declares, that *he and the Father* are *One*. 219. *e.* they take up *Stones* again to stone him, *ibid.* but he escapes out of their *Hands*. 221.
- on the *Day* of his *Publick Entry* into *Jerusalem*, he goes to the *Temple*, 298. and drives out the *Traders*, as he had done before.

Temple,] before. 299. d. the *Blind* and *Lame* are brought to him, and *healed*; 309. f. and the *Children* vindicated, who cried *Hosannah to the Son of David*. 300. after which, he *teaches daily there*, and all the *People* hear him with *Attention*. 301. i.

returning to the *Temple* the next *Day*, he again *drives out the Traders*; 316, 317. a. and shews how *dangerous* it is, not to receive his *Word*. 318.

on the next *Day*, he preaches there again; 323,—368. and at his going out, observes the *People* casting their *Gifts* into the *Treasury*, and applauds the *Liberality* of a *poor Widow*. 369, 370. as he departed thence, his *Disciples* taking *Notice* of the *Grandeur* of its *Buildings*, he foretells its *approaching Destruction*, 371, 372. c. and declares the *Signs of his Coming*, 373, & seq. having taught in the *Temple* by *Day*, he retires at *Night*, and lodges at the *Mount of Olives*. 414.

returns again, as soon as it was *Day*, and all the *People* come to *hear him* early in the *Morning*. 414. a. no one offer'd to *seize him*, while he *daily taught in the Temple*, 511. where he had always *spoken openly*. 522.

upon his *Trial* at the *High-Priest's Hall*, he is charged with having said, *he would destroy the Temple*, and *build it again* in *Three Days*; 524. d. and is again *upbraided* with it *on the Cross*. 564.

when *Judas* threw down the *Thirty Pieces of Silver* in the *Temple*, the *Chief Priests* will not put the *Price of Blood* into the *Treasury*. 588.

the *Apostles* after *Christ's Ascension*, returning to *Jerusalem*, were *always in the Temple*; 653. d. and the *first Converts* continue *daily in the Temple*, praising *God*. III. 33.

*Peter* and *John* go up to the *Temple*, and cure a *Man Lame from his Birth*, 35. a. who lay *begging for Alms* at the *Beautiful Gate*. 36. c. the *Man* goes with them into the *Temple*, 37. and all the *People* run together in *Solomon's Porch*; 38. where *Peter* discourses to them, 39,—45. and the *Two Apostles* are *seiz'd* by *Order* of the *Sanhedrim*. 47.

the *Disciples* frequently *meet* there, in *Solomon's Porch*. 64. and when the *Twelve Apostles* are *deliver'd* out of *Prison*, they go and *preach in the Temple*; 68. from whence the *Sanhedrim* send *Officers* to *fetch* them. 70. c. the *Sanhedrim* dis-

Temple,] *mis*s them with a *Charge* to *speak no more* in the *Name of Jesus*; but they continue every *Day* to *preach him* in the *Temple*. 75.

*Stephen* is charged with *blaspheming* the *Temple* and the *Law*, and saying that *Jesus* would *destroy the Temple*, and change the *Rites of Moses*. 85. a.

as *Paul* was *praying in the Temple*, he has a *Vision of Christ* in a *Trance*, 355. a. who sends him to the *Gentiles*. 357.

*Paul* coming to *Jerusalem*, joins some that had a *Vow*, and goes with them into the *Temple*; 343. but as he was accomplishing the *Seven Days of Purification*, *ibid. b.* some *Jews* from *Asia*, seeing him in the *Temple*, stir up the *People* against him, as one that every where taught *contrary* to the *Law* and the *Temple*, 344. k. and pretend, he had *profaned the Temple* by bringing *Greeks* into it, who might not enter any farther than the *Outer Court*. *ibid. l.* the *People* are *enrag'd*, and having *dragg'd out Paul*, attempt to *kill him*, but the *Tribune* comes and prevents it. 345. m. 403. l.

the *Jews* accuse *Paul* before *Felix*, with having attempted to *profane the Temple*; 375. g. but he declares, he came there in a *regular* and *peaceful Manner*; 380. and affirms before *Festus*, he had committed *no Offence* against the *Temple*. 387.

the *Desolation* of the *Temple* plainly foretold by *Christ*. II. 142. 367. 372. c.

*Julian* attempted to *rebuild it*, but *Fire* is said to have consumed the *Workmen*. 384. g. a *Heathen Temple* built in its *Place*, and afterwards a *Turkish Mosque*. *ibid.*

*Temporal Blessings* should be *referr'd* to the *Divine good Pleasure*, and will be added *over and above*. I. 257. n.

*Temporal Kingdom* of the *Messiah* was expected by the *Jews*, I. 90. g. and by the *Disciples* themselves. 215. g. See *Messiah*.

*Temptation of Christ* in the *Wilderness*. I. 109, & seq. when he had *fasted Forty Days*, the *Devil* tempts him to a *Distrust of Providence*, 110. then to *Presumption*, 111. and afterwards by *Ambition* to *Idolatory*; 112, 113. but he defeats him in all his *Attacks*. *ibid.* his *Condescension* in submitting to be tempted. 115.

*Tempting God*, what it signifies. I. 112. l. *Tender Mercy* of our *God*. I. 35. f. the *Tenderness* of *Christ* to *Sinners*. II. 64. 142. 302. 369.

*Terah,*

- Terah*, the Difficulty solved relating to his Age. III. 88. d.
- Terrors of the Lord* are awfully represented by *Christ*. II. 25.
- Tertullian*, lays it down as a Principle, that the *Truth of Doctrines* is to be determin'd by *Scripture*. A. 43. not. strangely supposes, that *Elijah* shall come before *Christ's Second Appearance*. II. 6. k.
- Tertullus*, an Orator, makes a *Speech* against *Paul* before *Felix*, almost every Word of which is false. III. 374. d.
- Testament* should be render'd *Covenant*, and is improperly used in the *Title* of our *Bible*. II. 445. d.
- Testimony of Christ*, the highest Reason to receive it. I. 152. b. how he speaks of it, as *not true*, if given by *himself* alone. 297. a. his *Testimony of himself* should be admitted, as he spake from his own Knowledge; II. 66. but he had the *Testimony of his Father* also, and the *Law* made *Two Witnesses* sufficient. 67. the dreadful Consequence of refusing to regard it. 70, 71. See *Witness*.
- Thaddæus*, see *Judas* or *Jude*.
- Theodoret* numbers *Gaul* and *Britain* among the Converts of *Paul*. III. 435. g.
- Theophilus*, to whom *Luke* dedicates his *Gospel*, I. 3. b. and the *Acts*. III. 1. a.
- Theophylact*, how he explains the Word *δευτερονόμιον*. I. 303. b. gives a *Various Reading* in *Mat.* 12. 6. which seems preferable to the Common One. 306. f. supposes, that *Zechariah* slain in the Temple was the *Father of John the Baptist*. II. 366. g.
- Therefore* she loved much, rather than *For*. I. 367. k. these *Particles* are sometimes used *promiscuously*. 390. d.
- Thessalonica*, a City of *Macedonia*; *Paul* on his coming thither, preaches in the *Synagogue*, and argues with the *Jews* Three Sabbath-Days, proving that *Jesus* is the true *Messiah*; III. 269. some of the *Jews* believe, and many *Greeks*. 270. but after he had tarried there some Time, and founded a *Church*, 269. a. the unbelieving *Jews* stir up the Mob, 270. and *Paul* and *Silas* are obliged to go away by Night to *Beræa*. 272.
- Timothy* is sent thither from *Athens*, to confirm them in the Faith; 274. b. and returns with a good Account of them to *Paul* at *Corinth*. 289. e.
- Thessalonians*, the *Two Epistles* to them, written from *Corinth*; the *First* of which seems to be the earliest we have in the *New Testament*. III. 292. i. Hints from these *Two Epistles*, to illustrate what is said in the *Acts*. 269, 270. a.
- Theudas* rose up, and had *Four Hundred Followers*, but came to nothing. III. 73. seems to have risen up during the *Taxation* in the Days of *Archelaus*, and was a different Person from the *Theudas* mentioned by *Josephus*. *ibid.* g.
- Thief*, if known at what Hour he comes, the *Master* will watch, and not suffer his House to be broke open. II. 120. 396.
- Thieves*, see *Malefactors*.
- Thirst of the Soul*, how to be satisfied. I. 174. k. *Christ* invites such as thirst, to come to him and drink. II. 55. when he thirsted on the Cross, they give him *Vinegar* to drink. 572, 573.
- Thirty Pieces of Silver*, which *Judas* took for betraying his Lord, were the Price a Slave was rated at by the *Law*. II. 416. c. 589. e. when *Jesus* was condemn'd, *Judas* carries them back to the Chief *Priests*, 587. who lay them out to buy the *Potter's Field*, which is therefore called the *Field of Blood*. 588. c. how this was an Accomplishment of *Zechariah's* Prophecy. 589. f. A. 21. 91.
- Thirty Years old*, the Time when the *Priests* began their Ministrations in the Temple. I. 107. *Jesus* began his Ministry about that Age; *ibid.* b. not to be render'd, that he was subject to his Parents till that Time. A. 7. 26.
- Thomas*, why called *Didymus*, I. 321. is chose an *Apostle*, *ibid.* and sent forth with the Twelve. 455.
- says to his *Fellow-Disciples*, when *Jesus* was returning to *Judea*, Let us also go and die with him; II. 250. a Temper to be imitated by us. 251. enquires of *Christ*, when they knew not whither he was going, how they could know the Way; 451. might think of *Christ's* removing to some *Palace* on Earth. *ibid.* h.
- after *Christ's Resurrection*, the other *Disciples* tell him, they had seen the Lord; but unless he may feel the Marks of his Wounds, he declares, he will not believe. 627. a. *Jesus* appears, and offers him to feel his Hands and his Side; 628. which he does not seem to have done; *ibid.* c. but being fully convinced, cries out, My Lord and my God; not by Way of Surprise, but acknowledging his Deity. 629. d. he believed upon Sight; but



