

ance is to be sought from God: he that seeks shall find, and he that finds divine strength shall be equal to the task he is called to fulfil. Peter was incautious and off his guard: the trial came—he looked not for power from on high, and he fell:—not merely because he was

weak;—not because God withheld the necessary assistance, but because he did not depend on and seek it. In no part of this business, can Peter be excused—he is every where blameable; and yet, through the whole, an object of pity.

CHAPTER XIV.

Christ comforts his disciples on the event of his removal from them, by the consideration of his going to prepare a place for them in heaven, 1—4. Thomas questions him concerning the way to the Father, and is answered, 5—7. Philip proposes a difficulty, and Christ shows that he and the Father are one; that he is Mediator between God and man; and that whatsoever is asked in his name, shall be obtained, 8—14. He promises them the Holy Spirit as the comforter and spirit of truth, 15—18. Shows them that he is shortly to leave them, and that those who love him, should be loved of the Father, 19—21. Jude asks a question, how Christ is to manifest himself to the disciples, and not to the Jews? 22. Christ answers, and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher, 23—26. He bequeaths his peace to them, and fortifies them against discouragements, 27—29. Foretells his approaching death, 30, 31.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

LET ^anot your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you, ^bI go to prepare a place for you.

3 And if I go and prepare a place for you, ^cI will come again and receive you unto myself; that ^dwhere I am, *there* ye may be also.

^a Verse 27. Ch. 16. 3, 22.—^b Ch. 13. 33, 36.—^c Verse 18. 26. Acta 1. 11.—^d Ch. 12. 26. & 17. 24. 1 Thesa. 4. 17.

NOTES ON CHAPTER XIV.

Verse 1. *Let not your heart be troubled*] After having answered St. Peter's question, he addresses himself again to his disciples, and tells them not to be afflicted at his leaving them; nor to lose courage because of what he said concerning Peter's denying him:—that if they reposed their confidence in God, he would protect them; and that howsoever they might see him treated, they should believe in him more firmly, as his sufferings, death, and resurrection, should be to them the most positive proof of his being the Messiah, the Saviour of the world.

Ye believe in God, believe also in me.] It is best to read both the verbs in the imperative mood:—Place your confidence in God, and in me as the Mediator between God and man, ver. 12—14. and expect the utmost support from God; but expect it all through me. The disciples began to lose all hope of a secular kingdom, and were discouraged in consequence: Christ promises them a spiritual and heavenly inheritance, and thus lifts up their drooping hearts.

Verse 2. *In my Father's house, &c.*] The kingdom of glory.

Many mansions] Though I have said before, that whither I am going, ye cannot come now, yet do not think that we shall be for ever separated. I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples:—*various degrees of glory*, suited to the *various capacities and attainments* of my followers.

Our Lord alludes here to the temple, which was called the *house of God*, in the precincts of which there was a great number of chambers, 1 Kings vi. 5. Ezra viii. 29. Jer. xxxv. 2, 4. xxxvi. 10.

If—not—I would have told you] If your places were not prepared in the kingdom of God, I

4 And whither I go ye know, ^{A. M. 4033.} and the way ye know. ^{A. D. 29.}

5 ¶ Thomas saith unto him, ^{An. Olymp.} Lord, we know not whither thou goest; ^{CCII. 1.} and how can we know the way?

6 Jesus saith unto him, I am ^ethe way, and ^fthe truth, and ^gthe life: ^hno man cometh unto the Father, but by me.

7 ⁱIf ye had known me, ye should

^e Hebrews 9. 8.—^f Ch. 1. 17. & 8. 32.—^g Ch. 1. 4. & 11. 25. ^h Ch. 10. 9.—ⁱ Ch. 8. 19.

would not have permitted you to indulge a vain hope concerning future blessedness.

Verse 3. *And if I go*] And when I shall have gone and prepared a place for you—opened the kingdom of an eternal glory for your reception, and for the reception of all that shall die in the faith, *I will come again*, after my resurrection, and give you the fullest assurances of this state of blessedness: and confirm you in the faith, by my grace and the effusion of my spirit. Dr. Lightfoot thinks, and with great probability too, that there is an allusion here to Numb. x. 33. *And the ark of the Lord went before them, to search out a resting place for them.*

Verse 4. *And whither I go ye know*] I have told you this so often, and so plainly, that ye must certainly have comprehended what I have said.

Verse 5. *Lord, we know not*] Thomas, perhaps, thought that our Lord only spoke of his going some distance from the place where he then was.

Verse 6. *I am the way*] That leads to the Father; the TRUTH that teaches the knowledge of God, and directs in the way:—the LIFE that animates all those who seek and serve him; and which is to be enjoyed eternally at the end of the way.

Christ is the WAY, 1. By his doctrine, chap. vi. 68. 2. By his example, 1 Pet. ii. 21. 3. By his sacrifice. Heb. ix. 8, 9. 4. By his spirit, chap. xvi. 13.

He is the TRUTH, 1. In opposition to all false religions. 2. To the Mosaic law, which was only the shadow, not the truth or substance of the good things which were to come. And, 3. In respect to all the promises of God, 2 Cor. i. 20.

He is the LIFE, both in grace and glory; the life that not only saves from death, but destroys it. *No man cometh unto the Father*] By any

A. M. 4033. have known my Father also:
A. D. 29. and from henceforth ye know
An. Olymp. him, and have seen him.
CCL. 1.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ¹he that hath seen me hath seen the Father? and how sayest thou *then*, Show us the Father?

10 Believest thou not that ¹I am in the Father, and the Father in me? the words that I speak unto you ^m I speak not of myself: but the Father that dwelleth in me, he doeth the works.

^k Ch. 12. 45. Col. 1. 15. Hebrews 1. 3.—Verse 20. Ch. 10. 38. & 17. 21, 23.—^m Ch. 5. 19. & 7. 16. & 8. 28. & 12. 49. ⁿ Ch. 5. 36. & 10. 38.—Matthew 21. 21. Mark 16. 17.

other doctrine, by any other merit, or by any other intercession than mine.

Verse 7. *If ye had known me, ye should have known my Father*] Because I and the Father are one, chap. x. 30. Or, if ye had properly examined the intention and design of the law, ye would have been convinced that it referred to me: and that what I have done and instituted, were according to the design and intention of the Father, as expressed in that law.

Verse 8. *Show us the Father*] As if he had said, We have seen and adored *thee*, and our happiness will be complete if thou show us the Father. The demand of Philip was similar to that made by Moses, Exod. xxxiii. 18. He wished to see the glory of God. In Peter, James, or John, this would have been inexcusable; but Philip had not seen the *transfiguration* on the mount. The Jewish history is full of the *manifestations* which God made of himself; and especially when he gave the law. As Christ was introducing a new law, Philip wished to have an additional *manifestation* of God.

Verse 9. *He that hath seen me hath seen the Father?*] Could any creature say these words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?

Verse 10. *I am in the Father, and the Father in me?*] We are essentially *one*; and those who have seen *me*, have seen *him* who sent me.

He doeth the works.] We are not only *one* in nature, but *one* also in operation. The works which I have done bear witness of the infinite perfection of my nature. Such miracles as I have wrought, could only be performed by unlimited power.

Verse 12. *And greater works than these*] The miracles which I have wrought could not have been wrought but by the omnipotence of God; but that omnipotence can work *greater*. And those who believe on my name shall, through my almighty power, be enabled to work *greater* miracles than those I have ordinarily wrought. An impostor might seduce the people by false miracles, but he could not make his power and cunning pass to all those who were seduced by him; but *I* will give you

A. M. 4033. 11 Believe me that I am in the Father, and the Father in me: ^o or else believe me for the very works' sake.
A. D. 29. An. Olymp. CCL. 1.

12 ¶ ^o Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father.

13 ^p And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ ^r If ye love me, keep my commandments.

Luke 10. 17.—Matthew 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. Ch. 15. 7, 16. & 16. 23, 24. James 1. 5. 1 John 3. 22. & 5. 14.—Verse 21. 23. Ch. 15. 10, 14. 1 John 5. 3.

this proof of the divinity of my mission and the truth of my doctrine.

Perhaps the *greater works* refer to the immense multitudes that were brought to God by the ministry of the apostles. By the apostles was the doctrine of Christ spread far and wide; while Christ confined his ministry chiefly to the precincts of Judea. It is certainly the greatest miracle of divine grace to convert the obstinate wicked heart of man, from sin to holiness. This was done in numberless cases by the disciples, who were endued with power from on high, while proclaiming remission of sins, through faith in his blood.

Some account for the greater works thus: 1. The very *shadow* of Peter healed the diseased, Acts v. 15. 2. Diseases were cured and demons cast out, by applying to the persons *handkerchiefs* and *aprons* that had before touched the body of Paul, Acts xix. 12. 3. By the *word* of Peter, Ananias and Sapphira were *struck dead*, Acts v. 5, 9, 10. 4. Elymas the sorcerer was *struck blind* by the *word* of Paul, Acts xiii. 11. 5. Christ only preached in *Judea*, and in the *language* only of that country: but the apostles preached through the most of the then known *world*, and in *all the languages* of all countries. But let it be remarked that all this was done by the power of Christ: and I think it still more natural to attribute the *greater works* to the greater number of conversions made under the apostle's ministry. The reason which our Lord gives for this is worthy of deep attention.

Because I go unto my Father.] Where I shall be an *intercessor* for you, that,

Verse 13. *Whatsoever ye shall ask in my name*] To enable you to perform these miracles, and to convert souls, may be granted you. Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

Verse 15. *If ye love me, keep my commandments.*] Do not be afflicted at the thought of my being separated from you; the most solid proof ye can give of your attachment to, and affection for me, is to keep my commandments. This I shall receive as a greater proof of your affection than your tears.

A. M. 4033. 16 And I will pray the Fa-
 A. D. 29. ther, and he shall give you
 An. Olymp. another Comforter, that he
 CCL. 1. may abide with you for ever;

17 *Even* the Spirit of truth; whom
 the world cannot receive, because it
 seeth him not, neither knoweth him:
 but ye know him: for he dwelleth
 with you, and shall be in you.

* Ch. 15. 26. & 16. 7. Romans 8. 15, 26.—† Ch. 15. 26. & 16.
 13. 1 John 4. 6.—‡ 1 Cor. 2. 14.—†† 1 John 2. 27.

Verse 16. *I will pray the Father*] After having made an atonement for the sin of the world, I will become *Mediator* between God and man; and through my *mediation* and *intercession* shall all the blessings of grace and glory be acquired.

Another Comforter] The word *παράκλητος* signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counsellor*, *patron*, *mediator*. Christ is thus termed | John ii. 2. where the common translation renders the word *advocate*. Christ is thus called, because he is represented as *transacting* the concerns of our souls with God; and for this cause, he tells us, he goes unto the Father, ver. 12. The Holy Spirit is thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.

For ever] As the death and atonement of Christ will be necessary to man till the conclusion of the world; so the office of the Holy Spirit must be continued among men till the end of time: therefore, says Christ, *he shall continue with you for ever*, teaching, comforting, advising, defending, and interceding for you and for all my followers to the end of time.

Verse 17. *The Spirit of truth*] The Spirit or Holy Ghost, whose essential office is to manifest, vindicate, and apply the *truth*. The Gospel of Christ may be thus called, because it exposes *falsety*, removes *error*, and teaches the *knowledge of the true God*; shows the *way* to him, *saves from vanity* and *illusive hopes*, and establishes *solid happiness* in the souls of those who believe.

The world cannot receive] By the world, St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, | John ii. 16. Now these cannot receive the spirit of the truth, because they *see him not*, have no spiritual discernment, attend to nothing but the dictates of their corrupt passions and affections; and will admit of no influence but what can be an object of their *senses*. Hence all the deism and irreligion in the world. God, in the operation of his hands, and in the influences of his spirit, is found every where except in the perverted passions of men. In these alone do men of corrupt minds seek him: here *only*, he is *not* to be found: and therefore they become infidels and atheists.

18 *I will not leave you
 * comfortless: † I will come
 to you.

19 Yet a little while, and the world
 seeth me no more; but † ye see me:
 † because I live, ye shall live also.

20 At that day ye shall know that † I
 am in my Father, and ye in me, and I
 in you.

* Matthew 28. 20.—† Or, *orphans*.—†† Verse 3. 28.—‡ Ch. 16.
 16.—††† 1 Cor. 15. 20.—‡‡ Ver. 10. Ch. 10. 38. & 17. 21, 23, 26.

But ye know him] Ye have already received a measure of the truth, and ye believe in this spirit. Probably our Lord refers to the knowledge which they should afterward attain: in this sense the passage has been understood by the *Vulgate*, *Nonnus*, and two copies of the *Itala*, which read, *ye shall know him*.

For he dwelleth with you] Or, as the *Æthiopic*, *Vulgate*, *Nonnus*, and six copies of the *Itala* read, *he shall dwell with you* (see above;) and this, it is very evident, is the meaning of the evangelist, who not unfrequently uses the present for the *future* tense. It is certain the Holy Spirit was not yet given to the disciples so as to *dwell* in them; this St. Joba himself assures us, chap. vii. 39. And it is evidently of that spirit and its influences which was not given till the day of pentecost, that our Lord here speaks.

Verse 18. *I will not leave you comfortless*] Literally *orphans*. The original word, *ερφανος*, is by some derived from *ερφος*, *obscure*, *dark*, because, says *Mintert*, an *orphan*, (one deprived of father and mother) is little esteemed, neglected, and is obliged to wander about in obscurity and darkness. Others derive it from the Hebrew *חר* *charaph*, to *strip* or *make bare*, *despoil*, because such a child is *destitute of comfort*, *direction*, and *support*, and is a *prey to misery and disease*, to *sin* and to *death*.

The disciples of a particular teacher among the Hebrews called him *father*, his *scholars* were called his *children*, and, on his *death*, were considered as *orphans*. Christ calls his disciples *children*, *beloved children*, chap. xiii. 33. and now that he is about to be removed from them by death, he assures them that they shall not be left *fatherless*, or without a teacher; for in a little time he should *come again*, (rise from the dead,) and after his ascension, they should be made partakers of that spirit which should be their *comforter*, *advocate*, *teacher*, and *guide*, for ever.

Verse 19. *Because I live*] As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because I live* a life of *intercession* for you at the right hand of God, ye shall *live* a life of *grace* and *peace* here, and a life of *glory* hereafter.

Verse 20. *That I am in my Father*] After my resurrection, ye shall be more fully convinced of this important truth, that *I and the Father are ONE*; for I will live in you by the energy of my spirit, and ye shall live in me by faith, love, and obedience.

A. M. 4033. 21 ° He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 ^d Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, ° If a man love me, he will keep my words: and my Father will love him, ° and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth

^c Verse 15. 23. 1 John 2. 5. & 5. 3.—^d Luke 6. 16.—^e Ver. 15.—^f 1 John 2. 24. Rev. 3. 20.—^g Verse 10. Ch. 5. 19, 38. & 7. 16. & 8. 28. & 12. 49.

Verse 21. *He it is that loveth me*] See on ver. 15.

And will manifest myself to him.] All my faithful disciples shall see me after my resurrection: and I will manifest my power and goodness to all those who believe in and obey me; even to the end of the world.

Verse 22. *Judas*] The same as *Thaddeus* and *Lebbeus*, the brother of *James*, and author of what is called the *epistle of Jude*.

How is it? Or, *how can it be—* οὐκ ἔστιν, *what is to happen?* on what account is it? Judas, who was probably thinking that the kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, ver. 19. To this our Lord in a more express manner than he had done before, answers:

Verse 23. *If a man*] Not only my present disciples, but all those who shall believe on me through *their* word, or that of their successors;

Love me] Receive me as your Saviour, and get the love of God shed abroad in his heart by the Holy Ghost:

He will keep my words] Observe all my sayings, and have his affections and conduct regulated by my spirit and doctrine:

My Father will love him] Call him his child; support, defend, and preserve him as such.

And we will come unto him] God the Father through his Son will continue to pour out his choicest blessings upon his head and upon his heart:

And make our abode with him.] Will make his heart our temple, where God the Father, Son, and Spirit, shall rest, receive homage, and dwell to eternity. Thus will *I manifest myself*, to the believing, loving, obedient disciple, and *not to the world*, who will not receive the spirit of the truth.

Verse 24. *He that loveth me not, &c.*] Hence we learn, that the man who is not obedient to the testimonies of Christ does not *love* him; and the spirit of this truth has said, He who loves not the Lord Jesus Christ, let him be accursed, 1 Cor. xvi. 22.

not my sayings: and ° the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But ° the Comforter, which is the Holy Ghost, whom the Father will send in my name, ° he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ ^k Peace. I leave with you, my peace I give unto you: not as the world giveth, give I unto you. ° Let not your heart be troubled, neither let it be afraid.

^h Verse 16. Luke 24. 49. Ch. 15. 26. & 16. 7.—ⁱ Ch. 2. 22. & 12. 16. & 16. 13. 1 John 2. 20, 27.—^k Phil. 4. 7. Col. 3. 15.—^l Verse 1.

Verse 26. *He shall teach you all things*] If in the things which I have already spoken to you, there appear to you any obscurity; the Holy Spirit, the Advocate, Counsellor, and Instructor, will take away all your doubts, free you from all embarrassment, and give you a perfect understanding in all things: and this spirit ye shall shortly receive.

And bring all things to your remembrance] Here Christ promises them that inspiration of the Holy Spirit, which enabled them not only to give a true history of his life and death, but also gave them the most perfect recollection of all the words which he had spoken to them, so that they have been able to transmit to posterity the identical words which Jesus uttered in his sermons; and in his different discourses with them, the Jews, and others.

Verse 27. *Peace I leave with you*] The Jewish form of salutation and benediction. A wish of peace among them is thus to be understood: *May you prosper in body and soul, and enjoy every earthly and heavenly good!* For the meaning of this word, see Mat. v. 9.

My peace I give unto you] Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may ye all enjoy! and such blessedness I bequeath unto you: it is my *last*, my *best*, my *dying* legacy.

Not as the world giveth] Not as the Jews, in empty wishes: not as the people of the world, in empty compliments. Their salutations and benedictions are generally matters of custom and polite ceremony, given without *desire* or *design*; but I mean what I say: what I wish you, that I will give you. To his followers Jesus gives peace, procures it, preserves it, and establishes it. He is the author, prince, promoter, and keeper of peace.

Neither let it be afraid.] Μὴ δὲ δειλασθῆτε, let not your heart shrink back through fear of any approaching evil. This is the proper meaning of the word. In a few hours ye will be most powerfully assaulted; but stand firm;—the evil will only fall upon me; and this evil will result in your comfort and salvation, and in the redemption of a lost world.

A. M. 4033. 28 Ye have heard how
A. D. 29. ^a I said unto you, I go away,
An. Olymp. and come again unto you.
CCL. I. If ye loved me, ye would rejoice,
because I said, ^a I go unto the Father:
for ^o my Father is greater than I.

29 And ^p now I have told you before
it come to pass, that, when it is come

^m Verse 3, 18.—ⁿ Verse 12. Ch. 16. 16. & 20. 17.—^o See Ch. 5. 18. & 10. 30. Phil. 2. 6.

Verse 28. *I go away*] To the Father by my death:

And come again unto you.] By my resurrection.

Ye would rejoice] Because as the *Messiah*, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for a while it may put you to the pain of being separated from me: besides I am going that I may send you the Holy Spirit, which shall fill you with the fulness of God: on your own account, therefore, ye should have rejoiced and not mourned.

My Father is greater than I.] In verse 24. Christ tells his disciples that the Father had sent him: i. e. in his quality of *Messiah*, he was sent by the Father to instruct, and to save mankind. Now, as the sender is greater than the sent, chap. xiii. 16. so in this sense is the Father greater than the Son: and in this sense was the passage understood by Origen, Jerom, Novatian, and Vigilius, who read the text thus: *The Father, ἰσχυρὰς, who sent me is greater than I.* It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the godhead of Christ; as he is repeatedly speaking of his divine, and of his human nature. Of the former, he says, *I and the Father are one*: chap. x. 30. and of the latter, he states with the same truth, *The Father is greater than I.*

Verse 29. *I have told you before it come to pass*] Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe, that as I could predict it so clearly and so circumstantially, so all the good, which I have promised shall be the result, may be confidently expected by you: and that your sorrow, if not entirely removed, may at least be much mitigated.

Verse 30. *The prince of this world*] Τουτου, of this, is omitted by ABDEGHKLMS. Mt. BH. one hundred others; both the Syriac, latter Persic, all the Arabic, and several of the primitive fathers. I rather think the omission of the pronoun makes the sense more general; for had he said *this world*, the words might have been restrained to the Jewish state, or to the Roman government. But who is the person called here the prince of this world?

1. Mr. Wakefield thinks that Christ speaks here of himself, as he does in chap. xii. 31. (see the note there) and translates this verse and the following thus: *For the ruler of this world is coming; and I have nothing now to do, but to*

to pass, ye might believe. A. M. 4033.
30 Hereafter I will not talk A. D. 29.
much with you: ^a for the An. Olymp. CCL. I.
prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and ^a as the Father gave me commandment, even so I do, Arise, let us go hence.

p Ch. 13. 19. & 16. 4.—r Ch. 12. 31. & 16. 11.—Ch. 10. 18. Phil. 2. 8. Hebrews 5. 8.

convince the world that I love the Father, and do as he commanded me. On which he observes, that our Lord speaks of what he shall be, when he comes again, and not of what he then was: compare ver. 18. chap. xvi. 16. xvii. 2. Matt. xxviii. 18. Phil. ii. 9. And how often does he speak of himself, as the Son of man, in the third person? See his vindication of this translation in the 3d vol. of his New Testament.

2. Others think that our Lord refers to the Roman government, the ruler of the world, who, by its deputy, Pilate, was going to judge him, but who should find nothing (*νενεκει ενδου*, which is the reading found in some excellent MSS. and versions, and is followed by almost all the primitive fathers) as a just cause of death in him—nothing in the whole of his conduct which was in the least reprehensible; and this indeed Pilate witnessed in the most solemn manner. See chap. xviii. 38. xix. 4, 12. see also Luke xxiii. 4, &c. and Matt. xxvii. 24.

3. But the most general opinion is, that Satan is meant, who is called the prince of the power of the air, Eph. ii. 2. and who is supposed to be the same that is called the god of this world, 2 Cor. iv. 4. and who at his last and most desperate trial, the agony in the garden, should be convinced that there was nothing of his nature in Christ, nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom. It is very difficult to ascertain the real meaning here: of the different opinions proposed above, the reader must take that which he deems the most likely.

Verse 31. *Arise, let us go hence.*] Calmet supposes that Christ having rendered thanks to God, and sung the usual hymn, Matt. xxvi. 30. Mark xiv. 26. rose from the table, left the city, and went toward the garden of Olives, or garden of Gethsemane, on the road to which, a part of the following discourse was delivered. It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish passover was to be slain.

THE reader should carefully note the conduct of our Lord. He goes to die as a sacrifice out of love to mankind, obedience to the divine will, and with unshaken courage. All our actions should be formed on this plan. They should have the love of God and man for their principle and motive; his glory for their end; and his will for their rule. He who lives and acts thus, shall live for ever Amen.

CHAPTER XV.

The union of Jesus Christ with his followers, represented by the parable of a vine and its branches, 1-11. He exhorts them to mutual love, 12. Calls them his friends, and promises to lay down his life for them, 13-15. Appoints them their work, and promises them success in it, 16. Renews the exhortation to mutual love, 17; and foretells the opposition they would meet with from the world, 18-21. The sin of the Jews in rejecting Christ, 22-25. The Holy Spirit is promised as a witness for Christ, and the Comfortor of the disciples, 26, 27.

A. M. 4033. A. D. 29. An. Olymp. CCL. 1.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

a Gen. 49. 11. Deut. 32. 32. Isaiah 5. 1, 2. Jer. 2. 21. b Matthew 15. 13. Isaiah 1. 25. Ephes. 5. 9, 26. c Chap. 13. 10. & 17. 17. Ephesians 5. 26. 1 Peter 1. 22.

NOTES ON CHAPTER XV.

Verse 1. I am the true vine] Perhaps the vines which they met with on their road from Bethany to Gethsemane, might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds of them, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls. He might here term himself the true vine, or vine of the right sort, in opposition to the wild and barren vine. Some MSS. and several of the fathers, read the verse thus: I am the true vine, ye are the branches, and my Father is the husbandman. Some think, that as this discourse followed the celebration of the eucharist, that our Lord took occasion from the fruit of the vine, used in that ordinance, to introduce this similitude.

Verse 2. Every branch in me] I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine.

He taketh away] As the vinedresser will remove every unfruitful branch from the vine; so will my Father remove every unfruitful member from my mystical body—such as Judas, the unbelieving Jews, the apostatising disciples, and all false, and merely nominal Christians, who are attached to the vine by faith in the word and divine mission of Christ, while they live not in his life and spirit; and bring forth no fruit to the glory of God: and also every branch which has been in him by true faith; such as have given way to iniquity, and made shipwreck of their faith and of their good conscience; all these he taketh away.

He purgeth it] He pruneth. The branch which bears not fruit, the husbandman αἰσὺν αὐτοῦ, taketh it away; but the branch that beareth fruit, καθαίρειν αὐτοῦ, he taketh away from it, i. e. he prunes away excrescences, and removes every thing that might hinder its increasing fruitfulness. The verb καθαίρειν, from κείρω, intens. and αἰσὺν, I take away, signifies ordinarily to cleanse, purge, purify; but is certainly to be taken in the sense of pruning or cutting off, in this text, as the verb purgare is used by HORACE, Epist. lib. i. ep. vii. v. 51.

Culleto proprios purgantem leniter unguet.

* Composedly paring his own nails with a penknife."

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

A. M. 4033. A. D. 29. An. Olymp. CCL. 1.

d Colossians 1. 23. 1 John 2. 6. e Hosea 14. 18. Philippians 1. 11. & 4. 13.—Or, severed from me. Acts 4. 12.

He who brings forth fruit to God's glory, according to his light and power, will have the hindrances taken away from his heart; for his very thoughts shall be cleansed by the inspiration of the Holy Ghost.

Verse 3. Now ye are clean] Καθαροί εσθε, ye are pruned. As our Lord has changed the metaphor, it would be wrong to change the expression.

Through the word] Δια του λογου, through that word—that doctrine of holiness which I have incessantly preached unto you, and which ye have received. Perhaps our Lord more immediately refers here to the words which he had spoken concerning Judas, chap. xiii. 21-30, in consequence of which, Judas went out and finished his bargain with the chief priests: he being gone off, the body of the apostles was purified; and thus he might say, Now ye are clean through the word which I have spoken unto you.

Verse 4. Abide in me] Hold fast faith and a good conscience; and let no trials turn you aside from the truth. And I will abide in you—ye shall receive every help and influence from me that your souls can require, in order to preserve and save them to eternal life.

These two things are absolutely necessary to our salvation: 1. That we continue closely united to Christ by faith and love; and live in and to him. 2. That we continually receive from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself, through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock; neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is nourished by its juice, and lives by its life; so ye must be made partakers of my divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.

Verse 5. Without me ye can do nothing.] Χωρις εμου ου δυνασθε ποιησαι ουδεν—separated from me, ye can do nothing at all. God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree, from which

The similitude of the vine and its ST. JOHN. branches, continued and explained.

A. M. 4033. 6 If a man abide not in
A. D. 29. me, he is cast forth as a
An. Olymp. branch, and is withered: and
CCL. I. men gather them, and cast them into
the fire, and they are burned.

7 If ye abide in me, and my words
abide in you, ye shall ask what ye
will, and it shall be done unto you.

8 Herein is my Father glorified, that
ye bear much fruit; so shall ye be
my disciples.

9 As the Father hath loved me, so

† Matt. 3. 10. & 7. 19.—b Verse 16. Ch. 14. 13, 14. & 16. 23.
† Matt. 5. 16. Phil. 1. 11.—k Ch. 8. 31. & 13. 35.

it not only derives its juices, but its very ex-
istence also.

Nearly similar to this saying of our Lord, is that of *Creeshna* (the incarnate God of the Hindoos) to his disciple *Arjoon*: "God is the gift of charity; God is the offering; God is the fire of the altar; by God the sacrifice is performed; and God is to be obtained by him, who maketh God alone the object of his works." And again, "I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the fire; and I am the victim. I am the Father and Mother of this world, and the Preserver. I am the Holy One, worthy to be known; the mystic figure *OM*; (see on chap. i. 14.) I am the journey of the good; the Comforter; the Creator; the Witness; the resting-place; the asylum; and the Friend. I am the place of all things; and the inexhaustible seed of nature: I am sun-shine, and I am rain; I now draw in, and now let forth." See *Bhagvat Geeta*, p. 54 and 80. Could such sentiments as these ever come from any other source than divine revelation? There is a saying in *Theophilus*, very similar to one of those above: Θεός ου χωριεται, αλλα αυτος εστι τοπος των ολων.—God is not comprehended, but he is the place of all things.

Verse 6. *If a man abide not in me*] Our Lord in the plainest manner intimates, that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterward cut off and cast into the fire; because he has not brought forth fruit to the glory of his God. No man can cut off a branch from a tree, to which that branch was never united: it is absurd and contrary to the letter and spirit of the metaphor, to talk of being seemingly in Christ—because this means nothing. If there was only a seeming union, there could be only a seeming excision: so the matter is just where it began; nothing is done on either side, and nothing said to any purpose.

He is cast forth] Observe, that person who abides not in Christ, in a believing, loving, obedient spirit, is 1. *Cut off* from Jesus, having no longer any right or title to him or to his salvation. 2. He is *withered*—deprived of all the influences of God's grace and spirit; loses all his heavenly unction; becomes indifferent, cold, and dead, to every holy and spiritual word and work. 3. He is *gathered*—becomes (through the judgment of God) again united with backsliders like himself, and other workers of iniquity; and being abandoned to his own heart

have I loved you; continue
ye in my love.

10 If ye keep my com-
mandments; ye shall abide in my love;
even as I have kept my Father's
commandments, and abide in his love.

11 These things have I spoken unto
you, that my joy might remain in you,
and that your joy might be full.

12 This is my commandment,
That ye love one another, as I have
loved you.

† Ch. 14. 15, 21, 23.—m Ch. 16. 24. & 17. 13. 1 John 1. 4.—n Ch. 13. 34. 1 Thess. 4. 9. 1 Peter 4. 8. 1 John 3. 11. & 4. 21.

and Satan, he is 4. *Cast into the fire*—separated from God's people, from God himself, and from the glory of his power. And, 5. *He is burned*—is eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity. Reader! pray God that this may never be thy portion.

Verse 7. *If ye abide in me, &c.*] "Those," says *Creeshna*, "whose understandings are in him (God,) whose souls are in him, whose confidence is in him, whose asylum is in him, are, by the inspired wisdom, purified from all their offences, and go from whence they shall never return." *Geeta*, p. 59.

Observe, in order to have influence with God, we must, 1. Be united to Christ—if ye abide in me. 2. That in order to be preserved in this union, we must have our lives regulated by the doctrine of Christ—and my words abide in you. 3. That to profit by this union and doctrine, we must pray—ye shall ask. 4. That every heavenly blessing shall be given to those who continue in this union, with a loving, obedient, praying spirit:—ye shall ask what ye will, &c.

Verse 8. *Herein is my Father glorified*] Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God, to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

Verse 10. *If ye keep my commandments, &c.*] Hence we learn, that it is impossible to retain a sense of God's pardoning love, without continuing in the obedience of faith.

Verse 11. *That my joy might remain in you*] That the joy which I now feel on account of your steady, affectionate attachment to me, may be lasting; I give you both warnings and directions, that ye may abide in the faith.

That your joy might be full] Or, *complete*—πληρωθῆναι, filled up: a metaphor taken from a vessel, into which water or any other thing is poured, till it is full to the brim. The religion of Christ expels all misery from the hearts of those who receive it in its fulness. It was to drive wretchedness out of the world, that Jesus came into it.

Bishop Pearce, by joining *οι μοι* to *χαρε*, and not to *μου*, translates the verse thus: *These things have I spoken, that my joy is you may remain*—which is according to the meaning given to the first clause.

Verse 12. *That ye love one another*] See on chap. xiii. 34. So deeply was this commandment engraven on the heart of this evangelist,

The disciples are friends of Christ, CHAP. XV. and should love one another.

A. M. 4033. 13 ° Greater love hath no man than this, that a man lay down his life for his friends.

14 P Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have

* Ch. 10. 11, 15. Rom. 5. 7, 8. Eph. 5. 2. 1 John 3. 16. Ch. 14. 15. 23. See Matt. 13. 50.—† See Gen. 18. 17. Ch.

that St. Jerom says, lib. iii. c. 6. Com. ad Galat. that in his extreme old age, when he used to be carried to the public assemblies of the believers, his constant saying was, *Little children, love one another*. His disciples, wearied at last with the constant repetition of the same words, asked him, Why he constantly said the same thing? "Because (said he) it is the commandment of the Lord, and the observation of it alone is sufficient." *Quia præceptum Domini est, et si solum fiat, sufficit.*

Verse 13. *That a man lay down his life for his friends.*] No man can carry his love for his friend farther than this: for when he gives up his life, he gives up all that he has. This proof of my love for you, I shall give in a few hours; and the doctrine which I recommend to you, I am just going to exemplify myself. There are several remarkable cases in heathen antiquity, where one friend offered his life for another. The two following will not stand dishonourably, even in the book of God; because every thing *loving and pure, in heathen, Jew, or Christian, must come from the God of love and purity.*

When *Cyrus* had made war on the king of *Armenia*, and had taken him, his wife and children, with *Tigranes* his son, and his wife, prisoners; treating with the old king concerning his ransom, he said, How much money wilt thou give me to have thy wife again? All that I have, replied the king. And how much wilt thou advance to enjoy thy children again? All that I can produce, answered the king. By reckoning thus, said *Cyrus*, you prize these at twice as much as you possess. Then turning to *Tigranes*, he said, How much wilt thou give as a ransom, that thou mayest have thy wife? (Now *Tigranes* had been but lately married, και υπερφιλον την γυναικα, and loved his wife exceedingly.) He answered, I will indeed, O *Cyrus*, και της ψυχης προτιμω, ransom her even with my life, that she may be no longer in thralldom. See *ΧΕΝΟΡΗ. Cyrop. lib. iii. c. 2.*

The second example, which is too long to be inserted, is that affecting account of the friendship of *Nisus* and *Euryalus*, given by *Virgil*, in the ninth book of the *Aeneis*. These two friends, leagued together, had slain many of the Rutulians in a night attack: at last, *Euryalus* was taken prisoner. *Nisus*, concealed in a thicket, slew several of the enemy's chiefs with his javelins: Volscens, their general, not seeing the hand by which his officers were slain, determines to wreak his vengeance upon his prisoner. *Nisus* seeing his friend about to be transfixed with the sword, rushing out of the wood where he lay hidden, he suddenly cries:

heard of my Father, I have made known unto you.

16 ° Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. 26. Acts 20. 27.—† Ch. 6. 70. & 13. 18. 1 John 4. 10, 19. † Matt. 28. 19. Mark 16. 15. Col. 1. 6.—† Ver. 7. Ch. 14. 13.

Me! me! *adsum qui feci! in me convertite ferrum, O Rutuli! mea fraus omnis:—nihil iste—nec ausus, Nec potuit—Cælum hoc, et conscia sidera testor! Tantum infelicem nimium dilexit amicum.*

Æn. lib. ix. l. 427, &c.

"Me! me! he cried, turn all your swords alone On me: the fact confess'd, the fault my own. He neither could, nor durst, the guiltless youth: Ye moon and stars, bear witness to the truth! His only crime (if friendship can offend) Is too much love to his unhappy friend." *Dryden.*

Those who understand the beautiful original, will at once perceive, that the earnestness, confusion, disorder, impatience, and burning love of the FRIENDS, are poorly imitated in the above tame translation.

The friendship of *David* and *Jonathan* is well known: the latter cheerfully gave up his crown to his friend: though himself was every way worthy to wear it. But when all these instances of rare friendship and affection, are seen, read, and admired, let the affected reader turn his astonished eyes to *Jesus*, pouring out his blood, not for his friends, but for his ENEMIES; and in the agonies of death, making supplications for his murderers with *Father, forgive them, for they know not what they do!* and then let him help exclaiming, if he can,

"O Lamb of God, was ever pain, Was ever love like thine!"

Verse 15. *Henceforth, I call you not servants*] Which he at least indirectly had done, chap. xiii. 16. Matt. x. 24, 25. Luke xvii. 10.

I have called you friends] I have admitted you into a state of the most intimate fellowship with myself, and have made known unto you whatsoever I have heard from the Father, which, in your present circumstances, it was necessary for you to be instructed in.

Verse 16. *Ye have not chosen me*] Ye have not elected me as your teacher: I have called you to be my disciples: witnesses and depositaries of the truth. It was customary among the Jews, for every person to choose his own teacher.

And ordained you] Rather, *I have appointed you*:—the word is εθηκα, I have put or placed you, i. e. in the vine.

Theodoros Mopsuensis, as quoted by *Wetstein*, observes, that εθηκα, is here used for εφτυνω, (I have planted) "and in saying this, our Lord still makes use of the metaphor of the vine; as if he had said, I have not only planted you, but I have given you the greatest benefits, causing your branches to extend every where through the habitable world."

The first ministers of the Gospel, were the choice of *Jesus Christ*: no wonder then that they were so successful. Those whom men have since sent, without the appointment of

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. I.

17 *These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before it hated you.

19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, *The servant is not greater than his lord. If they have persecuted me, they will also persecute you: *if they have kept my saying, they will keep yours also.

21 But ^ball these things will they do

^v Verse 12.—^w 1 John 3. 1, 13.—^x 1 John 4. 5.—^y Ch. 17. 14.
^z Matthew 10. 24. Luke 6. 40. Ch. 13. 16.—^a Ezekiel 3. 7.
^b Matthew 10. 22. & 24. 9. Ch. 16. 3.

God, have done no good. The choice should still continue with God, who, knowing the heart, knows best who is most proper for the Gospel ministry.

To be a genuine preacher of the Gospel, a man must 1. Be chosen of God to the work. 2. He must be placed in the true vine—united to Christ by faith. 3. He must not think to lead an idle life, but labour. 4. He must not wait till work be brought to him, but he must go and seek it. 5. He must labour so as to bring forth fruit, i. e. to get souls converted to the Lord. 6. He must refer all his fruit to God, who gave him the power to labour, and blessed him in his work. 7. He must take care to water what he has planted, that his fruit may remain—that the souls whom he has gathered in, be not scattered from the flock. 8. He must continue instant in prayer, that his labours may be accompanied with the presence and blessing of God. *Whatsoever ye shall ask.* 9. He must consider Jesus Christ as the great mediator between God and man, proclaim his salvation, and pray in his name. *Whatsoever ye shall ask of the Father in my name, &c.* See *Quærel.*

Verse 18. *If the world hate you]* As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know, that that hatred would be only in proportion to their faith and holiness: and that consequently, instead of being troubled at the prospect of persecution, they should rejoice, because that should always be a proof to them, that they were in the very path in which Jesus himself had trod. Dr. Lardner thinks that *αγαπον*, is a substantive, or at least an adjective used substantively, and this clause of the text should be translated thus: *If the world hate you, know that it hated me your chief.* It is no wonder that the world should hate you when it hated me, your Lord and Master, whose lips were without guile, and whose conduct was irreproachable. See the Doctor's vindication of this translation, WORKS, vol. i. p. 306.

Verse 19. *Ye are not of the world—therefore, &c.]* On this very account, because ye do not

unto you for my name's sake, because they know not him that sent me.

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. I.

22 *If I had not come and spoken unto them, they had not had sin: *but now they have no cloak for their sin.

23 *He that hateth me, hateth my Father also.

24 If I had not done among them *the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^bThey hated me without a cause.

^c Ch. 9. 41.—^d Romans 1. 20. James 4. 17.—^e Or, *excuse.*
^f 1 John 2. 23.—^g Ch. 3. 2. & 7. 31. & 9. 32.—^h Psa. 35. 19. & 69. 4.

join in fellowship with those who know not God: therefore they hate you. How true is that saying,

"The laws of Christ condemn a vicious world,
And gall it to revenge."—*Gambold.*

Verse 20. *If they have kept my saying]* Or, doctrine. Whosoever acknowledges me for the Christ, will acknowledge you for my ministers.

Some translate the passage thus: *If they have watched my sayings*, i. e. with an intent to accuse me for something which I have said: *they will watch yours also*: therefore be on your guard. Παρηταγω has this sense, as we have had occasion to observe before; and perhaps ταπειν, has the same sense here, as it is much more agreeable to the context.

Verse 21. *Because they know not him that sent me]* This is the foundation of all religious persecution: those who are guilty of it, whether in church or state, know nothing about God. If God tolerates a worship, which professes to have him for its object: and which does not disturb the quiet or peace of society—no man has the smallest right to meddle with it; and he that does, fights against God. His letting it pass, is at least a tacit command, that all should treat it as he has done.

Verse 22. *But now they have no cloak for their sin.]* They are without excuse. See the margin, and see the notes on chap. ix. 41. Christ had done such works as demonstrated him to be the Messiah—yet they rejected him; here lay their sin; and this sin, and the punishment to which it exposed them, still remain: for they still continue to reject the Lord that brought them.

Verse 25. *Written in their law]* See on chap. x. 34. These words are taken from Psal. lxxix. 4. This Psalm is applied to Christ, chap. ii. 17. xix. 28. to the vengeance of God against Judea, Acts i. 20. The Psalm seems entirely prophetic of Christ. His deep abatement is referred to, ver. 2—6. his prayer for his disciples and followers, ver. 7. that for himself, in the garden of Gethsemane, ver. 15—19. his crucifixion, ver. 20—22. the vengeance of God against the Jews, from ver. 23 to ver. 29.

Christ warns his disciples of the CHAP. XVI. persecutions they should suffer.

A. M. 4033. 26 ¶ But when the Com-
A. D. 29. forter is come, whom I will
An. Olymp. send unto you from the
CCII. 1. Father, even the Spirit of truth,
which proceedeth from the Father,

he shall testify of me: A. M. 4033.
A. D. 29. 27 And ye also shall
An. Olymp. bear witness, because ye
CCII. 1. have been with me from the begin-
ning.

¹ Luke 24. 49. Ch. 14. 17, 26. & 16. 7, 13. Acts 2. 33.
² 1 John 5. 6.—¹ Luke 24. 48. Acts 1. 8, 21, 22. & 2. 32. &

3. 15. & 4. 20. 33. & 5. 32. & 10. 39. & 13. 31. 1 Peter 5. 1.
² Peter 1. 16.—¹ Luke 1. 2. 1 John 1. 1, 2.

the glorious manner in which he gets out of all his sufferings, ver. 30. the abolition of the *Mosaic rites and ceremonies*, ver. 32. compared with Isai. lxxvi. 3. and finally, the establishment of the *Gospel* through the whole world, in the 33d and following verses. The reader will do well to consult the Psalm before he proceeds.

Verse 26. *But when the Comforter is come*] See on chap. xiv. 16.

Verses 26, 27. *He shall testify—and ye also shall bear witness*] He shall bear his testimony in your souls, and ye shall bear this testimony to the world. And so they did by their miracles, their preaching, their writings, their lives, and by their deaths. Our Lord appears to reason thus: In every respect the unbelief of the Jews is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, i. e. to send them the Holy Spirit, to convince them of sin, righteousness, and judgment: and this he shall do, not only by his influence upon their hearts, but also by your words: and when they shall have resisted this Spirit, then the cup of their iniquity shall be filled up, and wrath shall come upon them to the uttermost.

But in what sense can it be said, that Christ wrought more miracles than any other had done, ver. 24? for Elijah and Elisha raised the dead; cured diseases; and made fire to come down from heaven. Did Christ do greater miracles than Moses did in Egypt—at the Red sea—at the rock of Horeb; and at the rock of Kadesh! Did Christ do greater miracles than Joshua did in the destruction of Jericho—in the passage of Jordan—in causing the sun and moon to stand still? To all this it may be an-

swered, Christ's miracles were greater: 1. As to their number: 2. As to their utility—they were wrought to comfort the distressed, and to save the lost. 3. Christ wrought all his miracles by his own power alone; and they wrought theirs through his power only. 4. Christ wrought his numerous miracles in the space of three or four years, and in the presence of the same people; and the others were wrought from time to time in different centuries.

Some critics have confined the whole of this chapter to the apostles of our Lord, and the work of propagating Christianity, to which they had been called. The whole comment of Rosenmuller on this chapter proceeds on this plan; and at once shows how nugatory it is. What learned labour has there been in the world, to banish the spirit of Christianity from the earth, while the letter was professed to be scrupulously regarded! 1. The spiritual union spoken of by Christ, is not merely necessary for his primitive disciples, but also for all who would be Christians on earth, and beatified spirits in heaven. 2. The brotherly love here inculcated, is the duty and interest of every Christian soul on the face of the earth. 3. The necessity of adorning the Christian profession by bringing forth corresponding fruits, is the duty of all who name the name of the Lord Jesus. 4. The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ: for those who have no higher authority, than that which they derive from man, are never likely to be useful in Christianising the world. 5. The persecution to which the apostles were exposed, has been the common lot of Christians from the foundation of Christianity. 6. The consolation and influences of Christ's Spirit have not been the exclusive privileges of the apostles; they are the birthright of all the sons and daughters of God.

CHAPTER XVI.

Christ warns his disciples, and foretells the persecutions they should receive from the Jews, 1—4. Foretells death, and promises them the Comforter, 5—7. Points out his operations among the Jews, and in the world, 8—11. His peculiar influence on the souls of the disciples, 12—15. Speaks figuratively of his death and resurrection, at which his disciples are puzzled, 17, 18. He explains and illustrates the whole by a similitude, 19—22. Shows himself to be the Mediator between God and man, and that all prayers must be put up in his name, 23—28. The disciples clearly comprehend his meaning, and express their strong faith in him, 29, 30. He again foretells their persecution, and promises them his peace and support, 31—33.

A. M. 4033. THESE things have I
A. D. 29. spoken unto you, that
An. Olymp. ye should not be offended.
CCII. 1.

2 b They shall put you out
of the synagogues: yea, the
time cometh, that whosoever

¹ Matt. 11. 6. & 24. 10. & 26. 31.—² Ch. 9. 22, 34. & 12. 42.

^c Acts 8. 1. & 9. 1. & 26. 9, 10, 11.

NOTES ON CHAPTER XVI.

Verse 1. *These things have I spoken*] Particularly what is mentioned in the two last chapters.

Be offended.] *ἵνα μὴ σκανδαλισθῆτε*, that ye should not be stumbled. May not fall away from the faith, nor receive any injury to your souls, as that man does to his body, who stum-

bles, or falls over a stone, or block, in the way, which he has not discovered.

Verse 2. *They shall put you out of the synagogues*] They will excommunicate you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion; or with man by civil fellowship. See on chap. ix. 22. In these excommunications they

A. M. 4033. killeth you, will think that he doeth God service.

3 And^d these things will they do unto you, because they have not known the Father nor me.

4 But^e these things have I told you, that when the time shall come ye may remember that I told you of them. And^f these things I said not unto you at the beginning, because I was with you.

5 ¶ But now^g I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these

things unto you, ^hsorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, ⁱthe Comforter will not come unto you; but ^kif I depart, I will send him unto you.

8 And when he is come, he will ^lreprove the world of sin, and of righteousness, and of judgment:

9 ^mOf sin, because they believe not on me;

10 ⁿOf righteousness, ^obecause I go to my Father, and ye see me no more;

^d Ch. 15. 21. Romans 10. 2. 1 Cor. 2. 8. 1 Tim. 1. 13. ^e Ch. 13. 19. & 14. 29.—[See Matthew 9. 15.—^f Verse 10, 16. Ch. 7. 33. & 13. 3. & 14. 23.

^h Verse 22. Ch. 14. 1.—[Ch. 7. 39. & 14. 16, 26. & 15. 26. ⁱ Acts 2. 33. Eph. 4. 8.—[Or, convince.—^m Acts 2. 22-37. ⁿ Acts 2. 32.—[Ch. 3. 14. & 5. 33.

were spoiled of all their substance; see Ezra x. 8. and see also Heb. x. 34. and deprived of their character, their influence, and every necessary of life. Though the Jewish people had the most humane laws, yet they were a most vindictive and cruel people.

That whosoever killeth you, &c.] This Paul found; for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed him; Acts xxiii. 12, 13. and agreeably to this, it is said, in that Tract of the *Talmud* which is entitled *Bammidbar*. R. xxi. ad. *Numb*. xxv. 13. "He who sheds the blood of the ungodly is equal to him who brings an offering to God." What the Zealots did is notorious in history. They butchered any person in cold blood, whom they pretended to believe was an enemy to God, to the law, or to Moses; and thought they were fulfilling the will of God by these human sacrifices. We had the same kind of sacrifices here in the time of our Popish Queen Mary.

Verse 3. Because they have not known the Father] See on chap. xv. 25. Ignorance of the benevolence of GOD, and of the philanthropy of CHRIST, is the grand fountain whence all religious persecution and intolerance proceed.

Verse 4. At the beginning] I would not trouble you by speaking of these things pointedly at first, when I chose you to be my disciples; but have referred them to the present time, lest you should be discouraged; and now only declare them because it is absolutely necessary that you should be put upon your guard.

Verse 5. None of you asketh me, Whither goest thou?] In chap. xiii. 36. Peter had asked, Lord, whither goest thou? and Thomas, much the same in chap. xiv. 5. both of whom had received an answer. But now at the time when Jesus was speaking this, none of them asked this question, because their hearts were filled with sorrow: ver. 6.

Verse 7. It is expedient—that I go away] In other places he had shown them the absolute necessity of his death for the salvation of men: see Matt. xx. 19. xxvi. 2. Mark ix. 31. x. 33. Luke ix. 44. xviii. 32. This he does not repeat here, but shows them, that by the order

of God, the Holy Spirit cannot come to them, nor to the world, unless he first die: and consequently men cannot be saved but in this way.

Verse 8. He will reprove] *Επιτιμη*, he will demonstrate these matters so clearly as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound, and shut the mouths of those who are gainsayers. See Acts ii. 1, &c.

The world] The Jewish nation first, and afterward the Gentile world; for his influences shall not be confined to one people, place, or time.

Verse 9. Of sin] Of the sin of the Jews in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold: see Isai. xxxv. 3—6. This was literally fulfilled on the day of pentecost, when the spirit was given; for multitudes of Jews were then convinced of this sin, and converted to God: see Acts ii. 37.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit to convince of sin; to show men what sin is; to demonstrate to them that they are sinners, and to show the necessity of an atonement for sin: and in this sense the phrase *επιτιμη* may be understood; and in this sense it is used in multitudes of places in the Septuagint: but the words because they believe not in me, restrict the meaning particularly to the sin of the Jews in rejecting Christ as the Messiah.

Verse 10. Of righteousness] Of my innocence and holiness, because I go away to my Father; of which, my resurrection from the dead, and my ascension to heaven, shall be complete proofs. Christ was treated by the Jews as an impostor; as a magician; as one possessed by the devil; as a wicked person, seducer, and destroyer of the law. His vindication from these charges he chiefly referred to the Holy Spirit, the Advocate; who by his influences on the minds of the people, and by his eloquence and energy in the ministry of the apostles, convinced both the Jews and the Gentiles that the sentence of the Jewish rulers was unjust and insidious; and that the very person whom

A. M. 4033. 11 ^P Of judgment, because
A. D. 39. ^r the prince of this world is
An. Olymp. judged.
CCII. 1.

12 I have yet many things to say unto you, ^u but ye cannot bear them now.

13 Howbeit, when he, ^t the Spirit of

^P Acts 20. 18.—^r Luke 10. 18. Chap. 12. 31. Ephes. 2. 2.
Col. 2. 15. Hebrews 2. 14.

they had crucified was both *Lord* and *Christ*—*Lord*, the great Governor of the universe; and *Christ* the Lord's anointed, the promised *Messiah*. It was a matter of the utmost consequence to the Christian cause to have the *innocence* and *holiness* of its founder *demonstrated*; and the crime of the Jews in putting him to death, made manifest to the world. This also has been literally fulfilled: the universe that has heard of him believes the righteousness and innocence of Jesus: and the Jews, his persecutors, are confounded and execrated throughout the habitable globe.

Verse 11. *Of judgment*] Of the false judgment of the Jews in condemning the Lord Jesus, whom, some think, is intended here by the ruler of this world: see chap. xiv. 30. Others think that *Satan* is meant, whose usurped power over the world, was now to be greatly restrained, and by and by totally destroyed: see chap. xii. 31. Col. ii. 15. Rev. xi. 15. xii. 10, 11. Perhaps our Lord's meaning is, that as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity; the Holy Ghost, by the ministry of the apostles, should *demonstrate*, that this judgment, severe as it might seem, was amply merited by this worst of all people: and may we not say, that their continuance in the same crime, sufficiently vindicates the judgment of God, not only in its being poured out upon them at *first*; but in *continuing* to pursue them.

It is necessary to observe, that it was one office of the Spirit to convince of a *judgment to come*; and this he did particularly by the apostles in declaring that God had appointed a day in which he would judge the world by him whom he had appointed for that purpose: Acts xvii. 31. And we find that while Peter was asserting this doctrine at Cæsarea, Acts x. 42. the Holy Spirit was poured out on the Jews and the Gentiles which were present, ver. 44. &c. and many were converted unto the Lord.

One general exposition may be given of these three verses. The Holy Spirit will *convince* the world of *sin* committed, and guilt and condemnation thereby incurred. *Of righteousness*—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, *went to the Father*, ever to appear in his presence as our intercessor: and of *judgment*—of the great day thereof, when none shall be able to stand but those whose *sins* are pardoned, and whose souls are made *righteous*. In all that our Lord says here, there seems to be an allusion to the office of an *advocate* in a cause in a court of justice; who, by producing witnesses, and pleading upon the proof, *convicts* the opposite party of *sin*, *demonstrates* the *righteousness* of his client, and shows the necessity of passing *judgment* upon the accuser.

truth, is come, ^u he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

^u Mark 4. 33. 1 Cor. 3. 2. Hebrews 5. 12.—^r Ch. 14. 17. & 15. 26.—^u Ch. 14. 26. 1 John 2. 30, 27.

The faith of the Gospel discovers unto us three different states of man: it shows him, 1st. Under *sin* in which there is nothing but infidelity toward God, because there is no faith in Jesus Christ.

2. Under *grace*, in which sin is pardoned, and righteousness acquired by faith in Christ; who is gone to the Father to carry on, by his intercession, the great work of redemption.