- Thomas,** } more happy are they, who have  
not seen, and believe. *ibid.* *e.*  
was one of those, to whom Jesus ap-  
peared at the *Sea of Tiberias*. 631.
- Thoughts of Men, known to Christ.** I. 144.  
279. 310. 365. 367. *k.* 372. II. 18.  
99. 478. *b.* 481.
- Three Days and Nights,** how said of Christ's  
Continuance in the Grave. I. 384. *g.*  
II. 590. *g.*
- Three Taverns,** Paul is met there by the  
Brethren from Rome. III. 427.
- Thunder,** often attended a Voice from Heaven.  
II. 306. *f.* the Heathens reckon'd it  
a Sign, a Prayer was accepted. *ibid.*
- Tiberias,** (*Sea of,*) the same with the *Lake*  
of *Gennesareth*, whence so called. I. 204. *b.*  
483. *c.* See *Gennesareth*.
- Tiberius,** (the Roman Emperor,) a very  
jealous and suspicious Prince, II. 550. *i.*  
when he began his Reign. A. 66. the  
*Fifteenth Year* of his Reign, when *John*  
began his Ministry, to be reckoned from  
the Time when *Augustus* made him  
his Colleague in the Empire. I. 88. *b.*  
A. 26. A. 33.
- Tillotson,** (*Archbishop,*) shews the Prophecies  
relating to the *Messiah*, to be fulfilled in  
Christ. I. 349. *g.* how he explains the  
*Sin against the Holy Ghost*. 376. *p.*  
his Remark, on *Satan's casting out Sa-*  
*tan*. 373. *b.* on the *Caution against An-*  
*xiety*, as addressed to the *Apostles* only.  
253. *e.* on *gaining the World*, and  
*losing the Soul*. 532. *f.* on the *Son's*  
*making free*. II. 73. *d.* on the *Va-*  
*nity of praying to Saints*. 175. *e.* on  
*Zaccheus's Promise to restore four-fold*.  
275. *f.* on the *Kindness of Christ* to  
his *Disciples*, in the *Excuse* he makes for  
their *Weakness*. 500. *f.*  
thinks it refers to the *calamitous Cir-*  
*cumstances* of the *Patriarchs*, when the  
*Resurrection* is proved from *God's being*  
*called their God*. 348. *f.* supposes the  
*Words, Defraud not*, to be a *Key* to the  
*Sense of the Tenth Commandment*. 234. *d.*  
shews, how the *Jews* approved the  
*Works of their Fathers*. 103. *b.*  
takes *Zechariah* slain in the Temple,  
to be the *Son of Baruch*, mention'd by  
*Josephus*. 367. *g.*  
considers what is said of the *Signs of*  
*Christ's coming*, as referring first to the  
*Destruction of Jerusalem*, and then to his  
*coming to Judgment*. 373. *d.* where he  
would make the *Transit*, 388. *b.*  
what he supposes it may refer to, when  
*Stephen* speaks of *Moses*, as mighty in *Ac-*  
*tions*. III. 97. *f.*
- Time or Season of its Visitation,** was not  
known to *Jerusalem*. II. 298.
- Time of Christ was not yet come;** II. 43.  
which made him decline going up to the  
*Feast*, till after his Brethren. 44. *f.*  
the *Time of his being received up*, refers to  
his *Ascension*; 183. *a.* the different Senses,  
in which some have explain'd it; *ibid.* *b.*  
the *Passage* introduced there, occur'd as  
he was going to the *Feast of Dedication*.  
183. *a.* See *Hour*.
- Time of Figs was not yet,** how to be under-  
stood. II. 314. *f.*
- Times and Seasons,** reserved by the *Father* in  
his own Power; II. 650. III. 4. into  
which we should not curiously enquire,  
but apply to the *Business* he has assigned  
us. II. 655. III. 7.
- Times of Refreshment** promised to the  
*Jews*, if they repent and turn; III. 42. *e.*  
and Jesus shall be sent, whom Heaven  
must receive till the *Times of the Regula-*  
*tion of all Things*. 43. *g.*
- Timon,** one of the *Seven Deacons*. III. 80.
- Timothy,** the Son of a *beloving Jewess*, but  
of a *Grecian Father*, is found by Paul at  
*Lystra*, when he came there with *Silas*.  
III. 249. Paul's first Acquaintance with  
him might begin, when he was there be-  
fore with *Barnabas*; 226. *c.* but now  
determining that he should go and preach  
the Gospel with him, Paul circumcises him  
to obviate the Prejudices of the *Jews*;  
250. *a.* which Timothy submits to; 254.  
and Paul having laid his Hands upon him,  
he is set apart to the *Ministerial Office*, and  
furnished with extraordinary Gifts. 250.  
Paul is attended by him in his Pro-  
gress; 255. but when he left *Berea*,  
*Silas* and *Timothy* remain there, and Paul  
sends Orders they should follow him to  
*Athens*; 274. which Timothy soon does,  
but is sent back to *Thessalonica*; *ibid.* *b.*  
and joining *Silas* afterwards in *Macedo-*  
*nia*, returns with him to Paul at *Co-*  
*rinth*. 289. *e.*  
while Paul remained in *Asia*, in his  
next Progress, he sends Timothy and *Eras-*  
*tus* to *Macedonia*, to forward the *Collec-*  
*tion* for the poor Saints in *Judea*. 310. *c.*  
Timothy returns to Paul, and is left be-  
hind him at *Ephesus*. 318. *a.*  
the *First Epistle* to him seems to be  
wrote about this Time, as Paul was going  
from

*Timothy,*] from *Ephesus* to *Macedonia*, 305. *c.* 319. *b.* and not so late as the Year 65. 332. *r.*

*Timothy* comes to *Paul* in *Greece*, 319. *c.* and attends him with several others, in his *Return* with the *Collections* to *Jerusalem*. 320. *d.* other *Particulars* concerning him. *ibid.*

the *Second Epistle* to him seems to be of a *later Date* than any of *Paul's* other *Epistles*, and probably was written in *Paul's* last *Imprisonment*, before he was put to *Death* by *Nero*. 435. *g.*

*Tithing Mint,* &c. of no *Significance*, while *weightier Matters* are neglected. II. 101. 363.

*Titles of Honour* and *Respect*, cannot be perfectly translated. I. 443. *b.*

*Titus* is thought by some to have been left by *Paul* at *Crete*, at the *Beginning* of his *Second Progress*; in which *Case*, the *Epistle* to him might be *one of the first* of *Paul's Epistles*; but rather seems to be *one of the last*. III. 247. *d.*

why *Titus* was not *circumcised*, as well as *Timothy*. 250. *a.* *Paul* expects to have met him at *Troas*, with *Tidings* from *Corinth*; but not finding him there, goes on to *Macedonia*; 318. *a.* where *Titus* comes to him with a good *Account* of *Affairs* at *Corinth*, *ibid.* *b.* and is sent back by *Paul* with his *Second Epistle* to the *Corinthians*. 319. *b.*

*Tit.* 3. 10. relating to *Hereticks*, may be illustrated by the *Rule* for dealing with an *offending Brother*. II. 28. *f.*

*Titus*, (the *Roman General*.) *acknowledg'd* the *Hand of God* in the *Destruction* of *Jerusalem*. II. 372. *c.* the *Divine Vengeance* was seen in the *Severity* with which he treated the *Jews*; 553. *n.* but hardly probable, that he *exposed* their *Women* and *Children* to *wild Beasts*. A. 20. 88.