3. In the *peace* and *glory* of heaven, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last judgment.

Thus, in the Christian revelation, we are made acquainted with three grand truths, which contain the sum and substance of all true religion.

The *first* is, the general *corruption* of human nature, and the *reign* of sin till the coming of Christ.

The *second* is, the *reparation* of our nature by the Lord Jesus, and the *reign* of *righteousness*, by his grace: Rom. vii. 21.

The *third* is, the *condemnation* of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.

Verse 12. *Ye cannot bear them now.*] In illustration of these three points, Christ had many things to say; but he found that his disciples would only bear general truths; yet in saying what he did, he sowed the *seeds* of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit of this truth afterward *watered* and *ripened* into a glorious *harvest* of light and salvation, by the ministry of the apostles. Dr. Lightfoot supposes that the things which the apostles could not bear now, were such as these: 1. The institution of the Christian sabbath, and the abolition of the Jewish. 2. The rejection of the whole Jewish nation, at the very time in which they expected to be set up and established for ever. 3. The entire change of the whole Mosaic dispensation, and the bringing the Gentiles into the church of God.

Verse 13. *He will guide you*] He will consider your feeble infant state; and as a father leads his child by the hand, so will the Holy Spirit lead and guide you.

The *Vulgate*, and some copies of the *Itala*, read, *he will teach you all truth*; but this, and *more*, is implied in the word *ιδουσου*, *he will lead*; besides, this reading is not acknowledged by any Greek MS.

He shall not speak of himself] He shall teach nothing contrary to what I have taught you:

But whatsoever he shall hear] Of the Father and me, that *he shall speak*: and thus show the intimate consent between himself, the Father, and Christ. It is one conjoint testimony, in which the honour and glory of the Holy Trinity, and man's salvation are equally concerned.

A. M. 4033. 14 He shall glorify me: for
A. D. 29. he shall receive of mine, and
An. Olymp. shall show *it* unto you.
CCH. I.

15 ^v All things that the Father hath are mine: therefore said I, that he shall take of mine, and show *it* unto you.

16 ¶ ^v A little while, and ye shall not see me: and again a little while, and ye shall see me, ^{*} because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye

shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ^v A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 ^{*} And ye now therefore have sorrow: but I will see you again, and ^{*} your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. ^b Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in

^v Matt. 11. 27. Ch. 3. 35. & 13. 3. & 17. 10.—^v Ver. 10. Ch. 7. 33. & 13. 33. & 14. 19.—^v Ver. 28. Ch. 13. 3.—^v Isai. 26. 17.

^{*} Verse 6.— Luke 24. 41, 52. Ch. 14. 1, 27. & 20. 20. Acts 2. 46. & 13. 52. 1 Pet. 4. 8.—^b Matt. 7. 7. Ch. 14. 13. & 15. 16.

And he will show you things to come.] He will fully explain every thing that may now appear dark or difficult to you; he will give you such a knowledge of *futurity* as shall, in all necessary cases, enable you to foretell future events; and shall supply every requisite truth, in order to make the new covenant revelation complete and perfect.

Verse 15. *All things that the Father hath are mine]* If Christ had not been equal to God, could he have said this without blasphemy?

And shall show it unto you.] As Christ is represented the ambassador of the Father; so the Holy Spirit is represented the ambassador of the Son; coming vested with his authority, as the interpreter, and executor of his will.

Verse 16. *A little while]* He had but a few hours to live.

And ye shall not see me] I shall be hidden from your view in the grave.

Again a little while] In three days after my death:

Ye shall see me] I will rise again, and show myself to you. Or, as I am going, by my ascension, to the father, in a short time, ye shall see me personally no more: but in a little while I shall pour out my spirit upon you, and others, through your ministry; and ye shall see me *virtually* in the great and wonderful work which shall then take place in the hearts and lives of men.

This may also refer to his coming again to destroy the Jewish state; and also to judge the world: but how can this latter be said to be in a little while? Because a thousand years are but as a day in the sight of God: Psa. xc. 4.

Verse 18. *What is this that he saith]* They knew from what he had said, that he was to die; but knew not what he meant by their seeing him again in a little time.

Verse 20. *Ye shall weep and lament]* To see me crucified and laid in the grave.

But the world shall rejoice] The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, hoping that their bad cause is crowned with success.

But your sorrow shall be turned into joy.] When ye see me risen from the dead.

It is very evident that our Lord uses the word *world* in several parts of this discourse of his, to signify the *unbelieving and rebellious Jews*.

Verse 21. *For joy that a man is born]* ἄνθρωπος: is put here for a human creature, whether male or female: as homo among the Romans denoted either man or woman.

Verse 22. *Your joy no man taketh from you.]* Or, shall take away—Some excellent MSS. and versions read the verb in the future tense.

Our Lord's meaning appears to have been this: that his resurrection should be so completely demonstrated to them, that they should never have a doubt concerning it; and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven opened to all believers. Therefore it is said, Acts iv. 33. *that with great power did the apostles give witness of the resurrection of the Lord Jesus.*

Verse 23. *Ye shall ask me nothing.]* Ye shall then be led by that spirit which guides into all truth, to consider me in the character of *Mediator* in the kingdom of God; and to address your prayers to the Father in my name—in the name of *Jesus the Saviour*, because I have died to redeem you: in the name of *Christ the Anointed*, because I have ascended to send down the gift of the *Holy Ghost*.

Verse 24. *Hitherto have ye asked nothing in my name]* Ye have not as yet considered me

Christ explains himself, and the CHAP. XVI. disciples comprehend his meaning.

A. M. 4033. my name: ask, and ye shall
A. D. 29. receive, ^c that your joy may
An. Olymp. be full.
CCL. I.

25 These things have I spoken unto you in ^d proverbs: but the time cometh, when I shall no more speak unto you in ^e proverbs, but I shall show you plainly of the Father.

26 ^f At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 ^g For the Father himself loveth you, because ye have loved me, and ^h have believed that I came out from God.

28 ⁱ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [†] His disciples said unto him, Lo,

^c Ch. 15. 11.—^d Or, *parables*.—^e Or, *parables*.—^f Verse 23.—^g Chap. 14. 21, 23.—^h Verse 30. Chap. 3. 13. & 17. 8. ⁱ Ch. 13. 3.—^k Or, *parable*.—^l Ch. 21. 17.—^m Verse 27. Ch. 17. 8.—ⁿ Matthew 26. 31. Mark 14. 27.

the great *Mediator* between God and man: but this is one of the truths which shall be *more fully revealed* to you by the Holy Spirit.

Ask] In my name; and ye shall receive—all the salvation ye thus request; the consequence of which shall be, that your joy shall be full: ye shall be thoroughly happy in being made completely holy.

Verse 25. *In proverbs*] That is, words which, besides their plain literal meaning have another, viz. a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly.

The time cometh] Viz. the interval from his resurrection to his ascension; which consisted of forty days; during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. Acts i. 3.

Verse 26. *I say not unto you, that I will pray the Father for you*] I need not tell you that I will continue your intercessor: I have given you already so many proofs of my love, that ye cannot possibly doubt this: besides, the Father himself needs no entreaty to do you good, for he loves you, and is graciously disposed to save you to the uttermost, because ye have loved me, and believed in me as coming from God, for the salvation of the world.

Verse 28. *I came forth from the Father*] With whom I existed from eternity in glory.

Am come into the world] By my incarnation. *I leave the world*] By my death.

And go to the Father] By my ascension. These four words contain the whole economy of the Gospel of man's salvation, and a consummate abridgment of the Christian faith. This gave the disciples a key to the whole of our Lord's discourse; and especially to that part, ver. 16. that had so exceedingly embarrassed them; as appears by verses 17 and 18.

Verse 29. *Lo, now speakest thou plainly*] The disciples received more light now on the nature of Christ's person and office, than they had ever done before.

now speakest thou plainly, A. M. 4033
and speakest no ^k proverb. A. D. 29.

30 Now we are sure that
^l thou knowest all things, and needest
not any man should ask thee: by ^m this
we believe that thou camest forth from
God.

31 Jesus answered them, Do ye now believe?

32 ⁿ Behold, the hour cometh, yea, is now come, that ye shall be scattered, ^o every man to ^p his own, and shall leave me alone: and ^r yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that ^s in me ye might have peace. ^t In the world ye shall have tribulation: ^u but be of good cheer; ^v I have overcome the world.

^o Ch. 20. 10.—^p Or, *his own home*.—^q Ch. 8. 29. & 14. 10, 11.—^r Isaiah 9. 6. Ch. 14. 27. Romans 5. 1. Eph. 2. 14. Col. 1. 20.—^s Ch. 15. 19, 20, 21. 2 Timothy 3. 12.—^t Chap. 14. 1.—^u Romans 8. 37. 1 John 4. 4. & 5. 4.

Verse 30. *Now are we sure that thou knowest all things*] Is not the following the meaning of the disciples. We believe that thou art not only the *Messiah, who camest out from God*; but that thou art that *God who searchest the heart and triest the reins*; and needest not to be asked, in order to make thee acquainted with the necessities of thy creatures: for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

Verse 31. *Do ye now believe?*] And will ye continue to believe? Ye are now fully convinced; and will ye in the hour of trial retain your conviction, and prove faithful and steady?

Verse 32. *The hour cometh*] Ye shall shortly have need of all the faith ye profess—ye now believe me to be the *Omniscient*; but ye will find difficulty to maintain this faith, when ye see me seized, condemned, and crucified as a malefactor. Yea, your faith will be then so shaken, that ye shall run away, each striving to save himself at his own home, or among his kindred.

Verse 33. *That in me ye might have peace*] I give you this warning as another proof that I know all things; and to the end that ye may look to me alone for peace and happiness. The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the divine favour, anction of the Holy Spirit, purification of heart, &c. &c. and all these to be enjoyed in Christ.

In the world ye shall have tribulation] Or, as most of the very best MSS. read *ye have*—the tribulation is at hand; ye are just about to be plunged into it.

But be of good cheer] Do not despond on account of what I have said:—the world shall not be able to overcome you, how severely soever it may try you.

I have overcome the world.] I am just now going, by my death, to put it and its god to the rout.

My apparent weakness shall be my victory.

my ignominy shall be my glory; and the victory which the world, the devil, and my adversaries in general shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph—*Fear not!*

Luther, writing to Philip Melancthon, quotes this verse, and adds these remarkable words: "Such a saying as this, is worthy to be carried from Rome to Jerusalem upon one's knees."

ONE of the grand subjects in this chapter, the mediation of Christ, is but little understood by most Christians. Christ having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus, as our sacrificial victim, continually in view: our prayers should be directed through

him to the Father; and under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings we need; and as in him the Father is ever well pleased, we should most confidently expect the blessings he has purchased. We may consider also, that his appearance before the throne in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven; in that he appears before the throne:—this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed; and on whose account it was sacrificed. On these grounds every penitent, and every believing soul may ask and receive, and their joy be complete. By the sacrifice of Christ, we approach God: through the mediation of Christ, God comes down to man.

CHAPTER XVII.

Christ prays the Father to glorify him, 1. In what eternal life consists, 2, 3. Shows that he has glorified his Father, by fulfilling his will upon earth, and revealing him to the disciples, 4—8. Prays for them, that they may be preserved in unity and kept from evil, 9—16. Prays for their sanctification, 17—19. Prays also for those who should believe on him through their preaching, that they might all be brought into a state of unity, and finally brought to eternal glory, 20—25.

A. M. 4033. THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

2^b As thou hast given him power over all flesh, that he should give eternal life to as many^c as thou hast given him.
3 And^d this is life eternal, that they

^a Ch. 12. 23. & 13. 32.—^b Daniel 7. 14. Matthew 11. 27. & 28. 18. Ch. 3. 35. & 5. 27. 1 Cor. 15. 25, 27. Phil. 2. 10.

Hebrews 2. 8.—^c Verse 6, 9, 24. Ch. 6. 37.—^d Isaiah 53. 11. Jer. 9. 21.

NOTES ON CHAPTER XVII.

Verse 1. *These words spake Jesus*] That is, what is related in the preceding chapters. We may consider our Lord as still moving on toward Gethsemane, not having yet passed the brook Kedron, chap. xviii. 1.

Our Lord, who was now going to act as high priest for the whole human race, imitates in his conduct that of the Jewish high priest on the great day of expiation; who in order to offer up the grand atonement for the sins of the people,

1. Washed himself, and put on clean linen garments. This Christ appears to have imitated, chap. xiii. 4. He laid aside his garments, girded himself with a towel, &c. There is no room to doubt that he and his disciples had been at the bath before; see chap. xiii. 10.

2. The high priest addressed a solemn prayer to God, 1. For himself; this Christ imitates, ver. 1—5. 2. For the sons of Aaron; our Lord imitates this in praying for his disciples, ver. 9—19. 3. For all the people; our Lord appears to imitate this also in praying for his church, all who should believe on him through the preaching of the apostles and their successors, ver. 20—24. After which he returns again to his disciples, ver. 25, 26. See CALMET's Dict. under *Expiation*; and see La Grande Bible de M. MARTIN, in loc.

1. Our Lord's prayer for himself, ver. 1—5. *Father*] Here our Lord addresses the whole divine nature, as he is now performing his last acts in his state of humiliation.

Glorify thy Son] Cause him to be acknowledged as the promised Messiah, by the Jewish people; and as the universal Saviour, by the Gentile world: and let such proofs of his god-

head be given, as shall serve to convince and instruct mankind.

That thy Son also may glorify thee] That by dying he may magnify thy law and make it honourable, respected among men—show the strictness of thy justice, and the immaculate purity of thy nature.

Verse 2. *As thou hast given him power*] As the Messiah, Jesus Christ, received from the Father universal dominion. *All flesh*, i. e. all the human race, was given unto him, that by one sacrifice of himself he might reconcile them all to God: having by his grace tasted death for every man, Hebr. ii. 9. And this was according to the promise of the universal inheritance made to Christ, Psal. ii. 8. which was to be made up of the heathen, and the uttermost parts of the land, all the Jewish people. So that he got all from God, that he might give his life a ransom for the whole. See 2 Cor. v. 14, 15. Rom. v. 21. 1 Tim. ii. 4, 6.

That he should give eternal life, &c.] As all were delivered into his power, and he poured out his blood to redeem all, then the design of God is that all should have eternal life; because all are given for this purpose to Christ: and that this end might be accomplished, he has become their sacrifice and atonement.

Verse 3. *This is life eternal*] The salvation purchased by Christ, and given to them who believe, is called life, 1. Because the life of man was forfeited to divine justice; and the sacrifice of Christ redeemed him from that death to which he was exposed. 2. Because the souls of men were dead in trespasses and sins; and Christ quickens them by his word and spirit. 3. Because men who are not saved by

A. M. 4033. might know thee ^o the only
A. D. 29. true God, and Jesus Christ,
An. Olymp. ⁱ whom thou hast sent.
CCH. I.

4 ^o I have glorified thee on the earth :
^h I have finished the work ⁱ which thou
gavest me to do.

5 And now, O Father, glorify thou
me with thine own self with the glory
^h which I had with thee before the
world was.

^o 1 Cor. 8. 4. 1 Thess. 1. 9.—[Ch. 3. 34 & 5. 36, 37. & 6. 29, 57. & 7. 29. & 10. 36. & 11. 42.—[Ch. 13. 31. & 14. 13. ^h Ch. 4. 34. & 5. 36 & 9. 3. & 19. 30.

the grace of Christ, do not *live*, they only *exist*: no good purpose of life being answered by them. But when they receive this salvation, they *live*—answer all the divine purposes, are *happy* in themselves, *useful* to each other, and bring *glory* to God. 4. It is called *eternal life*, to show that it reaches *beyond* the limits of time: and that it necessarily implies, 1. The *immortality* of the soul, 2. The *resurrection* of the body, and 3. That it is *never to end*, hence called *αἰώνιος ζῶν*, a *life ever living*; from *αἰ*, *always*, and *ω*, *being* or *existence*. And indeed no words can more forcibly convey the idea of *eternity* than these. It is called *ἡ αἰώνιος ζῶν*, *that eternal life*, by way of eminence. There may be an *eternal existence* without *blissfulness*; but this is that *eternal life*, with which *infinite happiness* is inseparably connected.

The only true God] The way to attain this eternal life is to acknowledge, worship, and obey, the one only true God; and to accept as teacher, sacrifice, and Saviour, the Lord Jesus, the one and only true Messiah. Bishop Pearce's remark here is well worthy the reader's attention:

“What is said here of the *only true God*, seems said in opposition to the gods whom the heathens worshipped; not in opposition to Jesus Christ himself, who is called *the true God* by John in 1 Epist. v. 20.”

The words in this verse have been variously translated, 1. That they might acknowledge thee, and Jesus Christ whom thou hast sent, to be the only true God. 2. That they might acknowledge thee, the only true God, and Jesus whom thou hast sent, to be the *Christ* or *Messiah*. 3. That they might acknowledge thee to be the only true God, and Jesus Christ to be him whom thou hast sent. And all these translations the original will bear. From all this we learn that the only way in which *eternal life* is to be attained is by acknowledging the true God and the divine mission of Jesus Christ, he being sent of God to redeem men by his blood: being the author of eternal salvation to all them that thus believe, and conscientiously keep his commandments.

A saying similar to this is found in the Institutes of Menu. *Brigoo*, the first emanated being, who was produced from the mind of the supreme God, and who revealed the knowledge of his will to mankind, is represented as addressing the human race and saying: “Of all duties, the principal is to acquire from the *Upanishads* (their sacred writings) a *true knowledge of one supreme God*; that is, the *most exalted of*

6 ^o I have manifested thy name unto the men ^o which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the

^o Ch. 14. 31. & 15. 10.—[Ch. 1. 1, 2. & 10. 30. & 14. 9. Phil. 2. 6. Col. 1. 15, 17. Heb. 1. 3, 10.—[Verse 26. Psa. 22. 22.—[m Verse 2, 9, 11. Ch. 6. 37, 39. & 19. 29. & 15. 19.

sciences, because it ensures *eternal life*. For in the *knowledge and adoration of one God*, all the *rules of good conduct* are fully comprised.” See *Institutes of Menu*, chap. xii. Inst. 85, 87.

Verse 4. *I have glorified thee*] Our Lord, considering himself as *already sacrificed* for the sin of the world, speaks of having *completed* the work which God had given him to do; and he looks forward to that time when, through the preaching of his Gospel, his sacrifice should be acknowledged, and the true God should be known and worshipped by the whole world.

Verse 5. *Before the world was.*] That is, from eternity, before there was any *creation*—so the phrase, and others similar to it, are taken in the Sacred Writings, see ver. 24. Psal. xc. 2. Eph. i. 4. See chap. i. 1. Let the glory of my eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right hand, far above all creatures, Phil. ii. 6, 9.

II. Our Lord's prayer for his disciples, verse 6, 19.

Verse. 6. *I have manifested thy name*] Εφανερωσα, I have brought it into *light*, and caused it to *shine* in itself, and to *illuminate* others. A *little* of the divine nature was known by the *works of creation*; a *little more* was known by the *Mosaic revelation*: but the full *manifestation* of God, his nature, and his attributes, came only through the revelation of Christ.

The men which thou gavest me] That is, the *apostles*, who having received this knowledge from Christ, were, by their preachings and writings, to spread it through the whole world.

Out of the world] From among the Jewish people; for in this sense is the word *κοσμος* to be understood in various parts of our Lord's last discourses.

Thine they were] Objects of thy *choice*, and thou gavest them to me from among this very unbelieving people, that they might be my disciples and the heralds of my salvation.

And they have kept thy word] Though their countrymen have rejected it: and they have received me as thy well-beloved Son in whom thou delightest.

Verse 8. *I have given—them the words*] I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it.

And have known surely] Are fully convinced and acknowledge that I am the promised Messiah, and that they are to look for none other;

Jesus prays for his disciples, that ST. JOHN. they may be kept in the truth.

A. M. 4032. words which thou gavest
A. D. 29. me; and they have received
An. Olymp. them, and have known surely
CCII. 1. that I came out from thee; and they
have believed that thou didst send
me.

9 I pray for them: I pray not for
the world, but for them which thou
hast given me; for they are thine.

10 And all mine are thine, and thine
are mine; and I am glorified in them.

11 And now I am no more in the
world, but these are in the world, and

Ch. 8. 28. & 12. 49. & 14. 10.— Verse 25. Ch. 16. 27. 30.
p 1 John 5. 19.— Ch. 16. 15.— Ch. 13. 1. & 16. 28.— 1 Pet.
1. 5. Jude 1.— Verse 21, &c.

and that my mission and doctrine are all divine,
ver. 7, 8.

Verse 9. *I pray not for the world*] I am not
yet come to that part of my intercession, see ver.
20. I am now wholly employed for my disciples,
that they may be properly qualified to preach
my salvation to the ends of the earth. Jesus
here imitates the high priest, the second part
of whose prayer, on the day of expiation, was
for the priests, the sons of Aaron, see on ver. 1.
These words may also be understood as apply-
ing to the rebellious Jews. God's wrath was
about to descend upon them, and Christ prays
that his own followers might be kept from the
evil, ver. 15. But he does not thus pray for the
world, the rebellious Jews, because the cup of
their iniquity was full, and their judgment
slumbered not.

Verse 10. *I am glorified in them*] Christ
speaks of the things which were not, but which
should be, as though they were. He anticipates
the glorifying of his name, by the successful
preaching of the apostles.

Verse 11. *I am no more in the world*] I am
just going to leave the world, and therefore
they shall stand in need of peculiar assistance
and support. They have need of all the influ-
ence of my intercession, that they may be pre-
served in thy truth.

*Keep through thine own name those whom thou
hast given me*] Instead of οὗς δίδωκε μοι, THOSE
whom thou hast given me, ABCEHLMs. Mt.
BHV. and nearly one hundred others, read ε,
which refers to the τὸ ὄνοματί σου, thy name, im-
mediately preceding. The whole passage should
be read thus: *Holy Father, keep them through
thy own name WHICH thou hast given me, that they
may be one, &c.* By the name here, it is evi-
dent that the doctrine or knowledge of the true
God is intended; as if our Lord had said, Keep
them in that doctrine WHICH thou hast given
me, that they may be one, &c. This reading is
supported by the most ample evidence and
indisputable authority. Griesbach has admit-
ted it into the text, and Professor White in his
CRISENS says of it, *Lectio indubid genuina*,
"It is without doubt the genuine reading."

That they may be one] That they, and all
that believe through their word (the doctrine
which I have given them,) may be one body,
united by one spirit to me their living head.
The union which Christ recommends here, and
prays for, is so complete and glorious, as to be

I come to thee. Holy Father, A. M. 4032.
keep through thine own name A. D. 29.
those whom thou hast given An. Olymp.
me, that they may be one, as we CCII. 1.

12 While I was with them in the
world, I kept them in thy name:
those that thou gavest me I have kept,
and none of them is lost, but the
son of perdition; that the scripture
might be fulfilled.

13 And now come I to thee; and
these things I speak in the world, that

Chap. 10. 30.— Chap. 6. 39. & 10. 28. Hebrews 2. 12.
* Ch. 18. 9. 1 John 2. 19.— Ch. 6. 70. & 13. 18.— Psalm
109. 8. Acts 1. 20.

fity represented by that union which subsists
between the Father and the Son.

Verse 12. *I kept them in thy name*] In thy
doctrine and truth.

But the son of perdition] So we find that
Judas, whom all account to have been lost, and
whose case at best is extremely dubious, was
first given by God to Christ. But why was he
lost? Because, says St. Augustin, he would not
be saved; and he farther adds, After the com-
mission of his crime, he might have returned
to God, and have found mercy. Aug. Serm.
125. n. 5. Psal. cxlvi. n. 20. Ser. 352. n. 8. and
in Psal. cviii. See Calmet; who remarks, Ju-
das only became the son of perdition, because
of his wilful malice, his abuse of the grace and
instructions of Christ; and was condemned
through his own avarice, perfidy, insensibility,
and despair. In behalf of the mere possibility
of the salvation of Judas, see the observations
at the end of Acts i.

Perdition or destruction is personified; and
Judas is represented as being her son, i. e. one
of the worst of men—one whose crime appears
to have been an attempt to destroy not only the
Saviour of the world, but also the whole human
race. And all this he was capable of through
the love of money! How many of those who
are termed creditable persons in the world have
acted his crime over a thousand times! To
Judas and to all his brethren, who sell God and
their souls for money, and who frequently go
out of this world by a violent voluntary death,
we may apply those burning words of Mr.
Blair, with very little alteration:

"O cursed lust of gold! when for thy sake
The wretch throws up his interest in both worlds,
First hang'd in this, then damn'd in that to come."

That the scripture might be fulfilled] Or,
thus the scripture is fulfilled, see Psal. xli. 9.
cix. 8. compared with Acts i. 20. Thus the
traitorous conduct of Judas has been represent-
ed and illustrated by that of Ahitophel, and the
rebellion of Absalom against his father David.
Thus what was spoken concerning them was
also fulfilled in Judas: to him therefore these
scriptures are properly applied, though they
were originally spoken concerning other tra-
itors. Hence we plainly see that the treachery
of Judas was not the effect of the prediction,
for that related to a different case: but as his
was of the same nature with that of the others,
to it the same scriptures were applicable.

A. M. 4033. they might have my joy fulfilled in themselves.

A. D. 29. An Olymp. CCL. I. 14 * I have given them thy word; ^b and the world hath hated them, because they are not of the world, ^c even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but ^d that thou shouldest keep them from the evil.

16 * They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy

^a Verse 8.—^b Ch. 15. 18, 19. 1 John 3. 13.—^c Chap. 8. 23. Verse 16.—^d Matthew 6. 13. Galatians 1. 4. 2 Thess. 3. 3. 1 John 5. 18.—^e Verse 14.—^f Ch. 15. 3. Acts 15. 9. Ephes. 5. 26. 1 Peter 1. 22.

Verse 13. *My joy fulfilled in themselves.*] See on chap. xv. 11.

Verse 14. *I have given them my word*] Or, *thy doctrine*—*τοῦ λόγου σου*. In this sense the word *λόγος* is often used by St. John.

And the world hath hated them] The Jewish rulers, &c. have hated them.—Why? Because they received the doctrine of God, the science of salvation; and taught it to others. They knew Jesus to be the Messiah, and as such they proclaimed him: our Lord speaks prophetically of what was about to take place. How terrible is the perversion of human nature! Men despise that which they should esteem: and endeavour to *destroy* that, without which they must be *destroyed* themselves!

Verse 15. *That thou shouldest take them out of the world*] They must not yet leave the land of Judea: they had not as yet borne their testimony there, concerning Christ crucified and risen again from the dead. To take them away before this work was finished, would not answer the gracious design of God.—1. Christ does not desire that his faithful apostles should *soon* die, and be taken to God. No: but that they may *live long, labour long, and bring forth much fruit*. 2. He does not intimate that they should *seclude* themselves from the world, by going to the *desert* or to the *cloisters*; but that they should continue *in and among* the world, that they may have the opportunity of recommending the salvation of God. 3. Christ only prays that *while* they are *in the world*, employed in the work of the ministry, they may be preserved from the influence *του πονηρου*, of the *evil one, the devil*, who had lately entered into Judas, chap. xiii. 27. and who would endeavour to enter into *them*, ruin their souls, and destroy their work. A devil *without* can do no harm; but a devil *within* ruins all.

Verse 17. *Sanctify them*] *ἁγιασον*, from *a*, *negative*, and *γῆ*, *the earth*. This word has two meanings: 1. It signifies to *consecrate*, to *separate* from *earth* and *common use*, and to *devote* or *dedicate* to God and his service. 2. It signifies to *make holy* or *pure*. The prayer of Christ may be understood in *both* these senses. He prayed, 1. That they might be fully *consecrated* to the work of the ministry and *separated* from all *worldly* concerns. 2: That they might be *holy*, and *patterns* of all holiness to those to whom they announced the salvation of God.

truth: ^a thy word is truth. A. M. 4033. 18 ^b As thou hast sent me into the world, even so have

I also sent them into the world.

19 And ^c for their sakes I sanctify myself, that they also might be ^d sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 ^e That they all may be one; ^f as thou, Father, art in me, and I in thee, that they also may be one in us: that

^g 2 Samuel 7. 28. Psa. 110. 142, 151. Ch. 8. 40.—^h Ch. 20. 21.—ⁱ 1 Cor. 1. 2, 30. 1 Thess. 4. 7. Heb. 10. 10.—^j Or, *truly sanctified*.—^k Verse 11, 22, 23. Ch. 10. 16. Romans 12. 5. Galatians 3. 28.—^l Ch. 10. 38. & 14. 11.

A minister who engages himself in *worldly* concerns is a reproach to the Gospel: and he who is *not saved* from his own *sins*, can with a bad grace recommend salvation to others.

Through thy truth] It is not only according to the *truth* of God that ministers are to be set apart to the sacred work; but it is *from* that *truth*, and *according* to it, that they must preach to others. That doctrine which is not drawn from the *truth* of God, can never save souls. God blesses no word but his own; because none is truth without mixture of error, but that which has proceeded from himself. Our Lord still acts here in reference to the conduct of the high priest, to whom it belonged to *sanctify* the priests, the sons of Aaron: see on verse 1.

Verse 18. *As thou hast sent me—so have I also sent them*] The apostles had the same commission which Christ had, considered as *man*—they were endued with the same spirit, so that they could not err, and their word was accompanied with the same success.

Verse 19. *I sanctify myself*] *I consecrate and devote* myself to death—that I may thereby purchase eternal salvation for them. There seems to be here an allusion to the *entering* of the high priest into the holy of holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant. So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men: see Heb. ix. 11—13. The word *ἁγιασας*, to *consecrate* or *sanctify*, is used in the sense of *devoting* to death, in Jer. xii. 3. both in the *Hebrew*, and in the *Septuagint*: the *Hebrew* *קָדַשׁ*, signifies also to *sacrifice*.

III. Our Lord's prayer for his church, and for all who would believe on his name, through the preaching of the apostles and their successors: see on ver. 1.

Verse 20. *Neither pray I for these alone*] This prayer extends itself through *all ages*, and takes in *every soul* that believes in the Lord Jesus.

And what is it that Christ asks in behalf of his followers? The greatest of blessings: *unity, peace, love, and eternal glory*.

Verse 21. *That they all may be one*] This prayer was literally answered to the *first* believers, who were all of *one heart* and of *one soul*: Acts iv. 42. And why is it that believers,

Christ prays that they may be one ST. JOHN. *with him, and finally glorified.*

A. M. 4033. the world may believe that
A. D. 29. thou hast sent me.
An. Olymp. |
CCLII. 1.

22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one;

23 I in them, and thou in me, ° that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 P Father, I will that they also, whom thou hast given me, be with

Ch. 14. 20. 1 John 1. 3. & 3. 24.—Col. 3. 14.—P Ch. 12. 26. & 14. 3. 1 Thess. 4. 17.—F Verse 5.

are not in the same spirit now? Because they neither attend to the *example*, nor to the *truth* of Christ.

That the world may believe] We have already seen that the word *κοινωνία*, world, is used in several parts of this last discourse of our Lord, to signify the *Jewish people* only.

Christ will have all his members to be *one in spirit*—*one in rights and privileges*, and *one in the blessedness of the future world*.

Verse 22. *And the glory which thou gavest me, I have given them*] That is, the power to work miracles, and to preach unadulterated truth, say some: but as our Lord is not here praying for the *disciples*, but for *all those who should believe on him, through their word*: ver. 20. it is more natural to understand the passage thus. As Christ, according to his *human nature*, is termed the *Son of God*, he may be understood as saying, "I have communicated to all those who believe, or shall believe in me, the glorious privilege of becoming *sons of God*; that, being all adopted children of the same Father, they may abide in *peace, love, and unity*." For this reason it is said, Heb. ii. 11. Christ is not ashamed to call them *brethren*. However, our Lord may here, as in several other places, be using the *past for the future*; and the words may therefore be understood of the glory which they were to share with him in *heaven*.

Verse 23. *That the world may know*] That the Jewish people first, and secondly the Gentiles, may acknowledge me as the *true Messiah*, and be saved unto life eternal.

Verse 24. *That they may behold my glory*] That they may enjoy eternal felicity with me in thy kingdom. So the word is used, chap. iii. 3. Matt. v. 8. The design of Christ is, that all who *believe*, should *love and obey, persevere* unto the end, and be eternally *united* to himself, and the ever blessed God, in the kingdom of glory.

Verse 25. *The world hath not known thee*]

A. M. 4033. me where I am; that they
A. D. 29. may behold my glory which
An. Olymp. | thou hast given me: ° for
CCLII. 1. thou lovedst me before the foundation of the world.

25 O righteous Father, ° the world hath not known thee; but ° I have known thee, and ° these have known that thou hast sent me.

26 ° And I have declared unto them thy name, and will declare it: that the love ° wherewith thou hast loved me, may be in them, and I in them.

Ch. 15. 21. & 16. 3.—1 Ch. 7. 29. & 8. 55. & 10. 15.—Ver. 8. Ch. 16. 27.—V Verse 8. Ch. 15. 15.—W Ch. 15. 9.

Have not acknowledged me. See on chap. i. 11, 12.

And these have known] Here our Lord returns to the disciples, speaks, 1st. Of their having *received him* as the Messiah; 2dly. Of his *making the Father known* unto them; 3dly. Of his purpose to *continue* to influence them by the *spirit of truth*, that they might be perfectly *united* to God by an *indwelling Saviour* for ever.

Verse 26. *I have declared unto them thy name, &c.*] I have taught them the true doctrine.

And will declare it.] This he did, 1st. By the conversations he had with his disciples *after* his resurrection, during the space of forty days. 2dly. By the Holy Spirit which was poured out upon them on the day of *pentecost*. And all these declarations Jesus Christ made, that the *love* of God, and Christ Jesus himself, might dwell in them; and thus they were to become a habitation for God through the eternal Spirit.

OUR Lord's sermon, which he concluded by the prayer recorded in this chapter, begins at ver. 13. of chap. xiii. and is one of the most excellent that can be conceived. His sermon on the *mount* shows men what they should do, so as to please God: this sermon shows them *how* they are to do the things prescribed in the other. In the *former*, the reader sees a *strict morality* which he fears he shall never be able to perform: in *this*, he sees all things are possible to him who believes; for that very God who made him, shall dwell in his heart, and enable him to do all that He pleases to employ him in. No man can properly understand the nature and design of the religion of Christ, who does not enter into the spirit of the preceding discourse. Perhaps no part of our Lord's words has been less understood, or more perverted, than the seventeenth chapter of St. John. I have done what I could in so small a compass, to make every thing plain: and to apply these words in that way in which I am satisfied he used them.

CHAPTER XVIII.

Jesus passes the brook Cedron, and goes to the garden of Gethsemane, 1. Judas having betrayed him, comes to the place with a troop of men to take him, 2, 3. Jesus addresses them, and they fall to the ground, 4—6. He addresses them again, and Peter smites Malchus, 7—11. They seize him, and lead him away to Caiaphas, 12—14. Peter follows to the palace of the high priest, 15—18. The high priest questions Christ concerning his doctrine, and Jesus answers, and is smitten, 19—23. Peter denies his Lord twice, 24—27. Jesus is led to the judgment hall, and Pilate and the Jews converse about him, 28—32. Pilate converses with Jesus, who informs him of the spiritual nature of his kingdom, 33—37. Pilate returns to the Jews, and declares Christ to be innocent, 38. He seeks to discharge him, and the Jews clamour for his condemnation, 39, 40.

Christ passes the brook Cedron, CHAP. XVIII. to the garden of Gethsemane.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

WHEN Jesus had spoken these words, ^a he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: (° for Jesus oft-times resorted thither with his disciples.)

3 ^d Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh

^a Matthew 26. 36. Mark 14. 32. Luke 22. 39.—^b 2 Sam. 15. 23.

NOTES ON CHAPTER XVIII.

Verse 1. *Over the brook Cedron*] Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane: Matt. xxvi. 36. which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which the brook Cedron ran: see 1 Macc. xii. 37. Joseph. War, b. v. c. 2. s. 3. xii. 2. Cedron is a very small rivulet, about six or seven feet broad; nor is it constantly supplied with water, being dry all the year, except during the rains. It is mentioned in the Old Testament; 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4. And it appears, the evangelist only mentions it here to call to remembrance what happened to David, when he was driven from Jerusalem by his son Absalom; and he and his followers obliged to pass the brook Cedron on foot: see 2 Sam. xv. 23. All this was a very expressive figure of what happened now to this second David, by the treachery of one of his own disciples. This brook had its name probably from קדר קדאר, he was black; it being the place into which the blood of the sacrifices, and other filth of the city ran. It was rather, says Lightfoot, the sink, or the common sewer of the city, than a brook. Some copyists mistaking Κεδρων, for Greek, have changed του into των, and thus have written των Κεδρων, of cedars, instead of του Κεδρων, the brook of Cedron: but this last is undoubtedly the genuine reading.

A garden] Gethsemane: see on Matt. xxvi. 36.

The Jewish grandees had their gardens and pleasure grounds without the city, even in the mount of Olives. This is still a common custom among the Asiatics.

St. John mentions nothing of the agony in the garden; probably because he found it so amply related by all the other evangelists. As that account should come in here, the reader is desired to consult the notes on Matt. xxvi. 36—47. See also Mark xiv. 30, 36. and Luke xxii. 40, 44.

Verse 2. *Judas—knew the place*] As many had come from different quarters to celebrate the passover at Jerusalem, it could not be an easy matter to find lodging in the city: Jesus therefore chose to pass the night in the garden with his disciples, which, from this verse, and from Luke xxii. 39. we find was his frequent custom, though he often lodged in Bethany.

thither with lanterns, and torches, and weapons.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he, and Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

^e Luke 21. 37. & 22. 39.—^d Matthew 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16.

But as he had supped in the city this evening, Judas took it for granted that he had not gone to Bethany, and therefore was to be met with in the garden: and having given this information to the priests, they gave him some soldiers and others, that he might be the better enabled to seize and bring him away.

Verse 3. *A band*] τῆν σπυρα, the band, or troop. Some think that the *spira* was the same as the Roman cohort, and was the tenth part of a legion, which consisted sometimes of 4200, and sometimes of 5000 foot. But Raphaelius on Matt. xxvii. 27. has clearly proved from Polybius that the *spira* was no more than the tenth of the fourth part of a legion. And as the number of the legion was uncertain, and their divisions not at all equal, no person can tell how many the band or *spira* contained. See many curious particulars in Raphaelius on this point, vol. i. p. 351. edit. 1747. This band was probably those Roman soldiers given by the governor for the defence of the temple: and the officers were those who belonged to the sanhedrim.

With lanterns and torches] With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared full and bright. The weapons mentioned here were probably no other than clubs, staves, and instruments of that kind, as we may gather from Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 52. The swords mentioned by the other evangelists were probably those of the Roman soldiers: the clubs and staves belonged to the chief priest's officers.

Verse 4. *Jesus—knowing all things, &c.*] He had gone through all his preaching, working of miracles, and passion; and had nothing to do now, but to offer up himself on the cross: he therefore went forth to meet them, to deliver himself up to death.

Verse 5. *Jesus of Nazareth*] They did not say this, till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, &c. to give them, that they might know whom they were to seize: see Matt. xxvi. 48. Though some harmonists place the kiss after what is spoken in the ninth verse.

Verse 6. *They went backward, and fell to the ground.*] None of the other evangelists mention this very important circumstance. Our Lord chose to give them this proof of his infir-

A. M. 4033. 7 Then asked he them
A. D. 29. again, Whom seek ye?
An. Olymp. And they said, Jesus of
CCII. 1. Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, °Of them which thou gavest me, have I lost none.

10 ¶ Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: °the

° Ch. 17. 12.—f Matthew 26. 51. Mark 14. 47. Luke 22. 49, 50.—k Matthew 20. 22. & 26. 39, 42.—h See Matthew 26. 57.—i Luke 3. 2.

nite power, that they might know that *their* power could not prevail against him, if he chose to exert his might; seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the *blast* of God they might have perished, and by the *breath* of his nostrils they might have been consumed; Job iv. 9.

Verse 8. *Let these go their way*] These words are rather words of *authority*, than words of *entreaty*. I voluntarily give myself up to you, but you must not molest one of these my disciples. At your peril injure them. Let them go about their business: I have already given you a sufficient proof of my power: I will not exert it in my own behalf, for I will lay down my life for the sheep; but I will not permit you to injure the least of *these*. It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present, when Peter had given them such provocation, in cutting off the ear of Malchus. There were probably no other disciples with Christ than Peter, James, and John, at this time: see Matt. xxvi. 37. Mark xiii. 33.

Verse 10. *Having a sword*] See the note on Luke xxii. 36.

Cut off his right ear.] He probably designed to have cloven his skull in two, but God turned it aside; and only permitted the ear to be taken off; and this he would not have suffered, but only that he might have the opportunity of giving them a most striking proof of his divinity, in working an astonishing miracle on the occasion; see the notes on Matt. xxvi. 51—56.

The other three evangelists mention this transaction; but neither give the name of *Peter*, nor of *Malchus*: probably because both persons were *alive* when they wrote: but it is likely both had been long dead, before St. John published his history.

Verse 11. *The cup which my Father hath given me*] The cup signifies sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ.

Verse 12. *The captain*] *χιμαρρος*, the *chieftain*, or *chief over one thousand men*—answering nearly to a *colonel* with us. See the note on

A. M. 4033. cup which my Father hath given me, shall I not drink it?
A. D. 29. An. Olymp. CCII. 1.

12 ¶ Then the band, and the captain and officers of the Jews, took Jesus, and bound him,

13 And ^bled him away to ^aAnnas first; for he was father-in-law to Caiaphas, which was the high priest that same ^k year.

14 ^lNow Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ ^mAnd Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high

^k And *Annas* sent Christ bound unto Caiaphas the high priest. Verse 24.—^l Ch. 11. 50.—^m Matthew 26. 58. Mark 14. 54. Luke 22. 54.

Luke xxii. 4. He was probably the prefect or captain of the temple guard.

Verse 13. *To Annas*] This man must have had great authority in his nation, 1. Because he had been a long time high priest. 2. Because he had no less than *five* sons, who successively enjoyed the dignity of the high priesthood. And 3. Because his son-in-law *Caiaphas* was at this time in possession of that office. It is likely that *Annas* was chief of the *sanhedrim*; and that it was to him in that office that Christ was *first* brought. Some think that *Annas* was still high priest, and that *Caiaphas* was only his *deputy*, though he did the principal part of the business; and that it is because of this, that he is called high priest. But see the notes on Matt. ii. 4. and Luke iii. 2.

That same year.] The office was now no longer *during life* as formerly. See the note on chap. xi. 49.

What is related in the 24th verse, *Now Annas had sent him bound to Caiaphas*, comes properly in after the 13th verse. One of the *Vienna* MSS. adds this verse here, the latter *Syriac* has it in the margin, and St. *Cyril* in the text. See the margin.

Verse 14. *Caiaphas was he, which gave counsel, &c.*] Therefore he was an improper person to sit in judgment on Christ, whom he had *prejudged* and *precondemned*; see on chap. xi. 50—52. But Christ must not be treated according to the rules of *justice*: if he had, he could not have been put to death.

Verse 15. *And—another disciple*] Not *that other disciple*, for the article is omitted by AD. two others; some editions; *Syriac*, *Persic*, *Gothic*, and *Nonnus*. So the *Vulgate* is to be understood. There are many conjectures who this disciple was: *Jerom*, *Chrysostom*, *Theophylact*, *Nonnus*, *Lyra*, *Erasmus*, *Piscator*, and others, say it was *John*. It is true, John frequently mentions himself in the *third* person, but then he has always *whom Jesus loved*, as in chap. xiii. 23. xix. 26. xxi. 7, 20. except in chap. xix. 35. where he has plainly pointed out himself as a writer of this Gospel: but in the place before us, he has mentioned no

A. M. 4033. priest, and went in with Jesus
A. D. 29. into the palace of the high
An. Olymp. priest.
CCII. 1.

16 ^a But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they

^a Matthew 26. 69. Mark 14. 66. Luke 22. 54.

circumstance by which that disciple may be known to be John. To this may be added, that John being not only a Galilean, but a fisherman by trade, it is not likely that he should have been known to the high priest, as it is here said of that disciple who followed Jesus with Peter. See Bishop Pearce and Calmet. The conjecture of Grotius is the most likely: viz. that it was the person at whose house Jesus had supped. St. Augustin, *Tract*, 113, speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the Scripture is silent.

Verse 17. *The damsel that kept the door*] *Caxarius*, a writer quoted by Calmet, says, this portress was named *Balkila*. It is worthy of remark, that women, especially old women, were employed by the ancients as porters. In 2 Sam. iv. 6. both the Septuagint and Vulgate make a woman porter to *Ishboosheth*. *ARISTOPHANES*, in *Vespis*, v. 765. mentions them in the same office, and calls them Σκικι, *Skikis*, which seems to signify a common maid-servant:

Οτι τῆν θυγατ ἀνωξεν ἡ Σκικι λαθρα.

And *EURIPIDES*, *Troad*. brings in *Hecuba*, explaining that she, who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a porter, or a nurse, in order to get a morsel of bread. And *PLAUTUS*, *Curcul*. Act. i. sc. 1. mentions an old woman who was keeper of the gate.

Anus hic solet cubitare custos janitrix.

Why they, in preference to men, should be pitched upon for this office, I cannot conceive; but we find the usage was common in all ancient nations. See the notes on Matt. xxvi. 69.

Verse 18. *Servants and officers*] These belonged to the chief priests, &c. the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

Verse 19. *Asked Jesus of his disciples, and of his doctrine.*] He probably asked him, by what authority, or in virtue of what right he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high priest was considered as being the proper judge. But all this, with what follows, was transacted by night, and this was contrary to established laws.

warmed themselves: and Peter stood with them and warmed himself.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, ° I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken,

° Matthew 26. 55. Luke 4. 15. Ch. 7. 14, 26, 22. & 8. 2.

For the *Talmud* states, Sanhed. c. iv. s. 1. that "criminal processes can neither commence nor terminate, but during the course of the day. If the person be acquitted, the sentence may be pronounced during that day: but if he be condemned, the sentence, cannot be pronounced till the next day. But no kind of judgment is to be executed, neither on the eve of the sabbath, nor the eve of any festival." Nevertheless, to the lasting infamy of this people, Christ was judicially interrogated and condemned during the night: and on the night too of the passover, or, according to others, on the eve of that feast. Thus, as I have remarked before, all the forms of justice were insulted and outraged in the case of our Lord. In this his humiliation, his judgment was taken away. See Acts viii. 33.

Verse 20. *I spake openly to the world*] To every person in the land indiscriminately—to the people at large;—the τῷ κοσμῷ here, is tantamount to the French *tout le monde*, all the world, i. e. every person within reach. This is another proof that St. John uses the term *world*, to mean the Jewish people only: for it is certain our Lord did not preach to the Gentiles. The answer of our Lord, mentioned in this and the following verse, is such as became a person conscious of his own innocence, and confident in the righteousness of his cause. I have taught in the temple, in the synagogues, in all the principal cities, towns, and villages: and through all the country. I have had no secret school. You and your emissaries have watched me every where. No doctrine has ever proceeded from my lips, but what was agreeable to the righteousness of the law, and the purity of God. My disciples, when they have taught, have taught in the same way, and had the same witnesses. Ask those who have attended our public ministrations, and hear whether they can prove, that I or my disciples have preached any false doctrines, have ever troubled society, or disturbed the state. Attend to the ordinary course of justice, call witnesses, let them make their depositions, and then proceed to judge according to the evidence brought before you.

Verse 22. *One of the officers—struck Jesus*] This was an outrage to all justice: for a prisoner, before he is condemned, is ever considered to be under the especial protection of

A. M. 4033. one of the officers which
A. D. 29. stood by, 'struck Jesus ' with
An. Olymp. the palm of his hand, saying,
CCL. 1. Answerest thou the high priest so ?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me ?

24 (' Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. 'They said therefore unto him, Art not thou also one of

his disciples ? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall,

p Jeremiah 20. 2. Acts 23. 2.—r Or, with a rod.—s Matt. 26. 57.—t Matthew 26. 69, 71. Mark 14. 69. Luke 22. 58. * Matthew 26. 74. Mark 14. 72. Luke 22. 60. Ch. 13. 38.

v Matthew 27. 2. Mark 15. 1. Luke 23. 1. Acts 3. 13.—w Or, Pilate's house. Matthew 27. 27.—x Acts 10. 28. & 11. 3.

justice; nor has any one a right to touch him, but according to the direction of the law. But it has been observed before, that if justice had been done to Christ, he could neither have suffered nor died.

Verse 24. Now Annas had sent him, &c.] It has been observed before, that the proper place of this verse is immediately after the 13th, and if it be allowed to stand here, it should be read in a parenthesis, and considered as a recapitulation of what had been before done.

Verse 27. And—the cock crew.] Peter denied our Lord three times:

Peter's first denial.

I. This took place when he was without, or beneath, in the hall of Caiaphas' house. He was not in the higher part where Christ stood before the high priest; but without that division of the hall, and in the lower part with the servants and officers, at the fire kindled in the midst of the hall, ver. 16, 18. and the girl who kept the door, had entered into the hall where she charged Peter.

Peter's second denial.

II. This was in a short time after the first, Luke xxii. 58. Having once denied his Master, he naturally retired from the place where his accuser was, to the vestibule of the hall, Matt. xxvi. 71. and it was the time of the first cock-crowing, or soon after midnight. After remaining here a short time, perhaps an hour, another girl sees him, and says to them who were standing by in the vestibule, that he was one of them. Peter, to avoid this charge, withdraws into the hall, and warms himself. The girl, and those to whom she had spoken, follow him; the communication between the two places being immediate. Here a man enforces the charge of the girl, according to Luke; and others urge it, according to St. John; and Peter denies Jesus vehemently.

Peter's third denial.

III. He was now in the hall, and also within sight of Jesus, though at such a distance from him, that Jesus could not know what passed, but in a supernatural way. And about an hour after his second denial, those who stood by, founded a third charge against him, on his being a Galilean, which St. Luke says, chap. xxii. 59. one in particular strongly affirmed; and which, according to John, ver. 26. was supported by one of Malchus' relations. This occasioned a more vehement denial than before; and im-

mediately the cock crew the second time; which is eminently called αλεκτοροφωνία. The first denial may have been between our twelve and one; and the second between our two and three.

At the time of the third denial, Luke xxii. 61. proves that Jesus was in the same room with Peter. We must farther observe, that Matthew, chap. xxvi. 57. lays the scene of Peter's denials in the house of Caiaphas; whereas John, ver. 15—23. seems to intimate, that these transactions took place in the house of Annas: but this difficulty arises from the injudicious insertion of the particle οὖν, therefore, in ver. 24. which should be omitted, on the authority of ADES. Mt. BH. many others; besides some versions, and some of the primitive fathers. Griesbach has left it out of the text. See Bp. Newcome's Harm. Notes, p. 48.

The time of Peter's denials happened during the space of the third Roman watch, or that division of the night between twelve and three, which is called αλεκτοροφωνία, or cock-crowing, Mark xiii. 35. Concerning the nature and progress of Peter's denial, see the notes on Matt. xxvi. 58, 69—75.

Verse 28. The hall of judgment] 'Εἰς τὸ πραιτωρίον, to the praetorium. This was the house where Pilate lodged; hence called in our margin, Pilate's house. The praetorium is so called, from being the dwelling-place of the praetor, or chief of the province. It was also the place where he held his court, and tried causes.

St. John has omitted all that passed in the house of Caiaphas—the accusations brought against Christ—the false witnesses—the insults which he received in the house of the high priest—and the assembling of the grand council or sanhedrim. These he found amply detailed by the other three evangelists; and for this reason it appears that he omitted them. John's is properly a supplementary Gospel.

Let them should be defiled] The Jews considered even the touch of a Gentile as a legal defilement; and therefore would not venture into the praetorium, for fear of contracting some impurity, which would have obliged them to separate themselves from all religious ordinances till the evening. Lev. xv. 10, 11, 19, 20.

That they might eat the passover.] Some maintain that τὸ πάσχα here does not mean the paschal lamb, but the other sacrifices which were offered during the paschal solemnity—for this had been eaten the evening before; and that

A. M. 4033. lest they should be defiled; A. D. 29. but that they might eat the 4n. Olymp. passover. Ccii. 1.

29 Pilate then went out unto them, and said, What accusation bring ye against this man ?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said

γ Matthew 20. 19. Ch. 12. 32, 33.

our Lord was crucified the day after the passover. Others have maintained that the paschal lamb is here meant; that this was the proper day for sacrificing it; that it was on the very hour in which it was offered, that Christ expired on the cross; and that therefore our Lord did not eat the paschal lamb this year, or that he ate it some hours before the common time. Bishop Pearce supposes that it was lawful for the Jews to eat the paschal lamb any time between the evening of Thursday, and that of Friday. He conjectures too, that this permission was necessary, on account of the immense number of lambs which were to be killed for that purpose. When Cestius desired to know the number of the Jews, he asked the priests how he might accomplish his wish? They informed him that this might be known by the number of the lambs slain at the passover, as never less than ten partook of one lamb, though twenty might feast on it. On this mode of computation he found the lambs to be 256,500; οίκουσι πρὸς μυριάδας κρηθινῶσαν, πρὸς δεξιαρχία καὶ πρυτανεία. See Josephus, War, b. vi. c. 9. s. 3.

That Jesus ate a passover this last year of his life, is sufficiently evident from Matt. xxvi. 17—19. Mark xiv. 12—18. Luke xxii. 8—15. and that he ate this passover some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain. See the note on Matt. xxvi. 20. and at the conclusion of the chapter, where the subject, and the different opinions on it, are largely considered.

Verse 29. Pilate then went out] This was an act of condescension; but as the Romans had confirmed to the Jews the free use of all their rites and ceremonies, the governor could do no less than comply with them in this matter. He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

Verse 30. If he were not a malefactor] So they did not wish to make Pilate the judge; but the executor of the sentence which they had already illegally passed.

Verse 31. It is not lawful for us to put any man to death] They might have judged Jesus according to their law, as Pilate bade them do: but they could only excommunicate, or scourge him. They might have voted him worthy of death: but they could not put him to death, if any thing of a secular nature were charged

unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

35 Pilate answered, Am I a Jew ?

* Matthew 27. 11.

against him. The power of life and death was, in all probability, taken from the Jews when Archelaus, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than fifty years before the destruction of Jerusalem. But the Romans suffered Herod, mentioned Acts xii. to exercise the power of life and death during his reign. See much on this point in Calmet and Pearce. After all, I think it probable, that though the power of life and death was taken away from the Jews, as far as it concerned affairs of state; yet it was continued to them in matters which were wholly of an ecclesiastical nature: and that they only applied thus to Pilate to persuade him that they were proceeding against Christ as an enemy of the state, and not as a transgressor of their own peculiar laws and customs. Hence, though they assert that he should die according to their law, because he made himself the Son of God, chap. xix. 7. yet they lay peculiar stress on his being an enemy to the Roman government; and when they found Pilate disposed to let him go, they asserted that if he did, he was not Cæsar's friend, ver. 12. It was this that intimidated Pilate, and induced him to give him up, that they might crucify him. How they came to lose this power, is accounted for in a different manner by Dr. Lightfoot. His observations are very curious, and are subjoined to the end of this chapter.

Verse 32. That the saying of Jesus might be fulfilled] Or, thus the word was fulfilled. God permitted the Jews to lose the power of life and death, in the sense before stated, that according to the Roman laws, which punished sedition, &c. with the cross, Christ might be crucified, according to his own prediction: chap. xii. 32. and iii. 14.

Verse 33. Art thou the king of the Jews?] St. Luke says, expressly, xxiii. 2. that when the Jews brought him to Pilate, they began to accuse him as a rebel, who said he was king of the Jews, and forbad the people to pay tribute to Cæsar. It was in consequence of this accusation that Pilate asked the question mentioned in the text.

Verse 34. Sayest thou this thing of thyself] That is, is it because my enemies thus accuse me, or because thou hast any suspicion of me, that thou askest this question?

Verse 35. Am I a Jew?] That is, I am not a Jew, and cannot judge whether thou art what is called the Christ, the king of the Jews. It is thy own countrymen, and their spiritual

A. M. 4033. Thine own nation, and the chief priests have delivered thee unto me: what hast thou done?

36 * Jesus answered, ^bMy kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I

A. M. 4033. should bear witness unto the truth. Every one that ^cis of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^dI find in him no fault at all.

39 *But ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?

40 ^eThen cried they all again, saying, Not this man, but Barabbas. ^fNow Barabbas was a robber.

^a 1 Tim. 6. 13.—^b Daniel 2. 44. & 7. 14. Luko 12. 14. Ch. 6. 15. & 8. 15.—^c Ch. 8. 47. 1 John 3. 19. & 4. 6.

^d Matthew 27. 24. Luko 23: 4. Ch. 19. 4, 6.—^e Matt. 27. 15. Mark 16. 6. Luko 23. 17.—^f Acts 3. 14.—^g Luke 23. 19.

rulers, who delivered thee up to me with the above accusation.

What hast thou done?] If thou dost not profess thyself king over this people, and an enemy to Cæsar; what is it that thou hast done, for which they desire thy condemnation?

Verse 36. *My kingdom is not of this world*] It is purely spiritual and divine. If it had been of a secular nature, then my servants would have contended—they would have opposed force with force, as the kingdoms of this world do in their wars; but as my kingdom is not of this world, therefore no resistance has been made. Eusebius relates, *Hist. Eccles.* lib. iii. c. 20. “that the relatives of our Lord were brought before Domitian, and interrogated whether they were of the family of David? and what sort the kingdom of Christ was, and where it would appear? they answered that this kingdom was neither of this world, nor of an earthly nature: that it was altogether heavenly and angelical; and that it would not take place till the end of the world.”

Verse 37. *Thou sayest*] A common form of expression for, yes, it is so. I was born into the world that I might set up and maintain a spiritual government: but this government is established in and by truth. All that love truth, hear my voice, and attend to the spiritual doctrines I preach. It is by truth alone that I influence the minds, and govern the manners of my subjects.

Verse 38. *What is truth?*] Among the sages of that time there were many opinions concerning truth; and some had even supposed that it was a thing utterly out of the reach of men. Pilate perhaps might have asked the question in a mocking way; and his not staying to get an answer, indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it. This is the case with thousands: they appear desirous of knowing the truth; but have not patience to wait in a proper way to receive an answer to their question.

I find in him no fault] Having asked the above question, and being convinced of our Lord's innocence, he went out to the Jews to testify his conviction, and to deliver him, if possible, out of their hands.

Verse 39. *But ye have a custom*] Nothing

relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out: see the notes on Matt. xxvii. 15. Luke xxiii. 17.

Verse 40. *Barabbas was a robber.*] See Matt. xxvii. 16.

The latter Syriac has in the margin *εγγραφως*, a chief robber, a captain of banditti, and it is probable that this was the case. He was not only a person who lived by plunder, but shed the blood of many of those whom he and his gang robbed; and rose up against the Roman government, as we learn from Luke xxiii. 19. There never existed a more perfidious, cruel, and murderous people, than these Jews; and no wonder they preferred a murderer to the Prince of Peace. Christ himself had said, If ye were of the world, the world would love its own. Like cleaves to like: hence we need not be surprised to find the vilest things still preferred to Christ, his kingdom, and his salvation.

1. It is not easy to give the character of Pilate. From the manner of his conduct, we scarcely can tell when he is in jest or in earnest. He appears to have been fully convinced of the innocence of Christ; and that the Jews, through envy and malice, desired his destruction. On this ground he should have released him; but he was afraid to offend the Jews. He knew they were an uneasy, factious, and seditious people; and he was afraid to irritate them. *Fiat justitia, ruat cælum!* was no motto of his. For fear of the clamours of this bad people, he permitted all the forms and requisitions of justice to be outraged; and abandoned the most innocent Jesus to their rage and malice. In this case he knew what was truth, but did not follow its dictates; and he as hastily abandoned the Author of it, as he did the question he had asked concerning it. Pilate, it is true, was disposed to pity—the Jews were full of malice and cruelty. They both, however, joined in the murder of our Lord. The most that we can say for Pilate, is, that he was disposed to justice; but was not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to do a right thing, if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf

of innocence, righteousness, and truth. In all this business Pilate showed that he was not a good man: and the Jews proved that they were of their father the devil. See chap. xix. 8.

2. As Dr. Lightfoot has entered into a regular examination of when and how the Jews lost the power of life and death in criminal cases, it may be necessary to lay before the reader a copious abstract of his researches on this subject, founded on ver. 31. of the preceding chapter.

"It cannot be denied that all capital judgment or sentence upon life, had been taken from the Jews for above forty years before the destruction of Jerusalem; as they oftentimes themselves confess. But how came this to pass? It is commonly received, that the Romans, at this time the Jews' lords and masters, had taken from all their courts a power and capacity of judging the capital matters. Let us superadd a few things here. *Rabbi Cahna saith, when R. Ismael bar Jose lay sick, they sent to him, saying, Pray, sir, tell us two or three things which thou didst once tell us in the name of thy Father. He saith to them, An hundred and fourscore years before the destruction of the temple, the wicked kingdom (the Roman empire) reigned over Israel; fourscore years before the destruction of the temple, they (the fathers of the sanhedrim) determined about the uncleanness of the heathen land, and about glass vessels. Forty years before the destruction of the temple, the sanhedrim removed and sat in the Taberne. What is the meaning of this tradition? Rabbi Isaac bar Abdimi saith, they did not judge judgments of mulcts. The gloss is, Those are the judgments about fining any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room Gazith, they did not judge about these things, and so those judgments about mulcts or fines ceased. Avodah Zarah, fol. 82.* Here we have one part of their judiciary power lost; not taken away from them by the Romans, but falling of itself, as it were, out of the hands of the sanhedrim. Nor did the Romans indeed take away their power of judging in capital matters, but they by their own oscitancy, supine and unreasonable lenity, lost it themselves. For so the Gemara goes on: *Rabbi Hachman bar Isaac saith, Let him not say that they did not judge judgments of mulcts, for they did not judge capital judgments either. And whence comes this? When they saw that so many murders and homicides multiplied upon them, that they could not well judge and call them to account, they said, It is better for us that we remove from place to place; for how can we otherwise (sitting here and not punishing them) not contract guilt upon ourselves?*

"They thought themselves obliged to punish murderers while they sat in the room Gazith, for the place itself engaged them to it. They are the words of the Gemarists, upon which the gloss. *The room Gazith was half of it within, and half of it without the holy place. The reason of which was, that it was requisite that the council should sit near the Divine Majesty. Hence it is that they say, Whoever constitutes an unfit judge, is as if he planted a grove by the altar of the Lord, as it is written, Judges and officers shall thou make thee; and it follows presently after, Thou shalt not plant thee a grove near the altar of the Lord thy God,*

Deut. xvi. 18, 21. *They removed therefore from Gazith, and sat in the Taberne: now though the Taberne were upon the mountain of the temple, yet they did not sit so near the Divine Majesty there, as they did when they sat in the room Gazith.*

"Let us now in order put the whole matter together.

"I. The sanhedrim were most stupidly and unreasonably remiss in their punishment of capital offenders; going upon this reason especially, that they counted it so horrible a thing to put an Israelite to death. Forsooth he is of the seed of Abraham, of the blood and stock of Israel, and you must have a care how you touch such an one!

"*R. Eliezer bar Simeon had laid hold on some thieves. R. Joshua bar Korchah sent to him, saying, O thou vinegar, the son of good wine! (i. e. O thou wicked son of a good father!) how long wilt thou deliver the people of God to the slaughter! He answered and said, I root the thorns out of the vineyard. To whom the other: Let the Lord of the vineyard come and root them out himself. Bava Meziath, fol. 83. 2.* It is worth noting, that the very thieves of Israel are the people of God; and they must not be touched by any man, but referred to the judgment of God himself!

"*When R. Ismael bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, How long wilt thou deliver over the people of God to slaughter! Ibid. fol. 64. 1.* Hence that which we alleged elsewhere: *The sanhedrim that happens to sentence any one to death within the space of seven years, is termed a destroyer. R. Eliezer ben Azariah saith it is so, if they should but condemn one within seventy years. Maccoth, fol. 7. 1.*

"II. It is obvious to any one how this foolish remissness, and letting loose the reins of judgment, would soon increase the numbers of robbers, murderers, and all kinds of wickedness; and indeed they did so abundantly multiply, that the sanhedrim neither could nor durst, as it ought, call the criminals to account. The law slept, while wickedness was in the height of its revels, and punitive justice was so out of countenance, that as to uncertain murders they made no search; and against certain ones they framed no judgment. *Since the time that homicides multiplied, the beheading the heifer ceased. Sotah, fol. 47. 1.* And in the place before quoted in *Avodah. When they saw the numbers of murderers so greatly increase, that they could not sit in judgment upon them; they said, Let us remove, &c. fol. 8. 2.* So in the case of adultery, which we also observed in our notes on chap. viii. *Since the time that adultery so openly advanced under the second temple, they left off trying the adulterers by the bitter water, &c. Maimon. in Sotah, cap. 3.*

"So that we see, the liberty of judging in capital matters was no more taken from the Jews, by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters, was taken away by them, which no one will affirm. *It is a tradition of R. Chuia, From the day wherein the temple was destroyed, though the sanhedrim ceased; yet the four kinds of death (which were wont to be inflicted by the sanhedrim) did not cease. For*

he that had deserved to be stoned to death, either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, either fell into some fire, or some serpent bit him. He that had deserved to be slain, (i. e. with the sword) was either delivered into the hands of some heathen king, or was murdered by robbers. He that had deserved strangling, was either drowned in some river, or choked by a squinancy.

"This must be observed from the evangelists, that when they had Christ in examination in the palace of the high priest all night; in the morning the whole sanhedrim met, that they might pass sentence of death upon him. Where then was this that they met? Questionless in the room *Gazith*—at least if they adhered to their own rules and constitutions; *Thither they betook themselves sometimes upon urgent necessity.* The gloss before quoted excepts only the case of murder, with which, among all their false accusations, they never charged Christ.

"But, however, suppose it were granted that the great council met either in the Taberne, or some other place, (which yet agreed by no means with their own tradition,) did they deal truly, and as the matter really and indeed was, with *Pilate*, when they tell him, *It is not lawful for us to put any man to death?* He had said to them, *Take ye him, and judge him according to your laws.* We have indeed judged and condemned him, but we cannot put any one to death. Was this that they said, in fact true? How came they then to stone the proto-martyr *Stephen?* How came they to stone *Ben Sarda*

at *Lydda?* *Hieros. Sanhed. fol. 25. 4.* How came they to burn the priest's daughter alive that was taken in adultery? *Bab. Sanhed. fol. 52. 1. and 51. 1.* It is probable they had not put any one to death as yet, since the time that they had removed out of *Gazith*; and so might the easier persuade *Pilate* in that case. But their great design was to throw off the odium of Christ's death from themselves; at least among the vulgar crowd; fearing them, if the council themselves should have decreed his execution. They seek this evasion therefore, which did not altogether want some colour and pretext of truth; and it succeeded according to what they desired. Divine Providence so ordering it, as the evangelist intimates, *ver. 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die:* that is, be crucified according to the custom of the Romans. While I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation in the whole description, of the *Roman beast* in the *Revelation*, chap. xiii. 4. *The dragon which gave power to the beast.* We cannot say this of the *Assyrian, Babylonish*, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the *Roman* empire in behalf of the *dragon*, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember, as often as we recite that article of our creed, '*He suffered under Pontius Pilate,*' that is, was put to death by the Roman empire."

CHAPTER XIX.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1—3. He is brought forth by Pilate, wearing the purple robe; and the Jews clamour for his death, 4—8. Conversation between our Lord and Pilate, 9—11. Pilate expostulates with the Jews on their barbarous demands; but they become more inveterate, and he delivers Christ into their hands, 12—16. He, bearing his cross, is led to Golgotha, and crucified, 17—22. The soldiers cast lots for his raiment, 23, 24. Jesus commends his mother to the care of John, 25—27. Jesus thirsts, receives vinegar, and dies, 28—30. The Jews request that the legs of those who were crucified might be broken; the soldiers break those of the two thieves, and pierce the side of Christ: the Scriptures fulfilled in these acts, 31—37. Joseph of Arimathea begs the body of Christ: and Nicodemus brings spices to embalm it, 38—40. He is laid in a new sepulchre, 41, 42.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. **T**HEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews!

* Matt. 20. 19. & 27. 26. Mark 15. 15. Luke 18. 33.

NOTES ON CHAP. XIX.

Verse 1. *Pilate—took Jesus, and scourged him.*] That is, caused him to be scourged; for we cannot with *Bede* suppose that he scourged him with his own hand.

As our Lord was scourged by order of Pilate, it is probable he was scourged in the Roman manner, which was much more severe than that of the Jews. The latter never gave more than *thirty-nine* blows: for the law had absolutely forbidden a man to be *abused*, or his *flesh cut* in this chastisement, Deut. xxv. 3. The common method of whipping or flogging in some places, especially that of a *military* kind, is a disgrace to the nation where it is done: to the laws, and to humanity. See Matt. xxvii. 26.

and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, ^bthat ye may know that I find no fault in him.

5 Then came Jesus forth, wearing

^b Chap. 18. 38. Verse 6.

and the note there. Though it was customary to scourge the person who was to be crucified; yet it appears that Pilate had another end in view by scourging our Lord. He hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from Luke xxiii. 16.

Verse 2. *Platted a crown of thorns*] See on Matt. xxvii. 29.

Verse 5. *And Pilate saith*] The word *Pilate*, which we supply in our version, is added by one MS. the latter *Syriac*, latter *Arabic*, and the *Coptic*.

Behold the man] The man, who according to you, affects the government, and threatens to take away the empire from the Romans. *Be-*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Pilate seeks to release Christ, but CHAP. XIX. *the Jews clamour for his death.*

A. M. 4033. the crown of thorns, and the
A. D. 29. purple robe. And *Pilate*
An. Olymp. saith unto them, Behold the
CCH. 1. man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. *Pilate* saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God.

8 ¶ When *Pilate* therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence

—*Acts 3. 13.—4 Lev. 24. 16.—5 Matthew 26. 65. Ch. 5. 18. & 10. 33.*

hold the man, whom ye have brought unto me as an enemy to Cæsar; and as a sower of the seeds of sedition in the land! In him I find no guilt; and from him ye have no occasion to fear any evil.

Verse 6. Crucify HIM] ΑΥΤΟΥ, which is necessary to the text, and which is wanting in the common editions, and is supplied by our version in italics, is added here on the authority of almost every MS. and version of importance. As it is omitted in the common editions, it affords another proof, that they were not taken from the best MSS.

Verse 7. We have a law] In Lev. xxiv. 14—16. we find that blasphemers of God were to be put to death: and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. See Matt. xxvi. 65, 66. They might refer also to the law against false prophets, Deut. xviii. 20.

The Son of God.] It is certain that the Jews understood this in a very peculiar sense. When Christ called himself the Son of God, they understood it to imply positive equality to the supreme Being; and if they were wrong, our Lord never attempted to correct them.

Verse 8. He was the more afraid] While Jesus was accused only as a disturber of the peace of the nation, which accusation *Pilate* knew to be false: he knew he could deliver him, because the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature, from their own laws; he then saw that he had every thing to fear, if he did not deliver Jesus to their will. The sanhedrim must not be offended—the populace must not be irritated; from the former a complaint might be sent against him to Cæsar: the latter might revolt, or proceed to some acts of violence, the end of which could not be foreseen. *Pilate* was certainly to be pitied: he saw what was right, and he wished to do it: but he had not sufficient firmness of mind. He did not attend to that important maxim, *Fiat justitia; ruat cælum*. Let justice be done, though the heavens should be dissolved. He had a vile people to govern, and it

art thou? But Jesus gave him no answer.

10 Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth *Pilate* sought to release him: but the Jews cried out saying, If thou let this man go, thou art not Cæsar's friend: who-soever maketh himself a king, speak eth against Cæsar.

—*Isaiah 53. 7. Matthew 27. 12, 14.—8 Luke 22. 53. Ch. 7. 30. Luke 23. 2.—1 Acts 17. 7.*

was not an easy matter to keep them quiet. Some suppose that *Pilate's* fear arose from hearing that Jesus had said, he was the Son of God: because *Pilate*, who was a polytheist, believed that it was possible for the offspring of the gods to visit mortals; and he was afraid to condemn Jesus for fear of offending some of the supreme deities. Perhaps the question in the succeeding verse refers to this.

Verse 9. Whence art thou?] This certainly does not mean, From what country art thou? for *Pilate* knew this well enough: but it appears he made this inquiry to know who were the parents of Christ; what were his pretensions, and whether he really were a demigod, such as the heathens believed in. To this question we find our Lord gave no answer. He had already told him that his kingdom was not of this world; and that he came to erect a spiritual kingdom, not a temporal one: chap. xviii. 36, 37. This answer he deemed sufficient, and he did not choose to satisfy a criminal curiosity, nor to enter then into any debate concerning the absurdity of the heathen worship.

Verse 11. Hath the greater sin.] It is a sin in thee to condemn me, while thou art convinced in thy conscience that I am innocent; but the Jews who delivered me to thee, and Judas, who delivered me to the Jews, have the greater crime to answer for. Thy ignorance in some measure excuses thee; but the rage and malice of the Jews put them, at present, out of the reach of mercy.

Verse 12. *Pilate sought to release him*] *Pilate* made five several attempts to release our Lord; as we may learn from Luke xxiii. 4, 15, 20, 22. John xix. 4, 12, 13.

Thou art not Cæsar's friend] Thou dost not act like a person who has the interest of the emperor at heart. Ambassadors, præfects, counsellors, &c. were generally termed the friends of the emperor. This insinuation determined *Pilate* to make no longer resistance; he was afraid of being accused, and he knew *Tiberius* was one of the most jealous and distrustful princes in the world. During his reign, accusations of conspiracies were much in fashion:

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King?

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

^k Matthew 27. 62.—^l Genesis 49. 10.—^m Matthew 27. 26, 31. Mark 15. 15. Luke 23. 24.—ⁿ Matthew 27. 31, 33. Mark 15.

they were founded on the silliest pretences, and punished with excessive rigour. See Calmet, *Tacit.* An. 1. i. c. 72, 73, 74. *Sueton.* in *Tiber.* c. 58.

Verse 13. *The Pavement*] *Λιθοστρότον*, literally, a stone pavement: probably it was that place in the open court, where the chair of justice was set, for the præfects of provinces always held their courts of justice in the open air; and which was paved with stones of various colours, like that of Ahasuerus, *Esth.* i. 6. of red, blue, white, and black marble; what we still term *Mosaic work*, or something in imitation of it; such as the *Roman* pavements frequently dug up in this and other countries, where the Romans have had military stations.

Gabbatha.] That is, an elevated place; from *גב* *gab*, high, raised up; and it is very likely that the judgment-seat was considerably elevated in the court, and that the governor went up to it by steps; and perhaps these very steps were what was called *the Pavement*. John does not say that *Lithostrotion*, or the *Pavement*, is the meaning of the word *Gabbatha*; but that the place was called so in the Hebrew. The place was probably called *Lithostrotion*, or the *Pavement*: the seat of judgment, *Gabbatha*, the raised or elevated place.

In several MSS. and versions, the scribes not understanding the Hebrew word, wrote it variously, *Gabbatha*, *Gabatha*, *Kappatha*, *Kappata*, *Gennetha*, *Gennaesa*, and *Gennesar*. Lightfoot conjectures that the *Pavement* here, means the room *Gazith* in the temple, in which the grand council, called the sanhedrim, held their meetings.

Verse 14. *It was the preparation of the passover*] That is, the time in which they were just preparing to kill the paschal lamb. Critics differ widely concerning the time of our Lord's crucifixion; and this verse is variously understood. Some think it signifies merely the preparation of the sabbath: and that it is called the preparation of the *passover*, because the preparation of the sabbath happened that year on the eve of the passover. Others think that the preparation of the sabbath is distinctly spoken of in ver. 31. and was different from what is here mentioned. Contending nations

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16 Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17 And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the

21, 22. Luke 23. 26, 33.—Numbers 15. 36. Heb. 13. 12. P Matt. 27. 37. Mark 15. 26. Luke 23. 38.

may be more easily reconciled than contending critics.

The sixth hour] Mark says, chap. xv. 25. that it was the *third* hour. *Τρίτη*, the *third*, is the reading of DL. four others, the *Chron. Alex. Severus*, *Antiochen. Ammonius*, with others mentioned by *Theophylact. Nonnus*, who wrote in the *fifth* century, read *τρίτη*, the *third*. As in ancient times, all the numbers were written in the manuscripts, not at large, but in numeral letters, it was easy for *three*, to be mistaken for *six*. The *Codex Beza* has generally numeral letters instead of words. *Bengel* observes that he has found the letter *Γ* gamma, THREE, exceedingly like the *ς* *epi sigma*, SIX, in some MSS. The major part of the best critics think that *τρίτη*, the *third*, is the genuine reading. See the note on Mark xv. 25.

Behold your King] This was probably intended as an irony; and by thus turning their pretended serious apprehensions into ridicule, he hoped still to release him.

Verse 15. *Away with him*] *Αγορ* probably this means, *kill him*. In *Isai.* lvii. 1. it is said, *καὶ ἀρσενες δικαιοσ αγορας*, and just men are taken away; that is, according to some, by a violent death.

Verse 16. *Then delivered he him*] This was not till after he had washed his hands, *Matt.* xxvii. 24. to show by that symbolical action, that he was innocent of the death of Christ. John omits this circumstance, together with the insults which Christ received from the soldiers. See *Matt.* xxvii. 26, &c. *Mark* xv. 16, &c.

Verse 17. *Bearing his cross*] He bore it all alone first; when he could no longer carry the whole through weakness, occasioned by the ill usage he had received, *Simon*, a Cyrenian, helped him to carry it: see the note on *Matt.* xxvii. 32.

Golgotha.] See on *Matt.* xxvii. 33.

Verse 18. *Two other*] *Matthew* and *Mark* in the parallel places call them *robbers* or *murderers*: they probably belonged to the gang of *Barabbas*. See about the figure of the cross, and the nature of crucifixion, on *Matt.* xxvii. 35.

Verse 19. *Pilate wrote a title*] See on *Matt.* xxvii. 37.

The soldiers divide his raiment, CHAP. XIX. *and cast lots for his vesture.*

A. M. 4033. Jews; for the place where
A. D. 29. Jesus was crucified was
An. Olymp. nigh to the city: and it was
CCII. I. written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier

† Matthew 27. 35. Mark 15. 24. Luke 23. 34.—Or, wrought.

Verse 20. *Hebrew,—Greek,—Latin.*] See on Luke xxiii. 38.

On Matt. xxvii. 37. I have given this title in Hebrew, Greek, and Latin, as mentioned by this evangelist. The reader, however, will not be displeas'd to find the same title repeated here, in a character which was written in the fourth century, and is probably nearly resembling that used in the earliest ages of Christianity. The Greek and Latin character, which

In Hebrew, עֶזְרַיִם.

יְשׁוּעַ נֹצְרִי מֶלֶךְ דִּיהוּדִיָּא

In Greek, ΕΛΛΗΝΙΣΤΙ.

ΙΗCOYC O NΑΖΩΠΓEOC O BACIΛEYC TΩN IOYΔAIOY.

In Latin, Ρομαϊστι.

ΙΕΗΣΥC NΑΖΑΡΕΝΥC· ΡΕΧ ΙΥΔΑEOY·

Verse 22. *What I have written, I have written.*] That is, I will not alter what I have written. The Roman laws forbad the sentence to be altered when once pronounced: and as this inscription was considered as the *sentence* pronounced against our Lord, therefore it could not be changed: but this form of speech is common in the Jewish writings, and means simply, what is done shall continue. Pilate seems to speak prophetically. This is the king of the Jews: they shall have no other Messiah for ever.

Verse 23. *To every soldier a part*] So it appears there were four soldiers employed in nailing him to, and rearing up the cross.

The coat was without seam] Several have seriously doubted whether this can be literally understood, as they imagine that nothing with sleeves, &c. can be woven without a seam. But Baun, *de Vest. Sacer.* Heb. l. 1. c. 16. has proved, not only that such things were done by the ancients, and are still done in the East; but himself got a loom made on which these kinds of tunics, vents, sleeves, and all, were woven in one piece. See much on this subject in *Calmel*.

Our Lord was now in the grand office of high priest, and was about to offer the expiatory victim for the sin of the world. And it is worthy of remark, that the very dress he was in, was similar to that of the Jewish high priest. The following is the description given of his

A. M. 4033. a part; and also his coat: now
A. D. 29. the coat was without seam,
An. Olymp. woven from the top through-
CCII. I. out.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's

† Psal. 22. 18.—Matthew 27. 55. Mark 15. 40. Luke 23. 49.

is inserted here, is an exact fac-simile of that in the *Codex Beza*, cut and cast at the expense of the University of Cambridge, for Dr. Kipling's edition of that most venerable MS. which contains the Greek text of the four evangelists and Acts; and the Latin text of the same, as it existed before the time of St. Jerom. Having examined the MS. myself, I can say that these types are a very faithful representation of the original.

dress by Josephus, Ant. b. iii. c. vii. s. 4. "Now this coat (χιτων) was not composed of two pieces, nor was it sewed together upon the shoulders and sides, but it was one long vestment, so woven as to have an opening for the neck; not an oblique one, but parted all along the back and breast: it was also parted where the hands were to come out." A little before, the same author says, that "the high priest had a long robe of a blue colour, which hung down to the feet, and was put over all the rest." It is likely that this was the same with that upper garment which the soldiers divided among them, it being probably of a costly stuff. I may just add here, that I knew a woman who knit all kinds of clothes, even to the sleeves and button-holes, without a seam; and have seen some of the garments which she made; that the thing is possible I have the fullest proof. For an explanation of χιτων, and ματιον, which we translate cloak, and coat, see the note on Luke vi. 29.

Verse 24. *That the scripture might be fulfilled*] These words are found in the common printed text, in Matt. xxvii. 35. but they are omitted by ABDEFGHKLMSU. Mt. BHV. 150 others; the principal versions, Chrysostom, Tit. Bost. Euthymius, Theophylact, Origen, Hilary, Augustin, Juven. See Griesbach's second edition. But in the text of John they are not omitted by one MS. version, or ancient commentator.

A. M. 4033. sister, Mary the wife of
A. D. 29. Cleophas, and Mary Mag-
An. Olymp. dalene.
CCH. I.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Or, *Cleopas*.— Luke 24. 18.— Ch. 13. 23. & 20. 2. & 21. 7, 20, 24.

The words are taken from Psal. xxii. 18. where it appears they were spoken prophetically of this treatment which Jesus received, upward of a thousand years before it took place!

But it should be remarked that this form of speech, which frequently occurs, often means no more than that the thing so fell out, that such a portion of scripture may be exactly applied to it.

Verse 25. *Mary the wife of Cleophas*] She is said, in Matt. xxvii. 56. (see the note there) and Mark xv. 40. to have been the mother of James the Less, and of Joses; and this James her son is said in Matt. x. 3. to have been the son of Alphaeus; hence it seems that *Alphaeus* and *Cleopas* were the same person. To which may be added, that *Hegenippus* is quoted by Eusebius, *Hist. Eccles.* l. iii. c. 11. as saying that Cleopas was the brother of Joseph, the husband of the Virgin. *Theophylact* says, that *Cleopas*, (brother of Joseph, the husband of the Virgin) having died childless, his brother Joseph married his widow, by whom he had four sons, called by the evangelists *the brothers of our Lord*, and two daughters, the one named *Salome*, the other *Mary, daughter of Cleopas*, because she was his daughter according to law, though she was the daughter of Joseph according to nature. There are several conjectures equally well founded with this last to be met with in the ancient commentators; but in many cases it is very difficult to distinguish the different *Marys* mentioned by the evangelists.

Verse 26. *The disciple—whom he loved*] John, the writer of this Gospel.

Woman, behold thy son!] This is a remarkable expression, and has been much misunderstood. It conveys no idea of disrespect, nor of unconcern, as has been commonly supposed. In the way of compellation, *man!* and *woman!* were titles of as much respect among the Hebrews, as *sir!* and *madam!* are among us. But why does not Jesus call her *mother*? Probably, because he wished to spare her feelings; he would not mention a name, the very sound of which must have wrung her heart with additional sorrow. On this account he says, *Behold thy son!* this was the language of pure natural affection: "Consider this crucified man no longer at present as any relative of thine; but take that disciple whom my power shall preserve from evil, for thy son; and while he considers thee as his mother, account him for thy child." It is probable that it was because the keeping of the blessed Virgin was intrusted to him, that he was the only disciple of our Lord who died a natural death: God having pre-

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28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is

Or, *Cleopas*.— Luke 24. 18.— Ch. 13. 23. & 20. 2. & 21. 7, 20, 24.

finished.] As if he had said, "I served him for the sake of the person whom he gave him in charge. Many children are not only preserved alive, but abundantly prospered in temporal things, for the sake of the desolate parents whom God has cast upon their care. It is very likely that Joseph was dead previously to this; and that this was the reason why the desolate Virgin is committed to the care of the beloved disciple.

Verse 28. *I thirst.*] The scripture that referred to his drinking the vinegar, is Psal. lxxix. 21. The fatigue which he had undergone, the grief he had felt, the heat of the day, and the loss of blood were the natural causes of this thirst. This he would have borne without complaint; but he wished to give them the fullest proof of his being the Messiah, by distinctly marking how every thing relative to the Messiah, which had been written in the prophets, had its complete fulfilment in him.

Verse 29. *A vessel full of vinegar*] This was probably that tart small wine, which we are assured was the common drink of the Roman soldiers. Our word *vinegar*, comes from the French *vin aigre, sour or tart wine*: and although it is probable that it was brought at this time for the use of the four Roman soldiers who were employed in the crucifixion of our Lord; yet it is as probable that it might have been furnished for the use of the persons crucified: who, in that lingering kind of death, must necessarily be grievously tormented with thirst. This vinegar must not be confounded with the *vinegar and gall* mentioned Matt. xxvii. 34. and Mark xv. 23. That, being a stupefying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired, ver. 30.

And put it upon hyssop] Or, according to others, *putting hyssop about it*. A great variety of conjectures have been produced to solve the difficulty in this text, which is occasioned by supposing that the sponge was put on a stalk of *hyssop*, and that this is the *reed* mentioned by Matthew and Mark. It is possible that the *hyssop* might grow to such a size in Judea, as that a stalk of it might answer the end of a *reed* or *cane* in the case mentioned here: but still it appears to me more natural to suppose that the *reed* was a distinct thing, and that the *hyssop* was used only to bind the sponge fast to the *reed*; unless we may suppose it was added for some mystical purpose, as we find it frequently used in the Old Testament in rites of purification. The various conjectures on this point may be seen in *Botcher's* Conject. and in *Calmet*.

Verse 30. *It is finished*] As if he had said, "I

A. M. 4033-
A. D. 29.
An. Olymp.
CCII. 1.

finished: and he bowed his head, and gave up the ghost.

31 † The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away.

d Ver. 42. Mark 15. 42.—e Deut. 21. 23.—f Lev. 23. 11, 15. Num.

have executed the great designs of the Almighty—I have satisfied the demands of his justice—I have accomplished all that was written in the prophets; and suffered the utmost malice of my enemies: and now the way to the Holy of Holies is made manifest through my blood." An awful, yet a glorious finish. Through this tragical death, God is reconciled to man, and the kingdom of heaven opened to every believing soul;

"Shout heaven and earth, this sum of good to man!"

See the note on Matt. xxvii. 50.

The prodigies which happened at our Lord's death, and which are mentioned by the other three evangelists, are omitted by John; because he found the others had sufficiently stated them; and it appears he had nothing new to add.

Verse 31. *It was the preparation*] Every sabbath had a preparation which began at the ninth hour, (that is, three o'clock) the preceding evening. Josephus, Ant. b. xvi. c. 6. s. 2. recites an edict of the Emperor Augustus in favour of the Jews, which orders, "that no one shall be obliged to give bail or surety on the sabbath day, nor on the preparation before it, after the ninth hour." The time fixed here, was undoubtedly in conformity to the Jewish custom; as they began their preparation at three o'clock on the Friday evening.

That the bodies should not remain] For the law, Deut. xxi. 22, 23. ordered that the bodies of criminals should not hang all night; and they did not wish to have the sabbath profaned by either taking them down on that day, or letting them hang to disturb the joy of that holy time. Probably their consciences began to sting them for what they had done; and they wished to remove the victim of their malice out of their sight.

For that sabbath day was a high day] 1. Because it was the sabbath. 2. Because it was the day on which all the people presented themselves in the temple according to the command, Exod. xxiii. 17. 3. Because that was the day on which the sheaf of the first-fruits was offered, according to the command, Lev. xxiii. 10, 11. So that upon this day, there happened to be three solemnities in one. *Lightfoot*. It might be properly called a high day, because the passover fell on that sabbath.

Their legs might be broken] *Lactantius* says, l. iv. c. 26. that it was a common custom to break the legs or other bones of criminals upon the cross: and this appears to have been a kind of *comp de grace*, the sooner to put them out of pain.

Verse 34. *With a spear pierced his side*] The soldier who pierced our Lord's side, has been

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

28. 17, 18. Isai. 1. 13, 15.—f Zech. 12. 10. & 13. 1, 6, 7. 1 John 5. 6, 8.

called by the Roman Catholic writers *Longinus*, which seems to be a corruption of *λογγύς*, *lonché*, a spear or dart: the word in the text. They moreover tell us, that this man was converted—that it was he who said, *Truly this was the Son of God*—that he travelled into *Cappadocia*, and there preached the Gospel of Christ, and received the crown of martyrdom. But this deserves the same credit as the other legends of the Popish church.

Whether it was the right or the left side of Christ that was pierced, has been a matter of serious discussion among divines and physicians: and on this subject they are not yet agreed. That it is of no importance we are sure, because the Holy Ghost has not revealed it. *Luke Cranache*, a famous painter, whose piece of the crucifixion is at Augsburg, has put no wound on either side: when he was asked the reason of this—I will do it, said he, when I am informed which side was pierced.

Blood and water.] It may be naturally supposed, that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter. *Ambrose*, *Augustin*, and *Chrysostom* make the blood an emblem of the eucharist, and the water an emblem of baptism. Others represent them as the emblems of the old and new covenants. Protestants have thought them the emblems of justification, which is through the blood of the Lamb; and sanctification, which is through the washing of regeneration; and it is in reference to the first notion, that they mingle the wine with water in the sacrament of the Lord's supper. The piercing appears to have taken place because his legs were not broken; and as the law in this case stated that the criminals were to continue on the cross till they died, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water, appears to be only a natural effect of the above cause; and probably nothing mystical or spiritual was intended by it. However, it affords the fullest proof that Jesus died for our sins. *Dr. Lightfoot* thinks that there is a reference here to the rock in the wilderness which Moses smote twice; and which, according to the Jews, *Shemoth Rabba*, fol. 122. "poured out blood at the first stroke, and water at the second." Now, *St. Paul* says, 1 Cor. x. 4. That rock was Christ; and here the evangelist says, The soldier pierced his side, and there came out blood and water. *St. John*, therefore, in what he asserts in the 35th and 36th verses, wishes to call the attention of the Jews to this point, in order to show them that this Jesus was the true

A. M. 4033. 35 And he that saw it bare
A. D. 29. record, and his record is true:
An. Olymp. and he knoweth that he saith
CCL. 1. true: that ye might believe.

36 For these things were done, ^h that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, ¹ They shall look on him whom they pierced.

38 ¶ ^k And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly ¹ for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

^h Exodus 12. 46. Numb. 9. 12. Psa. 34. 20.—¹ Psa. 22. 16, 17. Zech. 12. 10. Rev. 1. 7.—^k Matthew 27. 57. Mark

Messiah, who was typified by the rock in the wilderness. *He knoweth that he saith true, that ye might believe.*

Verse 35. *He that saw it*] Most probably John himself, who must have been pretty near the cross, to have been able to distinguish between the blood and the water, as they issued from the side of our blessed Lord.

And he knoweth] This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter? It might appear to him necessary, 1. Because the other evangelists had not noticed it. 2. Because it contained the most decisive proof of the death of Christ. As a wound such as this was, could not have been inflicted, (though other causes had been wanting) without occasioning the death of the person: and on his dying for men, depended the salvation of the world. And 3. Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly, the person of the Messiah. *A bone of him shall not be broken,* Exod. xii. 46. Numb. ix. 12. Psal. xxxiv. 20. *They will look upon him whom they pierced,* Zech. xii. 10. Psal. xxii. 16.

Verse 38. *Joseph of Arimathea*] See on Matt. xxvii. 57—60. and particularly Mark xv. 42, 43.

Verse 39. *Nicodemus*] See on chap. iii. 1, &c. *Myrrh and aloes*] Which drugs were used to preserve bodies from putrefaction. *Calmet* says that the aloes mentioned here, is a liquor, which runs from an aromatic tree; and is widely different from that called *aloes* among us.

Some have objected, that a hundred pounds weight of myrrh and aloes, was enough to embalm two hundred dead bodies: and instead of *καροτο*, a hundred, some critics have proposed to read *κατακατο*,—a mixture of myrrh and aloes, of about a pound EACH. See *Bowyer's Conjectures*. But it may be observed, that great quantities of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased. A great quantity was used at the funeral of *Aristobulus*: and it is said that five hundred

A. M. 4033. 39 And there came also
A. D. 29. Nicodemus, which at the
An. Olymp. first came to Jesus by night,
CCL. 1. and brought a mixture of myrrh and aloes, about a hundred pound weight.

40 Then took they the body of Jesus, and ^h wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden: and in the garden a new sepulchre, wherein was never man yet laid.

42 ^o There laid they Jesus therefore, ^p because of the Jews' preparation day; for the sepulchre was nigh at hand.

15. 42. Luke 28. 50.—¹ Ch. 9. 22. & 12. 42.—^h Ch. 3. 1, 2, & 7. 50.—^o Acts 5. 6.—^p Isaiah 53. 9.—^p Verse 31.

servants bearing aromatics, attended the funeral of Herod: see *Josephus*, Ant. b. xv. c. 3. s. 4. and b. xvii. c. 8. s. 3. and *four score pounds* of spices, were used at the funeral of R. Gamaliel the elder. See *Wetstein in loco*.

Verse 40. *Wound it in linen*] See on ch. xi. 34.

Verse 41. *There was a garden*] It was an ancient custom for particular families to have burying places in their gardens. See 2 Kings xxi. 18, 26.

New sepulchre] See on Matt. xxvii. 60.

Verse 42. *Because of the Jews' preparation*] From this it may be conjectured, that they had designed to have put him in a more magnificent tomb; or, that they intended to make one expressly for himself, after the passover; or, that they had designed to have put him somewhere else, but could not do it for lack of time; and that they put him here, because *the tomb was nigh*. It appears plainly from embalming, &c. that none of these persons had any hope of the resurrection of Christ. They considered him as a great and eminent prophet, and treated him as such.

1. IN the burial of our Lord, a remarkable prophecy was fulfilled: *His death was appointed with the wicked, and with a rich man was his tomb.* See Lowth on Isai. liii. 9. Every thing attending his mock trial, his passion, his death, his burial, &c. afforded the fullest proof of his innocence. In still continuing to reject him, the Jews seem to have exceeded the ordinary bounds of incredulity and callousness of heart. One might imagine, that a candid attention to the Gospel facts, collated with those passages in the law, and in the prophets, which they acknowledge to speak of the Messiah, would be sufficient to furnish them with the utmost evidence and fullest conviction, that he is the Christ, and that they are to expect none other. But where people once make a covenant with unbelief, argument, reason, demonstration, and miracles themselves, fail to convince them. As their conviction, through this obstinacy, is rendered impossible, it belongs to God's justice to confound them. At present they have scarcely any correct knowledge of the true God, and while they continue to reject the

genuine faith, they are capable of crediting the most degrading absurdities.

2. The holy sepulchre, or what has long passed for the burial place of our Lord, is now no more! On the following information, the reader may depend: "On the night of October 11, 1808, the church of the holy sepulchre was discovered to be on fire; and between five and six in the morning, the burning cupola, with all the melting and boiling lead upon it, fell in. The excessive heat which proceeded from this immense mass of liquid fire, caused not only the marble columns which supported the gallery, to burst, but likewise the marble floor of the church, together with the pilasters and images in *bas relief*, that decorated the *chapel*, containing the *holy sepulchre*, situated in the centre of the church. Shortly after, the massive columns which supported the gallery, fell down, together with the whole of the walls. Thus has perished the famous church raised by the Empress Helena, fourteen hundred years ago, over the place where the body of our blessed Lord was supposed to have been deposited, while he lay under the power of death. And thus has perished, an engine of superstition,

fraud, and imposture. To the most sinful purposes has this holy sepulchre been abused. The Greeks and Armenians have pretended, that on every *Easter eve*, fire descends from heaven, and kindles all the lamps and candles in the place: and immense crowds of pilgrims frequent this place, on these occasions, in order to witness this ceremony, to light a taper at this sacred flame, and with these candles, to singe and daub pieces of linen, which are afterward to serve for winding sheets; for, says Mr. Maundrell, who was present, April 3d, 1697, and witnessed the whole of this absurd and abominable ceremony, 'it is the opinion of these poor people, that if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell.'

See the whole of his circumstantial account of this imposture, and the ridiculous and abominable ceremonies, with which it is accompanied, in his *Journey from Aleppo to Jerusalem*, edit. 5th. pp. 94—97. and let the reader thank God, that he is not degraded with a superstition, that renders the grace of the Gospel of none effect.

CHAPTER XX.

Mary Magdalene coming early to the sepulchre, finds it empty, and runs and tells Peter, 1. 2. Peter and John run to the tomb, and find all as Mary had reported, 3—10. Mary sees a vision of angels in the tomb, 11—13. Jesus himself appears to her, and sends her with a message to the disciples, 14—18. He appears to the disciples, gives the fullest proof of the reality of his resurrection, and communicates to them a measure of the Holy Spirit, 19—23. The determined incredulity of Thomas, 24, 25. Eight days after, Jesus appears again to the disciples, Thomas being present, to whom he gives the proofs he had desired, 26, 27. Thomas is convinced, and makes a noble confession, 28. Our Lord's reflections on his case, 29. Various signs done by Christ, not circumstantially related, 30. Why others are recorded, 31.

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. I.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know

not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying: yet went he not in.

a Matthew 28. 1. Mark 16. 1. Luke 24. 1.—b Ch. 13. 23. &

19. 26. & 21. 7, 20, 24.—c Luke 24. 12.—d Chap. 19. 40.

NOTES ON CHAPTER XX.

All that John relates concerning the resurrection of our Lord, he has collected partly from the account given by Mary Magdalene, and partly from his own observations. From Mary he derived the information given ver. 1, 2. and from ver. 11—18. From his own actual knowledge, what he relates ver. 3—10, 19—29. and the whole of chap. xxi. It is supposed that he details the account given by Mary, without altering any circumstance, and without either addition or retrenchment. See *Rosenmuller*.

Verse 1. *The first day of the week*] On what we call Sunday morning, the morning after the Jewish sabbath. As Christ had been buried in haste, these holy women had brought perfumes, Mark xvii. 1. Luke xxiv. 1. to embalm him afresh; and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of her conduct, than of any of the rest: but the other evangelists speak of three

persons who went together to the tomb, viz. *Mary of Magdala*, *Mary* the mother of James, and *Salome*: Matt. xxviii. 1. Mark xvi. 1.

Verse 2. *Then she runneth*] This was after the women had seen the angels, who said he was risen from the dead, Luke xxiv. 4. She told not only Peter and John, but the other apostles also, Matt. xxviii. 8. but only the two disciples abovementioned, went to the tomb to see whether what she had said was true.

They have taken away the Lord] She mentions nothing of what the angels had said, in her hurry and confusion; she speaks things only by halves: and probably the vision of angels might have appeared to her only as an illusion of her own fancy; and not to be any farther regarded.

Verse 4. *Outrun Peter*] Not because he had a greater desire to see into the truth of these things; but because he was younger, and lighter of foot.

Verse 5. *Went he not in.*] Why? Because he was fully satisfied that the body was not

A. M. 4633. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

A. M. 4633. 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

* Ch. 11. 44.—Psa. 16. 10. Acts 2. 27-31. & 13. 34, 35.—Mark

16. 5.—Matt. 28. 9. Mark 16. 9.—Luke 24. 16, 31. Ch. 21. 4.

there. But why did he not seize upon the linen clothes, and keep them as a most precious relic? Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which, bits of rotten wood, rags of rotten cloth, decayed bones, (to whom originally belonging no one knows,) and bramble bushes, should become objects of religious adoration.

Verse 6. *Seeth the linen clothes lie*] *Θραύει* from *θραύω*, to behold, and *οραω*, to see—to look steadily at any thing, so as to discover what it is, and to be satisfied with viewing it.

Verse 7. *Wrapped together in a place by itself.*] The providence of God ordered these very little matters so, that they became the fullest proofs against the lie of the chief priests, that the body had been stolen away by the disciples. If the body had been stolen away, those who took it would not have stopped to strip the clothes from it; and to wrap them up, and lay them by in separate places.

Verse 8. *That other disciple*] John. *Saw*] That the body was not there.

And believed.] That it had been taken away, as Mary had said: but he did not believe that he was risen from the dead. See what follows.

Verse 9. *They knew not the scripture*] Viz. Psal. xvi. 9, 10. *Thou wilt not leave my soul in hell*—*כי לא תעזב נפשי לישאול* *ki lo tiazob naphshi l'sheol*—*For thou wilt not abandon my life to the grave, nor suffer thy Holy One to see corruption.* It was certainly a reproach to the disciples, that they had not understood this prophecy, when our Lord had given them often the most direct information concerning it. Christ had referred to the history of Jonah, Matt. xii. 40. which was at once the type and the proof of his own resurrection. However, this ingenious confession of John, in a matter so dishonourable to himself, is a full proof of his sincerity, and of the truth of his narration.

Verse 10. *Unto their own home.*] Either to their own houses, if they still had any; or to

those of their friends, or to those where they had a hired lodging, and where they met together for religious purposes. See ver. 19.

Verse 11. *But Mary stood without*] She remained some time after Peter and John had returned to their own homes.

Verse 12. *Seeth two angels.*] See on ver. 6. She knew these to be angels by their white and glistening robes. Matthew and Mark mention but one angel—probably that one only that spoke, ver. 13.

One at the head, and the other at the feet] So were the cherubim placed at each end of the mercy-seat: Exod. xxv. 18, 19. *Lightfoot.*

Verse 13. *They have taken away my Lord*] It was conjectured on chap. xix. 42. that the body of our Lord was only put here for the time being, that after the sabbath they might carry it to a more proper place—Mary seems to refer to this: *They have taken away my Lord, and I know not where they have laid him.* This removal she probably attributed to some of our Lord's disciples, or to some of his friends.

Verse 14. *She turned herself back*] Or, *εστρεψεν εις τα οπισω*, she was turned back, i. e. to go again with the other women to Jerusalem, who had already departed: but she had not as yet gone so far, as to be out of the garden.

Knew not that it was Jesus.] John has here omitted what the angels said to the women, about Christ's being risen; probably because it was so particularly related by the other evangelists: Matt. xxviii. 5—7. Mark xvi. 6, 7. Luke xxiv. 5, 6, 7. Mary was so absorbed in grief, that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be him: nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognize the person of our Lord.

Verse 15. *Supposing him to be the gardener*] *Κηρυκος*, the inspector or overseer of the garden, from *κηπος*, a garden, and *οραος*, an inspector—the person who had the charge of the workmen,

A. M. 4033. 16 Jesus saith unto her,
A. D. 29. Mary. She turned herself,
An. Olymp. and saith unto him, Rab-
CCII. I. boni; which is to say, Master.

17 Jesus saith unto her, Touch me
not; for I am not yet ascended to my
Father: but go to ^k my brethren, and
say unto them, I ascend unto my
Father, and your Father; and to ^m my
God, and your God.

18 ^a Mary Magdalene came and
told the disciples that she had seen the
Lord, and that he had spoken these
things unto her.

19 ¶ ^o Then the same day at evening,

A. M. 4033. being the first day of the
A. D. 29. week, when the doors were
An. Olymp. shut, where the disciples
CCII. I. were assembled for fear of the
Jews, came Jesus and stood in the
midst, and saith unto them, Peace be
unto you.

20 And when he had so said, he
showed unto them his hands and his
side. ^p Then were the disciples glad,
when they saw the Lord.

21 Then said Jesus to them again,
Peace be unto you: ^r as my Father
hath sent me, even so send I you.

22 And when he had said this, he

^k Psa. 22. 22. Matthew 28. 10. Romans 8. 29. Heb. 2. 11.
^l Ch. 16. 28.—^m Eph. 1. 17.—ⁿ Matt. 28. 10. Luke 24. 10.

^o Mark 16. 14. Luke 24. 36. 1 Cor. 15. 5.—^p Chap. 16. 22.
^r Matt. 28. 18. Ch. 17. 18, 19. Heb. 3. 1. 2 Tim. 2. 2.

and the care of the produce of the garden; and who rendered account to the owner.

And I will take him away] How true is the proverb, Love feels no loud. Jesus was in the prime of life when he was crucified, and had a hundred pounds' weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!

Verse 16. Mary] This word was no doubt spoken with uncommon emphasis; and the usual sound of Christ's voice accompanied it so, as immediately to prove that it must be Jesus. What transports of joy must have filled this woman's heart! Let it be remarked, that Mary Magdalene sought Jesus more fervently, and continued more affectionately attached to him, than any of the rest; therefore to her first, Jesus is pleased to show himself; and she is made the first herald of the Gospel of a risen Saviour.

After Mary's exclamation of *Rabboni*, and its interpretation by the evangelist, one MS. the latter *Syriac*, *Syriac Hieros.* and three copies of the *Itala*, add, *και προσεγαυεν αλασσαι αυτου*, And she ran to embrace, or cling to him. Then our Lord's words come in with the reason for them.

Verse 17. Touch me not] *Μη μου απου*, cling not to me. *Απουμαι* has this sense in Job xxxi. 7. where the Septuagint use it for the Hebrew *דבק* *dabak*, which signifies to cleave, cling, stick, or be glued to. From Matt. xxviii. 9. it appears that some of the women held him by the feet, and worshipped him. This probably Mary did; and our Lord seems to have spoken to her to this effect: "Spend no longer time with me now: I am not going immediately to heaven—you will have several opportunities of seeing me again: but go and tell my disciples, that I am, by and by, to ascend to my Father and God, who is your Father and God also. Therefore, let them take courage."

Verse 18. Told the disciples—that he had spoken these things] St. Mark says, chap. xvi. 11. that the afflicted apostles could not believe what she had said. They seem to have considered it as an effect of her troubled imagination.

Verse 19. The doors were shut—for fear of
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the Jews] We do not find that the Jews designed to molest the disciples: that word of authority which Christ spoke, chap. xviii. 8. Let these go away—had prevented the Jews from offering them any injury; but as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think, that they should be the next victims, if found. Some think, therefore, that they had the doors not only shut but barricadoed: nevertheless Jesus came in, the doors being shut, i. e. while they continued shut. But how! By his almighty power: and farther we know not. Yet it is quite possible, that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way. Where there is no need for a miracle, a miracle is never wrought. See on ver. 30.

The evangelist has omitted the appearing of our Lord to the other women who came from the tomb, Matt. xxviii. 9. and that to the two disciples who were going to *Emmaus*, Luke xxiv. 13, &c. which all happened in the course of this same day.

Peace be unto you.] His usual salutation and benediction. May every blessing of heaven and earth which you need be granted unto you!

Verse 20. He showed unto them his hands and his side.] So it appears that his body bore the marks of the nails and the spear; and these marks were preserved, that the disciples might be the more fully convinced of the reality of his resurrection.

Verse 21. Even so send I you.] As I was sent to proclaim the truth of the Most High, and to convert sinners to God; I send you for the very same purpose; clothed with the very same authority, and influenced by the very same spirit.

Verse 22. He breathed on them] Intimating by this, that they were to be made new men, in order to be properly qualified for the work to which he had called them: for in this breathing he evidently alluded to the first creation of man, when God breathed into him the breath of lives, and he became a living soul: the breath or Spirit of God, (*רוח אלהים*) *ruach Elohim*) being the grand principle and cause of his spiritual and divine life.

A. M. 4033. breathed on them, and saith unto them, Receive ye the Holy Ghost :
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23 * Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 † But Thomas, one of the twelve, † called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall

see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 † And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my

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Matt. 16. 19. & 18. 18.—† Ch. 11. 16.

* Psa. 78. 41. Ch. 19. 34.