*Tolani*, his *Remark* on the *Mahometans* applying the *Promise* of the *Comforter* to *Mahommed*. II. 456. *b.* on what he grounds his *Supposition*, that the *Gospel* never designed to set the *Jews* at *Liberty* from the *Law of Moses*, except with  *REGARD* to *Sacrifices*. III. 341. *c.*

*Tombs*, why the *Dæmons* drove such as they *possessed* among them. I. 425. *b.*

*Tongues*, the *Power* of *speaking with new Tongues* is *promis'd* to them that believe. II. 647. *cloven Tongues* as of *Fire* came upon *each* of the *Disciples* on the

*Tongues,*] *Day of Pentecost*; the *Division* of which might represent the *Variety of Languages* that each was *endow'd* with. III. 15. *c.* it could not be, (as some suppose,) that the *Apostles* spake *their own Language*, while others heard them in *their Native Tongues*. 17. *i.* *Peter* declares this wonderful *Event* to be effected by the *Spirit*, *Jesus* had shed forth. 26.

the *Spirit* falling on *Cornelius* and his *Friends*, they *speak with Tongues*, and glorify *God*. 168. *Paul* having laid his *Hands* on some of *John's Disciples* at *Ephesus*, they *speak with Tongues*, and prophecy. 304.

*Tophet*, see *Hinnam*.

*Tormenting them before the Time*, complain'd of by the *Dæmons*. I. 426. *d.*

*Tormentors*, the *Unmerciful Servant* deliver'd to them. II. 33. *b.*

*Touching Christ* was effectual to cure *Diseases*. I. 315. 323. 442. 496.

*Towers* built, to take *Care* of their *Vineyards* or *Flocks*. II. 154. *c.* one *building a Tower*, will first consider if he be *able to finish it*, lest it expose him to *Derision*. *ibid.*

*Town-Clerk* at *Ephesus*, may be render'd *Chancellor* or *Recorder*. See *Chancellor*.

*Trade*, *Children of Rank* among the *Jews*, and other *Eastern Nations*, were generally *taught some Trade*. I. 451. *c.* III. 288. *c.* *Paul* works at his, when at *Corinth*; 288. and supports himself and others by the *Labour* of his *Hands* at *Ephesus*. 331.

*Traders in the Temple*, see *Buyers and Sellers*.

*Tradition* not to be relied on in its *Report* of *antient Facts*. III. 350. *c.*

*Traditions* of the *Elders*, the *Disciples* are: blam'd for neglecting them. I. 517, 518. the *Pharisees* consider'd the *Neglect* of them, as *equally Criminal* with a *Contempt* of the *Law*; 372. *e.* and even *more regarded* them than the *Command* of *God*. 518; 520, 521.

*Trance*, see *Extasy*.

*Transfiguration of Christ*, II. 1,—5. is suppos'd to have been on *Mount Tabor*. I. *a.* how *glorious* a *Sight*, and what a *powerful Impression* it made upon *Peter*; 3. *g.* but will be far exceeded by the *brighter Glories* to be seen above. 7. the *Cloud* that *overshadow'd* them, spread over the *Mountain* in a *different Form* from other *Clouds*. A. 15. 63. might leave some *Rays of Glory* on the *Face of Christ*, that  
struck.

struck the Multitude, when they saw him, with Astonishment. 8. a.

*Transgressors*, it was foretold of *Christ*, he should be *number'd with them*; II. 448. which was accomplish'd in his *Crucifixion*. 560. e.

*Translation*, may sometimes lead Men to form weak Arguments. I. 503. g. See *Version*.

*Translation* publish'd in 1727, follows the *Prussian Version*, in Parts of it which are the least judicious. II. 121. b. 122. l. III. 155. a.

renders *Luke* 2. 14. *To Men on Earth Felicity in the Divine Favour*. I. 57. k. renders *Luke* 2. 38. *She express'd her Thanks to the Lord, and spake of Jesus*. 65. l. renders *Job*. I. 41. *The first that he found was Peter*. 125. b. renders *Job*. 4. 35. *You commonly say, T'other four Months, and Harvest will come*. 181. c. renders *Mat*. 12. 8. *The Sabbath is subservient to Man*. 307. i. renders *Mat*. 23. 24. *swallow a Beetle*. II. 364. b. renders *Acts* 6. 15. *They saw an Air of Majesty in his Aspect*. III. 86. a. renders *Acts* 8. 10. *the Plenipotentiary of God*. 117. b. renders *Acts* 8. 33. *Who can describe the Men of his Time?* 128. g.

refers their *turning again and tearing you*, *Mat*. 7. 6. to the *Dogs*. I. 260. d. makes the *Angel* that stir'd the *Pool of Bethesda*, to be only a *Messenger*. 284. g. makes the *Sufferings of John the Baptist* to be foretold, as well as those of the *Son of Man*. II. 6. l. interprets *Act*. I. 2. of the *Orders the Apostles were to execute by the Holy Spirit*. III. 2. c. translates the same Word, *infatuated*, and *transported*. 117. k. explains the *sure Mercies of David*, of the *Mercies promised to David*. 207. p. represents the *Philosophers at Athens*, as calling *Paul a Mountebank*. 278. e. renders *Ελληνας*, *Proselytes*, instead of *Greeks*. 305. e.

gives a just *Paraphrase* of that Expression, *seeing they see not*, &c. I. 397. i. has well express'd the *Sense* of that Passage, *If you have not been faithful in what was another's*, &c. II. 170. g. is followed in the *Version* it gives of *Acts* 13. 20. *After these Transactions which lasted about 450 Years, he gave them Judges*, &c. III. 203. b.

*Transmigration of Souls*, a Notion borrow'd by the *Jews* from the *Pythagoreans*. II. 198. b.

*Transposition of Words* in the *Sacred Writers*, is dangerous; I. 260. d. and should not be used to *fix the Sense*, where the *Original* has not done it. III. 300. f. sometimes a *Clause* may have been *accidentally transpos'd*. II. 314. f.

*Transpositions* in the *Gospels*, that are suppos'd by *Mr. Manne* and *Mr. Whiston*, are improbable. I. 191. d. are sometimes allowable to prevent breaking the *Thread of the Story*; II. 34. a. 516. d. 556. a. nor can any consistent *Harmony* be made, if no *Transposition* may be admitted. 597. b. but none is needful, where *Christ* foretells his *Sufferings* in his last Journey to *Jerusalem*; 248. c. or where we read of *combining to do what God had before determin'd*; III. 56. b. or in the Account of *delivering the Jerusalem Decree* to the Churches. 251. b.

*Transubstantiation*, the asserting it seems rather the Effect of *Arrogance* than Error, and shews the *Infatuation of the Church of Rome*. II. 444. c.

*Treachery to Christ* can never be conceal'd from his Eye by an Appearance of *Goodness*. I. 516.

*Treasure* to be laid up, not on Earth, but in *Heaven*. I. 251, 252. II. 118. the Folly of heaping up *Earthly Treasure*, and not being rich towards *God*. 113. d. the *Heart* will be, *where the Treasure is*. I. 252. II. 118.

*Treasure hid in a Field*, an Emblem of the *Happiness* the *Gospel* leads us to. I. 414. we should be willing to *part with all* for it. 417.

*Treasury of the Temple*, the Use that was made of it. II. 369. a. *Jesus* discourses to the People there. 67. observes the People *casting in their Gifts* there, and commends a *poor Widow* as casting in more than all the rest. 370.

*Tree* is known by its *Fruits*, which will be agreeable to the *Tree* that produces them. I. 264, 265. 333. 379. *Make the Tree good*, &c. how to be understood. 379. a. *Tresses of Hair*, from whence the Word may be deriv'd. I. 364. c.

*Tribulation* to be endured in the Way to the *Kingdom of God*. III. 227.

*Tribune*, or *Chiliarch*, the Commander of a *Thousand Men*. III. 345. See *Lysias*.

the *Tribunes* and principal Men of *Cæsarea* attend, when *Paul* is heard before *Agrippa*. 394.

*Tribute* paid by *Christ*, was probably the *Half-*

*Tribute,*] *Half-Shekel*, which was paid yearly by each of the *Jews* to the Service of the *Temple*. II. 16. *d.* seems to have been a *voluntary* Thing. 16. *e.* *Christ* was exempted from it as a *Son*, but to avoid Offence provides for it by a *Miracle*. 16, 17.

a *Snare* is laid for *Christ*, by asking him, if it were *lawful* to pay *Tribute* to *Cæsar*. 340. *a.* 341. but he confounds them with his *Answer*. 343.

is due and should be paid to *Civil Magistrates*, maintaining a *Regard* at the same *Time* to what is due to *God*. 344.