Receive ye the Holy Ghost] From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his *inspiration*; from *in*, into, and *spiro*, I breathe. Every word of Christ which is received in the heart by faith, comes accompanied by this divine *breathing*; and without this, there is neither *light* nor *life*. Just as Adam was before God breathed the quickening spirit into him, so is every human soul till it receives this *inspiration*. Nothing is *seen*, *known*, *discerned*, or *felt* of God, but through this. To every private Christian this is essentially requisite; and no man ever did, or ever can preach the Gospel of God so as to convince and convert sinners without it. "There are many (says pious Quesnel) who extol the dignity of the apostolic mission, and compare that of bishops and pastors with that of Christ; but with what shame and fear ought they to be filled, if they do but compare the *life* and *deportment* of Christ, with the *lives* and *conversation* of those who glory in being made partakers of his mission. They may depend on it, that if sent at all, they are only sent on the same conditions, and for the same end, namely—to preach the truth, and to establish the kingdom of God, by opposing the corruption of the world; and by acting and suffering to the end, for the advancement of the glory of God. That person is no other than a monster in the church, who, by his sacred office, should be a dispenser of the spirit; and who, by the corruption of his own heart, and by a disorderly, worldly, voluptuous, and scandalous life, is at the same time a member and instrument of the devil."

Verse 23. *Whose soever sins ye remit*] See the note on Matt. xvi. 19. and xviii. 18. It is certain God alone can forgive sins: and it would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator*. The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe, were declared to lie under condemnation. The reader is desired to consult the note referred to above, where the custom to which our Lord alludes is particularly considered. Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to Satan, which was granted to the apostles, is here referred to. This was

a power which the primitive apostles exclusively possessed.

Verse 24. *Thomas—called Didymus*] See this name explained, chap. xi. 16.

Was not with them] And by absenting himself from the company of the disciples, he lost this precious opportunity of seeing and hearing Christ; and of receiving (at this time) the inestimable blessing of the Holy Ghost. Where two or three are assembled in the name of Christ, he is in the midst of them. Christ had said this before: Thomas should have remembered it, and not have forsaken the company of the disciples. What is the consequence? His unbelief becomes, 1st. Utterly *unreasonable*: ten of his brethren witnessed that they had seen Christ, ver. 25. but he rejected their testimony. 2dly. His unbelief became *obstinate*; he was determined not to believe on any evidence that it might please God to give him: he would believe according to his own *prejudices*, or not at all. 3dly. His unbelief became *presumptuous* and *insolent*; a *view* of the person of Christ will not suffice: he will not believe that it is he, unless he can *put his finger into the holes* made by the *nails* in his *Lord's hands*: and *thrust his hand into the wound* made by the spear in his *side*.

Thomas had *lost much good*, and *gained much evil*, and yet was insensible of his state. Behold the consequences of forsaking the assemblies of God's people! Jesus comes to the meeting—a disciple is found out of his place, who might have been there; and he is not only not blessed, but his heart gets *hardened* and *darkened* through the deceitfulness of sin. It was through God's mere mercy that ever Thomas had another opportunity of being convinced of his error. Reader! take warning.

Verse 26. *After eight days*] It seems likely that this was precisely on that day *se'nough*, on which Christ had appeared to them before—and from this we may learn that this was the *weekly meeting* of the apostles; and though Thomas was not found at the *former meeting*, he was determined not to be absent from *this*. According to his custom, Jesus came again; for he cannot forget his promise—two or three are assembled in his name; and he has engaged to be among them.

Verse 27. *Then saith he to Thomas*] Through his infinite compassion he addressed *him* in a particular manner; condescending in this case to accommodate himself to the prejudices of an obstinate, though sincere disciple.

A. M. 4033. hands: and reach hither
A. D. 29. thy hand, and thrust it into
An. Olymp. my side: and be not faithless,
CCII. 1. but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: *†* blessed are they that have

† Luke 24. 39. 1 John 1. 1.—† 2 Cor. 5. 7. 1 Pet. 1. 8.—† Ch.

Reach hither thy finger, &c.] And it is very probable that Thomas did so! for his unbelief was too deeply rooted to be easily cured.

Verse 28. *Thomas answered, &c.*] Those who deny the godhead of Christ, would have us to believe that these words are an *exclamation* of Thomas, made through surprise, and that they were addressed to the *Father*, and not to *Christ*. *Theodore of Mopsuestes* was the first, I believe, who gave the words this turn; and the fifth *Œcumenic council*, held at Constantinople, anathematized him for it. This was not according to the spirit of the Gospel of God.—However, a man must do violence to every rule of construction, who can apply the address here to any but Christ. The text is plain,—Jesus comes in—sees Thomas, and addresses him; desiring him to come to him, and put his finger into the print of the nails, &c. Thomas, perfectly satisfied of the reality of our Lord's resurrection, *says unto him*,—MY LORD! and MY GOD! *i. e.* Thou art indeed, the very same person, my Lord, whose disciple I have so long been; and thou art my God, henceforth the object of my religious adoration. Thomas was the first who gave the title of God to Jesus; and by this glorious confession made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward, the whole of the disciples treated our Lord with the most supreme respect; never using that familiarity toward him; which they had often used before. The resurrection from the dead, gave them the fullest proof of the divinity of Christ. And this indeed is the use which St. John makes of this manifestation of Christ. See ver. 30, 31. Bishop Pearce says here: "Observe, that Thomas calls Jesus his God, and that Jesus does not reprove him for it, though probably it was the first time he was called so." And I would ask, could Jesus be jealous of the honour of the true God; could he be a prophet: could he be even an honest man, to permit his disciple to indulge in a mistake so monstrous and destructive, if it had been one?

Verse 29. *Thomas*] This word is omitted by almost every MS. version, and ancient commentator of importance.

Blessed are they, &c.] Thou hast seen, and therefore thou hast believed, and now thou art blessed: thou art now happy; fully convinced of my resurrection, yet no less blessed shall all those be who believe in my resurrection, without the evidence thou hast had. From this we learn, that to believe in Jesus on the testimony of the apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted

not seen, and yet have believed.

30 *†* And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 *†* But these are written that ye might believe that Jesus is the Christ, the Son of God; *†* and that believing ye might have life through his name.

21. 25.—† Luke 1. 4.—† Ch. 3. 15, 16. & 5. 24. 1 Peter 1. 8

the whole economy of grace, that a believer at eighteen hundred years' distance from the time of the resurrection, suffers no loss, because he has not seen Christ in the flesh. The importance and excellence of implicit faith in the testimony of God, is thus stated by Rab. Tanchum. "Rab. Simeon ben Lachesh saith, The proselyte is more beloved by the holy blessed God, than that whole crowd that stood before mount Sinai; for unless they had heard the thundering, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven."

Reader! Christ died for thee—believe, and thou shalt be saved; and become as blessed and as happy as an apostle.

Verse 30. *Many other signs truly did Jesus, &c.*] That is, besides the two mentioned here: ver. 19. and ver. 26. viz. Christ entering into the house in a miraculous manner twice, notwithstanding the doors were fast shut: see on ver. 19. The other miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large. There is nothing in the whole revelation of God but what is for some important purpose, and there is nothing left out that could have been of any real use.

Verse 31. *That ye might believe*] What is here recorded is to give a full proof of the divinity of Christ; that he is the promised Messiah; that he really suffered and rose again from the dead, and that through him every believer might have eternal life.

Life] Several MSS. versions, and fathers, read *eternal life*; and this is undoubtedly the meaning of the word, whether the various reading be admitted or not.

Grotius has conjectured that the Gospel, as written by St. John, ended with this chapter: and that the following chapter was added by the church of Ephesus. This conjecture is supported by nothing in antiquity. It is possible that these two last verses might have formerly been at the conclusion of the last chapter, as they bear a very great similarity to those that are found there: and it is likely that their true place is between the 24th and 25th verses of the succeeding chapter; with the latter of which they in every respect correspond, and with it form a proper conclusion to the book. Except this correspondence, there is no authority for changing their present position.

After reading the *Gospel of John*, his *first epistle* should be next taken up: it is written exactly in the same spirit, and keeps the same object steadily in view. As John's Gospel may be considered a *supplement* to the other evangelists, so his *first epistle* may be considered a *supplement and continuation* to his own Gos-

pel. In some MSS. the epistles follow this Gospel, not merely because the transcribers wished to have all the works of the same writer together: but because there was such an evident connexion between them. The first epistle is to the Gospel, as a pointed and forcible *application* is to an interesting and impressive sermon.

CHAPTER XXI.

Jesus shows himself to the disciples at the sea of Tiberias, 1-5. The miraculous draught of fishes, 6-11. He dines with his disciples, 12-14. Questions Peter concerning his love to him, and gives him commission to feed his sheep, 15-17. Foretells the manner of Peter's death, 18, 19. Peter inquires concerning John, and receives an answer that was afterward misunderstood, 20-23. John's concluding testimony concerning the authenticity of his Gospel, and the end for which it was written, 24, 25.

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AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now

come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

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5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and

* Ch. 1. 45.—Matthew 4. 21.—c Ch. 20. 14.—d Luke 24. 41.

* Or, *Sirs*.—f Luke 5. 4, 6, 7.—g Ch. 13. 23. & 20. 2.

NOTES ON CHAPTER XXI.

Verse 1. *Jesus showed himself again*] After that our Lord had appeared several times to the women, and to the apostles at Jerusalem, and at the tomb, he bade them go into Galilee, giving them the promise of meeting them there: Matt. xxviii. 7. Mark xvi. 7. This promise we find he fulfilled in the way John relates it here. This was the seventh appearance of our Lord after the resurrection. Matthew, chap. xxviii. 16. has but just mentioned it; of it the rest of the evangelists say nothing; and this is the reason why John gives it so particularly.

Verse 3. *Peter saith—I go a fishing*] Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals; Luke viii. 3. As it is probable that the scandal of the cross had now shut up this source of support; and the disciples not fully knowing how they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood, and therefore the seven mentioned, ver. 2. embarked on the sea of Tiberias, otherwise called the sea of Galilee.

That night they caught nothing] God had so ordered it, that they might be the more struck with the miracle which he afterward wrought.

Verse 4. *Knew not that it was Jesus.*] Probably because it was either not light enough; or, he was at too great a distance; or, he had assumed another form, as in Mark xvi. 12. other-

wise his person was so remarkable, that all his disciples readily knew him when he was at hand: see ver. 12.

Verse 5. *Children*] Παιδια, a term of familiarity and affectionate kindness; it is the vocative case plural of παις, which is the diminutive of παῖς, and literally signifies little children, or beloved children. How the margin has made *sirs* out of it, I cannot conceive.

Any meat] Προσφαζιον, from σπος, besides, and φαγω, I eat, any thing that is eaten with bread or such like solid substances, to make the deglutition the more easy: here it evidently means any kind of fish: and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught: see the note on chap. vi. 9.

Verse 6. *And ye shall find*] The *Aethiopic*, three copies of the *Itala*, and *St. Cyril*, add, *They said therefore unto him, we have laboured all the night and caught nothing, nevertheless at thy command we will let down the net.* This is borrowed from Luke v. 5.

For the multitude of fishes.] This was intended as an emblem of the immense number of souls which should be converted to God by their ministry, according to the promise of Christ: Matt. iv. 19.

Verse 7. *His fisher's coat*] Or, his upper coat. Επιδουτυν, from επι, upon, and ιδουα, I clothe; something analogous to what we term a great coat, or surtout.

He was naked] He was only in his *vest*. Γυμνος, naked, is often used to signify the absence of this upper garment only. In 1 Sam.

A. M. 4033. did cast himself into the sea. A. D. 29.
An. Olymp. 8 And the other disciples, CCL. 1.
came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an

hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

h Acts 10. 41.

1 See Ch. 20. 19, 26.

xix. 24. when Saul had put off his *ματια*, upper garments, he is said to have been *γυμνος*, naked; and David, when girded only with a linen *ephod*, is said to have been *uncovered*, in 2 Sam. vi 14, 20. To which may be added what we read in the *Sept.* Job xxii. 6. *thou hast taken away the covering of the naked*; *απορριπον γυμνωσ*, the plaid, or blanket, in which they wrapped themselves; and besides which they had none other. In this sense, it is that Virgil says, *Geor.* 1. 299. *Nudus ara, sere nudus*, i. e. strip off your upper garments, and work till you sweat. See more examples in Bp. Pearce.

Cast himself into the sea.] It is likely that they were in very shallow water, and as they were only two hundred cubits from the land, (about one hundred and thirty-two English yards) it is possible that Peter only stepped into the water, that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this, it is not to be supposed that he would have put his *great coat on*, which must have been an essential hindrance to him in getting to shore.

Verse 8. *Dragging the net.*] It is probable that this was that species of fishing, in which the net was stretched from the shore out into the sea; the persons who were in the boat, and who shot the net, fetched a compass, and bringing in a halsar, which was attached to the other end of the net, those who were on shore helped to drag it in. As the net was sunk, with weights to the bottom, and the top floated on the water by corks or pieces of light wood, all the fish that happened to come within the compass of the net were of course dragged to shore. The sovereign power of Christ had, in this case, miraculously collected the fish to that part where he ordered the disciples to cast the net.

Verse 9. *They saw a fire, &c.*] This appears to have been a new miracle. It could not have been a fire which the disciples had there, for it is remarked, as something new: besides they had caught no fish: ver. 5. and here was a small fish upon the coals; and a loaf of bread provided to eat with it. The whole appears to have been miraculously prepared by Christ.

Verse 12. *Come and dine.*] *διντε, αρισναται.* Though this is the literal translation of the word, yet it must be observed that it was not dinner time, being as yet early in the morning: ver. 4. but Kypke has largely shown, that the

original word is used by *Homer*, *Xenophon*, and *Plutarch*, to signify *breakfast*: or an early meal, as well as what we term *dinner*. It might perhaps appear singular, otherwise, it would be as agreeable to the use of the Greek word, to have translated it, *come and breakfast*.

Durst ask him.] Ever since the confession of Thomas, a proper awe of the deity of Christ had possessed their minds.

Verse 13. *And giveth them.*] Eating likewise with them, as St. Luke expressly says: chap. xxiv. 43.

Verse 14. *This is now the third time.*] That is, this was the third time he appeared unto the apostles, when all or most of them were together. He appeared to ten of them, chap. xx. 19. again to eleven of them, ver. 26. and at this time to seven of them, ver. 2. of this chapter. But when the other evangelists are collated, we shall find that this was the seventh time in which he had manifested himself after he arose from the dead. 1st. He appeared to Mary of Magdala, Mark xvi. 9. John xx. 15, 16. 2dly. To the holy women who came from the tomb, Matt. xxviii. 9. 3dly. To the two disciples, who went to Emmaus, Luke xxiv. 13, &c. 4thly. To St. Peter alone, Luke xxiv. 34. 5thly. To the ten, in the absence of Thomas, chap. xx. 19. 6thly. Eight days after to the eleven, Thomas being present, ver. 26. 7thly. To the seven, mentioned in ver. 2. of this chapter; which was between the eight and fortieth day after his resurrection. Besides these seven appearances, he showed himself, 8thly. To the disciples on a certain mountain in Galilee, Matt. xxviii. 16. If the appearance mentioned by St. Paul, 1 Cor. xv. 6. to upward of 500 brethren at once, if this be not the same with his appearance on a mountam in Galilee, it must be considered the ninth. According to the same apostle, he was seen of James, 1 Cor. xv. 7. which may have been the tenth appearance. And after this, to all the apostles, when, at Bethany, he ascended to heaven in their presence. See Mark xvi. 19, 20. Luke xxiv. 50—53. Acts i. 3—12. 1 Cor. xv. 7. This appears to have been the eleventh time in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the evangelists have not thought proper to enumerate, as not being connected with any thing of singular weight or importance.

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15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou

me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Acts 20. 28. Heb. 13. 20. 1 Peter 2. 25. & 5. 2, 4.—Ch. 2.

24, 25. & 16. 30.—Ch. 13. 36. Acts 12. 3, 4.—2 Pet. 1. 14.

Verse 15. Simon—lovest thou me] Peter had thrice denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault, by a triple confession.

More than these?] This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one (Judas excepted) had treated his Lord so basely. As he had before intimated that his attachment to his Master was more than that of the rest, our Lord now puts the question to him, Dost thou love me more than these? To which Peter made the most modest reply—Thou knowest I love thee, but no longer dwells on the strength of his love, nor compares himself with even the meanest of his brethren. He had before cast a very unkind reflection on his brethren. Though all be offended because of thee, yet I will never be offended, Matt. xxvi. 33. But he had now learnt, by dreadful experience, that he who trusteth his own heart is a fool; and that a man's sufficiency for good, is of the Lord alone.

The words more than these, Bishop Pearce thinks refer to the provisions they were eating, or to their secular employments; for, says he, "It does not seem probable that Jesus should put a question to Peter, which he could not possibly answer: because he could only know his own degree of love for Jesus, not that of the other disciples." But it appears to me, that our Lord refers to the profession made by Peter which I have quoted above.

It is remarkable, that in these three questions, our Lord uses the verb αγαπαω, which signifies, to love affectionately, ardently, supremely, perfectly; see the note on Matt. xxi. 37. and that Peter always replies, using the verb φιλω, which signifies, to love, to like, to regard, to feel friendship for another. As if our Lord had said, "Peter, dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee—I do esteem thee—but dare, at present, say no more."

There is another remarkable change of terms in this place. In ver. 15. and 17. our Lord uses the verb βοσκω, to feed, and in ver. 16. he uses the word ποιμαινα, which signifies to tend

a flock, not only to feed, but to take care of, guide, govern, defend, &c. by which he seems to intimate, that it is not sufficient, merely to offer the bread of life to the congregation of the Lord, but he must take care that the sheep be properly collected, attended to, regulated, guided, &c. and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to him, and to the rest of the disciples, but to all their successors in the Christian ministry; for himself says, 1 Epist. chap. v. 2. Feed the flock of God, (ποιμανας το ποιμνιον του Θεου, which is among you, taking the oversight, (συναποκυριτες, acting as superintendents, and guardians,) not by constraint, but willingly; not for filthy lucre, but of a ready mind. Every spiritual shepherd of Christ, has a flock composed of LAMBS, young converts; and SHEEP, experienced Christians, to feed, guide, regulate, and govern. To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.

To the answer of Christ in ver. 16. the latter Syriac adds, If thou lovest me, and esteemest me, feed my sheep.

Verse 17. Peter was grieved] Fearing, says St. Chrysostom, lest Christ saw something in his heart, which he saw not himself; and which might lead to another fall: and that Christ was about to tell him of it, as he had before predicted his denial.

Verse 18. Thou shalt stretch forth thy hands] Wetstein observes, that it was a custom at Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified. See his note on this place. Thus, then, Peter was girded, chained, and carried whither he would not—not that he was unwilling to die for Christ, but he was a man, he did not love death; but he loved his life less than he loved his God.

Verse 19. Should glorify God.] Ancient writers state, that about thirty-four years after this, Peter was crucified; and that he deemed it so glorious a thing to die for Christ, that he begged to be crucified with his head downward,

A. M. 4633. 20 Then Peter, turning
 A. D. 29. about, seeth the disciple
 An. Olymp. CCH. I. ° whom Jesus loved, follow-
 ing; which also leaned on his breast
 at supper, and said Lord, which is
 he that betrayeth thee?

21 Peter seeing him, saith to Jesus,
 Lord, and what shall this man do?

22 Jesus saith unto him, If I will that
 he tarry^p till I come, what is that to
 thee? follow thou me.

23 Then went this saying abroad
 among the brethren, that that disciple
 should not die: yet Jesus said not

• Ch. 13. 23, 25, & 30. 2.—p Matt. 16. 27, 28, & 25. 31. 1 Cor.
 4. 5. & 11. 26. Rev. 2. 25 & 3. 11. & 22. 7, 20.

not considering himself worthy to die in the same posture in which his Lord did. So Eusebius, Prudentius, Chrysostom, and Augustin. See Calmet.

Follow me] Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview; or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain.

Verse 22. If I will that he tarry till I come] There are several opinions concerning this; the following are the principal. 1. Some have concluded from these words, that John should never die. Many eminent men, ancients and moderns, have been, and are of this opinion. 2. Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. On this opinion it is observed, that Peter, who was the oldest of the apostles, died in the year 67, which, says Calmet, was six years before the destruction of Jerusalem, and that John survived the ruin of that city about thirty years; he being the only one of the twelve who was alive when the above desolation took place. 3. St. Augustin, Bede, and others, understood the passage thus: If I will that he remain till I come and take him away by a natural death, what is that to thee, follow thou me to thy crucifixion. On this it may be observed, that all antiquity agrees, that John, if he did die, was the only disciple who was taken away by a natural death. 4. Others imagine, that our Lord was only now taking Peter aside, to speak something to him in private, and that Peter seeing John following, wished to know whether he should come along with them; and that our Lord's answer stated that John should remain in that place, till Christ and Peter returned to him: and to this meaning of the passage many eminent critics incline. For nearly eighteen hundred years, the greatest men in the world have been puzzled with this passage. It would appear intolerable in me to attempt to decide where so many eminent doctors have disagreed, and do still disagree. I rather lean to the fourth opinion. See the conclusion of the preface to this Gospel.

Verse 24. This is the disciple] It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration;—and I allow, with Bishop Pearce and

unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

A. M. 4633.
 A. D. 29.
 An. Olymp.
 CCH. I.

24 ¶ This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

25 ° And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books that should be written. Amen.

r Chapter 19. 35. 3 John 12.— Chapter 20. 30.— Amos 7. 10.

others, that it is possible that John may mean himself when he says, we know, &c. yet I think that it is very unlikely. It is certain that this Gospel loses no part of its authority in admitting the *supra* of the church of God: it rather strengthens the important truths which are delivered in it: and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world are still more abundantly established. See the last note on the preceding chapter.

We know] Instead of οἶδα μὲν, we know, some have written οἶσα μὲν, I know indeed; but this is mere conjecture, and is worthy of no regard. It is likely that these verses were added by those to whom John gave his work in charge.

Verse 25. Many other things] Before his disciples, is added by two MSS. The scholia in several MSS. intimate that this verse is an addition: but it is found in every ancient version, and Origen, Cyril, and Chrysostom.

Could not contain, &c.] Origen's signification of the word χωρεῖν, is, to admit of, or receive favourably. As if he had said, The miracles of Christ are so many, and so astonishing, that if the whole were to be detailed, the world would not receive the account with proper faith—but enough is recorded that men may believe that Jesus is the Son of God, and that in believing they may have life through his name: chap. xx. 31.

We have already seen that this apostle often uses the term world to designate the Jewish people only; and if it have this sense here, which is possible, it will at once vindicate the above exposition of the word χωρεῖν. As if he had said, Were I to detail all the signs and miracles which Jesus did among his disciples, and in the private families where he sojourned, the Jewish people themselves would not receive nor credit these accounts: but enough is written to prove that this Christ was the promised Messiah.

Bp. Pearce has a very judicious note here, of which what follows is an abstract, with a few additions.

Even the world itself, &c.] This is a very strong eastern expression to represent the number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles

of the like kind and signification. In Numb. xiii. 33. the spies who returned from the search of the land of Canaan, say that they saw *giants* there of such a prodigious size that they were in *their own sight as grasshoppers*. In Dan. iv. 11. mention is made of a tree, whereof *the height reached unto the heaven; and the sight thereof unto the end of all the earth*. And the author of Ecclesiasticus, in chap. xlvii. 15. speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou filledst it with parables*: so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given. In Josephus, Antiq. lib. xix. c. 20. God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed; and then it is added *οι πληρουσι πασαν, ὡς ἡλιος οὐρα, καὶ γῆν καὶ θάλασσαν. They shall fill all, whatsoever the sun illuminates, whether earth or sea*. Philo in his Tract^{us} De Ebriet. t. i. p. 326. 10. is observed to speak after the same manner, *οὐδὲ γὰρ τῶν δακτύλων ἑκάστου οὐδὲς χωρὶς αἰ το ἀριθμοὶ πλῆθος, ἴσος δ' οὐδ' ὁ κόσμος*. Neither is any one able to contain the vast abundance of gifts; nor is the world capable of it. And in his tract De Posterit. Caini, t. i. p. 253. l. 38. he says, speaking of the fulness of God, *οὐδὲ γὰρ αἰς (ἡ) πλοῦτον ἐπιδιδίμυσθαι σουλῆσιν τοῦ αὐτοῦ, χωρὶς αἰ ἀν κρηρῶσις καὶ θαλάττης, ἢ συμπᾶσα γῆ*. "And should he will to draw out his fulness, the whole compass of sea and land could not contain it."

Homer, who, if not born in Asia Minor, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking, which prevailed so much in the East, as in Iliad. b. xx. he makes Æneas say to Achilles,

Ἄλλ' ἀνὴρ μικροὶ ταῦτα λεγόμεθα, ἠψυτοὶ ὡς, Ἐσαοσ' ἐν μισθῷ σμῖνι θνητοῖσσι.
 Ἐστὶ γὰρ ἀμφοτεροῖσιν οὐκ ἴδια μὲθ' ἡσθᾶσαι
 Πολλὰ μάλ' οὐδ' ἀν' ἑνὸς ἑκάτοιο ζυγοῦ
 ἀχθος ἀείροτο.
 Στρατηγὴ δὲ γλῶσσο' ἐπιβροτῶν, πόλις δ' ἐνὶ μυθῶι,
 Παντοῖοι ἐπιπῶν δὲ πολὺς νομός, ἐθα καὶ ἐθά.
 Ὅπποιοι κ' ἐπιπῶθα ἐπὸς, τοιοὶ κ' ἐπακούσῃς.
 Iliad. xx. v. 244—250.

But wherefore should we longer waste the time
 In idle prate; while battle roars around?
 Reproach is cheap. With sense we might discharge
 Gibes at each other, till a ship that asks
 An hundred oars, should sink beneath the load.
 The tongue of man is voluble, hath words
 For every theme, nor wants wide field and long;
 And as he speaks, so shall he hear again. Cowper.

Few instances of any thing like these have been found in the western world, and yet it has been observed that Cicero in Philip. II. 44. uses a similar form: *Præsertim cum illi eam gloriam consecuti sunt, quæ vix cælo capi posse videatur*—"especially when they pursued that glory which *heaven itself* seems scarcely sufficient to contain." And Livy also, in vii. 25. *Hæ vires populi Romani, quas vix terrarum capit orbis*—"these energies of the Roman people, which the *terraqueous globe* can scarcely contain."

We may define *hyperbole* thus: it is a figure of speech where more seems to be said than is intended; and it is well known that the Asiatic nations abound in these. In Deut. i. 28. cities with *high walls* round about them,

are said to be *walled up to heaven*. Now what is the meaning of this hyperbole? Why, that the cities had *very high walls*—then, is the hyperbole a *truth*? Yes, for we should attach no other idea to these expressions, than the authors intended to convey by them. Now, the author of this expression never designed to intimate that the cities had walls which *reached to heaven*; nor did one of his countrymen understand it in this sense—they affixed no other idea to it, (for the words, in common use, conveyed no other) than that these cities had *very high walls*. When John therefore wrote, *the world itself could not contain the books, &c.* what would every Jew understand by it? Why, that if every thing which Christ had done and said, were to be written, the books would be more in number than had ever been written concerning any one person or subject: i. e. there would be an *immense number of books*. And so there would, for it is not possible that the ten thousandth part of the words and actions of such a life as our Lord's was, could be contained in the compass of one or all of these Gospels.

There is a hyperbole very like this, taken from the Jewish writers, and inserted by BARNAGE, *Hist. des Juifs*, liv. iii. c. i. s. 9. "Jochanan succeeded Simeon—he attained the age of Moses—he employed forty years in commerce, and in pleading before the sanhedrim. He composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons." Now what meaning did the author of this hyperbole intend to convey? Why that Jochanan had given more lessons than all his contemporaries or predecessors. Nor does any Jew in the universe understand the words in any other sense. It is worthy of remark, that this Jochanan lived in the time of St. John: for he was in Jerusalem when it was besieged by Vespasian. See Barnage, as above.

There is another quoted by the same author, *ibid.* c. v. s. 7. where speaking of Eliezar one of the presidents of the sanhedrim, it is said, "Although the firmament were vellum, and the waters of the ocean were changed into ink, it would not be sufficient to describe all the knowledge of Eliezar; for he made not less than three hundred constitutions concerning the manner of cultivating cucumbers." Now, what did the rabbin mean by this hyperbole? Why no more than that Eliezar was the greatest naturalist in his time; and had written and spoken more on that subject and others, than any of his contemporaries. This Eliezar flourished about seventy-three years after Christ. It is farther worthy of remark, that this man also is stated to have lived in the time of St. John. John is supposed to have died A. D. 99.

Hyperboles of this kind, common to the East and to the West, to the North and to the South, may be found every where; and no soul is puzzled with them but the critics. The above examples, I trust, are sufficient to vindicate and explain the words in the text. It is scarcely necessary to add, that the common French expression, *tout le monde*, which literally means *the whole world*, is used in a million of instances to signify the *people* present at one meeting, or the *majority* of them; and often the members of one particular family. And yet

no man who understands the language, ever imagines, that any besides the congregation in the one case, or the family in the other, is intended.

Amen.] This word is omitted by ABCD. several others; Syriac, all the Arabic, and both the Persian; the Coptic, Sahidic, Ethiopic, Armenian, Syriac Hierus. Vulgate, and all the Itala but three.

THE word אמן *amen*, which has passed unaltered into almost all the languages of the world in which the Sacred Writings are extant, is pure Hebrew; and signifies to be steady, constant, firm, established, or confirmed. It is used as a particle of affirmation and adjuration. When a person was sworn to the truth of any fact, the oath was recited to him, and he bound himself by simply saying, אמן אמן *amen, amen*. See an instance of this, Numb. v. 22. In Deut. xxvii. 15—26. it is to be understood in the same sense; the persons who use it binding themselves under the curse there pronounced, should they do any of the things there prohibited. It is often used as a particle of affirmation, approbation, and consent, examples of which frequently occur in the Old Testament. When any person commenced a discourse or testimony with this word, it was considered in the light of an oath; as if he had said, I pledge my truth, my honour, and my life, to the certainty of what I now state.

Our Lord begins many of his discourses with this word, either singly, *Amen, I say unto you*; or doubled, *Amen, amen, I say unto you*, which we translate verily: as Christ uses it, we may ever understand it as expressing an absolute and incontrovertible truth. Instances of the use of the single term frequently occur, see Matt. v. 18, 26. vi. 2, 5, 16. viii. 10. x. 15, 23, 42, &c. &c.; but it is remarkable that it is doubled by St. John, see chap. i. 51. iii. 3, 5, 11. v. 19, 24, 25. vi. 26, 32, 47, 53. viii. 34, 51, 58. x. 1, 7. xii. 24. xiii. 16, 20, 21, 38. xiv. 12. xvi. 20, 23. xxi. 18. and is never found iterated by any of the other evangelists. Some have supposed that the word אמן is contracted, and contains the initials of אדוני מלך נאמן *Adonai Malec Neeman, my Lord the faithful King*; to whom the person who uses it is always understood to make his appeal. Christ is himself called the Amen,

ὁ Ἀμην, Rev. i. 18. iii. 14. because of the eternity of his nature, and the unchangeableness of his truth. In later ages, it was placed at the end of all the books in the New Testament except the Acts, the epistle of James, and the third epistle of John, merely as the transcriber's attestation to their truth; and perhaps, it is sometimes to be understood as avouching to the fidelity of his own transcript.

The subscriptions to this Gospel, as well as to the preceding Gospels, are various in the different versions and manuscripts. The following are those which appear most worthy of being noticed.

"The most holy Gospel of the preaching of John the evangelist, which he spake and proclaimed in the Greek language at Ephesus, is finished."—SYRIAC in *Bib. Polyglott.*

"With the assistance of the supreme God, the Gospel of St. John the son of Zebedee, the beloved of the Lord, and the preacher of eternal life, is completed. And it is the conclusion of the four most holy and vivifying Gospels, by the blessing of God. Amen."—ARABIC in *Bib. Polyglott.*

"The four glorious Gospels, of Matthew, Mark, Luke, and John, are completed."—PERSIC in *Bib. Polyglott.*

Other subscriptions are as follow.

"The end of the holy Gospel of John—delivered thirty years—Thirty-two years after the ascension of Christ—in the isle of Patmos—in the Greek tongue at Ephesus—under the reign of Domitian—written by John when he was an exile in Patmos—under the emperor Trajan—and delivered in Ephesus by Gaius the host of the apostles. John having returned from his exile in Patmos, composed his Gospel, being 100 years of age, and lived to the age of 120."—SUIDAS.

It may be just necessary to inform the reader that the most ancient MSS. have scarcely any subscription at all, and that there is no dependence to be placed on any thing of this kind that is found in the others; most of the transcribers making conclusions according to their different fancies. See the concluding note of the preceding chapter; and see the preface to this Gospel, where other subjects relative to it are discussed.

HARMONISED TABLE

OF

CONTENTS OF THE FOUR GOSPELS.

THE following harmonised Table of Contents of the four Gospels, I have borrowed from Professor Michaelis' *Introduction to the New Testament*, by Dr. Marsh, vol. iii. p. 40, &c. and think it will be of use to the reader in pointing out *where* the same transaction is mentioned by the evangelists; what they have in *common*, and what is *peculiar* to each. The arrangement of facts, as they occur in St. Matthew, is here generally followed; and the other evangelists colated with his account. From this table it will at once appear, how little St. John has in common with the other *three*, except in the concluding part of his Gospel: and hence the propriety will be self-evident of considering his work in the light of a most important *supplement* to the Evangelical History.

A few directions for the proper use of this table may be necessary: though it is in general so very plain, that there is little danger of its being misunderstood.

The sections, Nos. 1, 2, 3, &c. are produced in a sort of *chronological order*: and therefore are found prefixed to those *facts* in the different evangelists, in the order of time in which those facts are supposed to have succeeded each other: e. g. *Luke's Preface* is *sect. 1st.* *Matthew* having nothing of the kind. The *genealogy* under *Matt. sect. 2nd.* *Birth of John, sect. 3d.* under *Luke, &c.* and thus, the *apparent* irregularity of the numbers prefixed to the transactions mentioned in the different columns, headed by the names of the evangelists, is to be understood. The arrangement of *Matthew* is seldom altered; but the consecutive facts are numbered as nearly as possible in the supposed chronological order of their occurrence.

Besides this general *harmonical Table* of Contents of the four Gospels, I have added *three* others. The *first* is a *Synopsis* of the Gospels of *Matthew, Mark, and Luke*, constructed by Professor *Griesbach*, in order to show that the whole Gospel of *Mark*, twenty-four verses excepted, is contained nearly in the same words, in *Matthew and Luke*.

The *second*, a table of forty-two sections, which contain such *transactions* as are *common* to the three first evangelists.

And the *third*, a table representing those passages in our *Lord's sermon on the Mount*, which are found either in *word or substance* in certain places of *St. Luke's Gospel*. These tables, it is hoped, will be considered of real importance by every serious and intelligent reader.

MATTHEW.	MARK.	LUKE.	JOHN.
§ 2. Genealogy of Christ, i. 1—17.		§ 1. Preface, i. 1—4. iii. 23—38.	i. 1—14.
		§ 3. Birth of John, i. 5—25.	
		§ 4. Birth of Christ announced to Mary, i. 26—38.	
		§ 5. Mary's visit to Elisabeth, i. 39—56.	
§ 6. Joseph's dream, i. 18—24.		§ 7. Birth of John, i. 57—80. ii. 1—20.	
§ 8. Birth of Christ, i. 25.		§ 9. Circumcision of Christ, ii. 21.	
		§ 10. Presentation of Christ in the temple, ii. 22—40.	
§ 11. Jesus sought and worshiped by the wise men: Flight into Egypt, and return: Massacre of the children of Bethlehem, ii. 1—23.		§ 12. Education of Christ, and remarkable history of him in his 12th year at the feast of the passover, ii. 41—52. iii. 1—20.	
§ 13. John preaches, iii. 1—12.	i. 1—8.	iii. 21, 22.	
§ 14. Christ is baptized, iii. 13—17.	i. 9—11.	iv. 1—12.	
§ 15. Christ is tempted, iv. 1—11.	i. 12, 13.		

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
			<p>§ 16. Remarkable addition made by this evangelist, relative to the testimonies in favour of Christ, by which he obtained his first disciples, who soon increased in numbers, i. 15—51.</p> <p>§ 17—20. <i>History of Christ before the imprisonment of John.</i></p> <p>§ 17. Christ returns into Galilee, and turns water into wine at Cana, ii. 1—11.</p> <p>§ 18. Goes to Jerusalem at the feast of the passover, and drives the sellers out of the temple, ii. 13—22.</p> <p>§ 19. Instructs Nicodemus in the nature of the new birth, ii. 23. iii. 21.</p> <p>§ 20. Remains in Judea; additional testimony of John Baptist concerning him, iii. 22—36.</p> <p>§ 21. Returns (after the imprisonment of John) through Samaria to Galilee; conversation with the Samaritan woman; many Samaritans believe on him, iv. 1—44.</p>
<p>§ 22. Arrives in Galilee, calls several disciples, and performs miracles iv. 12—24.</p>	<p>i. 14—20.</p>	<p>iv. 14.</p>	<p>iv. 43, 44.</p>
			<p>§ 23. Remarkable addition of a second miracle at Cana, by which the absent son of a nobleman is instantly restored to health, iv. 45—54.</p>
<p>† § 25—30. History of a single day, and that a sabbath.</p>	<p>§ 25. Christ teaches in the synagogue at Capernaum, and heals a demoniac, i. 21—23.</p> <p>§ 26. Christ ascends a mountain, passes the night in prayer, and then chooses his apostles, iii. 13—19.</p>	<p>§ 24. Christ teaches in the synagogue at Nazareth, iv. 15—30.*</p> <p>§ 25—32. History of a single day, and that a sabbath.</p>	
<p>§ 27. Christ delivers a discourse in which he condemns the morality of the Pharisees, and opposes to it a better morality, which he commissions his apostles to teach, iv. 25. v. vi. vii.</p>		<p>iv. 31—37.</p>	
<p>§ 28. Cleanses a leper, viii. 1—4.</p>	<p>i. 40—45.</p>	<p>vi. 12—16.</p>	
<p>§ 29. Heals the servant of a centurion, viii. 5—13.</p>		<p>vi. 17—49.</p>	
<p>§ 30. Restores Peter's mother-in-law, and after the sabbath was ended, several other sick persons, viii. 14—17.</p>	<p>i. 29—34.</p>	<p>v. 12—16.</p>	
	<p>The day immediately following the preceding sabbath.</p>	<p>vii. 1—10.</p>	
	<p>§ 31. Christ departs from Capernaum, i. 35—39.</p>	<p>iv. 38—41.</p>	
		<p>iv. 42—44.</p>	
		<p>§ 32. Restores to life the young man at Nain, vii. 11—17.</p> <p>§ 32. Peter's copious draught of fishes; of which no traces are discoverable with respect to the time when it happened, v. 1—11.</p>	
			<p>§ 33.—37. Another history of a single day, which was likewise a sabbath.</p>

* "In point of chronology, this does not belong to the present place, even according to St. Luke; but I place it here because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 30, though I have not placed it there, because it does not exactly agree with the accounts quoted in that article from St. Matthew and St. Mark."

† Some critics and harmonists who agree in the main with Professor Michaelis in this part of his Harmony, dissent in a few particulars. Michaelis thinks that all the transactions included from No. 25 to No. 30, happened on one day. And Professor Marsh states the argument thus:

No. 27. is the sermon on the mount, related by Matthew, chap. v. vi. and vii.
 No. 28, 29, and 30. The cure of the leper—of the centurion's servant—of Peter's mother-in-law—and other such persons at Capernaum, are all related by St. Matthew, chap. viii. 1—17. as events which took place on the same day on which the sermon on the mount was delivered.

No. 25. not mentioned by Matthew, took place according to Mark i. 29, 30. Luke iv. 38. on the same day as the cure of St. Peter's mother-in-law, No. 30.

No. 26. Christ's choice of the twelve apostles (not mentioned by St. Matthew) immediately preceded the sermon on the mount, according to Luke vi. 12—49. consequently all the events in Nos. 25—30. happened on the same day.

Dr. Marsh allows the probability of Nos. 27—30. happening on the same day, but thinks Nos. 25, and 26. should not be referred to the same time.

"On these two articles," says he, "Matthew is totally silent, and therefore we have the authority only of St. Mark and St. Luke. But though St. Mark and St. Luke refer No. 25. to the same day as they refer No. 30. yet they both agree in referring No. 26. to a later day. We have no authority whatsoever, therefore, to refer No. 28. to that day assigned by our author:

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
§ 33. Christ defends his disciples who plucked ears of corn on the sabbath, xii. 1—8.	ii. 23—28.	vi. 1—5.	
§ 34. Cures a withered hand, xii. 9—21.	iii. 1—12.	vi. 6—11.	
§ 35. Drives out a devil, and is accused of doing it by the assistance of Beelzebub, the prince of the devils; his answer, xii. 22—50.	iii. 22—35.	viii. 10—21. xi. 14—36.	
§ 37. Preaches in parables, xiii. 1—53.	iv. 1—34.	§ 36. Dines with a Pharisee: conversation at table, xi. 37.—xii. 12.	
§ 38. Christ endeavours to retire from the multitude, and sails to the other side of the lake Genesaret. Account of one who offers himself to be a disciple of Christ; and of another, who requests permission to remain with his father, till his death, viii. 18—27.	iv. 35—41.	viii. 4—18.	
§ 39. Drives out a devil who calls himself Legion, viii. 28—34.	v. 1—20.	viii. 22—25. ix. 57—62.	
§ 40. Heals a paralytic person, ix. 1—8.	ii. 1—12. v. 21.	viii. 26—30.	
§ 41. Calls Matthew and Levi: dines with tax-gatherers, ix. 9—17.	ii. 13—22.	v. 17—26.	
§ 42. Heals a woman afflicted with an hemorrhage, and restores the daughter of Jairus, who was supposed to be dead, ix. 18—26.	v. 22—43.	v. 27—30.	
§ 43. Restores two blind men to sight, ix. 27—31.	v. 22—43.	viii. 40—56.	
§ 44. Restores a dumb man to his speech, ix. 32—34.	vi. 7—13.	ix. 1—6. and (but at a later period) the seventy disciples, x. 1—24.*	
§ 45. Sends out his twelve apostles, ix. 35—xi. 1.	vi. 7—13.	vii. 18—33.	
§ 46. Answers John, who inquires of him, whether he is the Messiah, xi. 2—19.			
§ 47. Curses the cities in which he had performed the greatest part of his miracles, xi. 20—30.			
§ 50. Christ comes to Nazareth, where he is disrespectfully treated, xiii. 54—58.	vi. 1—6.	§ 48. Is anointed by a woman, who had led a sinful life, viii. 37—50.	
§ 51. Herod, who had beheaded John, is doubtful what he should believe of Christ, xiv. 1—12.	vi. 14—29.	§ 49. Account of those who ministered to Christ on his travels, viii. 1—3. Perhaps ch. iv. 15—30. which I placed No. 24. belongs to this article, and contains the same history, but differently related.	
§ 53. Five thousand men fed with five loaves and two fishes, xiv. 13—26.	vi. 30—56.	ix. 7—9.	
§ 54. Discourses on washing of hands, clean and unclean meats, and other Jewish doctrines, xv. 1—20.	vii. 1—23.	ix. 10—17.	§ 52. Account of several remarkable transactions and discourses at a great festival in Jerusalem, omitted by the other evangelists, chap. v. entire.
§ 55. Christ heals the daughter of a Canaanite woman, xv. 21—28.	vii. 24—20.		vi. entire.
§ 56. Performs several miracles, xv. 29—31.	vii. 31—37.		

and even if we refer No. 25. to that day, it ought not to occupy the place which he has allotted to it, but should immediately precede No. 30. for the reason already assigned. On the other hand, if we refer No. 26. to that day, we must necessarily refer No. 25. to an earlier day; for on these two articles, St. Mark and St. Luke are our only guides, and they both agree in making a very distinct and circumstantial separation of them." Marsh's Notes to Michaelis' Introd. vol. iii. part ii. p. 69—71.

* "I place the sending out of the seventy disciples in the same article with that of the twelve apostles, merely because the two facts resemble each other; for we have no knowledge of the precise period in which the former event happened. The evangelists themselves have often adopted a similar plan."

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
§ 57. Feeds four thousand men with seven loaves and a few small fishes, xv. 32—39.	viii. 1—10.		
§ 58. Answers those who require a sign from heaven, xvi. 1—4.	viii. 11—13.		
§ 59. Commands his disciples to beware of the leaven of the Pharisees, which command they misunderstand, xvi. 5—12.	viii. 14—21.		
§ 60. Restores a blind man to sight, viii. 22—26.	viii. 22—26.		
§ 61. Asks his disciples whom they suppose him to be. Peter answers, that he is the Messiah, which Jesus confirms, xvi. 13—20.	viii. 27—30.	ix. 18—21.	
§ 62. Foretells his death on the cross, xvi. 21—23.	viii. 31—ix. 1.	ix. 21—27.	
§ 63. Is transfigured on a lofty mountain beyond the Jordan, xvii. 1—13.	ix. 9—13.	ix. 28—36.	
§ 64. Cures a lunatic, xvii. 14—21.	ix. 14—22.	ix. 37—42.	
§ 65. Again foretells his approaching sufferings, xvii. 22—23.	ix. 30—32.	ix. 43—45.	
§ 66. Pays the half shekel as tribute for the service of the temple, xvii. 24—27.			
§ 67. His discourses occasioned by the dispute, who was the greatest in the kingdom of heaven, xviii. 1—20.	ix. 33—50.	ix. 46—50. xvii. 1—4.	
§ 68. Answers Peter's question how often he must forgive, xviii. 21—35.			
		§ 69—83. Single scattered accounts, recorded only by St. Luke, some of which belong to the three or four last months of the life of Christ; others to an earlier period, and which are not arranged according to the order of time.	
		§ 69. Christ is refused the offices of hospitality by the Samaritans, ix. 51—56.	
		§ 70. Answers the question, who is our neighbour, x. 25—37.	
		§ 71. Visits Martha a second time: his discourse relative to her too anxious preparations for table, x. 38—42.	
		§ 72. Teaches his disciples to pray, xi. 1—13.	
		§ 73. Discourses occasioned by the request which a person present had made to Christ, that he would command his brother to divide with him his inheritance, xii. 13—50.	
		§ 74. Discourses occasioned by Pilate's having put to death several Galileans, and mingled their blood with their sacrifices, xiii. 1—9.	
		§ 75. Christ cures on the sabbath day, an infirm woman, who was unable to walk upright, xiii. 10—22.	
		§ 76. Answers the question, whether few or many will be saved, xiii. 23—30.	
		§ 77. Replies to those who desire him to retire because Herod sought to put him to death, xiii. 31—35.	
		§ 78. Dines with a Pharisee on the sabbath day. His actions and discourses on that occasion, xiv. entire.	
		§ 79. Dines with publicans, and justifies his conduct to those who censure him. Acceptation of the Gentiles, xv. entire.	
		§ 80. On this occasion he instructs his disciples in the true use of riches, and defends his doctrine against the Pharisees, who deride it, xvi. entire.	

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
		§ 81. His discourse on the extraordinary effects of faith, xvii. 5—10.	
		§ 82. Heals ten lepers, of whom the Samaritan alone returned thanks, xvii. 11—19.	
		§ 83. Answers the question, when the kingdom of God should come, xvii. 20—xviii. 14	
§ 84. Answers the question relative to divorce, xix. 1—12.	x. 1—12.		
§ 85. Takes little children into his arms and blesses them; and on this occasion reproves his disciples, xix. 13—15.	x. 13—16.	xviii. 15—17.	
§ 86. Answers a rich young man, who asked him how he should obtain eternal life; Christ's important discourse on this occasion with his disciples, xix. 16—xx. 18.	x. 17—31.	xviii. 18—30.	
§ 87. Discourses again on his approaching death, xx. 17—19.	x. 32—34.	xviii. 31—34.	
§ 88. The mother of the sons of Zebedee requests for them the first rank in the kingdom of Christ; Christ's answer, xx. 20—23.	x. 35—45.		
		§ 89—92. Supplement of several events and discourses omitted by the three first evangelists, which took place especially at Jerusalem, and which belong to the period between No. 53. and No. 88.	
			§ 89. Christ's actions and discourses at Jerusalem, as a feast of tabernacles, vii. 1—x. 21.
			§ 90. Discourses at Jerusalem at the festival of the dedication of the temple, x. 22—42.
			§ 91. Christ raises Lazarus from the dead, xi. 1—46.
			§ 92. Returns to Ephraim, xi. 54.
§ 89. Restores two blind men to sight, xx. 20—34.	x. 46—52.	xviii. 35—43.	
		§ 94. Visits Zaccheus, xix. 1—10.	
		§ 95. Describes in a parable the Jews who rejected him, xix. 11—27.	
§ 96. Christ is anointed at Bethany by Mary; he defends this action against the unjust censure of his disciples, and particularly of Judas Iscariot, who forms the resolution to betray him, xxvi. 6—13.	xiv. 3—9.		
§ 97. Christ's entry into Jerusalem, xxi. 1—11.	xi. 1—10.	xix. 28—44.	xii. 1—8
§ 98. He goes as Lord into the temple, and again drives out the sellers; he curses a fig tree, xxi. 12—22.	xi. 11—26.	xix. 45—49.	xii. 12—19.
§ 99. Answers the question, by what power he does this, xxi. 23—46.	xi. 27—xii. 12.	xx. 1—12.	
§ 100. Parable of the neglected festival of a king, xxii. 1—14.	xii. 13—17.	xx. 20—26.	
§ 101. Answer to the question relative to tribute money, xxii. 15—22.	xii. 18—27.	xx. 37—40.	
§ 102. Answers to the objection made by the Sadducees to the resurrection of the dead, xxii. 23—33.	xii. 28—34.	xx. 41—44.	
§ 103. Answer to the question, which is the great commandment of the law? xxii. 34—40.	xii. 35—37.	xx. 45—47.	
§ 104. The question proposed, whose son the Messiah is? xxii. 41—46.	xii. 38—40.	xxi. 1—4.	
§ 105. Discourses against the Pharisees, xxiii. entire.	§ 106. Small alms-offering of a widow commended, xii. 41—44.	xxi. 5—28.	
§ 107. Prophecy of the destruction of Jerusalem, xxiv. entire.	xiii. entire.		
§ 108. Addition to the preceding prophecy, found only in			

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
the Gospel of St. Matthew, xxv. 1—30.			
§ 109. Christ answers the question relative to the last judgment, xxv. 31—46.			
§ 110. After the preceding discourses were ended, he again foretells his approaching death, xxvi. 2.			
§ 112. Judas Iscariot promises to betray Christ, and receives thirty pieces of silver, xxvi. 3—5. 14—16.	xiv. 10, 11.	xxii. 3—6.	
§ 114. Preparation for the feast of the passover, xxvi. 17—19.	xiv. 12—16.	xxii. 7—13.	
§ 116. He sits down to table and speaks of his betrayer, xxvi. 20—25.	xiv. 17—21.	xxii. 14.	
§ 118. Institutes the holy supper, xxvi. 26—29.	xiv. 22—25.	§ 117. Presents to his apostles the cup of the passover; his discourse on that occasion, xxii. 15—18.	
§ 121. Christ goes into the garden of Gethsemane, and foretells to Peter that he would deny him, xxvi. 30—35.	xiv. 26—31.	xxii. 19, 20.	
§ 123. Prayer that the cup might be removed from him, xxvi. 36—46.	xiv. 32—42.	§ 119. After supper he speaks again of his betrayer, xxii. 21—23.	
§ 124. Christ is taken into custody, xxvi. 47—56.	xiv. 43—52.	§ 120. Another dispute among the apostles who should be the greatest in the kingdom of God, xxii. 24—30.	
§ 125. Brought before the sanhedrim, and condemned; is denied by Peter, xxvi. 57—75.	xiv. 53—72.	xxii. 31—38.	
§ 126. Christ is led before Pilate; Judas hangs himself, xxvii. 1—10.	xv. 1.	xxii. 39—46.	
§ 127. Christ is accused before Pilate, xxvii. 11—23.	xv. 2—14.	xxii. 47—53.	
§ 128. Is condemned to death, xxvii. 24—31.	xv. 15—20.	xxii. 54—71.	
§ 129. And crucified, xxvii. 32—38.	xv. 21—28.	xxiii. 1.	
§ 130. Is reviled on the cross, xxvii. 39—49.	xv. 29—36.	xxiii. 2—22.	
§ 132. Extraordinary events at the death of Christ, xxvii. 50—54.	xv. 37—41.	xxiii. 23—25.	
§ 134. Burial of Christ, xxvii. 55—61.	xv. 42—47.	xxiii. 26—35.	
§ 135. Appointment of a guard at his sepulchre, xxvii. 62—66.		xxiii. 36—43.	
§ 137. Resurrection of Christ, and the first accounts of it, which are brought by the women, xxviii. 1—10.	§ 136. The women purchase spices to embalm the body of Christ, xvi. 1.	xxiii. 44—49.	
	xvi. 2—8.	xxiii. 50—55.	
	§ 138. Further accounts of the resurrection brought by Mary Magdalene, who sees Christ alone, and is commanded to report it to the apostles, xvi. 9—11.	xxiii. 56.	
		xxiv. 1—12.	
			§ 111. Of the Greeks who wished to see Jesus; Christ's discourse on this occasion, and the answer from heaven, xii. 20—36.
			§ 112. Discourse on the infidelity of the Jews after the performance of so many miracles, xii. 37—50.
			xxiii. 1.
			§ 115. Christ, before he eats the feast of the passover, washes the feet of his disciples, xiii. 1—20.
			xxiii. 21—30.
			§ 122. His discourse on the way, xiii. 31—xvii. 30.
			xviii. 1—12.
			xviii. 13—23.
			xviii. 24—xix. 12.
			xix. 13—16.
			xix. 17—24.
			§ 131. Supplement of several facts not recorded by the other evangelists, xix. 25—30.
			§ 133. Christ, on examination, is found to be already dead, and is moreover pierced with a spear, xix. 31—37.
			xix. 38—42.
			xx. 1—10.
			xx. 11—12.

Harmonised Table of Contents of the four Gospels.