*Trigland* supposes the *Lawyers* to have been *Karaites*. II. 102. *g.* 357. *c.*

*Troas*, *Paul* coming thither in his *Second Progress*, is called to *Macedonia* by a *Vision*; III. 252. and being join'd by *Luke*, goes over in *Two Days* to *Philippi*. 253. *f.* in his *next Progress*, as he went from *Ephesus* to *Macedonia*, he passes thro' *Troas*, and preaches there; but not finding *Titus* there, goes on to *Macedonia*. 318. *a.* as he return'd, with several more in *Company*, he crosses from *Philippi* in *Five Days* to *Troas*, where they continue *Seven Days*. 320. *e.* if *Paul* now lodg'd with *Carpus*, it was not till a later *Journey* that he left his *Books* there. 321. *f.* on the *First Day* of the *Week*, the *Disciples* meet to celebrate the *Eucharist*; *ibid.* *g.* and *Paul* having preach'd till *Midnight*, *Eutychus* sleeping is killed by a *Fall*, but is restor'd to *Life* by *Paul*; who, when he had administr'd the *Ordinance*, and convers'd till *Break of Day*, goes afoot from *Troas* to *Assos*, and there goes *Aboard*. 322.

*Trogyllium*, on the *Asian Shore*, a *Place* *Paul* touch'd at, before he came to *Miletus*. III. 323.

*Trophies* of *Christ* more glorious, than those of the greatest *Hero*. I. 537.

*Trophimus* of *Asia*, an *Ephesian*, accompanies *Paul* in his *Return* with the *Collections* to *Jerusalem*; and going before with *Tychicus*, carries for *Paul* at *Troas*. III. 320. *d.* the *Jews* having seen him with *Paul* at *Jerusalem*, imagine *Paul* had taken him into the *Inner Court* of the *Temple*, where no *Foreigner* might enter. 344. *l.* he attends *Paul* in other *Journeys*, till *Paul* left him at *Miletum* sick. 320. *d.*

*Trumpet sounded* before them, when they give *Alms*, implies their acting in an ostentatious *Way*. I. 243. *b, c.*

*Trust in God*, should be confirm'd by past *Experiences*. I. 541.

*Truth*, oppos'd to *Types* and *Ceremonies*. I. 10. *p.* 176. *e.* is to be shewn in *Actions*, as well as in *Words*. 156. *i.*

will make *free* such as continue in the *Word*; II. 72. which *Sir Isaac Newton* supposes to be spoken in a *Sabbatical Year*. A. 22. 96.

will bear repeated *Examinations*, and baffle its *Opposers*. 208. III. 54.

*Christ* came to bear *Witness* to it, and every *Friend of Truth* will hear him. II. 535. *h.* *Pilate* enquires, *what is Truth?* but does not wait for an *Answer*. 535. no other *Care* should draw us off from attending to it. 537.

such as endeavour to obstruct the *Progress* of it, are *Children of Satan*, and may be justly given up to *Blindness* of *Mind*. III. 200. the *Force* of it extends to *Minds*, that are not wholly free from some corrupt *Bias*. 382.

*Turn the Hearts* of the *Fathers* to the *Children*, may be render'd, *with the Children*. I. 16. *g.*

*Turn the other Cheek* to him that smites, a *Proverbial Expression*. I. 238. *m.*

*Turn not away* from a *Borrower*. I. 239. *q.* *Twins* in the *Zodiack*, how they were antiently represented. III. 425. *b.*

*Two* agreeing to ask any *Thing*, it shall be done; refers to a *miraculous Answer* of *Prayer*. II. 29. *g, b.* where *Two* or *Three* assemble in *Christ's Name*, he is *with them*. 29.

*Two* in the *Field*, or in a *Bed*, or grinding at a *Mill*, the one taken, and the other dismiss'd; refers to the *Destruction* of *Jerusalem*. 191. *r.* 394. *b.*

*Two and Two*, why the *Apostles* were sent out thus. I. 456. *d.* the *Seventy* sent out in the same *Manner*. II. 37.

*Tychicus* of *Asia*, accompanies *Paul* in his *Return* with the *Collections* to *Jerusalem*; and going before with *Trophimus*, carries for *Paul* at *Troas*. III. 320. *d.* other *Particulars* concerning him. *ibid.*

*Tyrannus*, might be a *frequent Name* among the *Greeks*. III. 305. *d.* *Paul* for *Two Years* discours'd daily in his *School* at *Ephesus*. *ibid.*

*Tyros* and *Sidon*, were notorious for their *Vices*. I. 358. *b.* would have repented, if they had seen the *Miracles* of *Christ*. 358. *c.* II. 40. their *Condition* more tolerable in the *Day of Judgment* than that of the *Jewish Citizens*. I. 358. *d.* II. 40.

Tyre and Sidon,] many from thence attend *Christ's* Preaching and his Cures. I. 315. 323.

*Christ* comes into *those Coasts*, and casts a *Dæmon* out of the Woman of *Canaan's* Daughter; 527,—530. and then returns to the *Sea of Galilee*. 531.

having displeas'd *Herod*, they apply for *Peace*, being nourish'd by Provisions from his Country. III. 191.

in his Return to *Syria*, *Paul* lands at *Tyre*, the principal Port of *Phœnicia*, where he continues *Seven Days*, and is advis'd by the *Disciples* there not to go up to *Jerusalem*; 334. but having pray'd and took his Leave of them, he again takes *Ship*, and comes to *Ptolemais*. 335.

## V.

*Vander Hard*, supposes the *Wisemen* were learned *Jews*, sent as *Embassadors* from those that were dispers'd to pay their Homage to the *Messiah*. I. 68. a.

*Various Readings* admitted, as preferable to the common Reading. I. 6. e. 46. g. 107. g. 159. c. 242. a. 306. f. 352. b. 366. b. 381. c. II. 62. c. 551. l. 588. d. III. 42. f. 176. b. 252. d. 253. g.

are sometimes only hinted at. I. 7. g. 55. i. 56. k. 60. a. 229. b. 248. p. 284. g. 316. d. 337. b. 457. g. h. 475. f. 510. k. II. 44. f. 61. a. 81. k. 101. d. 112. b. 233. c. 384. b. 502. i. 559. d. 589. f. 607. b. 620. k. III. 11. i. 16. d. 23. c. 92. b. 94. a. 129. k. 130. m. 135. g. 203. f. 207. m. 234. g. 258. d. 264. a. 328. k. 397. b. 402. i. 409. a. 412. g.

a spurious Addition to *Luke*. I. 309. a. another to *John*. 509. b.

Difficulties in the *Sacred Books* may be sometimes owing to the *Error of Transcribers*. III. 88. d. 94. a. A. 4. 10. allowing the *present Reading* of some Passages to be *corrupt*, will help us over many *seeming Contradictions*, and is very consistent with owning the *plenary Inspiration* of those Books. A. 4. 10. A. 58.

*Vegetables*, grow by a Kind of Mechanism. I. 411. a. are not to be judg'd of in one Country, by what they are in another. 412. d.

*Veil of the Temple* rent, when *Christ* expir'd on the Cross. II. 574. how awful and significant a Circumstance. *ibid.* m.

*Verb*, sometimes joined with *two Nouns*, where it strictly belongs to one. A. 3. 6.

*Verily, verily, I say unto you*, the Force of that Expression. I. 130. g. 294. g.

*Version* may sometimes be *exact*, where 'tis not *Literal*. I. 22. d. 83. b. 198. a. 359. f. 451. f. 515. g. 539. b. II. 111. a. 161. b. 235. e. 268. e. 281. b. 315. g. 348. g. 534. g. III. 394. e.

often falls short of the full Force of the *Original*. I. 15. f. 72. l. 84. e. 127. a. 353. f. 495. i. II. 27. d. 32. e. 49. b. 112. b. 113. d. 147. i. 168. a. 404. b. 496. d. 498. b. 616. c. III. 111. r. 280. k. 314. n. 389. i.

the particular *Sense* of a *Word* sometimes suggested in the *Paraphrase*. I. 213. d. II. 27. d. 48. c. 238. i. III. 209. r. 267. f.

an *Ambiguity* sometimes in the *Original*, proper to be preserv'd in the *Version*. I. 56. k. 85. f. 106. f. 117. c. 243. b. 294. b. 299. e. 501. d. II. 56. e. 151. g. 231. c. III. 128. g. 215. f. 280. i.

is frequently not well express'd in our common *Translation*. I. 2. b. 110. c. 192. f. 230. l. 343. b. 391. e. 396. g. II. 69. f. 79. d. 188. b. 193. a. 218. d. 227. f. 256. b. 275. e. 389. e. 423. a. 445. d. 468. d. 520. o. 523. a. 560. f. 573. l. 597. b. 620. i. 640. a. 645. k. III. 18. k. 45. n. 50. i. 89. e. 103. b. 158. b. 280. i. 281. l. 337. d. 343. b. 371. a. 379. e. 393. d. 402. k. 423. c.