MATTHEW.	MARK.	LUKE.	JOHN.
§ 139. The guards bring the account to the chief priests, and are bribed to say that the disciples had stolen the body, xviii. 11—15.	§ 140. Christ shows himself alive to the two disciples, who were going to Emmaus, xvi. 12, 13.	xiv. 13—35.	
	§ 141. Christ shows himself to the apostles, and to several disciples who were with them, xvi. 14—18.	xiv. 36—49.	xx. 10—23.
§ 144. Christ shows himself in Galilee to all his disciples, on a mountain, where Christ had appointed them, xxviii. 16—20.			§ 142. Eight days after, he shows himself to the eleven apostles, Thomas likewise being then present, xi. 24—31.
			§ 143. Christ shows himself to two disciples and five apostles at the sea of Tiberias. Remarkable discourse with Peter and John, xxi. entire.

TABLE II.

Professor Griesbach, who believed that St. Mark constructed his Gospel from those of Matthew and Luke, has drawn up a Harmony of these three evangelists, in which he shows that, 24 verses excepted, the whole of St. Mark's Gospel is contained in those of St. Matthew and St. Luke. His whole scheme in detail may be seen in his *Synopsis Evang. Matt. Marci & Lucae*, 8vo. Hal. 1776. From his *Commentationes Theologicae*, Dr. Marsh gives the following table, which brings the whole into the narrowest compass. Let it be observed that the middle column contains the whole of St. Mark's Gospel: those to the right and left contain the portions of St. Matthew's Gospel and St. Luke's, which correspond to the stated portions of the Gospel according to St. Mark.

MATTHEW.	MARK.	LUKE.
iii. 1—4. 22	i. 1—20.	iv. 31—44.
	21—39.	v. 12—vi. 11.
xii. 15, 16.	40. iii. 6.	
22, 23.	iii. 7—12.	vi. 19—16.
24—32.	13—19.	
46—50.	20, 21.	
xiii. 1—23.	22—30.	
24—30.	31—35.	
31, 32.	iv. 12—20.	viii. 16—18.
34, 35.	21—25.	
53—58.	26—29.	22—25.
xiv. 1, 2.	30—32.	26—56.
3—12.	33, 34.	ix. 1—6.
	35—41.	7—9.
xiii. 13—21.	v. 1—43.	10.
22—xvi. 12.	7—13.	11—17.
xvi. 13—xviii. 9.	14—16.	
xix. 1—12.	17—23.	18—51.
13—xxiii. 1.	30, 31.	xviii. 15—xx. 44.
xxiv. 1—36.	32—44.	xx. 45—xxi. 4.
xxvi. 1—xxviii. 8.	45—viii. 27.	xxi. 5, seq.
	viii. 28—29.	
	27—ix. 50.	xxiv. 10—25.
	x. 1—12.	26—43.
	13—xii. 37.	
	xii. 38—44.	50, 51.
	xiii. 1—32.	
	33—37.	
	xiv. 1—xvi. 8.	
	xvi. 9.	
	10—13.	
	14.	
	15—18.	
	19.	
	20.	

See Dr. Marsh's *Origin of the three first Gospels*, p. 180.

TABLE III.

The following forty-two sections, extracted from *Eichorn* by Dr. Marsh, contain such transactions as are common to the three former evangelists: St. Mark and St. Luke having precisely

Harmonised Table of Contents of the four Gospels.

the same arrangement. From section nineteen to the end, St. Matthew's arrangement is the same with that of Mark and Luke; but he has arranged the subjects contained in the eighteen first sections in a different manner.

1. John the Baptist, Mark i. 2-8. Luke iii. 1-18. Matt. iii. 1-12.
2. Baptism of Christ, Mark i. 9-11. Luke iii. 21, 22. Matt. iii. 13-17.
3. Temptation of Christ, Mark i. 12, 13. Luke iv. 1-13. Matt. iv. 1-11.
4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14. Luke iv. 14. Matt. iv. 12, 13.
5. Cure of Peter's mother-in-law, Mark i. 29-34. Luke iv. 38-41. Matt. viii. 14-17.
6. Cure of a leper, Mark i. 40-45. Luke v. 12-16. Matt. viii. 2-4.
7. Cure of a person afflicted with the palsy, Mark ii. 1-12. Luke v. 17-26. Matt. ix. 1-8.
8. Call of St. Matthew, Mark ii. 13-22. Luke v. 27-39. Matt. ix. 9-17.
9. Christ goes with his disciples through the corn-fields, Mark ii. 23-28. Luke vi. 1-5. Matt. xii. 1-8.
10. Cure of a withered hand, Mark iii. 1-6. Luke vi. 6-11. Matt. xii. 9-15.
11. Preparation for the sermon on the mount, Mark iii. 7-19. Luke vi. 12-19. Matt. iv. 23-25.
12. Confutation of the opinion that Christ casts out devils by the assistance of Beelzebub, Mark iii. 20-30. Matt. xii. 22-45. (perhaps formerly Luke also.)
13. Arrival of the mother and brethren of Christ, Mark iii. 31-35. Luke viii. 19-21. Matt. xii. 46-50.
14. Parable of the sower, Mark iv. 1-34. Luke viii. 4-18. Matt. xiii. 1-34.
15. Christ crosses the sea, and undergoes a storm, Mark iv. 35-41. Luke viii. 22-25. Matt. viii. 18-27.
16. Transactions in the country of the Gadarenes, Mark v. 1-20. Luke viii. 26-39. Matt. viii. 28-34.
17. The daughter of Jairus restored to life, Mark v. 21-43. Luke viii. 40-56. Matt. ix. 20-26.
18. Christ sends out the twelve apostles, Mark vi. 7-13. Luke ix. 1-6. Matt. x. 1-42.
19. The fame of Christ reaches the court of Herod, Matt. xiv. 1-12. Mark vi. 14-29. Luke ix. 7-9.
20. Five thousand men fed, Matt. xiv. 13-21. Mark vi. 30-44. Luke ix. 10-17.
21. Acknowledgment of the apostles that Christ is the Messiah, Matt. xvi. 13-28. Mark viii. 27-ix. 1. Luke ix. 18-27.
22. Transfiguration of Christ on the mount, Matt. xvii. 1-10. Mark ix. 2-9. Luke ix. 28-36.
23. Christ cures a demoniac whom his apostles were unable to cure, Matt. xvii. 14-21. Mark ix. 14-29. Luke ix. 37-43.
24. Christ foretells his death, Matt. xvii. 22, 23. Mark ix. 30-32. Luke ix. 43-45.
25. Dispute among the disciples about precedence, Matt. xviii. 1-5. Mark ix. 33-37. Luke ix. 46-48.
26. Christ blesses children who are brought to him, and answers the question by what means salvation is to be obtained? Matt. xix. 13-30. Mark x. 13-31. Luke xviii. 15-30.
27. Christ again foretells his death, Matt. xx. 17-19. Mark x. 32-34. Luke xviii. 31-34.
28. Blind men at Jericho restored to sight, Matt. xx. 29-34. Mark x. 46-52. Luke xviii. 35-43.
29. Christ's public entry into Jerusalem, Matt. xxi. 1-11. Mark xi. 1-10. Luke xix. 29-44.
30. Christ expels the buyers and sellers from the temple, Matt. xxi. 12-14. Mark xi. 15-17. Luke xix. 45, 46.
31. Christ called to account by the chief priests and elders for teaching publicly in the temple; he answers them, and then delivers a parable, Matt. xxi. 23-27. 33-46. Mark xi. 27, xii. 12. Luke xx. 1-19.
32. On the tribute to Caesar, and marriage with a brother's widow, Matt. xxii. 15-33. Mark xii. 13-34. Luke xx. 20-40.
33. Christ's discourse with the Pharisees relative to the Messiah being called Lord, by David Matt. xxii. 41-46. Mark xii. 35-37. Luke xx. 41-44.
34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. Mark xii. 38-40. Luke xx. 45-47.
35. Christ foretells the destruction of Jerusalem, Matt. xxiv. 1-36. Mark xiii. 1-36. Luke xxi. 5-36.
36. Prelude to the account of Christ's passion, Matt. xxvi. 1-5. Mark xiv. 1, 2. Luke xxii. 1, 2.
37. Bribery of Judas, and the celebration of the passover, Matt. xxvi. 14-29. Mark xiv. 10-25. Luke xxii. 3-23.
38. Christ goes to the mount of Olives, Matt. xxvi. 30-46. Mark xiv. 26-42. Luke xxii. 39-46.
39. He is seized by a guard from the chief priests, Matt. xxvi. 47-58. Mark xiv. 43-54. Luke xxii. 47-55.
40. Peter's denial of Christ, &c. Matt. xxvii. 69-xxviii. 18. Mark xiv. 66-xx. 10. Luke xxii. 56-xxiii. 17.
41. The crucifixion and death of Christ, Matt. xxvii. 20-66. Mark xv. 11-47. Luke xxiii. 18-56.
42. The resurrection Matt. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c.

See Dr. Marsh's *Origin of the three first Gospels*, p. 193.

TABLE IV.

The following table represents the passages in our Lord's sermon on the mount, contained in Matt. v. vi. and vii. which are found in word or substance in the Gospel according to Luke, in the parallel passages here noted in a collateral column.

MATTHEW.	LUKE.	MATTHEW.	LUKE.
v. 3-6.	vi. 20, 21.	19-21.	xii. 33, 34.
11, 12.	22, 23.	22, 23.	xi. 34-36.
15.	xi. 33.	24.	xvi. 13.
18.	xvi. 17.	25-33.	xii. 29-31.
25, 26.	xiii. 28, 29.	vii. 1-5.	vi. 37-42.
32.	xvi. 18.	7-11.	xi. 9-13.
39-42.	vi. 29, 30.	12.	vi. 31.
44.	27, 28.	13.	xiii. 24.
45.	35.	16-21.	vi. 43-46.
46, 47.	32, 33.	22, 23.	xiii. 25-27.
48.	36.	24-27.	vi. 47-49.
vi. 9-13.	xi. 2-4.		

See Dr. Marsh's *Origin of the three first Gospels*, p. 480.

PREFACE

TO THE

ACTS OF THE APOSTLES.

THE book of the ACTS OF THE APOSTLES forms the *fifth*, and last, of the historical books of the New Testament. And on this account, it has been generally placed at the end of the four Gospels; though in several MSS. and versions, it is found at the end of St. Paul's epistles, as many circumstances in them, are referred to by the narrative contained in this book; which is carried down almost to the apostle's death.

This book has had a variety of names; *Πραξις των Αποστολων*, the *Res gesta*, *Acts or Transactions of the Apostles*, is the title it bears in the *Codex Bezae*. *Πραξις των Αγίων Αποστόλων*, *The Acts of the holy Apostles*, is its title in the *Codex Alexandrinus*, and several others; as well as in several of the ancient versions, and in the Greek and Latin fathers. One or other form of the above title, is followed by almost all the editors of the Greek Testament, and translators and commentators in general. By some it has been reckoned a *fifth* Gospel: and by *Œcumenius* it is termed, *The Gospel of the Holy Spirit*; and by *St. Chrysostom*, *Το Βιβλίον, Αποδειξίς αναστάσεως*, *The Book, the demonstration of the Resurrection*. These two last characters are peculiarly descriptive of its contents. All the promises which Christ gave of the gifts and graces of the Holy Spirit, are shown here to have been fulfilled in the most eminent manner: and by the effusion of the Holy Spirit, the *resurrection* of our blessed Lord has been fully demonstrated. The *calling of the Gentiles*, is another grand point, which is here revealed and illustrated. This *miracle of miracles*, as one terms it, which had been so frequently foretold by the prophets and by Christ himself, is here exhibited; and by this grand act of the power and goodness of God, the Christian church has been founded: and thus the tabernacle and kingdom of God have been immutably established among men. It is truly a *fifth* Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world.

All antiquity is unanimous in ascribing this book to St. Luke as the author; and from the commencement of it, we see plainly that it can be attributed to no other; and it seems plain that St. Luke intended it as a continuation of his Gospel, being dedicated to Theophilus, to whom he had dedicated the former; and to which, in the introduction to this, he expressly refers: indeed he has taken up the narrative in this book, precisely in the place where he had dropped it in the other; *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up*, &c. and from this we may form a safe conjecture that the two books were written at no greater a distance from each other, than the time of the last occurrence recorded in this book. Some have supposed that this book was written from Alexandria; but this does not appear to be probable. The conjecture of Michaelis is much more likely, viz. that it was written from Rome; at which place St. Luke mentions his arrival in company with St. Paul, shortly before the close of the book. See Acts xxvii. 16.

Though the time in which the books of the Acts was written, is not recorded, yet the same writer observes, that as it is continued to the end of the second year of St. Paul's imprisonment, it could not have been written *before* the year 63; and had it been written *after* that year, it is reasonable to conclude that it would have related some farther particulars relative to St. Paul; or would at least have mentioned the event of his imprisonment, in which the reader is so much interested. This argument seems conclusive, in reference to the date of this book.

St. Luke's long attendance upon St. Paul, and his having been himself an eye witness to many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian. His medical knowledge, for he is allowed to have been a physician, enabled him, as Professor Michaelis has properly observed, both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an account and authentic detail of them. It is worthy also of observation, that St. Luke himself does not appear to have possessed the gift of miraculous healing. Though there can be no doubt, that he was with St. Paul when shipwrecked at Malta, yet he was not concerned in healing the father of Publius the governor; nor of the other sick persons mentioned Acts xxviii. 8, 9. These were all healed by the prayers of St. Paul, and the imposition of his hands; and consequently miraculously; nor do we find any evidence that St. Luke was ever employed in this way. This is another proof of the wisdom of God; had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the *skill* of the man, and not to the *power* of his Maker.

Preface to the Acts of the Apostles.

The Acts of the Apostles have been generally considered in the light of a *Church History*, and consequently, the first ecclesiastical history on record. But Professor Michaelis very properly contends that it cannot have been intended as a general history of the Christian church; even for the period of time it embraces, as it passes by all the transactions of the church at Jerusalem, after the conversion of St. Paul; the propagation of Christianity in Egypt; Paul's journey into Arabia; the state of Christianity at Babylon, (1 Pet. v. 13.) the foundation of the Christian church at Rome; several of St. Paul's voyages; his thrice suffering shipwreck, &c. &c. See more particulars in Lardner and Machaelis.

The object of St. Luke appears to have been twofold, 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. 2. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ; as a claim disputed by the Jews, especially at the time when the Acts of the Apostles were written. Hence we see the reason why he relates, chap. viii. the conversion of the Samaritans; and chap. x. xi. the story of Cornelius, and the determination of the council in Jerusalem, relative to the Levitical law; and for the same reason he is more diffuse in his account of St. Paul's conversion, and his preaching to the Gentiles, than he is on any other subject. In such a restricted manner has St. Luke compiled his history, that Michaelis is of opinion, that it was the intention of this apostle to record only those facts which he had either seen himself, or heard from eye-witnesses, *Introd.* vol. v. p. 326, &c.

The book of the Acts has been uniformly and universally received by the Christian church in all places and ages; it is mentioned and quoted by almost every Christian writer, and its authenticity and importance universally admitted. Arator, a subdeacon in the church of Rome in the sixth century, turned it into verse. In ancient times, personal history and important transactions, in most nations, were generally thus preserved; as the facts, through the medium of *verse*, could be the more easily committed to memory.

St. Luke's narration bears every evidence of truth and authenticity. It is not a *made up* history. The language and manner of every speaker are different: and the same speaker is different in his manner, according to the audience he addresses. The speeches of Stephen, Peter, Cornelius, Tertullus, and Paul, are all different, and such as we might naturally expect from the characters in question, and the circumstances in which they were at the time of speaking. St. Paul's speeches are also suited to the occasion, and to the persons before whom he spoke. When his audience was *heathen*, though he kept the same end steadily in view, yet how different is his mode of address from that used when before a *Jewish* audience. Several of these peculiarities, which constitute a strong evidence of the authenticity of the work, shall be pointed out in the notes. See some good remarks on this head, in *Michaelis' Introduction*, ubi supra.

As St. Luke has not annexed any date to the transactions he records, it is not a very easy matter to adjust the chronology of the Acts; but as in some places he refers to political facts, the exact times of which are well known, the *dates* of several transactions in his narrative may be settled with considerable accuracy. It is well known, for instance, that the *famine* mentioned chap. xi. 29, 30. happened in the *fourth* year of the Emperor Claudius, which answers to the *forty-fourth* of the Christian era. From facts of this nature, dates may be derived with considerable accuracy: all such dates are carefully noted at the top of the column, as in the preceding parts of this Commentary; and the chronology is adjusted in the best manner possible. In some cases, *conjecture* and *probability* are the only lights by which this obscure passage can be illuminated. The dates of the commencement and the end of the books are tolerably certain; as the work certainly begins with the *twenty-ninth* year of the Christian era, chap. i. and ii. and ends probably with the *sixty-third*, chap. xxxiii. 30.

In the book of the Acts we see how the church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of his spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*; or all these together: but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; nor by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word by nothing but the *sole* influence of truth itself, attested to the heart by the power of the Holy Ghost. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian*, there, we may rest assured, is the fullest evidence that that church is wholly *antichristian*; and where such a church, possessing *secular* power, has endeavoured to support itself by *persecution*, and persecution unto privation of *goods, of liberty and of life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every Christian church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrines* and *discipline* laid down in the book of the Acts of the Apostles, then the *aggregate body* may be justly called *The Holy Apostolic, and Catholic Church*.

Preface to the Acts of the Apostles.

The *simplicity* of the primitive Christian worship, as laid down in the book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies; no apparatus calculated merely to impress the senses, and produce emotions in the animal system, "to help," as has been foolishly said, "the spirit of devotion." The *heart* is the subject in which this spirit of devotion is kindled; and the *Spirit* of God alone is the agent that communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies and renders it happy. No strange fire can be brought to this altar; for the God of the Christians can be worshipped only in *spirit* and *truth*: the truth revealed, directing the worship; and the spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power: every religious act thus performed, was acceptable to him: the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love; sought and found redemption in his blood; and in a holy and useful life, showed forth the virtues of him who had called them from darkness into his marvellous light: for no profession of faith was then considered of any worth, that was not supported by that love to God and man, which is the fulfilling of the law, which is the life and soul of obedience to the divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

"Ye diff'rent sects who all declare,
Lo! *Christ is here*, and *Christ is there*;
Your stronger proofs divinely give,
And *show me where* the Christians *live*."



Map
 of the
 different places mentioned
 in the
NEW TESTAMENT,
with St. Paul's Voyages from
Philippi to Cyre
 AND FROM
Caesarea to Rome.

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THE
ACTS OF THE APOSTLES.

Ushanian year of the world, 4633.—Alexandrian era of the world, 5531.—Antiochian year of the world, 5591.—Constantinopolitan year of the world, 5537.—Year of the era of the Seleucide, 341.—Year of the Spanish era, 67.—Year of the Christian era, 29.—Year of the Paschal Cycle, 30.—Year of the Jewish Cycle, 11.—Golden number, 8.—Solar Cycle, 10.—Dominical Letter, B.—Jewish passover, April 15.—Epag, 20.—Year of the reign of the Emperor Tiberius Cæsar, 18.—Year of the CXXII. Olympiad, 1.—Year of Rome, 782.—Consuls from Jan. 1, to July 1, L. Rubellius Geminus and C. Rufius Jeminius; and for the remainder of the year, Aulus Plautius and L. Nonius Asprenas.
For an explanation of these eras, see the *Advertisement* prefixed to the Comment on the Gospel of St. Matthew.

CHAPTER I.

St. Luke's prologue, containing a repetition of Christ's history from his passion till his ascension, 1—9. Remarkable circumstances in the ascension, 10, 11. The return of the disciples to Jerusalem, and their employment there, 12—14. Peter's discourse concerning the death of Judas Iscariot, 15—20; and the necessity of choosing another apostle in his place, 21, 22. Barnabas and Matthias being set apart by prayer, the apostles having given their votes, Matthias is chosen to succeed Judas, 23—26.

A. M. 4633.
A. D. 29.
An Olymp.
CCII. 1.

THE former treatise have I made, O^a Theophilus, of all that Jesus began both to do and teach,

2^b Until the day in which he was taken up, after that he, through the

^a Luke 1. 3.—^b Mark 16. 19. Luke 9. 51. & 24. 51. Ver. 9. 1 Tim. 3. 16.—^c Matthew 28. 19. Mark 16. 15. John 20. 21.

NOTES ON CHAPTER I.

Verse 1. *The former treatise*] The Gospel according to St. Luke, which is here most evidently intended.

O *Theophilus*] See the note on Luke i. 3.

To do and teach] These two words comprise his miracles and sermons. This introduction seems to intimate, that as he had already in his Gospel, given an account of the life and actions of our Lord; so in this second treatise, he was about to give an account of the lives and acts of some of the chief apostles, such as Peter and Paul.

Verse 2. *After that he, through the Holy Ghost, &c.*] This clause has been variously translated: the simple meaning seems to be this: that Christ communicated the Holy Spirit to his disciples after his resurrection, as he had not done before. In Luke xxiv. 45. it is said, that he opened their understanding, that they might understand the Scriptures: and in John xx. 22. that he breathed on them, and said, Receive ye the Holy Ghost. Previously to this, we may suppose, that the disciples were only on particular occasions made partakers of the Holy Spirit; but from this time it is probable that they had a measure of this supernatural light and power constantly resident in them. By this, they were not only able to proclaim the truth, but to discern the meaning of all the Old Testament scriptures which referred to Christ: and to appoint whatever rites or ordinances were necessary for the establishment of his church. There were many things which the apostles said, did, and decreed, for which they had no verbal instructions from our Lord; at least none that are recorded in the Gospels: we may therefore conclude that these

Holy Ghost, ^c had given commandments unto the apostles whom he had chosen:

A. M. 4633
A. D. 29.
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CCII. 1.

3^d To whom also he showed himself alive after his passion by many infallible proofs, being seen of them

Ch. 10. 41, 42.—^d Mark 16. 14. Luke 24. 36. John 20. 19, 26. & 21. 1. 14. 1 Cor. 15. 5.

were suggested to them by that Holy Spirit which now became resident in them; and that it is to this that St. Luke refers in this verse, *After that he, through the Holy Ghost, had given commandments unto the apostles.*

Verse 3. To whom—he showed himself alive—by many infallible proofs] Πολλοῖς τεκμηρίοις; by many proofs of such a nature, and connected with such circumstances, as to render them indubitable; for this is the import of the Greek word τεκμηρίον. The proofs were such as these: 1. Appearing to several different persons at different times. 2. His eating and drinking with them. 3. His meeting them in Galilee, according to his own appointment. 4. His subjecting his body to be touched and handled by them. 5. His instructing them in the nature and doctrines of his kingdom. 6. His appearing to upward of five hundred persons at once, 1 Cor. xv. 6. And 7. Continuing these public manifestations of himself for forty days.

The several appearances of Jesus Christ, during the forty days of his sojourning with his disciples, between his resurrection and ascension, are thus enumerated by Bishop Pearce: The first was to Mary Magdalene, and the other Mary, Matt. xxviii. 1—9. The second, to the two disciples on their way to Emmaus, Luke xxiv. 15. The third, to Simon Peter, Luke xxiv. 34. The fourth, to ten of the apostles, Thomas being absent, Luke xxiv. 36. and John xx. 19. (All these four appearances took place on the day of his resurrection.) The fifth was to the eleven disciples, Thomas being then with them, John xx. 26. The sixth, to seven of the apostles in Galilee, at the sea of Tiberias, John xxi. 4. The seventh, to James, 1 Cor. xv. 7. most probably in Jerusalem, and when Jesus

A. M. 4033. forty days, and speaking of
A. D. 29. the things pertaining to the
An. Olymp. kingdom of God:
CCL. 1.

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, *saith he*, ye have heard of me.

• Luke 24. 43, 49.—[Or, *eating together with them*.— Luke 24. 49. John 14. 16, 26, 27, & 15. 26. & 16. 7. Ch. 2. 33.]

gave an order for all his apostles to *assemble together*, as in Acts i. 4. The *eighth*, when they were assembled together, and when he led them unto Bethany, Luke xxiv. 50. from whence he ascended to heaven. But see the note on John xxi. 14. for farther particulars.

[*Pertaining to the kingdom of God*] Whatever concerned the doctrine, discipline, and establishment of the Christian church.

Verse 4. *And, being assembled together*] Instead of *συναλιζομενος*, being assembled together, several good MSS. and versions read *συναλιζομενος*, living or eating together, which refers the conversation reported here to some particular time, when he sat at meat with his disciples. See Mark xvi. 14. Luke xxiv. 41—44. See the margin. But probably the common reading is to be preferred; and the meeting on a mountain of Galilee is what is here meant.

[*The promise of the Father*] The HOLY SPIRIT, which indeed was the grand promise of the New Testament, as JESUS CHRIST was of the Old. And as Christ was the grand promise of the Old Testament, during the whole continuance of the old covenant: so is the Holy Ghost, during the whole continuance of the New. As every pious soul that believed in the coming *Messiah*, through the medium of the *sacrifices* offered up under the law, was made a partaker of the merit of his death; so every pious soul that believes in Christ crucified, is made a partaker of the *Holy Spirit*.— Thus, as the benefit of the death of Christ extended from the foundation of the world till his coming in the flesh, as well as after: so the *inspiration* of the *Holy Spirit* has been, and will be, continued through the whole lapse of time, till his coming again to judge the world. It is by this spirit that sin is made known, and by it the blood of the covenant is applied; and indeed, without this, the *want* of salvation cannot be discovered, nor the *value* of the blood of the covenant duly estimated. How properly do we still pray, and how necessary is the prayer, "*Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy name, through Jesus Christ our Lord! Amen.*" *Communion Service.*

[*Ye have heard of me.*] In his particular conversations with his disciples, such as those related John xiv. 16—26. xv. 26. xvi. 7—15. to which passages, and the notes on them, the reader is requested to refer: but it is likely that our Lord alludes more particularly to the conversation he had with them on one of the mountains of Galilee.

Verse 5. *Ye shall be baptized with the Holy Ghost not many days hence.*] This must refer to some conversation that is not distinctly related

A. M. 4033. 5 ° For John truly baptized with water: ° but ye shall be baptized with the Holy Ghost not many days hence.
A. D. 29. An. Olymp. CCL. 1.

6 When they therefore were come together, they asked of him, saying, ° Lord, wilt thou at this time ° restore again the kingdom to Israel ?

• Matt. 3. 11. Ch. 11. 16. & 19. 4.— Joel 3. 18. Ch. 2. 4. & 11. 15.— Matt. 24. 3.— Isai. 1. 26. Daniel 7. 27. Amos 9. 11.

by the evangelists; as these identical words do not occur in any of the preceding histories. The *Codex Bezae* reads this passage thus: *but ye shall be baptized with the Holy Ghost, which ye shall receive not many days hence.* John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart. John's baptism was in reference to the spiritual kingdom; but Christ's baptism established and maintained that kingdom. From this passage we may also learn, that baptism does not always mean, being plunged or immersed in water; for as this promise most evidently refers to the communication of the Holy Spirit, on the following pentecost, and then he sat upon each as a *cloven tongue of fire*; this certainly has more affinity to sprinkling than to plunging. However, the mode of administering the sign was of very little consequence; and which is the best mode is exceedingly dubious—the stress should be laid on receiving the thing signified—the Holy Ghost, to illuminate, regenerate, refine, and purify the heart. With this, sprinkling or immersion are equally efficient: without this, both are worth nothing.

Verse 6. *When they therefore were come together*] It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord.

[*At this time restore again the kingdom*] That the disciples, in common with the Jews, expected the *Messiah's* kingdom to be at least in part *secular*, I have often had occasion to note. In this opinion they continued less or more till the day of pentecost; when the mighty out-pouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The kingdom had now for a considerable time been taken away from Israel; the Romans, not the Israelites, had the government. The object of the disciples' question seems to have been this: to gain information from their all-knowing Master, whether the time was now fully come, in which the Romans should be thrust out, and Israel made as formerly, an independent kingdom. But though the verb *ἀποκαθισταναι* signifies to *reinstale*, to *renew*, to *restore* to a former state, or master, of which numerous examples occur in the best Greek writers: yet it has also another meaning, as *Schottgen* has here remarked, viz. of *ending*, *abolishing*, *blotting out*—so *Hesychius* says, *ἀποκαταστασις* is the same as *τελευσις*, finishing, making an end of a thing. And *Hippocrates*, Aph. vi. 49 uses it to signify the termination of a disease. On this interpretation the disciples may be sup-

A. M. 4032. 7 And he said unto them, A. D. 29.
 A. D. 29. ¹⁷ It is not for you to know
 A. Olymp. the times or the seasons,
 CCH. I. which the Father hath put in his own
 power;

8 ¹⁸ But ye shall receive ^o power,
¹⁹ after that the Holy Ghost is come
 upon you: and ^r ye shall be witnesses

^m Matthew 24. 36. Mark 13. 32. 1 Thess. 5. 1.—ⁿ Ch. 2. 1, 4.
^o Or, the power of the Holy Ghost coming upon you.

posed to ask, having recollected our Lord's prediction of the destruction of Jerusalem, and the whole Jewish commonwealth, *Lord, will thou at this time destroy the Jewish commonwealth, which opposes thy truth, that thy kingdom may be set up over all the land?* This interpretation agrees well with all the parts of our Lord's answer, and with all the circumstances of the disciples, of time, and of place; but still, the first is most probable.

Verse 7. *The times or the seasons*] $\chi\rho\nu\nu\nu\sigma\iota\varsigma$ $\kappa\alpha\iota$ $\kappa\alpha\iota\rho\nu\nu\nu\sigma\iota\varsigma$. Times here may signify any large portion of a period, era, or century; such as an Olympiad, lustrum, or year—and seasons, the particular part, season, or opportunity in that period, &c. in which it might be proper to do any particular work. God has not only fixed the great periods in which he will bring about those great revolutions, which his wisdom, justice, and mercy, have designed; but he leaves himself at full liberty to choose those particular portions of such periods, as may be best for the accomplishment of those purposes. Thus God is no necessary agent—every thing is put in his own power, $\epsilon\upsilon\tau\eta$ $\iota\delta\iota\alpha$ $\epsilon\zeta\upsilon\sigma\iota\alpha$, under his control and authority; nor will he form decrees, of which he must become the necessary executor. The infinite liberty of acting, or not acting, as wisdom, justice, and goodness shall see best, is essential to God; nor can there be a point in the whole of his eternity, in which he must be the necessary agent of a fixed and unalterable fate. Infinite, eternal liberty to act or not to act, to create or not create, to destroy or not destroy, belongs to God alone; and we must take care how we imagine decrees, formed even by his own prescience, in reference to futurity; which his power is from the moment of their conception laid under the necessity of performing. In every point of time and eternity, God must be free to act or not to act, as may seem best to his godly wisdom.

Verse 8. *But ye shall receive power*] $\Delta\upsilon\lambda\omega\sigma\iota\varsigma$ $\delta\upsilon\lambda\alpha\mu\iota\upsilon$. Translating different terms of the original by the same English word, is a source of misapprehension and error. We must not understand $\delta\upsilon\lambda\alpha\mu\iota\upsilon$, which we translate power, in this verse, as we do $\epsilon\zeta\upsilon\sigma\iota\alpha$, translated by the same word in the preceding verse. In the one, God's infinite authority over all times and seasons, and his uncompebble liberty of acting or not acting, in any given case, are particularly pointed out: in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended; and $\delta\upsilon\lambda\alpha\mu\iota\upsilon$, in general, signifies such power; and is sometimes put for that of which it is the cause, viz. a miracle. See Matt. vii. 22. xi. 20—23. xiii. 54, 58. Mark vi. 5. Luke x. 13. and Acts ii. 22. The disciples

unto me both in Jerusalem, A. M. 4033
 and in all Judea, and in A. D. 29.
 Samaria, and unto the utter- A. Olymp.
 most part of the earth. CCH. I.

9 ²⁰ And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

^p Luke 24. 49.—^r Luke 24. 48. John 15. 27. Verse 22. Ch. 2. 32.—^s Luke 24. 51. John 6. 62.—^t Verse 2.

were to be made instruments in the establishment of the kingdom of Christ; but this must be by the energy of the Holy Ghost sent down from heaven; nevertheless this energy would be given in such times and seasons, and in such measures, as should appear best to the infinite wisdom of God. Christ does not immediately answer the question of the disciples, as it was a point savouring too much of mere curiosity; but he gave them such information as was calculated to bring both their faith and hope into action. St. Chrysostom has well observed, "that it is the prerogative of an instructor to teach his disciple, not what he wishes to learn, but what his master sees best for him." $\Delta\iota\delta\alpha\sigma\kappa\alpha\lambda\omicron\upsilon$ $\tau\omicron\upsilon\tau\omicron$ $\epsilon\sigma\tau\iota$ $\mu\eta$ $\acute{\alpha}$ $\beta\upsilon\lambda\eta\tau\alpha\iota$ δ $\mu\alpha\theta\eta\tau\eta\varsigma$, $\alpha\lambda\lambda'$ $\acute{\alpha}$ $\sigma\upsilon\mu\phi\epsilon\rho\epsilon\iota$ $\mu\alpha\theta\eta\upsilon$, $\delta\iota\delta\alpha\sigma\kappa\alpha\iota\upsilon$.

Ye shall be witnesses—in all Judea, &c.] Though the word earth, $\gamma\eta$, is used often to denote Judea alone, yet here, it is probable, it is to be taken in its largest extent. All the inhabitants of the globe might at that period be considered divisible into three classes. 1. The Jews, who adhered to the law of Moses, and the prophetic writings, worshipping the true God only, and keeping up the temple service, as prescribed in their law. 2. The Samaritans, a mongrel people, who worshipped the God of Israel in connexion with other gods, 2 Kings xvii. 5. &c. and who had no kind of religious connexion with the Jews. See on Matt. x. 5. And 3. The Gentiles, the heathens through all other parts of the world, who were addicted to idolatry alone; and had no knowledge of the true God. By the terms in the text we may see the extent to which this commission of instruction and salvation was designed to reach: to the Jews: to the Samaritans, and the uttermost parts of the earth, i. e. to the Gentile nations: thus, to the whole human race, the Gospel of the kingdom was to be proclaimed. When the twelve disciples were sent out to preach, Matt. x. 5. their commission was very limited—they were not to go in the way of the Gentiles, nor enter into any city of the Samaritans, but preach the Gospel to the lost sheep of the house of Israel: but here their commission is enlarged, for they are to go into all the world, and to preach the Gospel to every creature. See Matt. xxviii. 18.

Verse 9. *He was taken up*] He was speaking face to face with them, and while they beheld, he was taken up; he began to ascend to heaven, and they continued to look after him, till a cloud received him out of their sight—till he had ascended above the region of the clouds, by the density of which, all farther distinct vision was prevented. These circumstances are very remarkable, and should be carefully noted. They render insupportable the theory

The disciples return to Jerusalem, THE ACTS. and continue in prayer, &c.

A. M. 4033. 10 ¶ And while they looked
A. D. 29. steadfastly toward heaven
An. Olymp. as he went up, behold,
CCII. 1. two men stood by them ^u in white
apparel;

11 Which also said, ^v Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^w shall so come in like manner, as ye have seen him go into heaven.

12 ¶ ^x Then returned they unto Jerusalem from the mount called Olivet,

^u Matthew 28. 3. Mark 16. 5. Luke 24. 4. John 20. 19. Ch. 10. 3, 30.—^v Ch. 2. 7. & 13. 31.—^w Daniel 7. 13. Matt. 24. 30. Mark 13. 26. Luke 21. 27. John 14. 3. 1 Thess.

that states, "that our Lord did not ascend to heaven; that his being taken up, signifies his going into some mountain, the top of which was covered with clouds, or thick vapours; and that the two men in white garments were two priests, or Levites, who simply informed the disciples of his revisiting them again at some future time." One would suppose, that an opinion of this kind could hardly ever obtain credit among people professing Christianity; and yet it is espoused by some men of considerable learning and ingenuity. But the mere letter of the text will be ever sufficient for its total confutation. He that believes the text, cannot receive such a miserable comment.—Foreign critics and divines take a most sinful latitude on subjects of this kind.

Verse 10. *Looked steadfastly*] Keeping their eyes intensely fixed on their ascending Lord; continuing to look even after he had ascended above the region of the inferior clouds.

Two men stood by them] Doubtless angels in human shape.

In white apparel] As emblematical of their purity, happiness, and glory.

Verse 11. *Gazing up into heaven*] Not to the top of a mountain, to which an unbridled fancy, influenced by infidelity, would intimate he had ascended, and not to heaven.

This same Jesus] Clothed in human nature, shall so come in like manner—with the same body, descending from heaven by his own sovereign and all-controlling power, as ye have seen him go into heaven. Thus shall he come again to judge the quick and the dead. It was a very ancient opinion among Christians, that when Christ should come again to judge the world, he would make his appearance on mount Olivet. Some think that his coming again to destroy the Jewish nation is what the angels refer to. See a connected account of the different appearances of Christ, at the end of this chapter.

Verse 12. *A sabbath day's journey.*] See the difficulties in this verse explained in the note on Luke xxiv. 50. A sabbath day's journey was seven furlongs and a half. Olivet was but five furlongs from Jerusalem; and Bethany was fifteen. The first region or tract of mount Olivet, which was called Bethany, was distant from the city a sabbath day's journey, or seven furlongs and a half; and the same distance did that tract called Bethphage, extend from the

which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up ^y into an upper room, where abode both ^z Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and ^a Simon Zelotes, and ^b Judas the brother of James.

14 ^c These all continued with one accord in prayer and supplication, with ^d the women, and Mary the

1. 10. & 4. 16. 2 Thess. 1. 10. Rev. 1. 7.—^x Luke 24. 52. ^y Ch. 9. 37, 38, & 20. 8.—^z Matthew 10. 2, 3, 4.—^a Luke 6. 15. ^b Jude 1.—^c Ch. 2. 1, 46.—^d Luke 23. 49, 55. & 24. 10.

city. When, therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem, a sabbath day's journey, as St. Luke here remarks. See the notes referred to above.

Verse 13. *They went up into an upper room*] There was either a room in the temple, or in the house of one of the disciples, where this holy company was accustomed to meet. In Luke xxiv. 53. it is said, that after their return from mount Olivet, they were continually in the temple, praising and blessing God: it is probable, therefore, that the upper room, mentioned in this verse, is that apartment of the temple mentioned above. But still it is not certain that this place should be so understood; as we have the fullest proofs that the upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters. See several proofs in Light-foot. Add to this, that the room here mentioned, seems to have been the place where all the apostles lodged, οἱ ἅπαντες καταμνησθῆναι, and therefore most probably a private house.

Verse 14. *These—continued—in prayer and supplication*] Waiting for the promise of the Father, according to the direction of our Lord, Luke xxiv. 49.^e The words καὶ τῷ θεῷ, and in supplication, are omitted by ABC*DE. both the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, Itala, and some of the primitive fathers. On this evidence, Griesbach has left them out of the text: and others contend for the propriety of this omission, because, say they, τῷ προσώπῳ and τῷ θεῷ, prayer and supplication, mean the same thing. Whether the reading be genuine or spurious, this inference is not just. Prayer, may simply imply any address to God, in the way of petition or request; supplication, in the earnest, affectionate, and continued application to God for the blessings requested from him by prayer. Prayer asks, supplication expostulates, entreats, urges, and re-urges the petition.

With the women] Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles. Peter we know was married, Matt. viii. 14. and so might others of the disciples; and therefore the wives of the apostles as well as of other pious men, may be here intended.

A. M. 4033. mother of Jesus, and with ^a his
A. D. 29. brethren.
An. Olymp. CCL. I.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number ^f of the names together, were about a hundred and twenty.)

16 Men and brethren, this scripture must needs have been fulfilled, ^g which the Holy Ghost by the mouth of David spake before concerning Judas, ^h which was guide to them that took Jesus.

17 For ⁱ he was numbered with us,

^e Matthew 13. 55.—^f Rev. 3. 4.—^g Psa. 41. 9. John 13. 18.
^h Luke 22. 47. John 18. 3.—ⁱ Matthew 10. 4. Luke 6. 16.

Verse 15. *In the midst of the disciples*] Μαθητων; but instead of this, ἀδελφων, brethren, is the reading of ABC. a few others, with the Coptic, Æthiopic, Armenian, and Vulgate. This seems the best reading, because of what immediately follows; for it was not among the disciples merely that he stood, but among the whole company, which amounted to one hundred and twenty. It is remarkable, that this was the number which the Jews required to form a council, in any city; and it is likely that in reference to this, the disciples had gathered together with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, the twelve disciples, and the seventy-two whom he had sent forth to preach, Luke x. 1, &c. thus they formed a complete council, in presence of which, the important business of electing a person in the place of Judas, was to be transacted.

Verse 16. *The Holy Ghost by the mouth of David*] This is a strong attestation to the divine inspiration of the book of Psalms. They were dictated by the Holy Spirit; and spoken by the mouth of David.

Verse 17. *Obtained part of this ministry.*] Ἐλαχε τὸν κληρον; he obtained the lot of this ministry—not that he, or any of the twelve apostles was chosen to this ministry by lot, but as lot signifies the portion a man has in life, what comes to him in the course of the divine providence, or, as an especial gift of God's goodness, it is used here, as in many other parts of the Sacred Writings, to signify, office, or station. On this subject, the reader is referred to the notes on Lev. xvi. 8, 9. Josh. xiv. 2. see also this chap. ver. 26.

Verse 18. *Purchased a field with the reward of iniquity*] Probably Judas did not purchase the field himself, but the money for which he sold his Lord, was thus applied, see Matt. xxvii. 6—8. It is possible, however, that he might have designed to purchase a field, or piece of ground, with this reward of his iniquity, and might have been in treaty for it, though he did not close the bargain, as his bringing the money to the treasury proves: the priests knowing his intentions, might have completed the purchase, and as Judas was now dead, applied the field thus bought, for the burial of strangers, i. e. Jews from foreign parts, or others, who, visiting Jerusalem, had died there. Though this case is possible, yet the passage

and had obtained part of ^a this ministry.

18 ^b Now this man purchased a field with ^c 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, Aceldama, that is to say, The field of blood.

20 For it is written in the book of

^k Verac 25. Ch. 12. 25. & 20. 24. & 21. 19.—^l Matthew 27. 5, 7, 8.—^m Matthew 26. 15. 2 Peter 2. 15.

will bear a very consistent interpretation without the assistance of this conjecture: for in ordinary conversation, we often attribute to a man, what is the consequence of his own actions, though such consequence was never designed nor wished for by himself: thus we say of a man embarking in a hazardous enterprise, he is gone to seek his death; of one whose conduct has been ruinous to his reputation, he has disgraced himself; of another who has suffered much in consequence of his crimes, he has purchased repentance at a high price, &c. &c. All these, though undesigned, were consequences of certain acts, as the buying of the field, was the consequence of Judas's treason.

And falling headlong, he burst asunder] It is very likely, that the 18th and 19th verses are not the words of Peter, but of the historian St. Luke, and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. On the case of Judas, and the manner of his death, see the observations at the end of this chapter.

Verse 19. *It was known unto all the dwellers at Jerusalem*] The repentance of Judas, his dying testimony in behalf of our Lord's innocence, and his tragical death, were publicly known; as was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known. These circumstances must have lessened the credit of the chief priests; and have prepared the public mind to receive the Gospel of the kingdom, when preached to them after the day of pentecost.

The field is called in their proper tongue, Aceldama] This proper tongue was not the Hebrew, (that had long ceased to be the proper tongue in Palestine: it was a sort of Chaldaio-Syriac which was commonly spoken. The

word in the Syriac version is **ܐܫܟܠܘܢ** *chacaldemo*, and literally signifies the field of blood; because it was bought by the price of the life or blood of the Lord Jesus.

Verse 20. *For it is written in the book of Psalms*] The places usually referred to are Psal. lxxix. 25. *Let their habitation be desolate, and let none dwell in their tents.* And Psal. cix. 8. *Let his days be few, and let another take his office;* קִבְּדוֹתוֹ *pekdato*, his overseership, his charge of visitation, or superintendance, translated by the SEPTUAGINT, τῆς ἐπισκοπῆς, VULGATE, *episcopatum*; and **וְ** following both,

A. M. 4033. Psalms, "Let his habitation be desolate, and let no man dwell therein: and ° his bishoprick let another take.

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

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained

¶ Psa. 69. 25.—Psa. 109. 8.—P Or, office, or charge.—Mark 1. 1.—Verse 9.—John 15. 27. Verse 8. Ch. 4. 23.

bishoprick, but not with sufficient propriety; for surely the office or charge of Judas, was widely different from what we call *bishoprick*, the diocese, estate, and emoluments of a bishop, *Επισκοποι*, *episcopos*, which was corrupted by our Saxon ancestors into *biscop*, *biscop*, and by us into *bishop*, signifies literally an *overseer*, or *superintendent*, from *επι*, *over*, and *σκοπομας*, *I see*, a person who had the *inspection*, *overseeing*, or *superintendence* of others. The ancient *επισκοποι*, were persons who had the care of different congregations of the church of Christ; who travelled, preached, enforced the discipline of the church, and took care to prevent false doctrines, heresies, &c. Those who still deserve this title, and it is an august and noble one, walk by the same rule, and mind the same thing. *Επισκοπος*, *episcopos*, or *bishop*, is a scriptural and sacred title; was gloriously supported in the primitive church; and many to the present day are not less ornaments to the title, than the title is ornamental to them. The best defences of the truth of God, and the Protestant faith, are in the works of the bishops of the *British churches*.

The words quoted from the *Psalms*, were originally spoken against the enemies of David; and as David, in certain particulars, was a type of Christ, the words are applied to him in an especial manner, who had sinned against his own soul and the life of his Master.

Verse 21. *Which have companied with us*] They judged it necessary to fill up this blank in the apostolate, by a person who had been an *eye-witness* of the acts of our Lord.

Went in and out] A phrase which includes all the actions of life.

Verse 22. *Beginning from the baptism of John*] From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began.

Must one be ordained] This translation misleads every reader who cannot examine the original text. There is no term for *ordained* in the Greek, *γινωσθαι*, *to be*, is the only word in the verse to which this interpretation can be applied. The New Testament printed at London, by Robert Barker, the king's printer, in 1615, renders this and the preceding verse more faithfully, and more clearly, than our common version: *Wherefore of these men who have companied with us, all the time that the Lord Jesus was conversant among us, beginning from the baptism of John, unto the day he was taken up from us, must one of them be made a witness with us of his resurrection.* The word

to be a witness with us of A. M. 4033 his resurrection. A. D. 99. An. Olymp. CCLII. 1.

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

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this

¶ Ch. 15. 22.—1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Jer. 11. 20. & 17. 10. Ch. 15. 8. Rev. 2. 33.—Verse 17.

ordained would naturally lead most readers to suppose that some ecclesiastical rite was used on the occasion, such as *imposition of hands*, &c. although nothing of the kind appears to have been employed.

Verse 23. *They appointed two*] These two were probably of the number of the seventy disciples; and in this respect, well fitted to fill up the place. It is likely, that the disciples themselves were divided in opinion which of these two was the most proper person; and therefore laid the matter before God, that he might decide it by the lot. No more than two candidates were presented; probably because the attention of the brethren had been drawn to those two alone, as having been most intimately acquainted with our Lord; or, in being better qualified for the work than any of the rest, but they knew not which to prefer.

Joseph called Barsabas] Some MSS. read *Joses Barnabbas*, making him the same with *Joses Barnabas*, chap. iv. 36. But the person here is distinguished from the person there, by being called *Justus*.

Verse 24. *Thou, Lord, which knowest the hearts*] *Συ κυρις καρδιογνωστα*. The word *καρδιογνωστης*, the *searcher of hearts*, seems to be used here as an attribute of God, he *knows the hearts*, the most secret purposes, intentions, and dispositions of all men: and because he is the *knower of hearts*, he knew which of these men he had qualified the best, by *natural and gracious dispositions and powers*, for the important work to which one of them was now to be appointed.

Verse 25. *That he may take part of this ministry, &c.*] Instead of *τον κληρον*, the lot, which we translate *part*, *τον τοπον*, the place, is the reading of ABC* *Coptic*, *Vulgate*, and the *Itala* in the *Codex Bezae*, and from them, the verse may be read thus, *That he may take the place of this ministry and apostleship*, (from which Judas fell) and go to his own place; but instead of *ιδιον, own*, the *Codex Alexandrinus*, and one of *Mattha's MSS.* read *δικαιον, just*; that he might go to his just, or proper place.

This verse has been variously expounded: 1. Some suppose that the words *that he might go to his own place*, are spoken of Judas, and his punishment in hell, which they say must be the own place of such a person as Judas.

2. Others refer them to the purchase of the field, made by the thirty pieces of silver, for which he had sold our Lord. So he abandoned the ministry and apostolate, that he might go to

A. M. 4033. ministry and apostleship,
 A. D. 29. from which Judas by trans-
 An. Olymp. gression fell, that he might
 CCLII. 1. go to his own place.

26 And they gave forth A. M. 4033.
 their lots, and the lot fell A. D. 29.
 upon Matthias; and he was Au. Olymp.
 numbered with the eleven apostles. CCLII. 1.

* Leviticus 16. 8, 9.

Joshua 14. 2.

his own place, viz. that which he had purchased.

3. Others with more seeming propriety state, that his own place, means his own house, or former occupation, he left this ministry and apostleship, that he might resume his former employment in conjunction with his family, &c. This is primarily the meaning of it in Numb. xxiv. 25. And Balaam returned to his own place, i. e. to his own country, friends, and employment.

4. Others think it simply means the state of the dead in general, independently of either rewards or punishments; as is probably meant by Eccl. iii. 20. All go unto one place: all are of the dust, and all turn to dust again.

But 5. Some of the best critics assert that the words (as before hinted) belong to Matthias—his own place, being the office to which he was about to be elected. Should any object, this could not be called his own place, because he was not yet appointed to it, but hell might be properly called Judas' own place, because by treason and covetousness, he was fully prepared for that place of torment; it may be answered, that the own or proper place of a man, is that for which he is eligible from being qualified for it; though he may not yet possess such a place; so St. Paul, every man shall receive his own reward, *αυτῶν ἰδίων μισθόν*, called there his own, not from his having it already in possession; for that was not to take place until the resurrection of the just; but from his being qualified in this life for the state of glory in the other. See the observations at the end of the chapter.

Verse 26. They gave forth their lots] In what manner this or any other question was decided by lot, we cannot precisely say. The most simple form was to put two stones, pieces of board, metal, or slips of parchment, with the names of the persons inscribed on them, into an urn; and after prayer, sacrifice, &c. to put in the hand and draw out one of the lots, and then the case was decided. I have considered this subject at large on Lev. xvi. 8, 9. and Josh. xiv. 2.

He was numbered with the eleven apostles.] The word *συγκαταψήφισθαι*, comes from *συ*, together with, *κατα*, according to, and *ψηφος*, a pebble or small stone, used for lots, and as a means of enumeration among the Greeks, Romans, and Egyptians; hence the words *calculate*, *calculation*, &c. from *calculus*, a small stone or pebble. From this use of the word, though it signifies in general to sum up, associate, &c. we may conjecture that the calculus or pebble was used on this occasion. The brethren agreed that the matter should be determined by lot; the lots were cast into the urn; God was entreated to direct the choice; one drew out a lot, the person whose name was inscribed on it, was thereby declared to be the object of God's choice, and accordingly associated with the disciples. But it is possible that the whole was decided by what we commonly call *ballot*, God

inclining the hearts of the majority to ballot for Matthias. Nothing certain can, however, be stated on this head. Thus the number twelve was made up, that these might be the fountains, under God, of the whole Christian church; as the twelve sons of Jacob had been of the Jewish church. For it has already been remarked, that our Lord formed his church on the model of the Jewish. See the notes on John xvii. 1, &c. As the Holy Ghost, on the day of pentecost, was to descend upon them, and endue them with power from on high, it was necessary that the number twelve should be filled up previously, that the newly elected person might also be made partaker of the heavenly gift. How long it was found necessary to keep up the number twelve, we are not informed—the original number was soon broken by persecution and death.

On the death of Judas there is a great diversity of opinions among learned men and divines.

1. It is supposed, following the bare letter of the text, that Judas hanged himself, and that the rope breaking, he fell down, was burst with the fall, and thus his bowels gushed out.

2. That having hanged himself, he was thrown on the dunghill, and the carcass becoming putrid, the abdomen, which soonest yields to putrefaction, burst, and the bowels were thus shed from the body; and possibly torn out by dogs.

3. That being filled with horror and despair, he went to the top of the house, or to some eminence, and threw himself down; and thus falling headlong, his body was broken by the fall, and his bowels gushed out.

4. That Satan, having entered into him, caught him up in the air, and thence precipitated him to the earth; and thus his body being broken to pieces, his bowels gushed out. This is Dr. Lightfoot's opinion, and has been noticed on Matt. xxvii. 5.

5. Others think he died or was suffocated through excessive grief; and that thus the terms in the text, and in Matt. xxvii. 5. are to be understood. The late Mr. Wakefield defends this meaning with great learning and ingenuity.

6. Others suppose the expressions to be figurative: Judas having been highly exalted in being an apostle, and even the purse-bearer to his Lord and brother disciples; by his treason forfeited this honour, and is represented as falling from a state of the highest dignity, into the lowest infamy; and then dying through excessive grief. The Rev. John Jones, in his *Illustrations of the four Gospels*, sums up this opinion thus: "So sensible became the traitor of the distinguished rank which he forfeited, and of the deep disgrace into which he precipitated himself, by betraying his Master, that he was seized with such violent grief, as occasioned the rupture of his bowels, and ended in suffocation and death." p. 571.

After the most mature consideration of this subject, on which I hesitated to form an opinion in the note on Matt. xxvii. 5. I think the fol-

lowing observations may lead to a proper knowledge of the most probable state of the case.