*Liberties* taken, to make it more agreeable to the Genius of our *Language*. I. 2. b. 168. i. 191. b. 198. a. 443. b. 448. n. 464. f. II. 15. b. 49. b. 108. c. III. 8. c. 186. g. 264. b. See *Hebraisms*.

*Supplements* to be avoided in it as much as possible; I. 519. g. which sometimes enervate, rather than help the *Sense*. II. 297. a.

*Vindication of the Beginning of Matthew's and Luke's Gospel*, its Author would explain *αρχαίως*, when *Jesus* came to be baptiz'd, of his being subject to his Parents about 30 Years. A. 7. 26.

*Vine*, what might occasion *Christ's* alluding to it, when he declares himself the *true Vine*, and his *Disciples* the *Branches*. II. 462. b. he that abides in him, will bear much *Fruit*, but without him we can do nothing. 463. being in him used for making an *External Profession* of Christianity. 464. d. the *fruitless Branch* is thrown into the Fire. 464.

*Christ* would not drink of the *Fruit of the Vine* any more, till the *Kingdom of God* should come; 422. or till he drank it

- it new* in his *Father's Kingdom*. 446. which seems to intimate, that what he *drank with his Disciples* after his Resurrection was not *Wine*. *ibid. e.*
- Vinegar mingled with Gall*, given to *Christ* upon the *Cross*, who tastes of it, but will not drink. II. 558. *Vinegar* offer'd him by the *Soldiers*; 565. which was their common Drink. 573. *k.* having receiv'd the *Vinegar*, he says, *It is finished*. 573.
- Vineyard let out to Husbandmen*, a Parable applied to the *Jewish Rulers*. II. 328.—332. the true *Religion* represented by the *Vineyard*, in which the Parable differs from that in *Isaiah*. 333. *i.* casting out of the *Vineyard* cannot mean *Excommunication*. 331. *e.* God has given us all some Part of his *Vineyard* to cultivate, and miserable shall we be if we abuse our Privileges. 334.
- Violent take it by Force*, how to be understood. I. 353. *f.* II. 172. *i.* A. 11. 49.
- Viper* fastens on *Paul's* Hand at *Malta*, and the *Inhabitants* observing it conclude he was a *Murderer*; III. 423. *d.* but finding he receiv'd no *Harm*, they take him for a *God*. 424. *f.*
- the *Pharisees* called by *John the Baptist* *Broods of Vipers*. I. 95. *b.* and the same Title afterwards is given them by *Christ*. 379. II. 365. why it may be express'd in the *Plural Number*. A. 6. 22.
- Virgins* that went to meet the *Bridegroom*, an Allusion to the Custom at *Marriage-Fests*. II. 399, 400. *a.* the Parable clouded, by referring it to the *Destruction* of *Jerusalem*. *ibid. b.* the *Wise* are admitted to the *Feast*, and the *Foolish* shut out. 401.
- Visions and Dreams*, the Effect of pouring out the *Spirit* in the last Days. III. 19.
- when *Zacharias* came out to the *People*, after the *Angel* had appear'd to him, they perceive he had seen a *Vision* in the *Temple*. I. 18.
- the *Women* see a *Vision of Angels*, who tell them, *Jesus is risen*. II. 617. *d.*
- Stephen* in a *Visionary* Representation sees the *Heavens opened*. III. 109. *n.*
- the *Lord* appears to *Ananias* in a *Vision*, and sends him to *Saul*. 140. *Saul* has a *Vision of Ananias* coming to cure him of his *Blindness*. *ibid. b.* and after this, as he was praying in the *Temple*, has a *Vision of Christ* in a *Trance*, 355. *a.* by whom he is order'd to go to the *Gentiles*,
- Visions,*] 356. and is not disobedient to the *Heavenly Vision*. 402.
- Cornelius* sees an *Angel* in a *Vision*, who directs him to send to *Joppa* for *Peter*; and while the *Messengers* were coming for him, *Peter* has a remarkable *Vision*; 158. on which as he was thinking, he is bid to go without any *Scruple* with those that were come for him. 159. *Peter* gives an Account of this to the *Brethren*, when he was blamed for going to the *Gentiles*. 172. *b.* 173.
- when an *Angel* had delivered *Peter* out of *Prison*, he at first takes it only for a *Vision*. 185.
- Paul* has a *Vision* of a *Man of Macedonia*, that induces him to go and preach the *Gospel* there. 252. *e.* he is encourag'd in his *Work* at *Corinth* by a *Vision of Christ*, assuring him he had much *People* there. 291. *b.* the *Lord* appears to him at *Jerusalem* by *Night*, and tells him he should testify concerning him at *Rome*. 366. an *Angel* assures him in his *Voyage to Rome*, that none of them should perish, tho' the *Ship* would be lost. 414, 415.
- Visits of Christ*, his admirable *Condescension* in them. I. 30.
- Vitringa*, renders *Mat. i. 1.* not the *Generation*, but the *History of Christ*. I. 42. *a.*
- his Remark, on *Christ's* being come to fulfill the *Law*; 226. *a.* and on the *Lawyer's* Account of what was written in it. II. 86. *b.*
- gives an Account of the *Rulers of the Synagogue*; 134. *c.* and shews, that it was customary for the *Jews*, to scourge in their *Synagogues*. I. 462. *c.* III. 356. *c.*
- understands the *Key of Knowledge*, of one leading *Fundamental Truth*. II. 104. *l.* the Sense in which he takes, being baptiz'd in the *Name of Christ*. III. 30. *b.* how he explains the *Times of Refreshment* promis'd to the *Jews*, if they repent and turn. 42. *e.* observes, that it was usual for the *Jews* in foreign Parts to send *Relief* to their poor *Brethren* at *Jerusalem*. 180. *i.*
- Unanimity* prevail'd among the first *Professors* of the *Gospel*. III. 8. 33. 55. 64. it was while they were unanimously met together, the *Spirit* descended upon them. 15. 21.
- Unbelief*, how it prevented *Christ* from working *Miracles*. I. 452. *g.* what Need we have to pray against it, 454. and

- Unbelief,*] and to guard against the Remainders of it. 20.  
*help thou mine Unbelief,* a very lively Expression. II. 11. *e.* how often have we Need of that Petition. 14.
- Unbelievers* hate the Light, and are *justly condemned*. I. 156. *I shall not see Life,* but Wrath abideth on them. 163.
- Unclean* or *common,* what God has cleansed must not be called so. III. 159. 173.
- Unclean Spirits,* no Reason to distinguish them from *Evil Spirits*. I. 323. *i.* See *Dæmons,* and *Dæmoniacks*.
- Understanding,* the *Disciples* reprov'd as *slow of Understanding*. I. 524. 540.
- Unfruitfulness,* Reflections on the Guilt and Danger of it. II. 132. 465.
- Union* among *Christians,* the Want of it brings Reproach on Religion. II. 491. *a.* *Christ* prays the *Father,* that *they all may be one,* that the World might know he had sent him. *ibid.*
- Unjust Steward* is called to Account by *his Lord*; II. 167. and finding he must *lose his Stewardship,* provides for his future Subsistence. 168, 169. *unjust in the least,* is *unjust* also in *much*. 170.
- Unmerciful Servant,* when *forgiven by his Lord,* will not *forgive his Fellow-Servant*; II. 32. and therefore is *deliver'd to the Tormentors*. 33. *b.*
- Unpardonable Sin,* see *Sin against the Holy Ghost*.
- Voice from Heaven,* when *Jesus* was *baptiz'd*; I. 107. at his *Transfiguration*; II. 4. *b.* and again, when he *prays the Father* to *glorify his Name*. 306. these *Voices* were all pronounc'd, *while he was praying,* or very quickly after it; I. 106. *d.* and some suppose them to refer to *his Three Offices*. II. 306. *f.*  
 the *Voice* that spake to *Saul,* as he went to *Damascus,* was *not heard* by them that were with him. III. 352. *b.* how reconcil'd with what is elsewhere said of their *hearing it*. 137. *i.*
- Vossius,* supposes the *Disciples* eat another *Supper* after the *Paschal Lamb*. II. 424. *c.* where *Christ* is said to be crucified at the *Third Hour,* would read it the *Sixth*. 559. *d.*
- Vote,* how *Paul* is said to give *his Vote* against the *Christians* who were put to Death. III. 400. *g.*
- Vows,* the superstitious Regard of the *Jews* to *rash Vows,* and their ridiculous Ways of evading them. I. 520. *g.* *vowing* to leave something to the *Temple Treasury,* *Vows,*] might often be a Cloak for Avarice and Cruelty. *ibid.*
- Paul* shaves his Head at *Cenchrea,* in Performance of a *Vow*; III. 296. not a *Vow of Nazariteship,* but of *Gratitude* for the Divine Goodness. 297. *a.*
- on his Arrival at *Jerusalem,* to obviate the Prejudices of the *Jews,* *Paul* is advis'd to join with *Four Men* under a *Vow of Nazariteship,* to purify himself, and *be at Charges* with them, that Notice might be taken of *his keeping the Law*. 342. *e.* but on his entering into the *Temple* to accomplish the *Days of Purification,* a Mob is raised against him. 343. *b.* what the *Charges* of *Four Nazarites* would amount to. 342. *e.* such as were not *Nazarites* might *take part* with one in his Sacrifice. *ibid.*
- some of the *Jews* bind themselves by a *Curse,* neither to eat nor drink, till they had *killed Paul*. 366. *such Vows* were usual with them, as thinking they were justified in *killing Transgressors of the Law* without any Legal Process; and where they could not accomplish them, they might easily have an *Absolution* from their *Rabbies*. *ibid.* *k.*
- Mariners* made *Vows* in Times of Extremity, and *shaved their Heads* in Consequence of them. 418. *d.*
- Upper Room,* where the *Disciples* assembled, suppos'd by some to have been in the *Temple*. II. 653. *d.* III. 8. *a.*
- Uprightnes,* a Security against dangerous Mistakes in Religion. II. 50. every *upright Man* will see and own the *Evidences* of the *Gospel*. 47. *b.*
- Usher,* (*Archbishop,*) endeavours to prove the *Famine* in the *fourth Year* of *Claudius* universal. III. 179. *g.*

## W.

- Wake,* (*Archbishop,*) whence he supposes *Jeses* called a *Son of Consolation*. III. 60. *a.*
- Walking on the Sea,* the Prerogative of God. I. 493. *e.* is done by *Christ*. 493. *Peter* attempting it, is ready to sink. 494. *g.*
- Wallis, Dr.* how he would understand what is said of the *Doors being shut* when *Christ* appeared. II. 623. *d.*
- Warburton, Mr.* considers *Abraham's seeing Christ's Day,* as referring to a *special Revelation* made him, when he was commanded to *offer up Isaac*. A. 16. 69. whence he supposes *Circumcision* is observ'd to

- to be *not originally* of Moses. II. 49. g. has well accounted for the general Hatred of the World to the Followers of Christ. 377. k. his Remark on the Dispute between two Jupiters at Rome. III. 222. b.
- Ward, Mr. reconciles what is said of the Egyptian Impostor with the Account Josephus gives. III. 348. a.
- Wars and Rumours of Wars preceded the Destruction of Jerusalem, both in Judea, and the neighbouring Nations. II. 374. g.
- Washing the Feet, a Service Christ perform'd to his Disciples; II. 425. by which he showed, he was among them as one that waits; 427. h. and they should learn from his Example, to be ready to wash one another's Feet. 428.
- whether it was ordain'd to be a continued Rite among Christians. 428. i.
- Washing the Hands was used, both by the Jews and Gentiles, in Token of Innocence. II. 552. m.
- Washing their Hands before Meals, a Tradition of the Elders; in which the Pharisees were very superstitious. I. 517. the ridiculous Height to which their Rabbies carried it. *ibid.* c. a common Practice among other Nations. *ibid.*
- the Pharisees blame the Disciples for neglecting it; 517, 518. and wonder, Christ should omit it. II. 99.
- Washing of Pots and Cups, &c. requir'd by the Jewish Traditions; I. 518. and strictly observed by the Pharisees. 521. II. 100. 364.
- Wasse, Mr. how he explains Peter's Expression, *Be it far from thee, Lord*. I. 550. c. his Dissertation on the Words of the Centurion at Christ's Crucifixion, refer'd to. II. 576. g. an Account expected from him of the Leicester Manuscript, and of several others more valuable. I. 316. d. his Death a very great Loss. *ibid.* II. 576. q.
- Watches of the Night. I. 493. d. the second and third Watch, what Time it included. II. 120. e.
- Watchfulness, urged as the Duty of all, as not knowing when the Master comes. II. 120. 398. we are to watch and pray, that we may stand before the Son of Man. 395. e. the Disciples exhorted to watch and pray, that they enter not into Temptation. 499, 500. 503. Christ expostulates with them, for not watching with him one Hour. 500. the great Advantage they might have had by watching with him. 499. c.
- Water, turned by Christ into Wine; I. 136. not done to encourage Excess. 137. k. was usually provided at Entertainments, for the Guests to wash their Feet; 366. f, g. but the Woman waters Christ's Feet with her Tears. 364. b.
- living Water offer'd by Christ to the Woman of Samaria. 173, 174. A. 8. 34.
- Water-pots at the Marriage-Feast, how much they contain'd. I. 136. k. why Christ might chuse to make use of these, when he turn'd the Water into Wine. 136. i.
- Watts, Dr. understands Luke 6. 12. of Christ's continuing all Night in a Prayer-House. I. 320. b. paraphrases what Christ says of his being meek and lowly, as intended to recommend Humility. 361. l. gives an elegant Account of Vegetation. 415. a. observes what a Variety of Ideas Persons have annex'd to the Word Church. II. 27. e. and well describes the Character of such, as affect to call themselves *Cautious Believers*. A. 42.
- Way of Life is not easily chang'd. I. 438. Christ the *true Way* to Everlasting Life. II. 451. i.
- Weather, the Jews were skillful in prognosticating it. I. 538. a. II. 126.
- Wedding Garment, the Intent of what is said concerning it in the Parable. II. 337. f. 338. the Want of it justly follow'd with speechless Confusion. 339.
- Well done, good and faithful Servant, the Force of that Expression. II. 404. b.
- Wells, Dr. supposes Paul immediately on his Conversion to have retired into the Deserts of Arabia. III. 143. b. his Remark on Paul's being known to the Jews from the Beginning. 398. c.
- Welwood, Dr. supposes the Altar to the unknown God was erected by Socrates. III. 281. l. a Remark on his Letter relating to Maitland's Cure. I. 285. z.
- What hast thou to do with me? spoken by Christ as a Rebuke to his Mother. I. 134. e.
- Whiston, Mr. his Hypothesis that Christ was born about a Month before Herod's Death, overthrown by Mr. Manno. I. 61. b.
- considers the Purification, as after the Flight into Egypt. 61. b.
- supposes Five Passovers in Christ's Ministry, and confutes Mr. Manno's Opinion that there were but Two. 139. a.
- places too many Events before the Baptism of Christ, which he would fix long after the Beginning of his Ministry; 170. a. and thus, what John says of his seeing the Spirit descend on Christ, is represented



*Whiston, Mr.*] presented in a contradictory View. 170. a.

supposes it imprudent, that *Christ* should go into *Herod's Territories*, just after *John's Imprisonment*. 185. a.

the Gospel of *Mark* is not, as he supposes, an *Abridgment of Matthew*. 424. a. II. 8. a.

the *Transpositions* in the Gospels, that he builds upon, are *improbable*. I. 191. d.

supposes some of the *Disciples* to be twice called; and takes the miraculous *Draught of Fishes in Lake*, to have happen'd at a different Time from the *Call of Peter, &c.* mention'd by *Matthew* and *Mark*. 201. i. 203. a.

imagines the Story of the *Leprosy* to be misplac'd in *Matthew*. 272. c. and places many Passages after the *Feast of Dedication*, without sufficient Reason. II. 137. a.

his Reasons for placing the *Cure of the Blind Man* before the *Feast of Dedication*, at the *Feast of Tabernacles*, do not appear conclusive. 198. a.

considers *John's Account of Mary's anointing Christ*, as a different Story from the *Woman's anointing him* in *Matthew* and *Mark*. 283. a. 287. i.

shews that the *Traders* were twice driven out of the *Temple* by *Christ*, after he made his publick Entry into *Jerusalem*. 299. c. 317. a.

imagines *Christ* to have immediately ascended after his Resurrection. 601. p. but what is related by *Luke* cannot refer, as he would have it, to such a previous *Ascension*. 644. b.

justly explains the *Coming of the Son of Man*, *Matt.* 10. 23. as referring to the *Destruction of Jerusalem*. I. 465. g.

supposes *Luke* 11. 49. *The Wisdom of God hath said, &c.* to be a Quotation from some antient Writer. II. 103. i. and thinks, that many *Scriptures* relating to their *Persecution* of the *Prophets*, are destroy'd by the *Jews*. III. 108. i.

contends for a *Restoration* of the *Paradisaical State* of the *Earth*, without any clear Warrant from *Scripture*. 43. g.