1. Judas, like many others, thought that the kingdom of the Messiah would be a *secular* kingdom; and that his own secular interests must be promoted by his attachment to Christ. Of this mind all the disciples seem to have been, previously to the resurrection of Christ. 2. From long observation of his Master's conduct, he was now convinced, that he intended to erect no such kingdom; and that consequently the expectations which he had built on the contrary supposition must be ultimately disappointed. 3. Being *poor* and *covetous*, and finding there was no likelihood of his profiting by being a disciple of Christ, he formed the resolution (probably at the instigation of the chief priests) of betraying him for a sum of money sufficient to purchase a small inheritance, on which he had already cast his eye. 4. Well knowing the uncontrollable power of his Master, he might take it for granted, that though betrayed, he would extricate himself from their hands; and that they would not be capable of putting him either to *pain* or *death*. 5. That having betrayed him, and finding that he did not exert his power to deliver himself out of the hands of the Jews; and seeing from their implacable malice, that the murder of his most innocent Master was likely to be the consequence, he was struck with deep compunction at his own conduct, went to the chief priests, confessed his own profligacy, proclaimed the innocence of his Master, and returned the money for which he had betrayed him; probably hoping that they might be thus influenced to proceed no farther in this unprincipled business, and immediately dismiss Christ. 6. Finding that this made no impression upon them, from their own words, *What is that to us? See thou to that*; and that they were determined to put Jesus to death, seized with horror at his crime and its consequences, the remorse and agitation of his mind produced a violent dysentery attended with powerful inflammation (which in a great variety of cases has been brought on by strong mental agitation) and while the distressful *irritation* of his bowels obliged him to withdraw for relief: he was overwhelmed with grief and affliction, and having fallen from the *seat*, his bowels were found to have gushed out, through the strong spasmodic affections with which the disease was accompanied. I have known cases of this kind, where the bowels appeared to come literally away by piece-meal.

Now, when we consider the word ἀνυξαστο, Matt. xxvii. 5. which we translate *hanged himself*; is by the very best critics thus rendered, *was choked*; and that the words of the sacred historian in this place, *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, may be no other than a delicate mode of expressing the circumstance to which I have alluded under observation 6. perhaps this way of reconciling and explaining the evangelist and historian, will appear not only probable, but the most likely. To strengthen this interpretation, a few facts may be adduced of deaths brought about in the same way with that in which I suppose Judas to have perished. The death of *Jehoram* is thus related, 2 Chron. xxi. 18, 19. *And after all this, the Lord smote him in his bowels with an incurable disease: and*

it came to pass that, after the end of two years, HIS BOWELS FELL OUT, by reason of his sickness: so he died of sore diseases: בֶּהְחָאֲחַלְיָוֹ hethachaluim, with inflammation, or ulcers. The death of *Herod* was probably of the same kind, Acts xii. 22. That of *Aristobulus*, as described by Josephus, War, book i. chapter 3. is of a similar nature: having murdered his mother and brother, his mind was greatly terrified, and his bowels being *torn with excruciating torments, he voided much blood*, and died in miserable agonies. Again, in his Antiq. book xv. chap. 10. sect. 3. he thus describes the death of *Zenodorus*: "His bowels bursting, and his strength exhausted by the *loss of much blood*, he died at Antioch in Syria."

Taking it for granted, that the death of Judas was *probably* such as related above; collating all the facts and evidences together, can any hope be formed that he died *within the reach of mercy*? Let us review the whole of these transactions.

I. It must be allowed that this crime was *one* of the most inexcusable ever committed by man: nevertheless, it has some *alleviations*.

1. It is possible that he did not think his Master *could be hurt* by the Jews. 2. When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. 3. He gave every evidence of the *sincerity* of his repentance, by going openly to the Jewish rulers, (1.) Confessing his own guilt; (2.) Asserting the innocence of Christ; (3.) Returning the money which he had received from them; and then, (4.) The genuineness of his regret was proved by its being the cause of his death.

But, II. Judas might have acted a much *worse* part than he did, 1. By *persisting* in his wickedness. 2. By slandering the character of our Lord, both to the Jewish rulers and to the Romans: and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of one of his own disciples: and thus the character of Christ and his Gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And, 3. Had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction: now, he neither did, nor endeavoured to do any of these things. In other cases, these would be powerful pleadings.

Judas was indisputably a *bad man*; but he might have been *worse*: we may plainly see that there were *depths of wickedness* to which he might have proceeded, and which were prevented by his repentance. Thus things appear to stand previously to his end. But is there any room for *hope* in his *death*? In answer to this, it must be understood, 1. That there is presumptive evidence that he did not *destroy himself*; and 2. That his repentance was sincere. If so, was it not possible for the mercy of God to extend even to his case? It did so to the murderers of the Son of God; and they were certainly *worse* men (strange as this assertion may appear) than Judas. Even he gave them the fullest proof of Christ's innocence:

their buying the field with the money Judas threw down, was the full proof of it; and yet, with every convincing evidence before them, they crucified our Lord. They excited Judas to betray his Master, and crucified him when they had got him into their power, and therefore St. Stephen calls them both the *betrayers and murderers of that Just One*, Acts vii. 52. in these respects they were more deeply criminal than Judas himself; yet to those very betrayers and murderers, Peter preaches *repentance*, with the promise of *remission of sins*, and the gift of the *Holy Ghost*, Acts iii. 12—26. If then, *these* were within the reach of mercy, and we are informed that *a great company of the priests became obedient to the faith*, Acts vi. 7. then certainly Judas was not in such a state as precluded the *possibility* of his salvation. Surely the blood of the covenant could wash out even his stain, as it did that more *deeply engrained* one, of the other betrayers and murderers of the Lord Jesus.

Should the 25th verse be urged against this *possibility*, because it is there said that Judas fell from his *ministry and apostleship*, that he might go to his *own place*, and that this *place* is *hell*, I answer, 1. It remains to be proved that this *place* means *hell*; and, 2. It is not clear that the words are spoken of Judas at all, but of *Matthias: his own place*, meaning that vacancy in the apostolate, to which he was then elected. See the note on ver. 25.

To say that the repentance of Judas was merely the effect of his *horror*; that it did not spring from compunction of *heart*; that it was *legal*, and not *evangelical*, &c. &c. is saying what none can with propriety say, but God himself, who searches the heart. What renders his case most desperate, are the words of our Lord, Matt. xxvi. 24. *Wo unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!* I have considered this saying in a *general* point of view, in my note on Matt. xxvi. 24. and were it not a *proverbial* form of speech among the Jews to express the state of any *flagrant* transgressor, I should be led to apply it, in all its *literal* import, to the case of Judas, as I have done in the above note, to the case of any damned soul; but when I find that it was a *proverbial* saying, and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favourable interpretation than what is generally given to it. I shall produce a few of those examples from *Schoetgen*, to which I have referred in my note on Matt. xxvi. 24.

In CHAGIGAH, fol. ii. 2. it is said, "Whoever considers these four things, *it would have been better for him had he never come into the world*, viz. That which is *above*; that which is *below*; that which is *before*; and that which is *behind*. And whosoever does not attend to the honour of his Creator, *it were better for him had he never been born.*"

In SHEMOTH RABBA, sect. 40. fol. 135. 1, 2. it is said, "Whosoever knows the law, and does not do it, *it had been better for him had he never come into the world.*"

In VAYIKRA RABBA, sect. 36. fol. 179. 4. and MIDRASH COHELETH, fol. 91. 4. it is thus expressed, "*It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world.*"

In SOHAR GENES. fol. 71. col. 282. it is said, "If any man be parsimonious toward the poor, *it had been better for him had he never come into the world.*" *Ibid.* fol. 84. col. 33. "If any performs the law, not for the sake of the law, *it were good for that man had he never been created.*" These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show, that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act: he had committed the sin unto death, *i. e.* a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the Gospel was first to be preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend, that the chief priests, &c. who instigated Judas to deliver up his Master, and who crucified him: and who crucified him too as a *malefactor*, having, at the same time, the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text.

I hope it will not displease the *humane* reader, that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly, any plea against the *claims of justice*; and God forbid that a *sinner* should be found capable of pleading against the *cries of mercy* in behalf of a fellow culprit. Daily, innumerable cases occur of persons who are betraying the cause of God, and selling, in effect, Christ and their souls for money. Every *covetous* man, who is living for this world alone, is of this stamp. And yet, while they live, we do not despair of their salvation, though they are continually repeating the sin of Judas, with all its guilt and punishment before their eyes! Reader, learn from thy Lord this lesson, *blessed are the merciful, for they shall obtain mercy.* The case is before the Judge; and the Judge of all the earth will do right.

CHAPTER II.

The day of pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon them; in consequence of which, they were all enabled to speak different languages, which they had never learned, 1—4. An account of persons from various countries who were present, and were astonished to hear the apostles declare the wonderful works of God in their respective languages, 5—19. Some cavil, 13; and are confounded by Peter, who asserts that this work is of God; and that thereby a most important prophecy was fulfilled, 14—24.

He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah, 22—36. The people are alarmed and convinced, and inquire what they shall do, 37. He exhorts them to repent and be baptized in the name of Jesus, that they may receive remission of sins and the gift of the Holy Spirit, 38—40. They gladly receive his word, about three thousand are baptized and added to the church in one day; they continue steadfast in the apostles' doctrine and fellowship, 41, 42. The apostles work many miracles; and the disciples have all things in common, and live in a state of great happiness and Christian fellowship, 43—47.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND when ^a the day of pentecost was fully come, ^b they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty

^a Lev. 23. 15. Deut. 16. 9. Ch. 20. 16.—^b Ch. 1. 14.

NOTES ON CHAPTER II.

Verse 1. *When the day of pentecost was fully come*] The feast of pentecost was celebrated fifty days after the passover; and has its name *πεντηκοστή* from *πεντηκοντα*, *fifty*, which is compounded of *πεντε*, *five*, and *κοστη*, the decimal termination. It commenced on the *fiftieth* day, reckoned from the *first day of unleavened bread*, i. e. on the morrow after the paschal lamb was offered. The law relative to this feast is found in Lev. xxiii. 15, 16. in these words: *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days.* This feast was instituted in commemoration of the giving the law on mount Sinai; and is therefore sometimes called by the Jews, *שמחת תורה* *shimchath torah*, the joy of the law; and frequently, *the feast of weeks*. There is a correspondence between the giving of the law, which is celebrated by this feast of pentecost, together with the crucifixion of our Lord, which took place at the passover: and this descent of the Holy Spirit, which happened at this pentecost. 1. At the passover, the Israelites were delivered from Egyptian bondage; this was a type of the thralldom in which the human race were to Satan and sin. 2. At the passover, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice, redemption from sin and Satan is now procured and proclaimed. 3. On the pentecost, God gave his law on mount Sinai, accompanied with thunderings and lightnings. On the pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that by his influence, that *new law of light and life* might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thralldom occasioned by sin; the deliverance from Egypt, and the redemption from sin; the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved. 4. At the Jewish passover, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the pentecost, he was highly glorified; and the all-conquering and ever-during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to show that through all preceding ages, God had the dispensation of the Gospel continually in view; and that the *old law* and its ordinances were only designed as preparatives for the *new*.

They were all with one accord in one place.]

wind, and ^c it filled all the house where they were sitting.

3 ^d And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^c Ch. 4. 21.—^d Exodus 19. 16—20.

It is probable that the *ALL* here mentioned, means the 120 spoken of ch. i. 15. who were altogether at the election of Matthias. *With one accord*, *ἁποθρομαδον*; this word is very expressive; it signifies that all their minds, affections, desires, and wishes, were concentrated in one object, every man having the same end in view; and having but one desire, they had but one prayer to God, and every heart uttered it. There was no person *uninterested*; none *unconcerned*, none *lukewarm*: all were in earnest: and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit, they may expect every blessing they need.

In one place.—Where this place was, we cannot tell: it was probably in the temple, as seems to be intimated in ver. 46. where it is said, *they were daily, ἁποθρομαδον ἐν τῷ ἱερῷ, with one accord in the temple*; and as this was the *third* hour of the day, ver. 15. which was the Jewish hour of morning prayer, as the *ninth* hour was the hour of evening prayer, ch. iii. 1. it is most probable that the temple was the place in which they were assembled.

Verse 2. *A sound from heaven*] Probably thunder is meant, which is the harbinger of the Divine presence.

Rushing mighty wind] The passage of a large portion of electrical fluid over that place, would not only occasion the *sound*, or thunder, but also the *rushing mighty wind*; as the air would rush suddenly and strongly into the vacuum occasioned by the rarefaction of the atmosphere in that place, through the sudden passage of the electrical fluid; and the wind would follow the direction of the fire. There is a good deal of similarity between this account, and that of the appearance of God to Elijah, 1 Kings xix. 11, 12. where the *strong wind*, the *earthquake*, and the *fire*, were harbingers of the Almighty's presence, and prepared the heart of Elijah to hear the *small still voice*; so, this *sound*, and the *mighty rushing wind*, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the *sound*, *strong wind*, and *fire*, although natural agents, were *supernaturally* employed. See the note on ch. ix. 7.

Verse 3. *Cloven tongues like as of fire*] The tongues were the emblem of the languages they were to speak. The *cloven tongues* pointed out the *diversity* of those languages; and the *fire* seemed to intimate, that the whole would be a *spiritual* gift, and be the means of bringing *light and life* to the souls who should hear them preach the everlasting Gospel in those languages.

Sat upon each of them.] Scintillations, cor

A. M. 4033. 4 And they were all filled with the Holy Ghost, and began to speak with other

tongues, as the Spirit gave them utterance. 5 And there were dwelling

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

Ch. 1. 5.—Mark 16. 17. Ch. 10. 46. & 19. 6.

1 Cor. 12. 10, 28, 30. & 13. 1. & 14. 2, &c.

ruscations, or flashes of fire, were probably at first frequent through every part of the room where they were sitting; at last these flashes became defined, and a lambent flame, in the form of a cloven tongue, became stationary on the head of each disciple; a proof that the Spirit of God had made each his temple or residence. That unusual appearances of fire were considered emblems of the presence and influence of God, both the Scriptures, and the Jewish writings amply prove. Thus God manifested himself to Moses, when he appointed him to deliver Israel, Exod. iii. 2, 3, and thus he manifested himself when he delivered the law on mount Sinai, Exod. xix. 16—20. The Jews, in order to support the pretensions of their rabbins as delivering their instructions by divine authority and influence, represent them as being surrounded with fire while they were delivering their lectures; and that their words, in consequence, penetrated and exhilarated the souls of their disciples. Some of the Mohammedans represent divine inspiration in the same way. In a fine copy of a Persian work, entitled *Ajaeab al Makhlookat*, or *Wonders of Creation*, now before me, where a marred account of Abraham's sacrifice, mentioned Gen. xv. 9—17. is given, instead of the burning lamp passing between the divided pieces of the victim, ver. 17. Abraham is represented standing between four fowls, the cock, the peacock, the duck, and the crow, with his head almost wrapt in a flame of lambent fire, as the emblem of the divine communication made to him of the future prosperity of his descendants. The painting in which this is represented, is most exquisitely finished. This notion of the manner in which divine intimations were given, was not peculiar to the Jews and Arabians; it exists in all countries; and the glories which appear round the heads of Chinese, Hindoo, and Christian saints, real or supposed, were simply intended to signify that they had especial intercourse with God: and that his spirit, under the emblem of fire, sat upon them and became resident in them. There are numerous proofs of this in several Chinese and Hindoo paintings in my possession; and how frequently this is to be met with in legends, missals, and in the ancient ecclesiastical books of the different Christian nations of Europe, every reader acquainted with ecclesiastical antiquity knows well. See the dedication of Solomon's temple, 2 Chron. vii. 1—3.

The Greek and Roman heathens had similar notions of the manner in which divine communications were given; strong wind, loud and repeated peals of thunder, coruscations of lightning, and lambent flames resting on those who were objects of the Deity's regard, are all employed by them to point out the mode in which their gods were reported to make their will known to their votaries. Every thing of this kind was probably borrowed from the account given by Moses of the appearance on mount Sinai; for traditions of this event were carried through almost every part of the habi-

table world, partly by the expelled Canaanites, partly by the Greek sages travelling through Asiatic countries in quest of philosophic truth; and partly by means of the Greek version of the Septuagint, made nearly 300 years before the Christian era.

A flame of fire seen upon the head of any person, was, among the heathens, considered as an omen from their gods, that the person was under the peculiar care of a supernatural power, and destined to some extraordinary employment. Many proofs of this occur in the Roman poets and historians. Wetstein, in his note on this place, has made an extensive collection of them. I shall quote but one, which almost every reader of the Æneid of Virgil will recollect:

*Talia nociferans, gemitu tectum omne replebat
Cum subitum, dictuque oritur mirabile monstrum.
Namque manus inter, mæstorum ora parentum,
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flammam conus, et circum tempora pasci.
Nos paridi trepidare metu, crinemque flagrantem
Eretere, et sanctos restinguere fuitibus ignes.
At pater Anchises oculos ad sidera letos
Fistulit, et cælo palmas cum voce tendit:
Jupiter omnipotens—
Da auxilium, pater, atque hæc omnia firma.*

Virg. Æn. li. v. 679.

While thus she fills the house with clamorous cries,
Our hearing is diverted by our eyes;
For while I held my son, in the short space
Between our kisses and our last embrace,
Strange to relate! from young Iulus' head,
A lambent flame arose, which gently spread
Around his brows, and on his temples fed.
Amazed, with running water we prepare
To quench the sacred fire, and shake his hair.
But old Anchises versed in omens, rear'd
His hands to heaven, and this request preferr'd:
If any vows almighty Jove can bend,
Confirm the glad presage which thou art pleas'd to send.

Dryden.

There is nothing in this poetic fiction which could be borrowed from our Sacred Volume; as Virgil died about twenty years before the birth of Christ.

It may be just necessary to observe, that tongue of fire may be a Hebraism: for in Isai. v. 24. לשון אש *leshon ash*, which we render simply fire; is literally a tongue of fire, as the margin very properly has it. The Hebrews give the name of tongue to most things which terminate in a blunt point: so a bay is termed in Josh. xv. 2. לשון *leshon*, a tongue. And in ver. 5. of the same chapter, what appears to have been a promontory is called לשון הים *leshon hayam*, a tongue of the sea.

It sat upon each] That is, one of those tongues like flames, sat upon the head of each disciple: and the continuance of the appearance, which is indicated by the word *sat*, shows that there could be no illusion in the case. I still think that in all this case, the agent was natural, but supernaturally employed.

Verse 4. To speak with other tongues] At the building of Babel, the language of the people was confounded; and in consequence of this, they became scattered over the face of the earth: at this foundation of the Christian church, the gift of various languages was given

Enumeration of the different people THE ACTS. who were then at Jerusalem.

A. M. 4033. at Jerusalem, Jews, devout
A. D. 39. men, out of every nation
An. Olymp. CCLII. 1. under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and

Gr. when this voice was made.—Or, troubled in mind.

to the apostles, that the scattered nations might be gathered; and united under one shepherd, and superintendent (ἐπισκοπος) of all souls.

As the Spirit gave them utterance.] The word ἀποφθγγισθαι, seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Verse 5. Devout men, out of every nation] Either by these we are simply to understand Jews who were born in different countries, and had now come up to Jerusalem to be present at the passover, and for purposes of traffic; or proselytes to Judaism, who had come up for the same purpose: for I cannot suppose that the term ἀδελφοὶ καλῶς, devout men, can be applied to any other. At this time there was scarcely a commercial nation under heaven, where the Jews had not been scattered for the purpose of trade, merchandise, &c. and from all these nations, it is said, there were persons now present at Jerusalem.

Verse 6. When this was noised abroad] If we suppose that there was a considerable peal of thunder, which followed the escape of a vast quantity of electric fluid, and produced the mighty rushing wind, already noticed on ver. 2. then the whole city must have been alarmed; and as various circumstances might direct their attention to the temple; having flocked thither, they were farther astonished and confounded to hear the disciples of Christ addressing the mixed multitude in the languages of the different countries from which these people had come.

Every man heard them speak in his own language.] We may naturally suppose, that as soon as any person presented himself to one of these disciples, he, the disciple, was immediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects. If a Roman presented himself, the disciple was immediately enabled to address him in Latin—if a Grecian, in Greek—an Arab, in Arabic, and so of the rest.

Verse 7. Are not all these—Galileans?] Persons who know no other dialect, save that of their own country. Persons wholly uneducated, and consequently, naturally ignorant of those languages which they now speak so fluently.

Verse 8. How hear we every man in our own tongue] Some have supposed from this, that the miracle was not so much wrought on the disciples, as on their hearers: imagining that although the disciples spoke their own tongue; yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states, that the disciples themselves spoke all these

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,

Ch. 1. 11.—Genesis 10. 2. 1 Peter 1. 1.

different languages: yet the miracle is the same, howsoever it be taken: for it must require as much of the miraculous power of God to enable an Arab to understand a Galilean, as to enable a Galilean to speak Arabic. But that the gift of tongues was actually given to the apostles, we have the fullest proof; as we find particular ordinances laid down by those very apostles, for the regulation of the exercise of this gift, see 1 Cor. xiv. 1, &c.

Verse 9. Parthians] Parthia anciently included the northern part of modern Persia: it was situated between the Caspian sea and Persian gulf; rather to the eastward of both.

Medes] Media was a country lying in the vicinity of the Caspian sea; having Parthia on the east; Assyria on the south; and Mesopotamia on the west.

Elamites] Probably inhabitants of that country now called Persia: both the Medes and Elamites, were a neighbouring people, dwelling beyond the Tigris.

Mesopotamia] Now Diarbec in Asiatic Turkey; situated between the rivers Tigris and Euphrates; having Assyria on the east; Arabia Deserta with Babylonia on the south; Syria on the west; and Armenia on the north. It was called Padan-aram by the ancient Hebrews: and by the Asiatics is now called Mavannhar, i. e. the country beyond the river.

Judea] This word has exceedingly puzzled commentators and critics; and most suspect that it is not the true reading. Bp. Pearce supposes, that Ἰουδαίαν, is an adjective, agreeing with Μεσοποταμίαν. And translates the passage thus: the dwellers in Jewish Mesopotamia. He vindicates this translation, by showing, that great numbers of the Jews were settled in this country: Josephus says, that the ten tribes remained in this country till his time; that "there were countless myriads of them there, and that it was impossible to know their numbers."—μυριαδὸς ἀσπίροι, καὶ ἀσπίμου γινώσθαι μὴ δυναμένοι. See Ant. lib. xv. c. 2. s. 2. and c. 3. s. 1. Bell. Jud. lib. i. c. 1, 2. This interpretation, however ingenious, does not comport with the present Greek text. Some imagine that Ἰουδαίαν, is not the original reading: and therefore they have corrected it into Syriam, SYRIA; Armeniam, ARMENIA; Ἰνδιαν, INDIA; Λυδίαν, LYDIA; Ἰδομμαίαν, IDUMEA; Βιθυνίαν; BITHYNIA; and Κιλικίαν, CILICIA: all these stand on very slender authority, as may be seen in Griesbach; and the last is a mere conjecture of Dr. Mangey. If Judea be still considered the genuine reading, we may account for it thus: the men who were speaking, were known to be Galileans; now the Galilean dialect, was certainly different from that spoken in Judea—the surprise was occasioned

A. M. 4033. 10 Phrygia, and Pamphylia,
A. D. 29. in Egypt, and in the parts
An. Olymp. of Libya about Cyrene, and
C.CII. 1. strangers of Rome, Jews and prose-
lytes,

11 ¹ Cretes and Arabians, we do
hear them speak in our tongues the

¹ Isaiah II. Galatians 4. 25.

by a Jew being able to comprehend the speech of a Galilean, without any interpreter, and without difficulty; and yet it is not easy to suppose that there was such a difference between the two dialects, as to render these people wholly unintelligible to each other.

CAPPADOCIA] Was an ancient kingdom of Asia, comprehending all that country that lies between mount Taurus and the Euxine sea.

PONTUS] Was anciently a very powerful kingdom of Asia, originally a part of Cappadocia; bounded on the east by Colchis; on the west by the river Halys; on the north by the Black sea; and on the south by Armenia minor. The famous Mithridates was king of this country; and it was one of the last which the Romans were able to subjugate.

ASIA] Meaning probably Asia Minor; it was that part of Turkey in Asia, now called *Natolia*.

Verse 10. PHRYGIA] A country in Asia Minor, southward of Pontus.

PAMPHYLIA] The ancient name of the country of *Natolia*, now called *Caramania*, between *Lycia* and *Cilicia*, near the *Mediterranean sea*.

EGYPT] A very extensive country of Africa, bounded by the *Mediterranean* on the north; by the *Red sea* and the *Isthmus of Suez* which divide it from *Arabia* on the east; by *Abyssinia* or *Ethiopia* on the south; and by the *deserts of Barca* and *Nubia* on the west. It was called *Mizraim* by the ancient Hebrews, and *Mear* by the Arabians. It extends 600 miles from north to south; and from 100 to 250 in breadth from east to west.

LIBYA] In a general way, among the Greeks, signified Africa: but the northern part, in the vicinity of *Cyrene*, is here meant.

CYRENE] A country in Africa on the coast of the *Mediterranean sea*: southward of the most western point of the island of *Crete*.

Strangers of Rome] Persons dwelling at Rome, and speaking the Latin language; partly consisting of regularly descended Jews, and proselytes to the Jewish religion.

Verse 11. Cretes] Natives of *Crete*, a large and noted island in the *Levant* or eastern part of the *Mediterranean sea*; now called *Candia*.

Arabians] Natives of *Arabia*, a well known country of Asia, having the *Red sea* on the west; the *Persian gulf* on the east; *Judea* on the north; and the *Indian ocean* on the south.

The wonderful works of God.] Such as the incarnation of Christ; his various miracles, preaching, death, resurrection, and ascension; and the design of God to save the world through him. From this one circumstance we may learn, that all the people enumerated above, were either Jews or proselytes; and that there was probably none that could be, strictly

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wonderful works of God. A. M. 4033.
12 And they were all A. D. 29.
amazed, and were in doubt, An. Olymp.
saying one to another, ^m What meaneth C.CII. 1.
this?

13 Others mocking, said, These men
are full of new wine.

^m Hosea 8. 12. Luke 9. 43.

speaking, called *heathens* among them. It may at first appear strange that there could be found Jews in so many different countries; some of which were very remote from the others. But there is a passage in Philo's embassy to Caius; which throws considerable light on the subject. In a letter sent to Caius, by king Agrippa, he speaks of "the holy city of Jerusalem, not merely as the metropolis of Judea, but of many other regions, because of the colonies at different times led out of Judea; not only into neighbouring countries, such as Egypt, Phœnicia, Syria, and Cœlosyria; but also into those that are remote, such as Pamphylia, Cilicia, and the chief parts of Asia as far as Bithynia, and the innermost parts of Pontus; also into the regions of Europe, Thessaly, Beotia, Macedonia, Etolia, Attica, Argos, Corinth, and the principal parts of Peloponnesus. Not only the continents and provinces, (says he,) are full of Jewish colonies, but the most celebrated isles also, Eubœa, Cyprus, and Crete, not to mention the countries beyond the Euphrates. All these, (a small part of Babylon and some other præfectures excepted, which possess fertile territories,) are inhabited by Jews. Not only my native city entreats thy clemency, but other cities also, situated in different parts of the world, Asia, Europe, Africa; both islands, sea coasts, and inland countries." *PHILO'S Opera*, edit. *Mangey*, vol. ii. p. 587.

It is worthy of remark, that almost all the places and provinces mentioned by St. Luke, are mentioned also in this letter of king Agrippa. These being all Jews, or proselytes, could understand in some measure, the wonderful works of God, of which mere heathens could have formed no conception. It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness of what was done; and to be themselves, subjects of his mighty working. These, on their return to their respective countries, would naturally proclaim what things they saw and heard; and by this, the way of the apostles was made plain: and thus Christianity made a rapid progress over all those parts, in a very short time after the resurrection of our Lord.

Verse 13. These men are full of new wine.] Rather sweet wine, for γλαυκος cannot mean the mustum, or new wine, as there could be none in Judea, so early as pentecost. The Γλαυκος, *gleucus*, seems to have a peculiar kind of wine; and is thus described by Hesychius and Suidas: Γλαυκος, το αποσταγμα της σταφυλης, πριν πατηθη. *Gleucus is that which distils from the grape before it is pressed.* This must be at once both the strongest and sweetest wine. Calmet observes, that the ancients had the secret of preserving wine

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A. M. 4033. 14 ¶ But Peter, standing
A. D. 29. up with the eleven, lifted up
An. Olymp. his voice, and said unto them,
CCII. 1. 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, ¹ seeing it is *but* the third hour
of the day :

16 But this is that which was spoken
by the prophet Joel ;

17 ° And it shall come to pass, in the
last days, saith God, ² I will pour out
of my Spirit upon all flesh : and your
sons and ³ your daughters shall prophe-
cy, and ⁴ your young men shall see

¹ 1 Thess. 5. 7.—² Isaiah 44. 3. Ezekiel 11. 19. & 36. 27.
Joel 2. 28, 29. Zech. 12. 10. John 7. 38.—³ Chap. 10. 45.
⁴ Ch. 21. 9.

sweet, through the whole year ; and were
fond of taking morning draughts of it ; to this
Horace appears to refer, Sat. l. ii. s. iv. ver. 24.

*Aufidius forti miscbat mella Falerno.
Mendose : quoniam vacuis committere venter
Nil nisi leno decet leni præcordia iulso
Proterius melius.*

*Aufidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught.
With lenient bev'rage fill your empty veins,
For lenient must, will better cleanse the reins. Francis.*

Verse 14. Peter, standing up with the eleven] They probably spoke by turns, not altogether ; but Peter began the discourse.

All ye that dwell at Jerusalem] Οἱ κατοικοῦν-
τες would be better translated by the word
sojourn ; because these were not inhabitants of
Judea, but the strangers mentioned in verses 9,
10, and 11. who had come up to the feast.

Verse 15. But the third hour of the day.] That is about nine o'clock in the morning, previously to which, the Jews scarcely ever ate or drank ; for that hour was the hour of prayer. This custom appears to have been so common, that even the most intemperate among the Jews were not known to transgress it : Peter therefore spoke with confidence, when he said, *these are not drunken—seeing it is but the third hour of the day*, previously to which, even the intemperate did not use wine.

Verse 16. Spoken by the prophet Joel] The prophecy which he delivered so long ago, is just now fulfilled : and this is another proof that Jesus whom ye have crucified, is the Messiah.

Verse 17. In the last days] The time of the Messiah ; and so the phrase was understood among the Jews.

I will pour out my Spirit upon all flesh] Rabbi Tanchum says, "When Moses laid his hands upon Joshua, the holy blessed God said, In the time of the old text, each individual prophet, prophesied : but in the times of the Messiah, all the Israelites shall be prophets." And this they build on the prophecy quoted in this place by Peter.

Your sons and your daughters shall prophesy] The word *prophecy* is not to be understood here as implying the knowledge and discovery of future events : but signifies to teach and proclaim the great truths of God, especially those which concerned redemption by Jesus Christ.

visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days, of my Spirit ; ⁵ and they shall prophesy :

19 ⁶ And I will show wonders in heaven above, and signs in the earth beneath : blood, and fire, and vapour of smoke :

20 ⁷ 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 ⁸ whosoever shall call on the name of

⁵ Ch. 21. 4. 9, 10. 1 Cor. 12. 10, 28, & 14. 1, &c.—⁶ Joel 2. 30, 31.—⁷ Matthew 24. 29. Mark 13. 24. Luke 21. 25
⁸ Romans 10. 13.

Your young men shall see visions, &c.] These were two of the various ways, in which God revealed himself under the old testament. Sometimes he revealed himself by a *symbol* which was a sufficient proof of the divine presence : *fire* was the most ordinary, as it was the most expressive symbol. Thus he appeared to Moses on mount Horeb, and afterward at Sinai : to Abraham, Genesis xv. to Elijah, 1 Kings xix. 11, 12. At other times he revealed himself by *angelic ministry*—this was frequent, especially in the days of the patriarchs ; of which we find many instances in the book of Genesis.

By dreams he discovered his will in numerous instances ; see the remarkable case of Joseph, Gen. xxxvii. 5. 9. of Jacob, Gen. xxxii. 1, &c. xli. 2, &c. of Pharaoh, Gen. xli. 1—7. of Nebuchadnezzar, Dan. iv. 10—17. For the different ways in which God communicated the knowledge of his will to mankind, see the note on Gen. xv. 1.

Verse 18. On my servants and on my handmaidens] This properly means persons of the lowest condition, such as *male* and *female slaves*. As the Jews asserted that the spirit of prophecy never rested upon a *poor* man ; these words are quoted to show that, under the Gospel dispensation, neither *bond* nor *free*, *male* nor *female*, is excluded from sharing in the gifts and graces of the divine Spirit.

Verse 19. I will show wonders] It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem ; and the fearful signs and portents that preceded those calamities. See the notes on Matt. xxiv. 5—7. where these are distinctly related.

Blood, fire, and vapour of smoke] Skirmishes and assassinations over the land ; and wasting the country with fire and sword.

Verse 20. The sun shall be turned into darkness, and the moon into blood] These are figurative representations of *eclipses*, intended, most probably, to point out the fall of the *civil* and *ecclesiastical* state in Judea ; see the notes on Matt. xxiv. 29. That the sun is *darkened* when a total eclipse takes place, and that the moon appears of a *bloody* hue, in such circumstances, every person knows.

A. M. 4033. the Lord shall be saved.
 A. D. 29. 22 Ye men of Israel, hear
 Au. Olymp. these words: Jesus of Naza-
 CCL. I. reth, 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 deter-
 minate counsel and foreknowledge

John 3. 2. & 14. 10, 11. Chap. 10. 38. Hebrews 2. 4.
 Matthew 26. 24. Luke 22. 22. & 24. 44. Ch. 3. 18. & 4. 28.
 Ch. 5. 30.— Verse 32. Ch. 3. 15. & 4. 10. & 10. 40. & 13.

Verse 21. *Whosoever shall call on the name of the Lord shall be saved.*] The predicted ruin is now impending; and only such as receive the Gospel of the Son of God shall be saved. And that none but the Christians did escape, when God poured out these judgments, is well known; and that ALL the Christians did escape, not one of them perishing in these devastations, stands attested by the most respectable authority. See the note on Matt. xxiv. 13.

Verse 22. *A man approved of God*] *Αρετι-
 συζυμιον, celebrated, famous.* The sense of the
 verse seems to be this: *Jesus of Nazareth, a
 man sent of God, and celebrated among you by
 miracles, wonders, and signs;* and all these
 done in such profusion as had never been done
 by the best of your most accredited prophets.
 And these signs, &c. were such as demon-
 strated his divine mission.

Verse 23. *Him being delivered by the deter-
 minate counsel*] Bp. Pearce paraphrases the
 words thus: *Him having been given forth: i. e.
 sent into the world, and manifested by being
 made flesh, and dwelling among you, as it is
 said in John i. 14. see also chap. iv. 28.*

Kypke contends, that *αδστον, delivered*, does
 not refer to God, but to Judas the traitor:
 "the Jews received Jesus, delivered up to them
 by Judas; the immutable counsel of God so
 permitting."

By the determinate counsel, *ωρισμενη βουλη;*
 that counsel of God which defined the time,
 place, and circumstance, according (*περὶ γινωσκει*)
 to his foreknowledge, which always saw what
 was the most proper time and place for the
 manifestation and crucifixion of his Son; so
 that there was nothing casual in these things,
 God having determined that the salvation of a
 lost world should be brought about in this way;
 and neither the Jews nor Romans had any
 power here, but what was given to them from
 above. It was necessary to show the Jews,
 that it was not through Christ's weakness or in-
 ability to defend himself, that he was taken;
 nor was it through their malice merely that he
 was slain; for God had determined long before,
 from the foundation of the world, Rev. xiii. 8.
 to give his Son a sacrifice for sin; and the
 treachery of Judas, and the malice of the Jews,
 were only the incidental means by which the
 great counsel of God was fulfilled: the counsel
 of God intending the sacrifice; but never or-
 dering that it should be brought about by such
 wretched means. This was permitted; the
 other was decreed. See the observations at
 the end of this chapter.

By wicked hands have crucified and slain] I
 think this refers to the Romans, and not to the

of God, ye have taken, and A. M. 4033.
 by wicked hands have cruci- A. D. 29.
 fied and slain: Au. Olymp.
 CCL. I.

24 Whom God hath raised up,
 having loosed the pains of death: be-
 cause it was not possible that he should
 be holden of it.

25 For David speaketh concerning
 him, I foresaw the Lord always

30, 34. & 17. 31. Romans 4. 24. & 8. 11. 1 Cor. 6. 14. & 15.
 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thess.
 1. 10. Hebrews 13. 20. 1 Peter 1. 21.— Psa. 16. 8.

Jews; the former being the agents to execute
 the evil purposes of the latter. It is well
 known that the Jews acknowledged, that they
 had no power to put our Lord to death, John
 xviii. 31. and it is as well known that the pun-
 ishment of the cross was not a Jewish but a
 Roman punishment: hence we may infer, that
 by *δια χειρων ανομων, by the hands of the wicked,*
 the Romans are meant, being called *ανομοι,*
without law, because they had no revelation
 from God; whereas the others had what was
 emphatically termed *νομος του Θεου, the law
 of God,* by which they professed to regulate
 their worship and their conduct. It was the
 Jews, therefore, who caused our Lord to be
 crucified by the hands of the heathen Romans.

Verse 24. *Whom God hath raised up*] For,
 as God alone gave him up to death; so God
 alone raised him up from death.

Having loosed the pains of death] It is gen-
 erally supposed that this expression means, the
 dissolving of those bonds or obligations, by
 which those who enter into the region of the
 dead, are detained there, till the day of the re-
 surrection; and this is supposed to be the mean-
 ing of *חבל מוות chebley maveth,* in Psal. cxvi. 3.
 or *חבל שוהל chebley sheel,* in Psal. xviii. 5. and
 in 2 Sam. xxii. 6. to which, as a parallel, this
 place has been referred. But Kypke has suffi-
 ciently proved, that *λυσι των αδιναι θανατου,*
*signifies rather to REMOVE the pains, or suffer-
 ings of death.* So Lucian De Conser. Hist.
 says, "a copious sweat to some, *λυσι του πυρε-
 του, REMOVES or carries off the fever.* So
 STRABO speaking of the balm of Jericho, says,
*λυσι δε κεφαλαλγιας θαυμαστας, it wonderfully
 REMOVES the headach,*" &c. That Christ did
 suffer the pains and sorrows of death in his
 passion, is sufficiently evident, but that these
 were all removed, previously to his crucifixion,
 is fully seen in that calm manner in which he
 met it, with all its attendant terrors. If we
 take the words as commonly understood, they
 mean, that it was impossible for the Prince of
 life to be left in the empire of death; his re-
 surrection therefore, was a necessary conse-
 quence of his own divine power.

Instead of *θανατου, of death,* the Codex Bezae,
 Syriac, Coptic, and Vulgate, have *Αδου, of hell,*
 or the place of separate spirits; and per-
 haps it was on no better authority than this
 various reading, supported but by slender evi-
 dence, that, *He descended into hell,* became an
 article, in what is called the apostles' creed.
 And on this article, many a Popish legend
 has been built, to the discredit of sober
 true religion.

Verse 25. For David speaketh concerning

A. M. 4033. before my face, for he is on
A. D. 29. my right hand, that I should
An. Olymp. not be moved:
CCL. 1.

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 One to see corruption.

28 Thou hast made known to me
the ways of life; thou shalt make me
full of joy with thy countenance.

b Or, I may.—c 1 Kings 2. 10. Chap. 13. 36.—d 2 Sam.
7. 12, 13. Psalm 132. 11. Luke 1. 29, 69. Romans

him] The quotation here is made from Psal.
xvi. which contains a most remarkable prophe-
cy concerning Christ; every word of which
applies to him, and to him exclusively. See the
notes there.

Verse 26. *And my tongue was glad*] In the
Hebrew it is וַיִּגְדַּל לִי כִבְדִי vaiyagdel kebedi, "And
my glory was glad:" but the evangelist follows
the *Septuagint*, in reading και η γλῶσσοσ μου η
γλῶσσοσ μου, what all the other Greek inter-
preters in the Hexapla, translate δεξα μου, *my
glory*: and what is to be understood by *glory*
here? Why the *soul* certainly, and not the
tongue; and so some of the best critics inter-
pret the place.

Verse 27. *Thou wilt not leave my soul in hell*]
Εκ ᾠδου, in *Hades*, that is, the state of *sepa-
rate spirits*, or the state of the *dead*. *Hades*
was a general term among the Greek writers,
by which they expressed this state: and this
HADES, was *tartarus* to the *wicked*, and *elysium*
to the *good*. See the explanation of the word
in the note on Matt. xi. 23.

To see corruption.] *Dust thou art, and unto
dust thou shalt return*, was a sentence pro-
nounced on man *after* the fall: therefore this
sentence could be executed on none but those
who were *fallen*; but Jesus being conceived
without sin, neither partook of human corrup-
tion, nor was involved in the condemnation of
fallen human nature: consequently it was im-
possible for his body to see corruption; and it
could not have undergone the *temporary* death
to which it was not naturally liable, had it not
been for the purpose of making an *atonement*.
It was therefore impossible that the human
nature of our Lord could be subject to corrup-
tion; for though it was possible that the soul
and it might be separated for a time; yet as it
had not sinned, it was not liable to dissolution:
and its immortality was the necessary conse-
quence of its being pure from transgression.

Verse 28. *Thou hast made known to me the
ways of life*] In *Midrish Tiltin*, it is said, in a
death, or state of the dead and separate
spirits; so that I shall resume the same body,
and live the same kind of life, as I had before
I gave up my life for the sin of the world.

Verse 29. *Let me speak freely—of the patri-
arch David*] In *Midrish Tiltin*, it is said, in a
paraphrase on the words, *my flesh also shall
rest in power*, "neither worm nor insect had
power over David." It is possible that this
was revealed in the time of St. Peter; and
if so, his words are the more pointed and fori-

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, 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

1. 3. 2 Timothy 2. 8.—e Psalm 16. 10. Chapter
13. 35.

ble; and therefore thus applied by Dr. Light-
foot: "That this passage, *Thou shalt not leave
my soul in hell*, &c. is not to be applied to David
himself, appears in that I may confidently aver
concerning him, that he was *dead and buried*,
and never *rose again*, but his soul was left in
ᾠδου, in the state of the *dead*, and he saw *cor-
ruption*; for his sepulchre is with us to this day,
under that very notion, that it is the sepulchre
of David, who died and was there buried; nor
is there one syllable mentioned any where of
the resurrection of his body, or the return of
his soul *εξ ᾠδου*, from the state of the *dead*."
To this the same author adds the following re-
markable note: I cannot slip over that passage
Hieros. Chagig. fol. 76. *Rab. Jose* saith, *David
died at pentecost, and all Israel bewailed him,
and offered their sacrifices the day following*.
This is a remarkable coincidence; and may
be easily applied to him, of whom David was
a type.

Verse 30. *According to the flesh, he would
raise up Christ*] This whole clause is wanting
in ACD. one of the *Syriac*, the *Coptic*, *Ethio-
pic*, *Armenian*, and *Vulgate*; and is variously
entered in others. *Griesbach* rejects it from
the text, and professor *White* says of the words,
"certissime delenda," they should doubtless be
expunged. This is a gloss, says *Schoetgen*,
that has crept into the text, which I prove thus:
1. The *Syriac* and *Vulgate*, the most ancient
of the versions, have not these words. 2. The
passage is consistent enough and intelligible
without them. 3. They are superfluous, as
the mind of the apostle concerning the resur-
rection of Christ, follows immediately in the
succeeding verse. The passage, therefore,
according to *Bp. Pearce*, should be read thus,
*Therefore being a prophet, and knowing that
God had sworn with an oath, of the fruit of his
loins, to sit on his throne; and foreseeing that
he (God) would raise up Christ, he spake of the
resurrection of Christ, &c.* "In this transla-
tion the words which Peter quotes for David's
are exactly the same with what we read in the
Psalm above mentioned: and the circumstance
of David's foreseeing that Christ was to be
raised up, and was the person meant, is not
represented as a part of the oath; but is only
made to be Peter's assertion, that David as a
prophet, did foresee it, and meant it."

Verse 31. *That his soul was not left in hell*]
The words η ψυχη αυτου, *his soul*, are omitted
by ABCD. *Syriac*, *Coptic*, *Ethiopic*, and *Vul-
gate*. *Griesbach* has left them out of the text,

A. M. 4033. was not left in hell, neither
 A. D. 29. his flesh did see corruption.
 An. Olymp. CCLII. 32 † This Jesus hath God
 raised up, & whereof we all are wit-
 nesses.

33 Therefore ^bbeing by the right
 hand of God exalted, and ⁱhaving re-
 ceived of the Father the promise of
 the Holy Ghost, he ^khath shed forth
 this, which ye now see and hear.

34 For David is not ascended into
 the heavens: but he saith himself,
^lThe Lord said unto my Lord, Sit
 thou on my right hand,

35 Until I make thy foes thy footstool.

† Verse 24.—^a Ch. 1. 8.—^b Ch. 5. 31. Phil. 2. 9. Hebrews
 10. 12.—^c John 14. 26. & 15. 26. & 16. 7, 13. Ch. 1. 4.—^d Ch.
 10. 45. Eph. 4. 8.

and professor White says again, *certissime de-
 lenda*. The passage may be thus read: "he
 spake of the resurrection of Christ, that he was
 not left in hades, neither did his flesh see cor-
 ruption." For the various readings in this and
 the preceding verse, see *Griesbach*.

Verse 32. *Whereof we all are witnesses.*] That is, the whole ¹²⁰ saw him after he rose from the dead; and were all ready, in the face of persecution and death, to attest this great truth.

Verse 33. *By the right hand of God exalted*] Raised by *omnipotence* to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost] This was the promise that he had made to them a little before he suffered, as may be seen in John xiv. and xvi. and after he had risen from the dead, Luke xxiv. 49. and which, as the apostle says, was now shed forth.

Verse 34. *David is not ascended*] Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, *the Lord said unto my Lord, &c.* See the note on these words, Matt. xxii. 44.

Verse 35. *Until I make thy foes thy footstool.*] It was usual with conquerors to put their feet on the necks of vanquished leaders; as emblematical of the state of subjection to which they were reduced, and the total extinction of their power. By quoting these words, Peter shows the Jews, who continued enemies to Christ, that their discomfiture and ruin must necessarily take place; their own king and prophet having predicted this in connexion with the other things which had already been so literally and circumstantially fulfilled. This conclusion had the desired effect, when pressed home with the strong application in the following verse.

Verse 36. *Both Lord and Christ.*] Not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men. In the preceding discourse, Peter assumes a fact, which none would attempt to deny, viz. that Jesus had been lately crucified by them. He then, 1. Proves his resurrection. 2. His ascension. 3. His exaltation to the right hand of God. 4. The effu-

36 Therefore, let all the
 house of Israel know assured-
 ly, that God ^mhath made that
 same Jesus, whom ye have crucified,
 both Lord and Christ.

37 † Now when they heard *this*,
ⁿthey were pricked in their heart, and
 said unto Peter, and to the rest of the
 apostles, Men *and* brethren, what shall
 we do?

38 Then Peter said unto them, ^oRe-
 pent, and be baptized every one of you
 in the name of Jesus Christ, for the
 remission of sins; and ye shall receive
 the gift of the Holy Ghost.

† Psal. 110. 1. Matt. 22. 44. 1 Cor. 15. 25. Ephes. 1. 20.
 Hebrews 1. 13.—^a Ch. 5. 31.—^b Zeck. 12. 10. Luke 3. 10.
 Ch. 9. 6. & 16. 30.—^c Luke 24. 47. Ch. 3. 19.

sion of the Holy Spirit, which was the fruit of his glorification, and which had not only been promised by himself, but foretold by their own prophets: in consequence of which, 5. It was indisputably proved, that this same Jesus, whom they had crucified, was the promised Messiah; and if so, 6. The Governor of the universe, from whose power and justice they had every thing to dread, as they refused to receive his proffered mercy and kindness.

Verse 37. *When they heard this, they were pricked in their heart*] This powerful, intelligent, consecutive, and interesting discourse, supported every where by *prophecies* and corresponding *facts*, left them without reply, and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

What shall we do?] How shall we escape those judgments, which we now see hanging over our heads?

Verse 38. *Peter said unto them, Repent*] *Μετανοεῖτε*; humble yourselves before God, and deeply deplore the sins you have committed; pray earnestly for mercy, and deprecate the displeasure of incensed justice. For a definition of repentance, see on Matt. iii. 2.

And be baptized every one of you] Take on you the public profession of the religion of Christ, by being baptized in his name; and thus acknowledge yourselves to be his *disciples and servants*.

For the remission of sins] *Εἰς ἀφεσιν ἁμαρτιῶν*, in reference to the remission, or removal of sins. Baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the *grace* by which this is to be done.

Ye shall receive the gift of the Holy Ghost] If ye faithfully use the *sign*, ye shall get the *substance*. Receive the baptism, in reference to the removal of sins, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied, and by whose refining power the heart is purified. It was by being baptized in the name of Christ that men took upon themselves the profession

Three thousand souls are added THE ACTS. *to the church in one day,*

A. M. 4033. 39 For the promise is unto
A. D. 29. you, and ^pto your children,
An. Olymp. and ^rto all that are afar off.
CCL. I. *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

p Joel 2. 28. Ch. 3. 25.—r Ch. 10. 45. & 11. 15, 18. & 14. 27. & 15. 3, 8, 11. Eph. 2. 13, 17.

of Christianity; and it was in consequence of this, that the disciples of Christ were called **CHRISTIANS**.

Verse 39. *For the promise is unto you*] Jews of the land of Judea: not only the fulfilment of the promise which he had lately recited from the prophecy of Joel, was made to them; but in this promise was also included, the purification from sin, with every gift and grace of the Holy Spirit.

To all that are afar off] To the Jews wherever dispersed, and to all the Gentile nations; for, though St. Peter had not as yet a formal knowledge of the calling of the Gentiles, yet the Spirit of God, by which he spoke, had undoubtedly this in view; and therefore the words are added, *even as many as the Lord our God shall call*, i. e. all, to whom in the course of his providence and grace, he shall send the preaching of Christ crucified.

Verse 40. *Save yourselves from this untoward generation.*] Separate yourselves from them; *be ye saved, σωθητε* the power is present with you, make a proper use of it, and ye shall be delivered from their obstinate unbelief, and the punishment that awaits it in the destruction of them and their city by the Romans.

Verse 41. *They that gladly received his word*] The word *ακουσας*, which signifies *joyfully, readily, willingly*, implies that they approved of the doctrine delivered; that they were glad to hear of this way of salvation; and that they began immediately to act according to its dictates. This last sense is well expressed in a similar phrase by Josephus, when speaking of the young Israelites enticing the Midianitish women to sin, by fair speeches, he says, *ακουσας δεχουσαι τους λογους αυτων αυταις*, Ant. l. iv. c. 4. *Then they who approved of their words consorted with them.* The word is however omitted by ABCD. *Coptic, Sahidic, Ethiopic, Vulgate, the Itala of the Codex Bezae, Clemens, and Chrysostom.*

Were baptized] That is, in the name of Jesus, ver. 38. for this was the criterion of a Jew's conversion; and when a Jew had received baptism in this name, he was excluded from all communication with his countrymen; and no man would have forfeited such privileges, but on the fullest and clearest conviction. This baptism was a very powerful means to prevent their apostasy; they had, by receiving baptism in the name of Jesus, renounced Judaism, and all the political advantages connected with it; and they found it indispensably necessary to make the best use of that holy religion which they had received in its stead. Dr. Lightfoot has well remarked, that the Gentiles who received the Christian doctrine, were baptized in

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them, about three thousand souls.

42 ¶ And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

* Verse 46. Ch. 1. 14. Romans 12. 12. Eph. 6. 18. Col. 4. 2. Hebrews 10. 25.

the name of the Father, and the Son, and the Holy Ghost; whereas, the Jewish converts, for the reasons already given, were baptized in the name of the Lord Jesus.

Were added—three thousand souls.] Πιστευον θεων, they went over from one party to another. The Greek writers make use of this verb to signify that act by which cities, towns, or provinces, changed their masters, and put themselves under another government. So these 3000 persons left the scribes and Pharisees, and put themselves under the teaching of the apostles, professing the Christian doctrine; and acknowledging that Christ was come; and that he who was lately crucified by the Jews, was the promised and only Messiah; and in this faith they were baptized.

These 3000 were not converted under one discourse, nor in one place, nor by one person. All the apostles preached; some in one language, and some in another; and not in one house; for where was there one at that time, that could hold such a multitude of people? For out of the multitudes that heard, 3000 were converted; and if one in five was converted, it must have been a very large proportion. The truth seems to be this: All the apostles preached in different parts of the city, during the course of that day: and in that day, 3000 converts were the fruits of the conjoint exertions of these holy men. Dr. Lightfoot thinks that the account in this place, is the fulfilment of the prophecy in Psalm cx. l. &c. *The Lord said unto my Lord, Sit thou on my right hand*; this refers to the resurrection and ascension of Christ. *Thy people shall be willing in the day of thy power*, ver. 3. *This was the day of his power*; and while the apostles proclaimed his death, resurrection, and ascension, the people came willingly in, and embraced the doctrines of Christianity.

Verse 42. *They continued steadfastly in the apostles' doctrine*] They received it, retained it, and acted on its principles.

And fellowship] Κοινωνια, community; meaning association for religious and spiritual purposes. The community of goods cannot be meant; for this is mentioned verses 44. 45. where it is said, they had all things common.

And in breaking of bread] Whether this means the holy eucharist, or their common meals, is difficult to say. The Syriac understands it of the former. *Breaking of bread*, was that act which preceded a feast or meal: and which was performed by the master of the house when he pronounced the blessing: what we would call *grace before meat*. See the form on Matt. xxvi. 26.

And in prayers.] In supplications to God for

A. M. 4033. 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;
45 And sold their possessions and

A. M. 4033. 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 glad-

† Mark 16. 17. Chap. 4. 33. & 5. 12.—‡ Chap. 4. 32, 34.
‡ Isaiah 58. 7.

* Chap. 1. 14.—x Luke 24. 53. Ch. 5. 42.—y Chap. 20. 7.
‡ Or, at home.

an increase of grace and life in their own souls: for establishment in the truth which they had received; and for the extension of the kingdom of Christ in the salvation of men. Behold the employment of the primitive and apostolic church! 1. They were builded up on the foundation of the prophets and apostles; Jesus Christ himself being the corner-stone. 2. They continued steadfastly in that doctrine, which they had so evidently received from God. 3. They were separated from the world and lived in a holy Christian fellowship, strengthening and building up each other in their most holy faith. 4. They were frequent in breaking bread; in remembrance that Jesus Christ died for them. 5. They continued in prayers; knowing that they could be no longer faithful than while they were upheld by their God; and knowing also, that they could not expect his grace to support them, unless they humbly and earnestly prayed for its continuance.