*Whitby, Dr.* his Observation on the *Age of Obed*, when he begat *Jesse*. I. 44. d.

has shewn, how much the *Jews* presumed on their *Relation to Abraham*, 95. c. and what an *Aversion* they had to the *Samaritans*. 172. g. takes the *Will of the Flesh* to signify *Carnal Descent*, and the *Will of Man* Adoption. 9. l. considers that Saying, *Yet four Months and Harvest*

*Whitby,*] cometh, as a *Proverbial Expression*. 181. c. gives a wrong *Explanation*, of being in *Danger of the Judgment*. 228. g.

considers it as a *Mark of Interrogation*.

261. e. refers *unto*, *John* 5. 20. to the *Son*. 292. e. and observes from *Grotius*, the Force of the *Particle u*. II. 125. a.

renders *Luke* 6. 12. of *Christ's* continuing all Night in *God's House of Prayer*. I. 320. b. considers the Discourse in *Luke* 6. 20, & seq. as different from the *Sermon on the Mount*. 325. a. proves the *Woman's anointing Christ* in *Luke*, to be a different Story from that of *Mary's anointing him*. 363. a.

how he explains the *Sin against the Holy Ghost*; 376. p. and what is said concerning it, that it shall not be forgiven, either in this World, or in that to come. 377. q.

retains the Clause, that gives the *Apostles* in their *Mission Power* to raise the *Dead*. 457. g. relates the *Judgments* that befell those, who were concern'd in the *Baptist's Death*. 478. p. how he explains that Text, *All that the Father gives me, will come to me*. 503. g. observes the *Jews* expected *Jeremiah* to appear, when the *Messiah* came. 544. d.

seems to have well accounted for the *People's Astonishment at the Sight of Christ* after his *Transfiguration*. II. 8. a. how he explains the different Hours of calling the *Labourers*. 243. c. supposes *Mat.* 21. 44. to allude to the *Two Ways* of *Stoning* among the *Jews*. 333. b. explains the *wicked Servant* as referring to the *Apostate Jews*. 397. f.

has an excellent *Dissertation* concerning the Day on which *Christ* eat the *Passover*. 436. m. from whence he supposes the *Agency of Christ* to arise. 498. b. shews the *Right Hand of Power* to be equivalent to the *Right Hand of God*. 526. b. considers *John* 5. 25. as a *Prophecy* relating to the *Saints* that arose after *Christ's Resurrection*. 575. o. shews how the *Sabbath* after *Christ* was crucified was a great Day. 579. d. how he explains *Christ's* asking *Peter*, if he loved him more than these. 635. a.

thinks the first *Converts* were too numerous to meet in the same Place. III. 32. b. understands it of *baaling*, where it is said, there is no other Name in which we must be saved. 50. b.

shews the whole *Body of Disciples* met, when

*Whisky,*] when the *Seven Deacons* were chosen. 79. c. observes, that the *other Apostles* had no Notion *Peter* was their *Head*. 120. a. thinks that *Cornelius*, when he said, *What is it, Lord?* said this to the *Angel*. 156. c.

supposes they were *Elders* of the *Jewish Synagogues*, to whom the *Disciples at Antioch* sent their *Contribution* for the *Brethren in Judea*. 180. k. follows the *Chronology* of *Josephus*, as to the *building of the Temple*, to make room for 450 *Years* for the *Judges*. 204. b.

supposes the *Greeks* that believed at *Iconium*, were *Proselytes of the Gate*. 218. a. his Remark on the *Taylor's Enquiry*, what he must do to be saved. 261. n. observes with what *Propriety* the *Beræans* are said to be more noble than those of *Thessalonica*. 272. e. considers what *Demetrius* says, as implying, that *Paul* persuaded great *Numbers*, not only of *Ephesus*, but almost of all *Asia*. 311. e. shews that the *Pharisees* were *stricter* in many *Respects* than the *Essenes*. 398. d.

*White Robes* were counted a magnificent *Apparel*. I. 255. a.

*Wicked*, tho' blended with the *Righteous* here, shall at last be separated from them. I. 406. 409. 410. 415. II. 408. will be condemn'd for neglecting *Christ* in his *Members*. 420. the *Answer* they are said to make, may imply only the *Language of their Hearts*. 411. g. the *Punishment* they suffer will be *Everlasting*. *ibid.* b.

*Widow* that cast in *Two Mites*, gave more than all the *Rich*. II. 370. *Importunate Widow*, see *Importunate*.

*Widow Houses* devot'd by the *Pharisees*. II. 360.

*Wilderness* or *Desart*, a general Name for *uncultivated Ground*, in *Distinction* from arable or inclosed. II. 157. b.

why *John* might live retired in the *Wilderness of Judea*, till the *Time* of his *Appearance*; I. 36. i. when he came as the *Voice of one crying in the Wilderness*, 88. 91. 118. and began to *preach* and *baptize* there. 89. what they went out to see there. 351.

the *Wilderness* where *Christ* was *tempted*, was probably that near *Jordan*; 109. a. the *Horror* of which might help to set off the *Prospect* shewn him of the *Glory of the World*. 113. m. wild *Beasts* there offer'd him no *Injury*. 110. b. this was the *Scene* of the *Parable* of the good *Samaritan*. 109. a. II. 87. d.

*Wilderness,*] *Christ* leaves *Capernaum*, and goes into a *Desart Place* to pray. I. 215. and afterwards, when he was follow'd by the *Multitude*, he withdraws into the *Wilderness* to pray. 274.

after the *Death* of *John*, *Jesus* retires to the *Desart of Bethsaida*; 482. whether the *People* follow him, and he preaches to them. 483. his *Disciples* take notice it was a *Desart Place*, and would have sent them away to get *Food*; 485. but he miraculously feeds 5000 there. 488.

another *Time*, when they had stay'd with him *Three Days*, and had nothing to eat, *Jesus* pities the *Multitude*; 534. and his *Disciples* representing that they could not supply them with *Bread* in the *Wilderness*, he miraculously feeds 4000 there. 535.

when the *Jews* sought to slay him, *Jesus* retires into the *Country near the Wilderness*. II. 261.

the *Disciples* are warn'd, not to go after any *false Messiah*, if any should tell them, he is in the *Wilderness*. 385.

*Philip* is sent into the *Desart* in the *Way to Gaza*, when he meets the *Ethiopian Eunuch*. III. 124. b.

*Wilkins*, (*Bishop*), observes that *Father* is a *Title*, which assuming *Priests* have affected. II. 359. b.

*Will be done*, the *Sense* of that *Petition*. I. 246. l.

*Will of Christ*, not distinct from the *Father's*. I. 295. i. 503.

*Windows* of the *Antients* had no *Glass*, long after the *Art* of making it was invented. III. 322. b.

*Wine*, the *Disciples* are reproach'd as filled with *sweet Wine*; III. 18. k. but *Peter* shews, how uncharitable it was to think so, as it was but the *third Hour* of the *Day*. 19. l. no *New Wine* at *Pentecost*; but the *Antients* had *Ways* of preserving it *sweet* a great while. 18. k. See *Vine*.

*Wine and Oil*, used by the *Antients* in dressing fresh *Wounds*. II. 88. k.

*Wine mingled with Myrrh*, given to *Christ* upon the *Cross*, but he did not receive it. II. 559. was different from the *Vinegar and Gall*, and might be provided by the *pious Women* that followed him. *ibid.* c.

*Winter*, the *Christians* should pray, their *Flight* might not be in the *Winter*. II. 383.

*Wisdom* is justified of her *Children*. I. 356. is frequently compar'd to *Jewels*. 474. g. the *Wisdom of God* hath said, how to be understood. II. 103. i.

*Wise,*

*Wife*, see *Prudence*, and *Serpents*.

*Wifemen*, may be render'd *Sages*. I. 68. a. were probably, not *Jews*, but *Gentile Philosophers*, *ibid.* who might come from *Arabia*. 69. b. and are called *Magi*. 69. a.

how they might know the Meaning of the *Star* they saw. 69. c. come to *Jerusalem* to enquire after *Christ*, 68. 69. and are inform'd he should be born at *Bethlehem*. 71. are guided by the *Star* to the House where he was; 72. and probably were surpriz'd at his mean Appearance. 73. n. they pay their *Homage*, and make *Presents* to him; 73. o. their *Prostrations* probably express'd *Religious Adoration*. 74. r. they return *Home* another Way; 73. q. where their *Report* might afterwards make *Way*, for the Reception of the *Gospel*. 74. r.

A. 5. 17.

how long *this Visit* was after the Birth of *Christ*, is uncertain. 72. m. 77. f. A. 5. 15.

*Withered Hand* restor'd by *Christ* on the *Sabbath-Day*. I. 309,—312. the *Withered* wait for a Cure at the *Pool of Bethesda*. 283.

*Witness*, *Christ* did not only bear *Witness* of himself, but *John* bore *Witness* of him. I. 297. he had a greater *Witness* still, in the *Miracles* he wrought, 298. II. 218. 220. 452. III. 23. a. and in his *Father's Testimony* of him. I. 298. the *Scriptures* also testified of him. 299. See *Testimony*.

*Witnesses*, two or three establish a Matter. II. 27. the *Apostles* should be *Witnesses* to *Christ*. 470. 643. whether it was a *Business* appropriated to them, 643. g. who were to be his *Witnesses* to the Ends of the Earth. 651. See *Resurrection of Christ*.

as the *Apostles* were his *Witnesses*, so was the *Holy Spirit* also, who was given to them that obey him. III. 71. e.

*Paul* is commission'd at his *Conversion*, to be a *Minister and Witness* to the *Jews* and *Gentiles*; 136. 402. i. and by the Help of God continued testifying, that *Christ* should suffer, and rise from the *Dead*, and be a *Light* both to the *Jews* and *Gentiles*. 403, 404.

*Witius*, how he understands its being said of *Christ*, he shall be called a *Nazaræan*. I. 80. l.

gives an Account of the *Solutions* of-

*Witius*,] fet'd to explain that Phrase, the *Time of Figs* was not yet. II. 314. f. supposes the *Heavens* were really divided, when *Stephen* speaks of seeing them opened. III. 109. a.

gives a large Account of *Damascus*. 134. d. observes there were two Sorts of *Prisons* among the *Jews*. 351. f. mentions what rigorous Severities were used by the *Pharisees*. 398. d.

his Remark, on the Name of *Christians* being first given to the *Disciples* at *Antioch*. 178. f. on the *Tradition* mention'd by *Jerom*, that *Paul* was born at *Gischalis*. 350. c. on the contemptuous Title given to *Paul* by the *Philosophers* at *Athens*. 278. e.

shews from *Maimonides*, that one who was no *Nazarite*, might vow to take part with one in his *Sacrifice*. 342. e. and vindicates *Paul's* conforming to the *Jewish Ritual*. 343. g.

his Remark on *Paul's* being called to farther Service, after he had been before the *Sanhedrim*. 365. i.

thinks, that a Form of *Prayer* against *Christianity* was used by the *Jews* in their *Synagogues*; and that *Paul* compelled the *Christians* to blaspheme, by asking them use it. 400. b.

*Wee* to the *Rich*, the *Full*, the *Gay*, and the *Applauded*. I. 329. to the impenitent *Cities*. 357. II. 40. to the *World*, because of *Offences*. 21. 179. to the *Scribes* and *Pharisees*. 101. 360,—365. to the *Lawyers*. 102,—104. to them that are with *Child*, or give suck, in the *Days of Vengeance* coming on the *Jews*. 382. to him by whom the *Son of Man* is betray'd. 435.

*Wolfus* considers being salted with *Fire*, as referring to the *Fiery Trial of Persecution*. II. 23. l.

understands the *Sheep* not of this *Fold*, of the *Jews* who lived out of *Canaan*. 214. b.

observes that *Good Master* was a Title affected by the *Jewish Rabbies*. 233. b. mentions a *Tale* of the *Jews*, that *Flashes of Fire* fell on some of their *Doctors*. III. 15. c.

gives an Account of the several Opinions concerning the *Synagogue* of the *Libertines*. 81. l.

his Remark on the *Fury* of *Saul* in persecuting the *Church*. 114. c.

*Waltzaganius* allows, that the *Apostles* believed,

- lieved, *Christ* had a *Divine Influence* over the *Spirits of Men*. II. 180. *b.* the strange Remark he makes on *Paul's being stoned*. III. 226. *a.*
- Wolves, false Prophets* come in *Sheep's Clothing*, but inwardly are *ravenous Wolves*. I. 264. *k.* the *Disciples* sent forth, as *Sheep among Wolves*. 462. *a.* II. 38. the *Hireling* leaves the *Sheep* to the *Wolf*. 214. *Paul* warns the *Ephesians*, that *grivous Wolves* will come in, not sparing the *Flock*. III. 329. *l.*
- Woman, no Rudeness* in *Christ's* using this *Word* to his *Mother*, being a *Title* anciently given to *Persons* most respected. I. 134. *d.* II. 570. *c.*  
the *Jews* reckoned it *scandalous* for a *Man* of *Distinction* to talk *publickly* with a *Woman*. I. 179. *a.*
- Woman bearing Christ*, exclaims, how *happy* was his *Mother*. I. 381. uncertain, at what *exact Time* this happened. *ibid.* *d.*
- Woman in Labour*, forgets her *Sorrow*, when her *Child* is born. II. 478.
- Woman of Canaan*, cries to *Jesus* as the *Son of David*, to cast a *Dæmon* out of her *Daughter*; 528. and urging her *Request* after repeated *Discouragements*, 529. *Jesus* commends her *Faith*, and cures her *Daughter*. 530.
- Woman of Samaria*, coming to *Jacob's Well*, objects to *Jesus* as a *Jew*, when he asked her for *Water*. I. 172. he offers her *living Water*, which she does not understand; 173. and bidding her call her *Husband*, as an *Intimation* of his *Knowledge* of her *Sin*, in living with one she was not married to, 174. *l.* she finds he is a *Prophet*, and asks him *where Men* ought to *worship*; 175. he tells her, the *Place* would soon be *indifferent*, but *God* must be *worshipped* in *Spirit* and *Truth*. 176. she owns her *Expectation* of the *Messiah*, and *Jesus* tells her, he is the *Person*. 177. she goes and calls the *Men* of the *City*, to see a *Man* who had told her all that ever she did; 179, 180. and many believe on the *Report* she gave. 182.
- Woman that was Crooked 18 Years*, is cured by *Jesus* on the *Sabbath-Day*. II. 133, 134. the *Jews* are *offended*; but were unreasonable in censuring what he had done for a *Daughter of Abraham*, when they watered their *Beasts* on that *Day*. 135.
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- Woman that was a Sinner*, supposed by some to be *Mary Magdalene*, I. 370. *b.* but rather seems to be a *Woman of Naim*. II. 247. *a.* her *anointing Christ* at the *Pharisee's House*, a different *Story* from that of *Mary's anointing him* at *Bethany*. I. 363. *a.* the *Pharisee* thinks much of it, that he should let so *wile a Sinner* touch him. 364. *Christ* vindicates her *Conduct*, and commends the *Greatness* of her *Love*. 365, 366. her *many Sins forgiven*, therefore she *loved much*. 367. *k.*
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*Women,*] and bids them go and tell his *Bretbren*, to go into *Galilee*, and there they should see him. 606, 607. they return to the *City*, and tell all these Things to the *Disciples*; 607. *k.* but what they said appears to some an *idle Tale*. 608. others wonder to hear they had seen a *Vision of Angels*. 617. *d.* after *Christ's Ascension*, they continue with the *Disciples* in *Prayer*. III. 8.

*Women* concern'd in *Persecution*, at the *Instigation* of the *Jews*. 215. *g.*

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*Word* of *Christ*,] like him. II. 57. *g.* we should receive them with *Delight* and *Thankfulness*. 59, 60.

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*Words* discover what a *Man* is, as well as his *Actions*. I. 333. 380. we shall at last be *justified* or *condemned* by them. 381. *c.*

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*Workers* of *Iniquity* will be *disown'd* by *Christ*; I. 268. II. 139. and will be thrown into *Despair*, when they at last shall be *thrust* out. 139. 143.

*Working* the *Works* of *God*, the *Jews* enquiring how they may do it; are told, the *Work* of *God* is to believe on him whom he has sent. I. 500.

*World*, *God* has so *loved* it, as to give his only *begotten Son*; I. 155. who came, not to *condemn* the *World*, but to *save* it. *ibid.* II. 318.

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those whom the *Father* had given him;  
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*World* upside down; III. 271. a senseless  
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*God* must be worshipped in *Spirit* and *Truth*.  
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from the *Garden*, with only a *Linnen*  
*Cloth* about his *Body*; but the *Guard* lay-  
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*Tree* to see him. 274. *Jesus* calls him  
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clares, *Salvation* is come to his *House*, and  
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ter*, whose *Wife* was barren, and both far  
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## F I N I S.

## ERRATA.

VOL. II. Pag. 21. Note k, line 5. for 296. r. 269. Pag. 357. lin. 16. for 110. r. 102.  
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