Verse 43. *And fear came upon every soul*] Different MSS. and versions read this clause thus, *And great fear and trembling came upon every soul in Jerusalem*. For several weeks past, they had a series of the most astonishing miracles wrought before their eyes; they were puzzled and confounded at the manner in which the apostles preached; who charged them home with the deliberate murder of Jesus Christ; and who attested in the most positive manner that he was risen from the dead, and that God had sent down that mighty effusion of the spirit which they now witnessed, as a proof of his resurrection and ascension: and that this very person whom they had crucified, was appointed by God to be the Judge of quick and dead. They were in consequence stung with remorse, and were apprehensive of the judgments of God; and the wonders and signs continually wrought by the apostles, were at once proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfdy, and wickedness.

Verse 44. *And all that believed*] Οἱ πιστω- στες, the believers, i. e. those who conscientiously credited the doctrine concerning the incarnation, crucifixion, resurrection, and ascension of Jesus Christ; and had, in consequence, received redemption in his blood.

Were together] Ἐστὶν το αὐτο. "These words signify either, in one time, chap. iii. 1. or in one place, chap. ii. 1. or in one thing. The last of these three senses seems to be the most proper here; for it is not probable that the believers, who were then 3000 in number, ver. 41. besides the 120 spoken of chap. i. 15. were used all to meet at one time, or in one place in Jerusalem." See Bp. Pearce.

And had all things common] Perhaps this has got been well understood. At all the public

religious feasts in Jerusalem, there was a sort of community of goods. No man at such times hired houses or beds in Jerusalem; all were lent gratis by the owners: Yoma, fol. 12. Megill. fol. 26. The same may be well supposed of their ovens, cauldrons, tables, spits, and other utensils. Also, provisions of water were made for them at the public expense. Shekalim, cap. 9. See Lightfoot here. Therefore a sort of community of goods was no strange thing at Jerusalem, at such times as these. It appears, however, that this community of goods was carried farther; for we are informed ver. 45. that they sold their possessions and their goods, and parted them to all, as every man had need. But this probably means, that as in consequence of this remarkable outpouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended; they formed a kind of community for the time being, that none might suffer want on the present occasion; as no doubt the unbelieving Jews, who were mockers, ver. 13. would treat these new converts with the most marked disapprobation. That an absolute community of goods never obtained in the church at Jerusalem, unless for a very short time, is evident from the apostolical precept, 1 Cor. xvi. 1, &c. by which collections were ordered to be made for the poor; but if there had been a community of goods in the church, there could have been no ground for such recommendations as these, as there could have been no such distinction as rich and poor, if every one on entering the church, gave up all his goods to a common stock. Besides, while this sort of community lasted at Jerusalem, it does not appear to have been imperious upon any; persons might or might not thus dispose of their goods, as we learn from the case of Ananias, ch. v. 4. Nor does it appear that what was done at Jerusalem at this time, obtained in any other branch of the Christian church: and in this and the fifth chap. where it is mentioned, it is neither praised nor blamed. We may therefore safely infer, it was something that was done at this time, on this occasion, through some local necessity, which the circumstances of the infant church at Jerusalem, might render expedient for that place, and on that occasion only.

Verse 46. *They, continuing daily with one accord in the temple*] They were present at all the times of public worship, and joined together in prayers and praises to God: for it is not to be supposed that they continued to offer any of the sacrifices prescribed by the law.

Breaking bread from house to house] This may signify that select companies who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But κατ' οἶκον, which we

A. M. 4033.
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CCII. 1.

ness and singleness of heart,
47 Praising God, and ^ahaving
favour with all the people.

And ^bthe Lord added to the
church daily, such as should
be saved.

A. M. 4033
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An. Olymp.
CCII. 1.

^a Luke 2. 52. Ch. 4. 33. Romans 14. 18.

^b Ch. 5. 14. & 11. 24.

translate from *house to house*, is repeatedly used by the Greek writers for *home*, or *at home*; (see *margin*) for though they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals. The bread of the Jews was *thin, hard, and dry*, and was never cut with the knife, as ours is; but was simply broken by the hand.

[With gladness and singleness of heart] A true picture of genuine Christian fellowship. They ate their bread: they had no severe fasts: the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that if they had no severe fasts, they had no splendid feasts; all was moderation, and all was contentment. They were full of gladness, spiritual joy and happiness; and singleness of heart, every man worthy of the confidence of his neighbour; and all walking by the same rule, and minding the same thing.

Verse 47. Praising God] As the fountain whence they had derived all their spiritual and temporal blessings; seeing him in all things, and magnifying the work of his mercy.

Having favour with all the people.] Every honest, upright Jew, would naturally esteem these for the simplicity, purity, and charity of their lives. The scandal of the cross had not yet commenced; for though they had put Jesus Christ to death, they had not yet entered into a systematic opposition to the doctrines he taught.

And the Lord added to the church daily, such as should be saved.] Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church; God permitting none to be added to it, but τους σαζομενους, those who were saved from their sins and prejudices. The church of Christ was made up of saints: sinners were not permitted to incorporate themselves with it.

One MS. and the Armenian versions, instead of τους σαζομενους, the saved, have τους σαζομενους, to them who were saved; reading the verse thus: And the Lord added daily to those who were saved. He united those who were daily converted under the preaching of the apostles, to those who had already been converted. And thus every lost sheep that was found, was brought to the flock, that under the direction of the great Master Shepherd, they might go out and in, and find pasture. The words, to the church, η εκκλησια, are omitted by BC. Coptic, Sahidic, Ethiopic, Armenian, and Vulgate, and several add the words και το αυτο, at that time (which begin the first verse of the next chapter) to the conclusion of this. My old MS. English Bible, reads the verse thus: Far so the Lord encreased them that weren maad saaf, ethe day, into the same thing. Nearly the same rendering as that in Wicklif. Our translation of τους σαζομενους, such as should be saved, is improper and insupportable. The original means simply and solely those who were then saved; those who

were redeemed from their sins, and baptized into the faith of Jesus Christ. The same as those whom St. Paul addressed, Eph. ii. 8. by grace ye are saved, οτις σωσθησιν: or, ye are those who have been saved by grace. So in Titus iii. 5. according to his mercy he saved us, σωσεν ημας, by the washing of regeneration. And in 1 Cor. i. 18. we have the words τους σαζομενους, them who are saved, to express those who had received the Christian faith; in opposition to τους απολλυμενους, those who are lost, namely, the Jews, who obstinately refused to receive salvation on the terms of the Gospel, the only way in which they could be saved; for it was by embracing the Gospel of Christ that they were put in a state of salvation: and by the grace it imparted, actually saved from the power, guilt, and dominion of sin. See 1 Cor. xv. 2. I make known unto you, brethren, the Gospel which I preached unto you, which ye have received, and in which ye stand: and ΕΤ WHICH YE ARE SAVED, δι ου και σωσθησθε. Our translation, which indeed existed long before our present authorised version, as may be seen in Cardmarden's Bible, 1566; Beck's Bible, 1549; and Tindall's Testament, printed by Will. Tylle, in 1548, is bad in itself, but it has been rendered worse by the comments put on it, viz. that those whom God adds to the church, shall necessarily and unavoidably be eternally saved; whereas no such thing is hinted by the original text, be the doctrine of the inflexibility of the saints true or false; which shall be examined in its proper place.

On that awful subject, the foreknowledge of God, something has already been spoken, see ver. 23. Though it is a subject which no finite nature can comprehend, yet it is possible so to understand what relates to us in it, as to avoid those rocks of presumption and despondency, on which multitudes have been shipwrecked. The foreknowledge of God is never spoken of in reference to himself, but in reference to us: in him, properly, there is neither foreknowledge nor afterknowledge. Omniscience, or the power to know all things, is an attribute of God, and exists in him as omnipotence, or the power to do all things. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have foreknowledge, strictly speaking, because this would suppose that there was something coming, in what we call futurity, which had not yet arrived at the presence of the Deity. Neither can he have any afterknowledge, strictly speaking, for this would suppose that something that had taken place, in what we call preterity, or past time, had now got beyond the presence of the Deity. As God exists in all that can be called eternity, so he is equally every where; nothing can be future to him, because he lives in all futurity: nothing can be past to him, because he equally exists in all past time: futurity and preterity are relative terms to us; but they can have no relation to that God who dwells in every point of eternity, with whom all that is past, all that

is present, and all that is future to man, exists in one infinite, indivisible, and eternal NOW. As God's omnipotence implies his power to do all things; so God's omniscience implies his power to know all things: but we must take heed that we meddle not with the infinite free agency of this Eternal Being. Though God can do all things, he does not all things. Infinite judgment directs the operations of his power, so that though he can, yet he does not do all things, but only such things as are proper to be done. In what is called illimitable space, he can make millions of millions of systems; but he does not see proper to do this. He can destroy the solar system; but he does not do it: he can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it proper to be done. Therefore, it does not follow, that because God can do all things, that therefore he must do all things. God is omniscient, and can know all things; but does it follow from this, that he must know all things? Is he not as free in the volitions of his wisdom, as he is in the volitions of his power? God has ordained some things as absolutely certain; these he knows as absolutely certain. He has ordained other things as contingent; these he knows as contingent. It would be absurd to say, that he foreknows a thing as only contingent, which he has made absolutely certain. And it would be as absurd to say, that he foreknows a thing to be absolutely certain, which, in his own eternal counsel, he has made contingent. By absolutely certain, I mean a thing which must be in that order, time, place, and form, in which Divine Wisdom has ordained it to be; and that it can be no otherwise than this infinite counsel has ordained. By contingent, I mean such things as the infinite wisdom of God has thought proper to poise on the possibility of being or not being, leaving it to the will of intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as contingencies in the world, then every thing is fixed and determined by an unalterable decree and purpose of God; and not only all free agency is destroyed, but all agency of every kind, except that of the Creator himself; for, on this ground, God is the only operator, either in time or eternity. All created beings are only instruments, and do nothing but as impelled and acted upon by this almighty and sole Agent. Consequently, every act is his own; for if he have purposed them all as absolutely certain, having nothing contingent in them, then he has ordained them to be so: and if no contingency, then no free agency, and God alone is the sole actor. Hence, the blasphemous, though, from the premises, fair conclusion, that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, whatever is, is right. Sin is no more sin; a vicious human action is no crime, if God have decreed it, and, by his foreknowledge and will, impelled the creature to act it. On this ground there can be no punishment for delinquencies; for if every thing be done as God has predetermined, and his determinations must necessarily be all right, then neither the instrument nor the agent has done wrong. Thus

all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once confounded; and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed, in order to shun the above absurdities and blasphemies) then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endued it: and to grant all this consistently, we must also grant, that God foresees nothing as absolutely and inevitably certain, which he has made contingent; and because he has designed it to be contingent, therefore he cannot know it as absolutely and inevitably certain. I conclude that God, although omniscient, is not obliged, in consequence of this, to know all that he can know; no more than he is obliged, because he is omnipotent, to do all that he can do.

How many, by confounding the self and free agency of God with a sort of continual impulsive necessity, have raised that necessity into an all-commanding and over-ruling energy, to which God himself is made subject. Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment.

Others apart sat on a hill retired,
In thoughts more elevate; and reason'd high
Of providence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wadding ruzes lost.

Parad. Lost, b. ii. l. 557.

Among some exceptionable expressions the following are also good thoughts on the free agency and fall of man.

— I made him just and right,
Sufficient to have stood, though free to fall.
Not free, what proof could they have giv'n sincere
Of true allegiance, constant faith, or love.
When only what they needs must do appear'd,
Not what they would? What praise could they receive?
Useless and vain, of freedom both despoil'd,
Made passive both, had sur'd Necessity
Not ME.
So without least impulse or shadow of fate,
Or aught by me immutably forester'd,
They trespass, authors to themselves in all
Both what they judge, and what they choose, for so
I form'd them free, and free they must remain.
Till they enthrall themselves: I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordained their fall.

Ibid. b. iii. l. 98, 103, 190.

I shall conclude these observations with a short extract from Mr. Bird's Conferences, where, in answer to the objection, "If many things fall out contingently, or as it were, by accident, God's foreknowledge of them can be but contingent, dependent on man's free-will;" he answers: "It is one thing to know that a thing will be done necessarily; and another, to know necessarily, that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done; but he knoweth withal, that they might have fallen out otherwise, for aught he had ordered to the contrary. So likewise, God knew that Adam would fall: and yet he knew that he would not fall necessarily: for it was possible for him not to have fallen. And, as touching God's pre-ordination going before his prescience, as the cause of all events: this would be, to make God the author of all the sin in the world; his knowledge comprehending that, as well as other

things. God indeed, foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then, this foresight doth not necessitate the will; for this were to take it wholly away. For, as the knowledge of things present, imports no necessity on that which is done; so, the foreknowledge of things future, lays no necessity on that which shall be: because, who-soever knows and sees things, he knows and sees them as they are, and not as they are not; so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether

contingently or necessarily. As for example, when you see a man walking upon the earth, and at the very same instant, the sun shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all;) yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens.) but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one." This is a good argument: but I prefer that which states the knowledge of God to be absolutely free.

CHAPTER III.

Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his mother's womb, 1-8. The people are astonished, and the apostles inform them that it was not by their own power they had healed the man, but through the power of Jesus of Nazareth, whom they had crucified, 9-16. Peter both excuses and reproves them, and exhorts them to repentance, 17-21. Shows that in Jesus Christ the prophecy of Moses was fulfilled: and that all the prophets testified of Jesus and his salvation, 22-24; and that in him, the covenant made with Abraham is fulfilled; and that Christ came to bless them by turning them away from their iniquities, 25, 26.

A. M. 4033. A. D. 29. An. Olymp. CCH. I. **N**OW Peter and John went up together ^a into the temple at the hour of prayer, ^b being the ninth hour. 2 And ^c a certain man lame from his

mother's womb was carried, A. M. 4033. A. D. 29. An. Olymp. CCH. I. whom they laid daily at the gate of the temple which is called Beautiful, ^d to ask alms of them that entered into the temple.

^a Ch. 2. 46.—^b Psa. 55. 17.

^c Ch. 14. 8.—^d John 9. 8.

NOTES ON CHAPTER III.

Verse 1. Peter and John went up together] The words *ἦν* *τὸ* *αὐτὸ*, which we translate together, and which are the first words in this chapter in the Greek text, we have already seen, chap. ii. 47. are added by several MSS. and versions to the last verse of the preceding chapter. But they do not make so good a sense there, as they do here; and should be translated, not together, which really makes no sense here, but at that time; intimating that this transaction occurred nearly about the same time that those took place which are mentioned at the close of the former chapter.

At the hour of prayer] This, as is immediately added, was the ninth hour, which answers, in a general way, to our three o'clock in the afternoon. The third hour, which was the other grand time of public prayer among the Jews, answered, in a general way, to our nine in the morning. See the note on chap. ii. ver. 15.

It appears that there were three hours of the day destined by the Jews to public prayer: perhaps they are referred to by David, Ps. lv. 17. EVENING and MORNING and at NOON will I pray and cry aloud. There are three distinct times marked in the book of the Acts. The THIRD hour, chap. ii. 15. answering, as we have already seen, to nearly our nine o'clock in the morning; the SIXTH hour, chap. x. 9. answering to about twelve with us; and the NINTH hour, mentioned in this verse, and answering to our three in the afternoon.

The rabbins believed that Abraham instituted the time of morning prayer, Isaac that at noon; and Jacob, that of the evening: for which they quote several scriptures, which have little reference to the subject in behalf of which they are produced. Others of the rab-

bins, particularly Tanchum, made a more natural division. Men should pray, 1. When the sun rises; 2. When the sun has gained the meridian; 3. When the sun has set, or passed just under the horizon. At each of these three times they required men to offer prayer to God; and I should be glad to know that every Christian in the universe observed the same rule: it is the most natural division of the day; and he who conscientiously observes these three stated times of prayer, will infallibly grow in grace, and in the knowledge of Jesus Christ our Lord.

Verse 2. A man lame from his mother's womb] The case of this man must have been well known, 1. From the long standing of his infirmity; 2. From his being daily exposed in a place so public. It appears that he had no power to walk, and was what we term a cripple, for he was carried to the gate of the temple, and laid there in order to excite compassion. These circumstances are all marked by St. Luke, the more fully to show the greatness and incontestable nature of the miracle.

The gate—which is called Beautiful] There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. v. sect. 3. that the temple had nine gates, which were on every side covered with gold and silver; but there was one gate, which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver; *ἄλλο τὴν τιμὴν τὰς καταρρυγίους καὶ περιχρυσίους ὑπερῆχουσα*. The magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: *φεινηκίστα γὰρ ἄσχητον οὖσα τῆν ἀναστοίχον, τῆσ-σαρακίστα ἄσχητος τὰς ὑπὲρ εἰχῆ, καὶ τὸν ἰσόμεν ἄσλυτοιώτερον, ἰσὶ δαφίλις πάχος ἀρρυγίον τὴ καὶ*

The apostles heal the lame man ; CHAP. III. *the people wonder at the miracle,*

A. M. 4033. 3 Who seeing Peter and
A. D. 29. John about to go into the
An. Olymp. temple, asked an alms.
CCL. I.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto 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 lifted him up: and immediately his feet and ancle bones received strength ;

8 And he ^fleaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

• Ch. 4. 10.—† Isaiah 35. 6.—‡ Ch. 4. 16, 21.

ἄριστον for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called *Beautiful*; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus: but it must be granted that the text of Josephus is by no means clear.

Verse 4. *Look on us.*] He wished to excite and engage his attention, that he might see what was done to produce his miraculous cure; and it is likely, took this occasion to direct his faith to Jesus Christ. See note on verse 16. Peter and John probably felt themselves suddenly drawn by the Holy Spirit, to pronounce the healing name in behalf of this poor man.

Verse 5. *Expecting to receive something of them.*] Because it was a constant custom for all who entered the temple to carry money with them to give to the *treasury*, or to the *poor*, or to *both*. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

Verse 6. *Silver and gold have I none*] Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so *poor* were the apostles, that they had nothing to give, either to the sacred *treasury*, or to the *distressed*. The Popish writers are very dexterous at forming analogies between St. Peter and the *Pope*; but it is worthy of note, that they have not attempted any *here*. Even the judicious and generally liberal *Calmet*, passes by this important saying of the person whom he believed to have been the *first Pope*. *Thomas Aquinas*, surnamed the *angelical doctor*, who was highly esteemed by Pope *Innocent IV.* going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope, addressing himself to Aquinas, said: "You see that the church is no longer in an age in which she can say, *Silver and gold have I none.*" "It

A. M. 4033. 9 * And all the people saw
A. D. 29. him walking and praising
An. Olymp. God:
CCL. I.

10 And they knew that it was he which ^bsat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

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

12 ¶ And when Peter saw it, he answered unto the people, 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?

b Luke John 8.—i John 10. 23. Ch. 5. 12.

is true, holy father," replied the angelical doctor, "nor can she now say to the lame man, *Rise up and walk!*" This was a faithful testimony, and must have cut deep for the moment. One thing is very remarkable, that though the saints of this church can work no miracles while *alive*, they work many when *dead*; and it is the attestation of those *post mortem* miracles, that leads to their canonization. *Thomas a Becket*, who did no good while he lived, is reported to have done much after his death. Many have visited his tomb, and in days of yore, many were said to be healed of whatsoever disease they had. The age is more enlightened, and the tomb of this reputed saint has lost all its power.

Verse 7. *Immediately his feet and ancle bones received strength*] The suddenness of the cure was the *proof* of the miracle: his walking and leaping were the *evidences* of it.

Verse 8. *Walking, and leaping, and praising God.*] These actions are very naturally described. *He walked*, in obedience to the command of the apostle, rise up and walk: *he leaped*, to try the strength of his limbs, and to be convinced of the *reality* of the cure: *he praised God*, as a *testimony* of the gratitude he felt for the cure he had received. Now was fulfilled, in the most *literal* manner, the words of the prophet *Isai.* chap. xxxv. 6. *The lame man shall leap as a hart.*

Verse 9. *And all the people saw him*] The miracle was wrought in the most *public manner*, and in the most *public place*; and in a place where the best judgment could be formed of it: for as it was a divine operation, the *priests, &c.* were the most proper persons to judge of it; and under their notice it was now wrought.

Verse 11. *Held Peter and John*] He felt the strongest affection for them, as the *instruments* by which the divine influence was conveyed to his diseased body.

In the porch that is called Solomon's] On this portico, see Bp. Pearce's note, inserted in this work, John x. 23.

Verse 12. *As though by our own power*] *Δυναμῶν*, miraculous energy;

Or holiness] *ἁγιότηας*, meaning religious

A. M. 4033. 13 ^k The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^l hath glorified his Son Jesus; whom ye ^m delivered up, and ⁿ denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied ^o the Holy One ^p and the Just, and desired a murderer to be granted unto you;

15 And killed the ^r Prince of life,

^k Ch. 5. 30.— John 7. 29. & 12. 16. & 17. 1.—^m Matthew 27. 2.—ⁿ Matt. 27. 20. Mark 15. 11. Luke 23. 18, 20, 21. Luke 18. 40. & 19. 15. Ch. 13. 25.—^o Psal. 16. 10. Mark 1. 24. John 1. 35. Ch. 2. 27. & 4. 27.

attachment to the worship of God. Do not think that we have wrought this miracle by any power of our own; or that any super-eminent piety in us should have induced God thus to honour us, by enabling us to work it. Instead of *σοφισια*, holiness, the Syriac of Erpen, Armenian, Vulgate, and some copies of the Itala, have *εξουσια*, power or authority; but the first appears to be the legitimate reading.

Verse 13. *The God of Abraham, &c.*] This was wisely introduced, to show them that He whom they called *their God*, had acknowledged Jesus Christ for *his Son*, and wrought this miracle in his name; and by thus honouring Jesus whom they slew, he had charged home the guilt of that murder upon them.

Denied him in the presence of Pilate] *Ηγησαοθι*, ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, was determined, *εξιμαντος*, judged it proper and just to let him go. Pilate wished to act according to justice; you acted *contrary* to justice and equity in all their forms.

Verse 14. *Ye denied the HOLY ONE*] *Του αγιου*, a manifest reference to Psal. xvi. 10. *Thou wilt not suffer thy HOLY ONE to see corruption*, where the original word *חסידיעצ* *Chasidycs*, thy HOLY ONE, is translated by the Septuagint *του Οσιου σου*, a word of the same import with that used by Peter.

And desired a murderer] Barabbas: the case must have been fresh in their own remembrance. *Like* cleaves to *like*, and begets its *like*; they were murderers themselves, and so Christ calls them, Matt. xxii. 7. and they preferred a murderer to the *holy* and *righteous ONE* of God.

Verse 15. *And killed the Prince of life*] *Του αρχηγου της ζωης*, the author of this life: not only implying that all life proceeds from Jesus Christ as its source; but that the life-giving influence of that religion which they were now proclaiming, came all through him. *Αρχηγος* signifies a *prince leader* or *author*, a *captain*, from *αρχη*, the beginning, head, or chief; and *αγω*, I lead. In Hebr. ii. 10. Christ is called *αρχηγος της σωτηριας*, the *Captain of salvation*. He teaches the doctrine of *life* and *salvation*, *teaches* the way in which men should walk, and has purchased the eternal life and glory which are to be enjoyed at the end of the way. So the Jews preferred a *son of death*, a *destroyer of life*, to the *author* and *procurer of life* and *immortality*!

whom God hath raised from the dead: ^t whereof we are witnesses.

16 ^u 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.

17 And now, brethren, I wot that ^v through ignorance ye did *it*, as *did* also your rulers.

^p Ch. 7. 52. & 22. 14.—^q Or, author, Hebrews 2. 10. & 5. 9. 1 John 5. 11.—^r Ch. 2. 24.—^s Ch. 2. 32.—^t Matt. 9. 22. Ch. 4. 10. & 14. 9.—^u Luke 23. 34. John 16. 3. Ch. 13. 27. 1 Cor. 2. 8. 1 Tim. 1. 13.

Whereof we are witnesses.] They had now wrought a most striking miracle in the name of Christ, and immediately proposed themselves as witnesses of his resurrection from the dead; the miracle which they had thus wrought being an unimpeachable proof of this resurrection.

Verse 16. *And his name*] JESUS, the Saviour; *through faith in his name*, as the Saviour, and *author of life*, and all its concomitant blessings, such as *health*, &c. It is not clear whether the apostles refer to their *own* faith in Jesus, or to the faith of the *lame man*. It is true Christ had promised that they should perform miracles in his name, Mark xvi. 17, 18. and that whatsoever they asked of the Father in his name, he would grant it, John xvi. 23. And they might have been led at this time to make request unto God, to be enabled to work this miracle; and the faith they had in his unlimited power and unchangeable truth, might have induced them to make this request. Or, the faith might have been that of the *lame man*; the apostles, in the time they desired him to look on them, might have taught him the necessity of believing in Christ in order to his healing; and the man's mind might have been prepared for this by the miracle of the *gift of tongues*, of which he must have heard; and heard that this mighty effusion of the spirit had come in the name and through the power of Christ. However the faith may be understood, it was only the means to receive the blessing, which the apostles most positively attribute, not to their power or holiness, but to Jesus Christ alone, *Faith* always receives: never gives.

Verse 17. *I wot*] *Οιδα*, I know. *Wot* is from the Anglo-Saxon, *witan*, to know; and hence *wit*, science or understanding.

Through ignorance ye did it] This is a very tender excuse for them; and one which seems to be necessary, in order to show them that their state was not utterly *desperate*; for if all that they did to Christ had been through *absolute malice*, (they well knowing who he was,) if any sin could be supposed to be *unpardonable*, it must have been theirs. Peter, foreseeing that they might be tempted thus to think, and consequently to despair of salvation, tells them that their offence was extenuated by their ignorance of the person they had tormented and crucified. And one must suppose, that had they been fully convinced that this Jesus was the only Messiah, they never would have crucified him; but they did not permit themselves to receive conviction on the subject.

A. M. 4033. 13 But ^v those things, which
A. D. 29. God before had showed ^{*} by
An. Olymp. the mouth of all his prophets,
CCII. 1. that Christ should suffer, he hath so
fulfilled.

19 ^y Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall

^v Luke 24. 44. Ch. 26. 22.—^z Psa. 22. Isaiah 50. 6. & 53. 5, &c. Daniel 9. 26. 1 Peter 1. 10, 11.

Verse 18. *But those things—he hath so fulfilled.*] Your ignorance and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the divine purpose, that Christ must suffer, in order to make an atonement for the sin of the world. *All the prophets* had declared this: some of them in express terms, others indirectly and by symbols; but as the whole Mosaic dispensation referred to Christ, all that prophesied or ministered under it, must have referred to him also.

Verse 19. *Repent ye therefore*] Now that ye are convinced that this was the Messiah, let your minds be changed, and your hearts become contrite for the sins you have committed.

And be converted] $\epsilon\pi\iota\sigma\tau\epsilon\iota\lambda\alpha\sigma\tau\epsilon\varsigma$; turn to God through this Christ, deeply deploring your transgressions, and believing on his name; that your sins may be blotted out, which are not only recorded against you, but for which you are condemned by the justice of God; and the punishment due to them must be executed upon you, unless prevented by your repentance, and turning to him whom ye have pierced. The blotting out of sins may refer to the ceremony of the waters of jealousy, where the curse that was written in the book was to be blotted out with the bitter water. See the note on Numb. v. 23. Their sins were written down against them, and cried aloud for punishment; for they themselves had said, his blood be upon us, and upon our children, Matt. xxvi. 25. and unless they took refuge in this sacrificial blood, and got their sins blotted out by it, they could not be saved.

When the times of refreshing shall come] Dr. Lightfoot contends, and so ought all, that $\sigma\tau\alpha\varsigma\ \alpha\upsilon\ \epsilon\lambda\theta\omega\sigma\iota\ \kappa\alpha\iota\ \sigma\iota\ \alpha\nu\lambda\upsilon\chi\tau\alpha\varsigma$, should be translated, THAT the times of refreshing MAY come. $\alpha\nu\lambda\upsilon\chi\tau\iota\varsigma$, signifies a breathing time, or respite, and may be here applied to the space that elapsed from this time till the destruction of Jerusalem by the Romans. This was a time of respite, which God gave them to repent of their sins, and be converted to himself. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, peace, love, joy, and communion with himself. See on ver. 21.

Verse 20. *Which before was preached unto you*] Instead of $\pi\epsilon\sigma\kappa\iota\mu\epsilon\gamma\upsilon\mu\epsilon\sigma\tau\epsilon\varsigma$, before preached, ABCDE. fifty-three others, both the Syriac, all the Arabic, the Armenian, Chrysostom, and others, have $\pi\epsilon\sigma\kappa\iota\chi\upsilon\sigma\iota\mu\epsilon\sigma\tau\epsilon\varsigma$, who was before designed, or appointed; and this is without doubt the true reading. Christ crucified was the person whom God had from the beginning appointed or designed for the Jewish people.

come from the presence of A. M. 4033ⁱ
the Lord; A. D. 29
An. Olymp.
CCII. 1.

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

21 ^z Whom the heaven must receive, until the times of ^a restitution of all things, ^b which God hath spoken by

^y Chap. 2. 38.—^z Chap. 1. 11.—^a Matthew 17. 11.
^b Luke 1. 70.

It was not a triumphant Messiah which they were to expect; but one who was to suffer and die. Jesus was this person; and by believing in him as thus suffering and dying for their sins, he should be again sent, in the power of his spirit, to justify and save them.

Verse 21. *Whom the heaven must receive*] He has already appeared upon earth, and accomplished the end of his appearing: he has ascended unto heaven, to administer the concerns of his kingdom, and there he shall continue till he comes again to judge the quick and the dead.

The times of restitution of all things] The word $\alpha\pi\omicron\kappa\alpha\tau\alpha\sigma\tau\alpha\iota\varsigma$, from $\alpha\pi\omicron$, which signifies from, and $\kappa\alpha\tau\iota\sigma\tau\alpha\iota\upsilon$, to establish, or settle any thing, viz. in a good state; and when $\alpha\pi\omicron$ is added to it, then this preposition implies, that this good state, in which it is settled, was preceded by a bad one, from which the change is made to a good one. So in chap. i. 6. when the disciples said to Christ, wilt thou at this time restore again ($\alpha\pi\omicron\kappa\alpha\tau\iota\sigma\tau\alpha\iota\varsigma$) the kingdom to Israel? they meant, as the Greek word implies, wilt thou take the kingdom from the Romans, and give it back to the Jews? Now, as the word is here connected with, which God hath spoken by the mouth of all his holy prophets, it must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and as the grace of the Gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good: taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are restored to their primitive order; and the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God. Thou man loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and thus, all the things of which the holy prophets have spoken since the world began, relative to the salvation of any soul, are accomplished in this case; and when such a work becomes universal, as the Scriptures seem to intimate: that it will, then all things will be restored in the fullest sense of the term. As therefore the subject here referred to, is that, of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ, and his work among men,) therefore the words are to be applied to this, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him

A. M. 4033. the mouth of all his holy
A. D. 29. prophets, since the world
An. Olymp. began.
CCL. I.

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 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

Deut. 18. 15, 18, 19. Ch. 7. 37.—d Ch. 2. 39. Rom. 9. 4, 8. & 15. 8. Gal. 3. 28.—e Gen. 12. 3. & 18. 18. & 22. 18. &

the image of God, as he possessed it at the beginning.

All his holy prophets] Παντων, all, is omitted by ABCD. some others; one Syriac, the Coptic, Ethiopic, Armenian, and Vulgate. Griesbach leaves it out of the text, and inserts the article των, which the Greek MSS. have in the place of παντων. The text reads thus: which he hath spoken by his holy prophets, &c.

Since the world began] Απ' αιωνος; as αιων signifies complete and ever-during existence or eternity, it is sometimes applied, by way of accommodation, to denote the whole course of any one period, such as the Mosaic dispensation. See the note on Gen. xxi. 33. It may therefore here refer to that state of things from the giving of the law; and as Moses is mentioned in the next verse, and none before him, it is probable that the phrase should be so understood here. But if we apply it to the commencement of time, the sense is still good: Enoch, the seventh from Adam, prophesied of these things; and indeed the birth, life, miracles, preaching, sufferings, death, resurrection, ascension, and reign of Jesus Christ, have been the only theme of all prophets and inspired men from the foundation of the world.

Verse 22. Moses truly said unto the fathers] On this subject the reader is requested to refer to the note at the end of Deut. xviii. From this appeal to Moses, it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a legislator, who was to give them a new law: and whose commands and precepts they were to obey, on pain of endless destruction. Therefore, they were to understand, that the Gospel of Jesus Christ was that new law which should supersede the old.

Verse 24. All the prophets from Samuel] Dr. Lightfoot observes, "we have Moses and Samuel mentioned together in this place, as also Psal. xcix. 6. because there were few or no prophets between these two; 1 Sam. iii. 1. and the apparition of angels having been more frequent: but after the decease of Phineas, it is a question whether there was any oracle by Urim and Thummim, through the defect of prophecy in the high priests, till the times of

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 turning away every one of you from his iniquities.

26. 4. & 28. 14. Gal. 3. 8.—f Matthew 10. 5. & 15 24. Luke 24. 47. Ch. 13. 32, 33, 46.—g Verse 22.—h Matthew 1. 21.

Samuel. But then it reviv'd in Abimelec, Abiather, &c. The Jews have a saying, Hie-roz. Chagigah, fol. 77. שמאל רבן של בניאום Samuel was the chief of the prophets. Perhaps it was in reference to this, that Peter said, all the prophets from Samuel, &c. foretold of these days.

Verse 25. Ye are the children of the prophets] This is the argumentum ad hominem: as ye are the children or disciples of the prophets, ye are bound to believe their predictions, and obey their precepts; and not only so, but ye are entitled to their promises. Your duty and your interest go hand in hand; and there is not a blessing contained in the covenant which was made with your fathers, but belongs to you. Now as this covenant respected the blessings of the Gospel, you must believe in Jesus Christ, in order to be put in possession of all those blessings.

Verse 26. Unto you first, God having raised up] As you are the children of the prophets, and of the covenant, the first offers of salvation belong to you; and God thus makes them to you. The great mission of Jesus Christ is directed first to you, that you may be saved from your sins. God designs to bless you, but it is by turning each of you away from his iniquities. The salvation promised in the covenant is a salvation from SIN, not from the Romans; and no man can have his sin blotted out, who does not turn away from it.

1. We may learn from this, that neither political nor ecclesiastical privileges can benefit the soul, merely considered in themselves: a man may have Abraham for his father, according to the flesh; and have Satan for his father, according to the spirit. A man may be a member of the visible church of Christ, without any title to the church triumphant. In short, if a man be not turned away from his iniquities, even the death of Christ profits him nothing. His name shall be called JESUS, for he shall save his people from their sins.

2. If Christ be the substance and sum of all that the prophets have written, is it not the duty and interest of every Christian, in reading the prophets, &c. to search for the testimony they bear to this Christ, and the salvation procured by his death?

CHAPTER IV.

The priests and Sadducees are incensed at the apostles' teaching, and put them in prison, 1-3. The number of those who believed, 4. The rulers, elders, and scribes, call the apostles before them, and question them concerning their authority to teach, 5-7. Peter filled with the Holy Ghost, answers, and proclaims Jesus, 8-12. They are confounded at his discourse, and the miracle wrought on the lame man, yet command them not to preach in the name of Jesus, 13-18. Peter and John refuse to obey, 19, 20. They are farther threatened and dismissed, 21, 22. They return to their own company, who all join in praise and prayer to God, 23-30. God answers, and fills them with the Holy Spirit, 31. The blessed state of the primitive disciples, 32-35. The case of Joses, who sold his estate, and brought the money to the common stock, 36, 37.

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AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2^b Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit many of them which heard the word believed; and the number of

^a Or, ruler, Luke 22. 4. Chap. 5. 23.—^b Matthew 22. 23. Acts 23. 8.

NOTES ON CHAPTER IV.

Verse 1. *The priests*] These persons had evidenced the most implacable enmity against Christ from the beginning.

The captain of the temple] See this office particularly explained in the note on Luke xxii. 4.

The Sadducees] Whose whole system was now in danger, by the preaching of the resurrection of Christ; for they believed not in the immortality of the soul, nor in any future world. These made a common cause with the priests, &c. to suppress the evidence of Christ's resurrection, and silence the apostles.

Verse 2. *Being grieved*] *ἀχθόμενοι*, they were thoroughly fatigued with the continuance of this preaching; their minds suffered more labour through vexation at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day.

Verse 4. *The number—was about five thousand*] That is, as I understand the passage, the 120 which were converted before pentecost, the 3000 converted at pentecost, and 1880 converted since the conversion of the 3000, making in the whole 5000, or *scilicet*, about that number: there might have been more or less; the historian does not fix the number absolutely. A goodly flock in one city, as the commencement of the Christian church! Some think all the 5000 were converted on this day; but this is by no means likely.

Verse 5. *Their rulers, and elders, and scribes*] Those with the high priest Annas formed the sanhedrim, or grand council of the Jews.

Verse 6. *Annas*] Though this man was not now actually in the office of high priest, yet he had possessed it for eleven years, bore the title all his life, and had the honour of seeing five of his sons fill that eminent place after him; an honour that never happened to any other person from the commencement of the Mosaic institution. He is the same who is called *Ananus* by Josephus, Ant. b. xx. c. 8.

And Caiaphas] He was son-in-law to Annas,

the men was about five thousand.

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5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^cAnnas 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, ^dBy what power, or by what name, have ye done this?

^c Luke 3. 2. John 11. 49. & 18. 13.—^d Exodus 2. 14. Matt. 21. 23. Ch. 7. 27.

John xviii. 3. was now high priest, and the same who about six weeks before condemned Christ to be crucified.

And John] Dr. Lightfoot conjectures, with great probability, that this was *Jochanan ben Zaccai*, who was very famous at that time in the Jewish nation. Of him it is said in the Talmud *Jucas*. fol. 60. "Rabbin Jochanan ben Zaccai the priest lived 120 years. He found favour in the eyes of Cæsar, from whom he obtained *Jafneh*. When he died, the glory of wisdom ceased." The following is a remarkable passage, *Yoma*, fol. 39. "Forty years before the destruction of the city, (the very time of which St. Luke now treats) when the gates of the temple flew open of their own accord, Rab. Jochanan ben Zaccai said, 'O Temple, Temple! why dost thou disturb thyself? I know thy end, that thou shalt be destroyed, for so the prophet Zachary hath spoken concerning thee: Open thy doors, O Lebanon! that the fire may devour thy cedars.'" See *Lightfoot* and *Schoetgen*.

And Alexander] This was probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by king Agrippa. See *Calmet*. He was brother to the famous Philo Judæus, and father of Alexander Tiberius, who married Berenice, the daughter of Agrippa the elder, and was governor of Judea, after Cuspius Fadus. See Josephus, Ant. l. xix. c. v. s. 1.

Of the kindred of the high priest] Or rather, as Bp. Pearce renders it, "of the race of the high priests, i. e. of the family out of which the high priests were chosen." It may, however, comprehend those who belonged to the families of *Annas* and *Caiaphas*, and all who were connected with the sacerdotal family. Luke distinctly mentions all these, to show how formidable the enemies were against whom the infant church of Christ had to contend.

Verse 7. *By what power, or by what name, have ye done this?*] It seems that this council were convinced that the lame man was miracu-

Peter and John defend themselves, THE ACTS. and prove that Jesus is the Christ.

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8 ° Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

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.

° Luko 12. 11. 12.—(Ch. 3. 6. 16.—(Ch. 2. 24.—^b Psa. 118. 22. Isaiah 28. 16. Matthew 21. 42.

culously healed; but it is very likely that they believed the whole to be the effect of magic; and as all intercourse with familiar spirits, and all spells, charms, &c. were unlawful, they probably hoped that, on the examination, this business would come out, and that then these disturbers of their peace would be put to death. Hence they inquired by what power, *τις δυναμις*, by what supernatural energy; or in what name, by what mode of incantation; and who is the spirit you invoke, in order to do these things? False prophets, reputed witches, wizards, &c. were to be brought before the sanhedrim, to be by them judged, acquitted, or condemned, according to evidence. Some think the words should be thus understood: Who gave you authority to teach publicly? This belongs to the sanhedrim. What therefore is your authority, and who is he who gave it to you?

Verse 8. *Then Peter, filled with the Holy Ghost*] Which guided him into all truth, and raised him far above the fear of man; placing him in a widely different state of mind to that in which he was found, when, in the hall of Caiaphas, he denied his Master through fear of a servant girl. But now was fulfilled the promise of Christ, Matt. x. 18, 19, 20. *And ye shall be brought before governors and kings for my sake; but take no thought how or what ye shall speak; for it is not ye that speak, but the spirit of your Father that speaketh in you.*

Verse 9. *The good deed done*] *Εως ανεργασια*, the benefit he has received in being restored to perfect soundness.

Verse 10. *By the name of Jesus Christ of Nazareth*] This was a very bold declaration in the presence of such an assembly: but he felt he stood on good ground. The cure of the lame man the day before was notorious; his long infirmity was well known, his person could be easily identified; and as he was now standing before them whole and sound: they themselves therefore could judge whether the miracle was true or false. But the reality of it was not questioned, nor was there any difficulty about the instruments that were employed, the only question is, *How have ye done this?* and in whose name? Peter immediately answers, we have done it in the name of Jesus of Nazareth, whom ye crucified, and whom God hath raised from the dead.

Verse 11. *This is the stone which was set at*

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11 ^b This is the stone which was set at nought of you builders, which is become the head of the corner.

12 ¹ Neither is there salvation 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 ignorant men, they marvelled: and they took knowledge of them, that

¹ Matthew 1. 21. Chap. 10. 43. 1 Tim. 2. 5, 6.—^k Matthew 11. 25. 1 Cor. 1. 27.

nought of you builders] By your rejection and crucifixion of Jesus Christ, you have fulfilled one of your own prophecies, Psal. cxviii. 22 and as one part of this prophecy is now so literally fulfilled, ye may rest assured, so shall the other; and this rejected stone shall speedily become the head-stone of the corner. See the note on Matt. xxi. 42.

Verse 12. *Neither is there salvation in any other*] No kind of healing, whether for body or soul, can come through any but him who is called JESUS. The spirit of health resides in him; and from him alone its influences must be received.

For there is none other name] Not only no other person, but no name except that divinely appointed one, Matt. i. 21. by which salvation from sin can be expected—*none given under heaven*—no other means ever devised by God himself, for the salvation of a lost world. All other means were only subordinate, and referred to him, and had their efficacy from him alone. He was the Lamb slain from the foundation of the world: and no man ever came, or can come to the Father but by him.

Verse 13. *The boldness of Peter and John*] *Την παραρησιας*, the freedom and fluency with which they spoke, for they spoke now from the immediate influence of the Holy Ghost, and their word was with power.

That they were unlearned and ignorant men] *Αγραμματοι*, persons without literature, not brought up in, nor given to literary pursuits—and ignorant, *ιδιωται*, persons in private life: brought up in its occupations alone. It does not mean ignorance in the common acceptation of the term; and our translation is very improper. In no sense of the word could any of the apostles be called ignorant men: for though their spiritual knowledge came all from heaven, yet in all other matters they seem to have been men of good, sound, strong, common sense.

They took knowledge of them] *Επιγνωσεν*, may imply, that they got information, that they had been disciples of Christ, and probably they might have seen them in our Lord's company: for there can be little doubt that they had often seen our Lord teaching the multitudes, and these disciples attending him.

That they had been with Jesus] Had they not had his teaching, the present company would soon have confounded them: but they spoke with so much power and authority, that the

A. M. 4033. they had been with Jesus. A. D. 29.
A. Olymp. 14 And beholding the man
CCL. I. which was healed standing with them, they could say nothing against it.

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

16 Saying, ^mWhat shall we do to these men? for that indeed a notable miracle hath been done by them is ⁿmanifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no farther among the people, let us straitly threaten them, that they speak hence-

¹ Ch. 3. 11.—^m John 11. 47.—ⁿ Ch. 3. 9, 10.—^o Again, Chap. 5. 40.—^p Ch. 5. 29.—^r Ch. 1. 8, & 2. 32.

whole sanhedrim was confounded. He who is taught in spiritual matters by Christ Jesus has a better gift than the tongue of the learned. He who is taught in the school of Christ, will ever speak to the point, and intelligibly too; though his words may not have that polish, with which they, who prefer *sound* to *sense*, are often carried away.

Verse 14. *They could say nothing against it.* They could not gainsay the apostolic doctrine, for that was supported by the miraculous fact before them. If the doctrine be false, the man cannot have been miraculously healed; if the man be miraculously healed, then the doctrine must be true, that it is by the name of Jesus of Nazareth that he has been healed. But the man is incontestably healed, therefore the doctrine is true.

Verse 16. *A notable miracle hath been done*] A miracle has been wrought, and this miracle is known, and acknowledged to be such; all Jerusalem knew that he was lame; lame from his birth; and that he had long begged at the Beautiful Gate of the temple: and now all Jerusalem knew that he was healed; and there was no means by which such a self-evident fact could be disproved.

Verse 17. *But that it spread no farther*] Not the news of the miraculous healing of the lame man, but the doctrine and influence which these men preach and exert; more than a thousand people had already professed faith in Christ in consequence of this miracle, (see ver. 4.) and if this teaching should be permitted to go on, probably accompanied with similar miracles, they had reason to believe that all Jerusalem (themselves excepted, who had steeled their hearts against all good) should be converted to the religion of him whom they had lately crucified.

Let us straitly threaten them] *Ἀπειλὴν ἀπειλῶμεθα*, let us threaten them with threatening, a *Hebraism*; and a proof that St. Luke has translated the words of the council into Greek, just as they were spoken.

That they speak—to no man in this name] Nothing so ominous to them as the name of Christ crucified, because they themselves had been his crucifiers. On this account they could not bear to hear salvation preached to mankind

forth to no man in this name. A. M. 4033

18 ^oAnd they called them, and commanded them not to speak at all, nor teach in the name of Jesus. A. D. 29.
An. Olymp. CCL. I.

19 But Peter and John answered and said unto them, ^pWhether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 ^rFor we cannot but speak the things which ^swe have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, ^tbecause of the people: for all men

^o Ch. 22. 15. ¹ John 1. 1, 3.—^p Matthew 21. 26. Luke 20. 6, 19, & 22. 5. Ch. 5. 26.

through him of whom they had been the betrayers and murderers; and who was soon likely to have no enemies but themselves.

Verse 18. *Not to speak—nor teach in the name of Jesus*] Any other doctrine and any other name, scribes and Pharisees, hypocrites and infidels will bear, but the doctrine which is according to godliness, proclaiming salvation through the blood of Christ crucified, they will not tolerate. If their doctrine were not the truth of God, it could not be so unpopular; there is such an enmity in human nature against all that is good and true, that whatever comes from God is generally rejected by men.

Verse 19. *Whether it be right in the sight of God*] As if they had said, worldly prudence, and a consideration of our secular interests would undoubtedly induce us to obey you, but acting as before God, and following the dictates of eternal truth and justice, we dare not be silent. Can it be right to obey men contrary to the command and will of God? When he commands us to speak, dare we hold our tongue? We have received our authority from God through Christ, and feel fully persuaded of the truth by the Holy Spirit which dwells in us: and we should be guilty of treason against God were we on any consideration to suppress his testimony. Your own consciences testify that we should be sinners against our heavenly King, were we to act according to your orders: and the conclusion is, that we cannot but speak what we have seen and heard.

Verse 21. *When they had farther threatened them*] *Προσπειλάσαμενοι*, when they had added to their former threatenings, repeating the former menaces, and adding new penalties.

Finding nothing how they might punish them] Or, as the *Codex Bezae* reads, *μη ὑψικοντισσάμενοι πως κολασώμεθα*, not finding a cause why they might punish them. This reading is supported by the *Syriac* and *Arabic*. Bishop Pearce says, "This is better sense, and better Greek."

Because of the people] The people saw the miracle, confessed the finger of God, believed on the Lord Jesus, and thus became converts to the Christian faith: and the converts were now so numerous, that the sanhedrim was

A. M. 4033. glorified God for ^u that which
A. D. 29. was done.
An. Olymp. CCLII. 1.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, ^v 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 lifted up their voice to God with one accord, and said, Lord, ^w 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 hath said, ^x Why did the heathen rage, and the people imagine vain things?

^u Ch. 3. 7, 8.—^v Ch. 12. 12.—^w 2 Kings 19. 15.—^x Psa. 2. 1. ^y Matthew 26. 3. Luke 22. 2. & 23. 1. 8.—^z Luke 1. 35. ^a Luke 4. 18. John 10. 36.

afraid to proceed to any extremities, lest an insurrection should be the consequence.

Verse 22. *The man was above forty years old*] The disease was of long standing, and consequently the more inveterate; but all difficulties, small or great, yield equally to the sovereign power of God. It is as easy with God to convert a sinner of forty or fourscore, as one of ten years old. But he who now refuses to obey the call of God, has neither reason nor revelation to support himself even in the most distant hope, that he shall get, in a future time, the salvation which he rejects in the present.

Verse 23. *They went to their own company*] This was properly the first persecution that had been raised up against the church, since the resurrection of Christ: and as the rest of the disciples must have known that Peter and John had been cast into prison: and that they were to be examined before the sanhedrim; and knowing the evil disposition of the rulers, toward their brethren, they doubtless made joint supplication to God for their safety. In this employment, it is likely Peter and John found them on their return from the council, and repeated to them all their treatment, with the threats of the chief priests and elders.

Verse 24. *Lord, thou art God*] Δεσποτα, σου εθις, *Thou God art the sovereign Lord.* Thy rule is universal, and thy power unlimited; for thou hast the heaven and its glories, the earth and the sea, and their endless varied and numerous inhabitants, under thy direction and control.

Verse 25. *By the mouth of thy servant David hath said*] Several add, but impertinently, *σικ πνευματικῶς ἄγνου, by the Holy Spirit,* but it is sufficient that God has said it; and thus we find that David spoke by the inspiration of God; and that the second Psalm relates to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

Verse 26. *Against the Lord and against his Christ*] Κατα του Κυριου αυτου, should be translated *against his ANOINTED,* because it

26 The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.

27 For ^y of a truth against ^z thy holy child Jesus, ^a whom thou hast anointed, (both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,)

28 ^b For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold then threatenings: and grant unto thy servants, ^c that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; ^d and that signs and wonders may

^b Ch. 2. 23. & 3. 18.—^c Verse 13. 31. Ch. 9. 27. & 13. 46. & 14. 3. & 19. 8. & 26. 26. & 28. 31. Eph. 6. 19.—^d Ch. 2. 43 & 5. 12.

particularly agrees with *ὁ ἁγιασμενος, whom thou hast ANOINTED,* in the succeeding verse.

Verse 27. There is a parenthesis in this verse that is not sufficiently noticed; it should be read in connexion with ver 28. thus: *For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done,) both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together.*

It is evident that what God's hand and counsel determined before to be done, was not that which Herod, Pontius Pilate, the Gentiles, (Romans) and the people of Israel, had done and were doing; for then their rage and vain council would be such as God himself had determined should take place, which is both impious and absurd: but these gathered together to hinder what God had before determined, that this Christ or anointed should perform; and thus the passage is undoubtedly to be understood.

Were gathered together] Εν τη πρωι τατη, in this very city, are added by ABDE, and several others; all the Syrian, the Coptic, Æthiopic, Armenian, Slavonian, Vulgate, Italia, and several of the primitive fathers. This reading Griesbach has received into the text. This makes the words much more emphatic: in this thy own city, these different, and in all other cases dissentient powers, are leagued together against thine Anointed, and are determined to prevent the accomplishment of thy purpose.

Verse 29. *And now, Lord, behold their threatenings*] It is not against us, but against thee that they conspire: it is not to prevent the success of our preaching, but to bring to nought thy counsel: the whole of their enmity is against thee. Now, Lord, look upon it; consider this:

And grant unto thy servants] While we are endeavouring to fulfil thy counsels, and can do nothing without thee, sustain our courage that we may proclaim thy truth with boldness and irresistible power.

A. M. 4033. be done ^o by the name of
A. D. 29. thy holy child Jesus.
An. Olymp. CCH. I.

31 ¶ And when they had prayed, ^e the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, ^b and they spake the word of God with boldness.

32 And the multitude of them that believed ¹ were of one heart and of

^e Ch. 3. 6, 16.—^f Verse 27.—^g Ch. 2. 3, 4. & 16. 26.—^h Ver. 29.—ⁱ Ch. 5. 12. Romans 15. 5, 6. 2 Cor. 13. 11. Phil. 1. 27.

Verse 30. *By stretching forth thy hand to heal*] Show that it is thy truth which we proclaim, and confirm it with miracles, and show now highly thou hast magnified thy Son Jesus, whom they have despised and crucified, by causing signs and wonders to be wrought in his name.

Thy holy child Jesus.] Τὸν ἀγίου παιδὸς σου should be translated thy *holy servant*, as in ver. 25. Δαβὶδ παιδὸς σου, thy *servant David*, not thy *child David*; the word is the same in both places.

Verse 31. *The place was shaken*] This earthquake was an evidence of the presence of God, and a most direct answer to their prayer, as far as that prayer concerned themselves. The earthquake proclaimed the *stretched out arm of God*, and showed them that resistance against his counsels and determinations must come to nought.

And they were all filled with the Holy Ghost] And in consequence of this, they spake the word of God with boldness; a pointed answer to a second part of their request, verse 29. A right prayer will always have a right and ready answer. Though these disciples had received the Holy Spirit on the day of pentecost, yet they were capable of larger communications; and what they had then received did not preclude the necessity of frequent supplies, on emergent occasions. Indeed, one communication of this spirit always makes way and disposes for another. Neither apostle nor private Christian can subsist in the divine life, without frequent influences from on high. Had these disciples depended on their pentecostal grace, they might have sunk now under the terror and menaces of their combined and powerful foes. God gives grace for the *time being*; but no stock for *futurity*, because he will keep all his followers *continually dependant* on himself.

With boldness.] Πάντες αὐτοὶ βολούται πιστεύειν, to all who were willing to believe, is added by DE. two others, *Augustin, Irenæus, and Bede.*

Verse 32. *The multitude of them that believed*] The whole 5000, mentioned verse 4. and probably many others, who had been converted by the ministry of the other apostles since that time.

Were of one heart and of one soul] Were in a state of the most perfect friendship and affection. In all the 5000 there appeared to be but one heart and one soul; so perfectly did they agree in all their views, religious opinions, and holy affections. Some MSS. add καὶ οὐκ ἦν διακρίσις ἢ αὐτοῖς οὐδέμιαν, and there was no kind of difference or dissension among them. This remarkable reading is found in the *Codex Bezae*, another of great authority, E. two others,

one soul; ^k neither said any of ^l them that aught of the things which he possessed was his own; but they had all things common.

33 And with ¹ great power gave the apostles ^m witness of the resurrection of the Lord Jesus: and ⁿ great grace was upon them all.

34 Neither was there any among them that lacked: ^o for as many as

& 2. 2. 1 Peter 3. 8.—^k Ch. 2. 44.—^l Ch. 1. 8.—^m Ch. 1. 22. ⁿ Ch. 2. 47.—^o Ch. 2. 15.

Ambrose, Bede, Cyprian, and Zeno. Diogenes Laertius relates of Aristotle, ἰσχυρὸς, πιστὸς φίλος; being asked what is a friend? ἑστὴν μὴ ψυχῆ δυο σαρκασι κεικουσα: answered, *one soul dwelling in two bodies.* This saying has been justly celebrated: but what would this wonderful philosopher have thought and said, had he seen these disciples of Jesus, and friends of mankind: *one soul dwelling in 5000 bodies!*

They had all things common.] See the notes on chap. ii. 44. where this subject is examined. See below ver. 34.

Verse 33. *With great power gave the apostles witness*] This power they received from the Holy Spirit, who enabled them μεγαλῶν δυνάμεϊ, with striking miracles, to give proof of the resurrection of the Lord Jesus. For this is the point that was particularly to be proved: that he was slain and buried, all knew; that he rose again from the dead, many knew; but it was necessary to give such proofs as should convince and confound all. This preaching and these miracles demonstrated this divine truth: Jesus died for your sins; he rose again for your justification; behold what God works in confirmation of these glorious truths; believe therefore in the Lord Jesus, and ye shall not perish, but have everlasting life.

Great grace was upon them all.] They all received much of the favour or grace of God; and they had much favour with all who feared God. In both these ways this clause may be understood; for χάρις means favour, whether that be evidenced by benevolence, or beneficence, or by both. The favour of God is the benevolence of God; but his beneficence is never exerted without the exertions of his benevolence. Hence the grace or favour of God, always implies a blessing or gift from the hand of his mercy and power. The favour or benevolence of men may exist without beneficence, because it may not be in their power to communicate any gift or benefit, though they are disposed to do it; or, 2dly. The persons who enjoy their favour may not stand in need of any of their kind acts: but it is not so with God; his good will is ever accompanied by his good work; and every soul that is an object of his benevolence, stands in the utmost need of the acts of his beneficence. Hence as he loved the world, he gave his Son a ransom for all. All needed his help; and because they all needed it, therefore all had it. And truly we may say of the whole human race, for whom the Son of God tasted death, that *great grace was upon all*; for ALL have been purchased by his sacrificial death. This by the way.

Verse 34. *Neither was there any among them*

A. M. 4033. were possessors of lands or
A. D. 29. houses sold them, and brought
An. Olymp. the prices of the things that
CCII. 1. were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

p Verse 37. Ch. 5. 2.—Ch. 2. 45. & 6. 1.

that lacked] It was customary with the Jews to call the poor together, to eat of the sacrifices; but as the priests, &c. were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied, so there was none among them that lacked. This provision therefore of the community of goods, which could be but temporary, was made both suitably and seasonably. See Bishop Pearce, and see the note on chap. ii. 44.

Verse 35. Laid—down at the apostles' feet] To show how cordially and entirely they parted with them. And they entrusted the management of the whole to those men, to whom they found God, had entrusted the gifts of his Holy Spirit, and the doctrine of the kingdom of heaven.

Verse 36. Joses] Or Joseph, as many excellent MSS. read; but who he was, farther than what is here said, we know not.

Surnamed Barnabas] Or Barsabbas, according to the Coptic.

The son of consolation] *Τὸς παρακλήσιος*; as *παρακλήσις*, signifies exhortation, as well as consolation, and is indeed distinguished from the latter, 1 Cor. xiv. 3. The original name was probably בר נבא *Bar naba*, or בר נבא *Bar nchia*, which signifies the son of prophecy, or exhortation; and this is certainly one sense which prophecy has in the New Testament: and in this way Barnabas distinguished himself among the apostles. See Acts xi. 23. And Barnabas exhorted them all, that with purpose of heart they should cleave unto the Lord.

A Levite, and of the country of Cyprus] Cyprus is an island in the Mediterranean sea, off Cilicia, and not very distant from the Jewish coast. The Jews were very numerous in that island. See Dion. Cas. lib. 68, 69. Though he was a Levite, he might have had land of his own by private purchase. The Levites, as a tribe, had no land in Israel; but the individuals certainly might make purchases any where in the country: but as Barnabas was of Cy-

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

p Verse 34. 35. Ch. 5. 1, 2.

prus, his land probably lay there; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen, who were at Jerusalem at this time; and so, being called to the work of the ministry, continued to associate with the apostles, travelling every where, and preaching the Gospel of the kingdom of God. He was the constant companion of St. Paul, till the separation took place on account of John Mark, mentioned Acts xv 36—39.

1. It is worthy of remark, that the two apostles of the Gentiles, though of Jewish extraction, were both born in Gentile countries: Paul in Cilicia, Barnabas in Cyprus: this gave them many advantages; served to remove prejudices from the heathens; and gave them, no doubt, much facility in the Greek tongue, without which they could have done but little in Asia Minor, nor in most parts of the Roman empire where they travelled. How admirably does God determine even the place of our birth, and the bounds of our habitation! When under the influence of the grace of Christ, every thing is turned to a man's advantage. The man whom he calls to his work, he will take care to endue with every necessary qualification. And is it too much to say, that God never did call a man to preach the Gospel whom he did not qualify, in such a manner, that both the workman and the work should appear to be of God?

2. Some have said that ignorance is the mother of devotion. Devotion and religion are both scandalised by the saying. Enlightened piety has ever been the most sincere, steady, and active. God makes those wise who turn unto him; and by experimental religion, all the powers of the mind are greatly improved. Every genuine minister of Christ has an enlightened heart; and to this it is his duty to add a well cultivated mind. *Ex quavis ligno Mercurius non fit*: A blockhead never did, and never can make a minister.

CHAPTER V.

The hypocrisy of Ananias and his wife Sapphira; and their awful death, 1—11. The apostles work many miracles, and the church of God is increased, 12—16. The high priest and the Sadducees being incensed against the apostles, seize and put them in prison, 17, 18. The angel of God delivers them, and commands them to go to the temple, and proclaim the Gospel, 19, 20. The high priest having gathered the council together in the morning, sends to the prison to have the apostles brought before him, 21. The officers return, and report that they found the prison shut, and the watch set, but that the men had got out, 22, 23. A messenger arrives in the mean while, and says, that the apostles are preaching in the temple, 24, 25. The captain and officers go and bring them before the council, who expostulate with them, 26—28. The apostles defend themselves, and charge the council with the murder of Christ; and assert his resurrection from the dead and ascension to the right hand of God, 29—32. The council are confounded, and purpose to slay the apostles, 33. Gamaliel gives them seasonable and prudent advice, 34—39. The council agree to it, but, before they discharge the apostles, beat them, and command them not to teach in the name of Jesus, 40. They depart, rejoicing in their persecution, and continue to preach Jesus Christ, 41, 42.

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

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.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles 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 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

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

Ch. 4. 37.—Numb. 30. 2. Deut. 23. 21. Ecces. 5. 4.—Luke

2l. 3.—Or, to deceive, ver. 9.—e Ver. 10, 11.—f John 19. 40:

NOTES ON CHAPTER V.

Verse 1. *But a certain man named Ananias*] Of these unhappy people we have no farther account than what is recorded here. In reference to birth, connexions, &c. their names are written in the dust. The import of his name, חַנַּנְיָהּ *chananiyah*, the *grave* or *mercy of the Lord*, agrees very ill with his conduct.

Verse 2. *Kept back part of the price*] Ananias and Sapphira were evidently persons who professed faith in Christ, with the rest of the disciples. While all were making sacrifices for the present necessity, they came forward among the rest, pretending to bring all the money they had got for a possession, κτήμα (of what kind we know not) which they had sold. A part of this price, however, they kept back, not being willing to trust entirely to the bounty of Providence, as the others did; thinking, probably, that as the whole was their own, they had a right to do with it as they pleased; and so they had: they were under no necessity to sell their possession: but the act of selling it for the ostensible purpose of bringing it into the common stock, left them no farther control over it, nor property in it; and their pretence, that the money which they brought was the whole produce of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the *iniquity* of their sin.

Verse 3. *Why hath Satan filled thine heart*] The verb πληροῦν, which we translate to *fill*, Kypke has showed, by many examples, to signify, to *instigate*, *excite*, *impel*, &c. and it was a common belief, as well among the heathens as among the Jews and Christians, that when a man did evil, he was *excited* to it by the influence and malice of an *evil spirit*. It is strange that, by the general consent of mankind, sin against God has been ever considered so perfectly unnatural, and so evil in itself, that no man would commit it, unless *impelled* to it by the *agency of the devil*. The words of St. Peter here, prove that such an agency is not fictitious; if there had been no devil, as some wish, and perhaps feel it their interest to believe; or if this devil had no influence on the souls of men, Peter, under the agency of the Holy Spirit, would not have expressed himself

in this way; for if the thing were not so, it would have been the most direct means to lead the disciples to form *false opinions*, or to confirm them in *old and absurd prejudices*.

To lie to the Holy Ghost] Ψευδοῦσθαι το Πνεῦμα το Ἅγιον, to *deceive the Holy Spirit*. Every lie is told with the *intention to deceive*, and they wished to deceive the apostles, and in effect that Holy Spirit under whose influence they professed to act. Lying against the Holy Ghost is in the next verse said to be *lying against God*: therefore the Holy Ghost is GOD.

To keep back part of the price] Νοσοφισθαι απο της τιμης. The verb νοσοφίζω, νοσοφισθαι, is used by the Greek writers to signify *purloining part of the public money, speculation*. The word is used here with great propriety, as the money for which the estate was sold, was *public property*; as it was for this purpose alone that the sale was made.

Verse 4. *Whiles it remained, was it not thine own?*] See the note on ver. 2. and see that also on chap. ii. 44.

Verse 5. *Fell down, and gave up the ghost*] Πισσω, ἐξέπνευσε, *falling down, he expired, breathed his last*: "Gave up the ghost" is a very improper translation here. See the notes on Gen. xxv. 8. and on Matt. xxvii. 50. Two things may be remarked here: 1. That the sin of this person was of no ordinary magnitude, else God would not have visited it with so signal a punishment. 2. That Peter must have had the power to *discern the state of the heart*, else he had not known the perfidy of Ananias. This power, commonly called the *discernment of spirits*, the apostles had as a particular gift, not, probably, *always*, but at *select times*; when God saw it necessary for the good of his church.

Verse 6. *The young men arose*] Some of the stout young men, belonging to the disciples then present; who were the fittest to undertake a work of this kind, which required considerable bodily exertion.

Buried him.] This was on the same day on which he died. It was a clear case, that he was dead: and dead by a judgment of God, that would not be revoked. As therefore it was no case of *suspended animation*, there was no reason to *delay the burial*.

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

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 at the door, and shall carry thee out.

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

¶ Ver. 3. Matt. 4. 7.— Verse 5.— Verse 5. Ch. 2. 43. & 19. 17.—k Ch. 2. 43. & 14. 3. & 19. 11. Romans 15. 19. 2 Cor.

Verse 9. To tempt the Spirit of the Lord? So, the Holy Ghost, God, and the Spirit of the Lord, are the same person.

Verse 10. Yielded up the ghost] See ver. 5. It was not by Peter's words, nor through Peter's prayers, nor through shame, nor through remorse, that this guilty pair died, but by an immediate judgment of God. The question of the salvation of Ananias and Sapphira has been not a little agitated; and most seem inclined to hope that though their sin was punished by this awful display of the divine judgment, that mercy was extended to their souls. For my own part I think their sin was what the apostle, John v. 16. calls a sin unto death: a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right in this infant state of the church, to show God's displeasure against deceit, fraud, and hypocrisy; had this guilty pair been permitted to live after they had done this evil, this long-suffering would have been infallibly abused by others; and instead of leading them who had sinned, to repentance, might have led them to hardness of heart, by causing them to presume on the mercy of God. That hypocrisy may be afraid to show her face, God makes these two an example of his justice; but because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case, however, cannot become a precedent, allowing them to have received mercy; because those who have seen in this case the severity of God, must expect much sorer punishment, if with such an example before their eyes, they should presume on the mercy of their Maker: this would be doing evil that good might come: and the perdition of such would be just.

Verse 11. Great fear came upon all the church] This judgment answered the end for which it was inflicted; a deeply religious fear occupied every mind: and hypocrisy and deception were banished from this holy assembly. On the word church, see the observations at the end of Matt. xvi. it has been properly observed, that we have in this place a native specimen of a New Testament church: 1. Called by the Gospel; 2. Grafted into Christ by baptism; 3. Animated by love; 4. United

the church, and upon as many as heard these things.

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 of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them

12. 12. Heb. 2. 4.—1 Ch. 3. 11. & 4. 32.—m John 9. 22. & 42. 12. & 19. 38.—n Ch. 2. 17. & 4. 21.—o Or, in every street.

by all kinds of fellowship; 5. And disciplined by the exemplary punishment of hypocrites.— See Dodd.

Verse 12. By the hands of the apostles] This verse should be read with the 15th, to which it properly belongs.

Solomon's porch.] See note on John x. 23.

Verse 13. And of the rest, durst no man join himself to them] Who were these called the rest, τῶν λοιπῶν; Dr. Lightfoot thinks the 120 are intended, of which he supposes Ananias to have been one; who all seeing wonders wrought by the apostles, were afraid to associate themselves with them in any way of equality; as they saw that God put peculiar honour upon them. Calmet more rationally observes, that the Jewish nation was then divided into many different sects, who entertained widely different opinions on various articles. The apostles adopted none of these jarring sentiments, and none of the different sects dared to join themselves to them! neither Pharisees, Sadducees, nor Herodians, as such, were found in this simple holy church. The people felt the force and power of the apostles' doctrine, and magnified them; no more attending to the teaching of the others: the apostles taught them as men having authority, and not as the scribes and Pharisees. This irritated the high priest and his Sadducean council, and led them to adopt the measures mentioned below, ver. 17.

Verse 14. And believers were the more added to the Lord] Believers, 1. Those who credited the divine mission of Christ. 2. That he was the Messiah. 3. That he died for their sins. 4. That he rose again. 5. That he ascended into heaven. 6. That he sent down the gift of the Holy Spirit. 7. That he ever appeared in the presence of God for them. 8. That it was he who gives repentance and remission of sins. And 9. He by whom the world is to be judged. These were simple articles, of the truth of which they had the fullest evidence.

Verse 15. Insomuch that they brought forth the sick] This verse is a continuation of the subject begun in the 12th. The following is the order in which all these verses should be read from the 11th to the 15th.

Verse 11. And great fear came upon all the church, and upon as many as heard these things.

A. M. cir. 4074. on beds and couches, P that
A. D. cir. 30. at the least the shadow of
An. Olymp. Peter passing by, might
cir. CCH. 2. overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem,

p Matthew 9. 21. & 14. 36. Ch. 19. 12.

Verse 13. And of the rest durst no man join himself to them; but the people magnified them:

Verse 14. And believers were the more added to the Lord, both men and women.

Verse 12. (last clause) And they were all with one accord in Solomon's porch.

Verse 12. (first clause) And by the hands of the apostles were many signs and wonders wrought among the people;

Verse 15. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, &c. &c.

How these different verses, and clauses of verses, got so intermingled and confounded as they are now in our common text, I cannot tell; but the above will appear at once to be the natural order in which they should be placed.

That—the shadow of Peter passing by] I cannot see all the miraculous influence here, that others profess to see. The people who had seen the miracles wrought by the apostles, pressed with their sick, to share the healing benefit; as there must have been many diseased people, it is not likely that the apostles, who generally addressed such persons, prayed, and used imposition of hands, could reach all those that were brought to them, as fast as the solicitude of their friends could wish. As therefore they could not get Peter or the other apostles, personally, to all their sick, they thought if they placed them on that side of the way, where the shadow was projected, (the sun probably now declining, and consequently the shadow lengthening,) they should be healed by the shadow of the man passing over them, in whose person such miraculous powers were lodged. But it does not appear that the persons who thus thought and acted, were of the number of those converts already made to the faith of Christ: nor does it appear that any person was healed in this way. The sacred penman simply relates the impression made on the people's minds, and how they acted in consequence of this impression. A Popish writer, assuming that the shadow of Peter actually cured all on which it was projected, argues from this precarious principle in favour of the wonderful efficacy of relics! for, says he, "if the shadow of a saint can do so much, how much more may his bones or any thing that was in contact with his person, perform?" Now, before this conclusion can be valid, it must be proved, 1. That the shadow of Peter did actually cure the sick; 2. That this was a virtue common to all the apostles; 3. That all eminent saints possess the same virtue; 4. That the bones, &c. of the dead, possess the same virtue with the shadow of the living; 5. That those whom they term saints, were actually such; 6. That miracles of healing have been wrought by their relics; 7. That touching these relics as necessarily produces the miraculous healing, as they suppose the shadow of Peter to have done. I think there is not sufficient

bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

A. M. cir. 4634
A. D. cir. 50
An. Olymp.
cir. CCH. 2

17 ¶ Then the high priest rose up, and all they that were with him, (which

r Mark 16. 17, 18. John 14. 12.—s Ch. 4. 1, 2, 6.

evidence here that Peter's shadow healed any one, though the people thought it could; but allowing that it did, no evidence can be drawn from this, that any virtue is resident in the relics of reputed or real saints, by which miraculous influence may be conveyed. It was only in rare cases that God enabled even an apostle to work a miracle.

After the words, might overshadow some of them, the Vulgate adds, et liberarentur ab infirmitatibus suis, a Greek MS. (E.) has nearly the same words, και ιουθασιον ασε πασης ασθενιας ις στυον, and that they might be freed from all the infirmities which they had: a few other MSS. agree in the main with this reading.

Verse 16. Sick folks, and them which were vexed with unclean spirits] Here it is evident that sick people are distinguished from those who were vexed with unclean spirits; and therefore they were not one and the same thing. The same distinction is made Matt. iv. 24. x. 1. Mark i. 32, 34. xvi. 17, 18. and Luke iv. 40, 41. and vii. 21.

Verse 17. The high priest—and—the sect of the Sadducees] Αιρεσι των σαδδουκαιων, of the heresy of the Sadducees. In this place as well as in several others, the word αιρεσι, heresy, has no evil meaning in itself; it is a word of distinction, and may receive either a good or bad colouring from the persons or opinions designated by it. It signifies a sect or party, whether good or bad, distinguished from any other sect. Αιρεσι, heresy, comes from αιρω, I choose, and was anciently applied to the different sects of the heathen philosophers, the members of each sect, having chosen their own in preference to all the others. It has been applied among ecclesiastical writers, in the same way; when a man chooses one party of Christians in preference to others, to be his companions in the way of salvation: and he chooses them and their creed and Christian discipline, because he believes the whole to be more consistent with the oracles of God, than any of the rest. The church of Rome has thought proper to attach a very bad meaning to this innocent word, and then apply it to all those who can neither credit her transubstantiation, depend on her purgatory, nor worship her relics. A heretic, in her acceptance, is one who is not a Papist, and because not a Papist, utterly out of the way, and out of the possibility of being saved. These persons should recollect that, by a then persecuting brother, St. Paul, all the apostles, and the whole church of Christ, were termed Ναζωραιων αιρεσις, the heresy of the Nazarenes, chap. xxiv. 5. and it was after the way which the persecuting Jews called heresy, that St. Paul and the rest of the apostles, worshipped the God of their fathers, ib. ver. 14. and it was according to the strictest heresy in the Jewish church, αυριβισατην αιρεσιν, that St. Paul lived, before his conversion, chap. xxvi. 5. and we find from chap. xxviii. 22. that the whole church

A. M. cir. 4034. is the sect of the Sadducees,) and were filled with indignation,

18 "And laid their hands on the apostles, and put them in the common prison.

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 entered into the temple early in the morning, and taught. * But the high priest came, and they that were with

* O. *eney.*— Luke 21. 12.— Ch. 12. 7. & 16. 26.— John 6.

of Christ was termed *this heresy*, ταυτης αιρεσεως, chap. xxviii. 22. and this by persons who intended no reproach, but wished simply to distinguish the Christians from scribes, Pharisees, Sadducees, &c. Heresy, therefore, in its first acceptance, signifies simply a choice: afterward it was applied to designate all those persons who made the same choice, and hence the word *sect* and it became synonymous: in process of time it was applied to those professing Christianity, who made, in some cases, a different choice as to some article of faith, or form of worship, from those which had obtained in that part of the church with which they had been before connected. The majority from whom they became thus separated, spoke evil of them, and treated them ill, because they presumed to choose for themselves, on the foundation of the Holy Scriptures; and because they would take nothing for the truth of God that was not accredited from heaven. Thus, when the people, now called Protestants, began to examine their creed according to the Holy Scriptures, and in consequence of this examination, left out auricular confession, indulgences, the priest's power to forgive sins, adoration of saints, angels, and relics; purgatory, and the doctrine of transubstantiation, because they could not find them in the word of God; the Papists called them heretics, by which they meant, in opposition to the meaning of the word, persons holding damnable errors; and as such, they persecuted, burnt, and destroyed them wherever they had power. Now be it known to these persecutors, that the Protestants still choose to reject opinions and practices which they know to be unscriptural, absurd, and superstitious; and which they have a thousand times demonstrated to be such; and on this ground, may they still be HERETICS!

Were filled with indignation] Ζηλο, with zeal. Ζηλος, from ζειν, to be hot, and λα ορ λιας, very much, signifies a vehement affection or disposition of the mind, which, according to its object, is either good or bad; laudable or blameable. Its meaning in this place is easily discerned; and not improperly translated indignation in our version. We need not be surprised that the Sadducees were filled with indignation, because the apostles proclaimed the

him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

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.

68. & 17. 3. 1 John 5. 11.— Ch. 4. 5, 6.— Luke 22. 4. Ch. 4. 1.

resurrection of Christ; and through that, the general resurrection, which was diametrically opposed to their doctrine; for they denied the possibility of a resurrection, and believed not in the being of either angel or spirit: nor did they allow of the existence of a spiritual world. See on chap. iv. 2.

Verse 18. Put them in the common prison] It being too late in the evening to bring them to a hearing. To this verse the Codex Beza adds και προσηνθη εις οικιασ, εις τα δια, and each of them went to his own house.

Verse 19. But the angel of the Lord—opened the prison doors] This was done, 1. To increase the confidence of the apostles, by showing them that they were under the continual care of God; and 2. To show the Jewish rulers that they were fighting against Him while persecuting his followers, and attempting to prevent them from preaching the Gospel. This was another warning graciously given them by a good and merciful God, that they might repent, and so escape the coming wrath.

Verse 20. All the words of this life] All the doctrines of life eternal, founded on the word, death, and resurrection of Christ Jesus. This is another periphrasis for Gospel. Go to the temple, the most public place: and speak to the people, who come there to worship according to the law, the words of this life: the whole doctrine of salvation from sin and death: and show that the law is fulfilled in the sacrifice of Jesus: and that, by his resurrection, he has brought life and immortality to light.

Verse 21. Called the council together] Συνοδου, the sanhedrim, all the senate; και ηγεμενων, the elders, or what we would call the aldermen. How these differed from the πρεσβυτεριον, presbytery, if they did differ, is not now known.

Verse 23. The prison truly found we shut] All the doors were properly bolted, and the keepers at their post; but when we had opened, for it appears they were alone in possession of the keys; how much must this have increased their astonishment when they found that the doors were not broken open, the guards properly posted, and every thing as they left it: for they themselves had put the apostles in prison, but when they had opened, there was no man within!

Verse 24. They doubted of them whereunto

A. M. cir. 4034. 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.

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 ye 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, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

2. 24.—f Ch. 2. 33, 36. Phil. 2. 9. Hebrews 2. 10. & 12. 2. 7. 52.— Matthew 23. 35. & 27. 25.— Ch. 4. 19.— Ch. 3. 13, 15. & 22. 14.— Ch. 10. 39. & 13. 29. Gal. 3. 13. 1 Peter

2. 24.—f Ch. 2. 33, 36. Phil. 2. 9. Hebrews 2. 10. & 12. 2. 7. 52.— Matthew 1. 21.— Luke 24. 47. Ch. 3. 26. & 13. 38. Eph. 1. 7. Col. 1. 14.

[this would grow] They did not know what to think of the apostles, whether they had saved themselves by magic; or whether they were delivered by a real miracle; and they were at a loss to tell what the issue of these things would be.

Verse 25. Then came one and told them] While they were in the perplexity mentioned above, a messenger surprised them with the information, that the very men whom they had imprisoned the preceding night, were standing in the temple and teaching the people!

Verse 26. Brought them without violence] On receiving the information mentioned above, proper officers were sent to seize, and bring them before the council. The officers on reaching the temple, found the multitude gladly receiving the doctrine of the apostles; and so intent on hearing all the words of this life, that they were afraid to show any hostility to the apostles, lest the people should stone them: we may therefore conclude that the officers entreated them to accompany them to the council; and that they felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

Verse 28. Did not we straitly command you] Οὐ παροργισατε παροργισαμένους, with commanding did we not command you; another proof of the accuracy and fidelity of St. Luke, who seems always to give every man's speech as he delivered it: not the substance, but the very words. See chap. iv. 17.

Not teach in this name] That is, of JESUS, as the Christ or Messiah. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses.

Intend to bring this man's blood upon us.] You speak in such a way of him to the people, as to persuade them that we have crucified an innocent man; and that we must fall victims on the account to the divine vengeance, or to the fury of the people, whom by your teaching, you are exciting to sedition against us.

Verse 29. We ought to obey God rather than men.] The same answer they gave before, chap. iv. 19. founded on the same reason, which still stood good. We have received our commission from GOD: we dare not lay it down at the desire or command of men. See the note on chap. iv. 19.

Verse 30. The God of our fathers raised up Jesus] It was well to introduce this, that the council might at once see, that they preached no strange God; and that he who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead, and seating him at his right hand; and proclaiming him as the only giver of salvation, and the repentance which leads to it.

Whom ye slew] They charge them again with the murder of Christ as they had done before, ch. iv. 10—12. where see the notes.

Verse 31. Him hath God exalted with his right hand] By a supereminent display of his almighty power, for so the right hand of God, often means; he has raised him from the dead, and raised his human nature to the throne of his glory. Instead of δεξιά, the right hand, the Codex Bezae has δεξι, to glory.

A Prince] The leader or director in the way. See the notes on chap. iii. 15, and 19.

And a Saviour] Σωτήρα, a deliverer or preserver. The word σωτηρ comes from σω, to save, deliver, preserve, escape from death, or danger, bring into a state of security or safety. JESUS and SAVIOUR are nearly of the same import. See the note on John i. 17. He alone delivers from sin, death, and hell: by him alone we escape from the snares and dangers to which we are exposed: and it is by and in him, and in connexion with him, that we are preserved blameless and harmless, and made the sons of God without rebuke. He alone can save the soul from sin, and preserve it in that state of salvation.

To give repentance] See this explained Matt. iii. 2.

Forgiveness of sins] Αφαιρεσι των ἁμαρτιων, the taking away of sins. This is not to be restrained to the mere act of justification; it implies the removal of sin, whether its power, guilt, or impurity, be considered. Through Jesus we have the destruction of the power, the pardon of the guilt, and the cleansing from the pollution of sin. And was Jesus Christ exalted a Prince and a Saviour to give repentance and remission of sins to ISRAEL? then none need despair. If such as were now before the apostles, could be saved, then the salvation of the very worst of transgressors, of any or all on this side perdition, is gloriously possible. Yes, for he tasted

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCL. 2.

32 And ¹we are his witnesses of these things; and so is also the Holy Ghost, ^mwhom God hath given to them that obey him.

33 ¶ ⁿWhen 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 ^oGamaliel,

John 15. 26, 27.—m Ch. 2. 4. & 10. 44.

death for every man; and he prayed for his murderers, compared to some of whom, JUDAS himself was a saint.

The two words in italics, in this text, *to be*, are impertinently introduced; it reads much better without them.

Verse 32. *We are his witnesses*] The word *αὐτοῦ*, *his*, is omitted by AD. and several others of good note; the *Syriac*, all the *Arabic*, *Æthiopic*, and *Vulgate*. It does not seem to be necessary.

Of these things] Ταῖς ἡμετέρας πρῶτων, *of these transactions*; i. e. of Christ's life and miracles, and of your murderous proceedings against him.

And so is also the Holy Ghost] In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection.

To them that obey him.] We obey God; not you; and therefore God gives us this spirit, which is in us a fountain of light, life, love, and power. The Spirit of God is given to the obedient in proportion as a man who has received the first influences of it, (for without this, he cannot move in the spiritual life,) is obedient to those influences, in the same proportion, the gifts and graces, the light, life, and power of the Holy Spirit, are increased in his soul.

Verse 33. *They were cut to the heart*] Διατρίβοντο, literally, *they were seen through*, from *φύω*, *through*, and *πρῶς*, *to see*. They were stung to the heart, not with compunction nor remorse, but with *spite*, *malice*, and *revenge*: for, having the murder of Christ thus brought home to their consciences, in the first feelings of their malice and revenge, they thought of destroying the persons who had witnessed their nefarious conduct.

Verse 34. *A Pharisee, named Gamaliel, a doctor of the law*] "This," says Dr. Lightfoot, "was *Rabban Gamaliel the first*: commonly, any way of distinction, called *Rabban Gamaliel the elder*. He was president of the council after the death of his own father *Rabban Simeon*, who was the son of *Hillel*. He was St. Paul's master, and the 35th receiver of the traditions, and on this account might not be improperly termed *ῥημισδασκαλος*, a *doctor of the law*, because he was one that kept and handed down the *Cabala* received from mount Sinai. He died 18 years before the destruction of Jerusalem, his son *Simeon* succeeding him in the chair, who perished in the ruins of the city." Though probably no favourer of Christianity, yet for a Pharisee, he seems to have possessed a more liberal mind than most of his brethren; the fol-

a doctor of the 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 up Theudas, boasting himself to be somebody; to whom a number of men,

Ch. 2. 37. & 7. 54.—o Ch. 22. 3.

lowing advice was at once humane, sensible, candid, and enlightened.

Verse 35. *What ye intend to do*] Τι μελλετε πρασσειν, *what ye are about to do*; they had already intended to destroy them; and they were now about to do it.

Verse 36. *Rose up Theudas*] Josephus, Ant. lib. xx. cap. 4. sect. 1. mentions one named *Theudas*, who was the author of an insurrection; about whom there has been much controversy, whether he were the person spoken of here by Gamaliel. Every circumstance as related by Josephus agrees well enough with what is referred to here, except the *chronology*; for the *Theudas* mentioned by Josephus, made his insurrection when *Fadus* was governor of Judea; which was at least ten years after the time in which the apostles were brought before this council. Much labour has been thrown away in unsuccessful attempts to reconcile the *historian* and the *evangelist*, when it is very probable they speak of different transactions. Bishop *Pearce* thinks "the whole difficulty will disappear if we follow the opinion of Abp. *Ussher*, who imagined that *Luke's Theudas* was the same with that *Judas* of whom Josephus gives this account, Ant. lib. xvii. cap. 12. sect. 5. and War. lib. ii. cap. 4. sect. 1. 'that a little after the death of Herod the Great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea,' and that he was defeated and put to death, as is implied in sect. x. of the same chapter. That *Theudas* and *Judas* might be names for the same persons, Bp. *Pearce* thinks probable from the consideration, that the same apostle who is called *Judas* in John xiv. 22. and Luke vi. 16. and called *Jude*, in Jude i. is in Matt. iii. 18. called *Thaddæus*; and in Matt. x. 3. is also called *Lebbeus*. This apostle having the names *Judas* and *Thaddæus* and *Lebbeus* given to him, two of these must have been the same; because no Jew had more than two names, unless when a *patronymic* name was given to him, as when *Joseph* surnamed *Justus*, was called *Barsabas*, i. e. the son of *Saba*. It is no unreasonable thing to suppose, that *Thaddæus* and *Theudas* are the same name; and that therefore the person called *Theudas* in Luke, is probably the same whom Josephus in the places above quoted, calls *Judas*."

Dr. Lightfoot thinks, that "Josephus has made a slip in his chronology;" and rather concludes, that the *Theudas* mentioned in the Ant. lib. xx. cap. 4. sect. 1. is the person referred to in the text. I confess the matter does not appear to me of so much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke, as we have already seen, scrupu-

A. M. cir. 4034. about four hundred, joined 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 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

overtthrow 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 them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

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

p Or, belinned.— Prov. 21. 80. Isaiah 8. 10. Matthew 15. 13.— Luke 21. 15. 1 Cor. 1. 25.— Chap. 7. 51. & 9. 5. & 23. 9.— Ch. 4. 18.— Matthew 10. 17. & 23. 34. Mark 13. 9.

w Matthew 5. 12. Romans 5. 3. 2 Cor. 12. 10. Phil. 1. 29. Hebrews 10. 34. James 1. 2. 1 Peter 4. 13, 16.— Ch. 2. 46.— Ch. 4. 20, 29.

lously gives the words of every speaker. The story was no doubt well known, and there were no doubts formed on it by the Jewish council. We see plainly the end for which it was produced; and we see that it answered this end most amply; and certainly we have no farther concern with Gamaliel or his story.

Boasting himself to be somebody] ΑΥΤΟΥ ΙΣΤΙΝ ΤΙΝΑ ΙΣΥΟΝ, saying that he was a great personage, i. e. according to the supposition of Bp. Pearce, setting himself up to be king of the Jews, see the preceding note. After ΙΑΥΤΟΥ, himself, ΜΕΓΑΛΗ, great one, is added by several very respectable MSS. and versions.

Verse 37. Judas of Galilee] Concerning Judas of Galilee, Rabbi Abraham in Jucasin, fol. 139. writes thus, "In this time there were three sects: for besides the Pharisees and Sadducees, JUDAS of GALILEE began another sect, which was called Essenes. They caused the Jews to rebel against the Romans, by asserting that they should not obey strangers; nor call any one lord (or governor), but the holy blessed God above." Rabbi Abraham makes a mistake here: the Essenes existed long before the days of Judas of Galilee; but it is very possible that he might have been one of that sect. Josephus mentions the insurrection made by Judas of Galilee, Ant. lib. xviii. cap. 1. and says it was when Cyrenius was governor of Syria: see the note on Luke ii. 2. Bishop Pearce supposes that there were two ΑΠΟΓΕΦΑΙ, levations or enrolments; and that the one mentioned here took place ten years after that mentioned in Luke ii. He observes also, in conformity with the note on the preceding verse, that the Judas mentioned here, was not only different from that Judas or Theudas spoken of before, but that his pretence for rebellion was different: the former wished to have the empire of Judea; the latter only maintained that it was base and sinful to obey a heathen governor.

Verse 38. Refrain from these men] Do not molest them, leave them to God: for if this counsel and work be of man it will come to nought, like the rebellion of Theudas, and that of Judas of Galilee: for whatever pretends to be done in the name of God, but is not of him, will have his curse, and not his blessing. He

whose name is prostituted by it, will vindicate his injured honour, and avenge himself.

Verse 39. But if it be of God, ye cannot over-throw it] Because his counsel cannot fail; and his work cannot be counteracted. If he be determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

Lest haply ye be found—to fight against God.] ΜΗΤΙΣΤΙΣ ΚΑΙ ΒΕΒΗΧΟΙΣ ΕΥΡΙΘΗΤΕ. Some have thought that they saw a parallel to these words in the speech of Diomedes, when seeing Mars associated with Hector, oppose the Grecians, he judged farther opposition vain, and desired his troops to retire from the battle,

Τα δ' αὖτις παρὰ τίς γέ θωαι, ος λείπον ἄμυν' ΚΑΙ ΤΟΥ ΔΙ ΠΑΡΑ ΚΥΡΟΣ Α Γ Η Σ, βροτῶ ἀδριε βολικῶ. ΑΛΛΑ ΠΡΙΣ ΤΡΕΑΣ ΤΕΤΡΑΜΕΤΡΟΙ ΑΙΩ ΟΠΙΣΘΑ ΕΙΚΑΤΕ, ΡΑΝΘΙ Θ Ε Σ Ι Σ ΜΑΝΕΙΝ ΠΡΟ ΙΦΙ ΜΑ Χ Ε Σ Θ Α Ι. Iliad. lib. v. 603.

Protected always by some power divine; And Mars attends this moment at his side In form a man. Ye therefore still retire, But facing still your foes: nor battle cease However fierce, yet fruitless, with the gods.

Cowper.

Verse 40. To him they agreed] That is, not to slay the apostles, nor to attempt any farther to imprison them; but their malevolence could not be thus easily satisfied; and therefore they beat them, probably gave each of them thirty-nine stripes, and having commanded them not to speak in the name of Jesus, they let them go. It was of JESUS they were afraid: not of the apostles. They plainly saw, that if the doctrine of Christ was preached, it must prevail: and if it prevailed, they must come to nought. It was a wise saying of the popish bishops in the time of Queen Mary: If we do not put down this PRINTING, it will put us down. They laboured to put down the printing, but they could not; and under God the printing, by exposing the wickedness of their doctrine and practices, and especially by multiplying copies of the New Testament, did most effectually put them down.

Verse 41. Rejoicing that they were counted worthy, &c.] The whole versc may be read thus: But they departed rejoicing from the presence of the sanhedrim, because they were deemed worthy to be dishonoured on account of THE NAME. The word αυτων, his, is omitted by

There arose a murmuring among THE ACTS. the Jews, against the Hebrews.

ABCD. several others, Erpen's *Syriac*, and the *Coptic*. **THE NAME**, probably by this time, distinguished both the *Author* of salvation and the sacred *system of doctrine* which the apostles preached. To rejoice in persecution, and triumph in the midst of pain, shame, disgrace, and various threatened deaths, is the privilege of the *New Testament*. Nothing of this kind, as far as I can recollect, appears even in the choicest *saints*, under the Old Testament dispensation. Some of them fretted and mourned, and sometimes even murmured; some merely possessed their souls in *patience*: Christians exulted and triumphed in the God of their salvation. This is no mean proof of the additional light and evidence which the *New Testament* dispensation affords.

Verse 42. *Daily in the temple*] That is, at the hours of morning and evening prayer; for they felt it their duty to worship God in public, and to help others to make a profitable use of the practice. Every man that professes Christianity, should in this respect also, copy their conduct: nor can any man be considered to have any religion, let his sentiments be what

they may, who does not attend on the public worship of his Maker.

They ceased not to teach and preach Jesus] Far from desisting, they became more zealous, yea, incessant in their work. They took advantage of the public assemblies in the temple, as well as of all private opportunities, to teach all the truths of their holy religion; and to preach, proclaim Jesus as the only Messiah, that he who was crucified, rose from the dead, and was exalted a Prince and a Saviour at the right hand of God. How little must these men have regarded their lives, who in the midst of such danger could pursue a line of conduct which, to all human views, must terminate in their ruin. They loved their Master, they loved his work, they loved their thankless countrymen, they loved their present wages, persecution and stripes: and hated nothing but their own lives! These men were proper persons to be employed in converting the world. Preachers of the Gospel, look at those men, and learn at once your duty, your employment, and your interest. Live and preach like apostles, and God will crown your labours with similar success.

CHAPTER VI.

The Hellenistic Jews complain against the Hebrews, that their widows were neglected in the daily ministration, 1. To remedy the evil complained of, the apostles appoint seven deacons to superintend the temporal affairs of the church, 2-6. The progress of the word of God in Jerusalem, 7. Stephen, one of the deacons, becomes very eminent, and confounds various Jews of the synagogues of the Libertines, &c. 8-10. They surnam false witnesses against him, to get him put to death, 11-14. He appears before the council with an angelic countenance, 16.

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An. Olymp.
cir. CCII. 3.

AND 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.

• Ch. 2. 41. & 4. 4. & 5. 14. Verse 7.—b Ch. 9. 29. & 11. 20.
c Ch. 4. 35.

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.

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3 Wherefore, brethren, look ye out among you seven men of honest report,

d Exodus 18. 17.—e Deut. 1. 13. Chap. 1. 21. & 16. 2
1 Tim. 3. 7.

NOTES ON CHAPTER VI.

Verse 1. *A murmuring of the Grecians against the Hebrews*] Those who are here termed Grecians, Ἑλληνισταί, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the Greek language was spoken, and probably, in general, knew no other. They are distinguished here from those called Hebrews, by which we are to understand native Jews, who spoke what was then termed the Hebrew language, a sort of Chaldaio-Syriac.

It has been remarked that Greek words ending in ἴστας, imply inferiority. Ἑλληνας, Hellenes, was distinguished from Ἑλληνιστάς, the former imply pure Greeks, native Greeks, who spoke the Greek tongue in its purity: and the latter, Jews or others sojourning among the Greeks, but who spoke the Greek language according to the Hebrew idiom. Pythagoras divided his disciples into two classes; those who were capable of entering into the spirit and mystery of his doctrine, he called Πυθαγορίσται, Pythagoreans: those who were of a different cast, he termed Πυθαγορίσται, Pythagorists; the former were eminent, and worthy of their master; the latter only so so. The same distinction is made between those called Ἀττικῶν, and Ἀττικῶν τας, Attics and Atticists; the pure and less pure Greeks, as between those called

Ἑλληνας and Ἑλληνιστάς, Hellenes and Hellenists pure Greeks and Græcising Jews. See Jamblicus De Vit. Pyth. cap. 18. and Schoetgen on this place.

The cause of the murmuring mentioned here seems to have been this: When all the disciples had put their property into a common stock, it was intended that out of it, each should have his quantum of supply. The foreign or Hellenistic Jews began to be jealous that their widows were neglected in the daily ministration—that they either had not their proportion, or were not duly served, the Palestine Jews being partial to those of their own country. This shows that the community of goods could never have been designed to become general. Indeed it was no ordinance of God; and in any state of society, must be, in general, impracticable. The apostles, hearing of this murmuring, came to the resolution mentioned below.

Verse 2. *It is not reason*] Οὐκ ἀγιστῶν ἵσται, it is not pleasing, proper, or fitting, that we should leave the word of God, that we should give up ourselves, or confide to others, the doctrine of salvation which God has commanded us to preach unto the people.

And serve tables] Become providers of daily bread for your widows and poor: others can do this, to whom our important office is not intrusted.

A. M. cir. 4035. full of the Holy Ghost
A. D. cir. 31. and wisdom, whom we
An. Olymp. may appoint over this bu-
cir. CCII. 3. siness.

4 But we will give ourselves con-

Ch. 2. 42.

Verse 3. *Wherefore—look ye out among you seven men*] Choose persons in whom ye can all confide, who will distribute the provisions impartially, and in due time; and let these persons be the objects of the choice both of the Hebrews and Hellenists, that all cause of murmuring and discontent may be done away. Though seven was a sacred number among the Jews, yet there does not appear to be any mystery intended here. Probably the seven men were to take each his day of service; and then there would be a superintendent for these widows, &c. for each day of the week.

Of honest report] Ματθαιοσυνοι, persons to whose character there is authentic testimony, well known and accredited.

Full of the Holy Ghost] Saved into the spirit of the Gospel dispensation; and made partakers of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ.

And wisdom] Prudence, discretion, and economy; for mere piety and uprightness could not be sufficient, where so many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand.

Whom we may appoint] Instead of καταστησάμεν, we may appoint, καταστήσομεν, we shall appoint, is the reading of ABCDE. and several others. It makes however very little difference in the sense.

Verse 4. *We will give ourselves continually to prayer*] Πρῶτα κατετιθέσμεν, we will steadfastly and invariably attend, we will carefully keep our hearts to this work. The word is very emphatic.

To prayer—See this defined, Matt. vi. 5. Even apostles could not live without prayer: they had no independent graces: what they had, could not be retained without an increase; and for this increase they must make prayer and supplication, depending continually on their God.

Ministry of the word.] Διευκρίνα του λόγου, the *deaconship of the word.* The continual proclamation of the Gospel of their Lord; and to make this effectual to the souls of the hearers, they must continue in prayer: a minister who does not pray much, studies in vain.

The office of *deacon*, δακνος, came to the Christian from the Jewish church. Every synagogue had at least three *deacons*, which were called פָּרְנָסִים *parnasim*, from פָּרַן *parnes*, to feed, nourish, support, govern. The פָּרַן *parnas*, or *deacon*, was a sort of judge in the synagogue; and in each, doctrine and wisdom were required, that they might be able to discern and give right judgment in things both sacred and civil. The שַׁמְשָׁן *shamsh*, and שַׁמְשָׁן *shamsh*, were also a sort of *deacons*. The first was the priest's deputy; and the last was, in some cases, the deputy of this deputy, or the *subdeacon*. In the New Testament the apostles are called *deacons*, 2 Cor. vi. 4. Eph. iii. 7. Coloss. i. 23. see also 2 Cor. xi. 15. Christ

continually to prayer, and to the ministry of the word.

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5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of

Ch. 11. 24.

himself, the shepherd and bishop of souls, is called the *deacon of the circumcision*, λησθε δε χριστου ιησου διακονον περιτομης παρισημας. Rom. xv. 8. As the word implies to minister or serve; it was variously applied, and pointed out all those who were employed in helping the bodies or souls of men; whether apostles, bishops, or those whom we call *deacons*. Some remark that there were two orders of *deacons*: 1. Διακονοι της τραπεζης, *deacons of the table*, whose business it was to take care of the alms collected in the church, and distribute them among the poor, widows, &c. 2. Διακονοι του λογου, *deacons of the word*, whose business it was to preach and variously instruct the people. It seems that after the persecution raised against the apostolic church, in consequence of which they became dispersed, the *deaconship of tables* ceased, as did also the *community of goods*; and Philip, who was one of these deacons, who at first served tables, betook himself entirely to preaching of the word, see chap. viii. 4, &c. In the primitive church, it is sufficiently evident that the deacons gave the bread and wine in the eucharist to the believers in the church; and carried it to those who were absent. *Just. Mar. Apoll. ii. p. 162.* they also preached, and in some cases administered baptism. See *Suicer* on the words Διακονος, Κυρυσσα, and Βαπτισμα. But it appears they did the two last by the special authority of the bishop. In the ancient Roman church, and in the Romish church, the number of seven deacons, in imitation of those appointed by the apostles, was kept up; and in the council of Neocæsarea it was decreed that this number should never be exceeded even in the largest cities; vide *Council. Neocæsar. Canon. xiv.* Other churches varied this number; and the church of Constantinople had not less than one hundred. Deacons were ordained by the bishops, by imposition of hands. No one was ordained deacon till he was twenty-five years of age, and we find that it was lawful for them to have wives. See *Suicer* on the word Διακονος, and see the note on Matt. xx. 26.

In the church of England, (the purest and nearest to the apostolical model in doctrine and discipline of all national churches,) a deacon receives ordination by the imposition of the hands of a bishop, in consequence of which he can preach, assist in the sacrament of the Lord's supper, and in general perform any sacred office except consecrating the elements, and pronouncing the absolution. No person in this church can be ordained deacon till he be twenty-three years of age, unless by dispensation from the Abp. of Canterbury. There were *deaconesses* both in the apostolic and primitive church, who had principally the care of the women; and visited and ministered to them in those circumstances in which it would have been improper for a deacon to attend. They also assisted in preparing the female candidates for baptism.

A. M. cir. 4035. the Holy Ghost, and ^b Philip, and Prochorus, and An. Olymp. cir. CCLII. 2. Nicanor, and Timon, and Parmenas, and ⁱ Nicolas, a proselyte of Antioch :

A. M. cir. 4035. 6 Whom they set before the apostles : and ^k when they had prayed, ^l they laid their hands on them.

7 ¶ And ^m the word of God increased ;

^b Chapter 8. 5, 26. & 21. 8.—ⁱ Revelations 2. 6, 15.—^k Chap. 1. 24.

^l Ch. 8. 17. & 9. 17. & 13. 3. 1 Tim. 4. 14 & 5. 22. 2 Tim. 1. 6.—^m Ch. 13. 24. & 19. 20. Col. 1. 6.

At present, the office for which the seven deacons were appointed, is, in the church of England, filled by the church-wardens and overseers of the poor ; in other churches and religious societies, by elders, stewards, &c. chosen by the people, and appointed by the minister.

Verse 5. *Stephen, a man full of faith, and of the Holy Ghost*] A person every way properly fitted for his work ; and thus qualified to be the first martyr of the Christian church.

Nicolas, a proselyte of Antioch] A heathen Greek, who had not only believed in the God of Israel, but had also received circumcision ; and consequently, was a *proselyte of the covenant* ; for had he been only a *proselyte of the gate*, the Jews could not have associated with him. On the word *proselyte*, see the note on Exod. xii. 43. As this is the only proselyte mentioned here, we may presume that all the rest were *native Jews*. From this Nicolas, it is supposed that the sect called *Nicolaitans*, mentioned Rev. ii. 6, 15. derived their origin. Dr. Lightfoot doubts this, and rather inclines to derive the name “from ניקולא *nicola*, let us eat together ; those brutes encouraging each other to eat meats offered to idols, like those in Isai. xxii. 13. who said, *let us eat flesh, and drink wine,*” &c. Both *Irenæus* and *Epiphanius* derive this sect from Nicolas the deacon. *Clemens Alexandrinus* gives this Nicolas a good character, even while he allows that the sect who taught the community of wives, pretended to derive their origin from him. See on Rev. ii. 6.

Verse 6. *And when they had prayed*] Instead of *καὶ*, and, the *Codex Bezae* reads *οὖν*, who, referring the act of praying to the apostles, which removes a sort of ambiguity. The apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this, they laid their hands upon them ; and by this rite, appointed them to their office. So then, it plainly appears that the choice of the church was not *sufficient* : nor did the church think it *sufficient* : but as they knew their own members best, the apostles directed them, ver. 3. to choose those persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be of *honest report*, and *full of the Holy Ghost*, and *wisdom*. Let us examine the process of this business. 1. There was an evident necessity that there should be more helpers in this blessed work. 2. The apostles called the disciples together, that they might consider of this necessity, and provide for it, ver. 3. 3. They directed the disciples to choose out from among themselves such persons as they judged the most proper for the work. 4. They gave them the criterion, by which their choice should be directed ; not any man, not every man, not their nearest relative, or best beloved friend ;

but such as were of *honest report*, whose public character was known to be unblemished : and men, who were full of the Holy Ghost, the influence of which would keep all right within, and direct their hearts into all truth ; and men, who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples according to this criterion are presented to the apostles for their approbation and confirmation. 6. The apostles, receiving them from the hands of the church, consecrated them to God by prayer, imploring his blessing on them and their labour. 7. When this was done, they laid their hands upon them in the presence of the disciples, and thus appointed them to this sacred and important work : for it is evident they did not get their commission merely to serve tables, but to proclaim, in connexion with and under the direction of the apostles, the word of life. Let no man say, that any of the things here enumerated was unnecessary : and let no church pretend or affect to do without them. 1. No preacher or minister should be provided till there is a place for him to labour in, and necessity for his labour. 2. Let none be imposed upon the church of Christ who is not of that church ; well known and fully approved by that branch of it with which he was connected. 3. Let none be sent to publish salvation from sin, and the necessity of a holy life, whose moral character cannot bear the strictest scrutiny among his neighbours and acquaintance. 4. Let none, however moral, or well reported of, be sent to convert souls, who has not the most solid reason to believe that he is moved thereto by the Holy Ghost. 5. Let those who have the power to appoint, see that the person be a man of wisdom, i. e. sound understanding ; for a willing or a blockhead, however upright, will never make a Christian minister : and that he be a man of prudence, knowing how to direct his own concerns, and those of the church of God, with discretion. 6. Let no private person, nor number of private members in a church, presume to authorise such a person, though in every way qualified to preach the Gospel ; for even the 120 primitive disciples did not arrogate this to themselves. 7. Let the person be brought to those to whom God has given authority in the church ; and let them, after most solemnly invoking God, lay their hands upon him, according to the primitive and apostolic plan, and thus devote him to the work of the ministry. 8. Let such a one from that moment consider himself the property of God and his church, and devote all his time, talents, and powers, to convert sinners, and build up believers in their most holy faith. 9. And let the church of God consider such a person as legitimately and divinely sent ; and receive him as the ambassador of Christ.

Verse 7. *The word of God increased*] By

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and the number of the disciples multiplied in Jerusalem greatly; and a great company^a of the priests were obedient to the faith.

8 ¶ And Stephen,^o full of faith and

^a John 12. 42.— Galatians 5. 6.

such preachers as the apostles and these deacons, to wonder the doctrine of God increased, became widely diffused and generally known; in consequence of which the number of the disciples must be greatly multiplied: for God will ever bless his own word, when ministered by those whom he has qualified to proclaim it.

A great company of the priests were obedient to the faith.] This was one of the greatest miracles wrought by the grace of Christ: that persons so intent on the destruction of Christ, his apostles, and his doctrine, should at last espouse that doctrine is astonishing; and that they who had withstood the evidence of the miracles of Christ should have yielded to the doctrine of his death and resurrection, is worthy of note. And from this we may learn that it is not by miracles that sinners are to be converted unto God, but by the preaching of Christ dying for their offences, and rising again for their justification.

Instead of ἱερωται, priests, a few MSS. and the Syriac, read ἰουδαϊων, Jews; for the copyists seem to be struck here with two difficulties. 1. That such persons as these priests could be converted. 2. That the word οχλος, company, or multitude, could with propriety be applied to this class, which must have been inconsiderable in their numbers, when compared with the rest of the Jews. To preserve the ancient reading, which is undoubtedly genuine, some have altered the text by conjecture; and by putting a comma after οχλος, and a και before των ἱερωται, make the text read thus: And a great multitude, and some of the priests, were obedient to the faith. This conjecture is unnecessary, as there is no such difficulty here as to require so desperate an expedient, which is not recommended by the evidence of a single MS. or version. 1. The grace of Christ Jesus can save even a murderous Jewish priest; his death is a grand atonement for all crimes, and for the worst of sinners. 2. In the twenty-four courses of priests, there was not a multitude merely, but multitudes; indeed the number of ecclesiastics at Jerusalem was enormous. A great company out of these might be converted, and yet multitudes be left behind.

Verse 8. Stephen, full of faith and power] Instead of faith, πιστις; χαρις, grace, is the reading of ABD. several others, the Syriac of Erpen, the Coptic, Armenian, Vulgate, and some of the fathers. This reading Griesbach has admitted into the text. Some MSS. join both readings. Stephen was full of faith, gave unlimited credence to the promises of his Lord: he was full of grace; receiving the fulfilment of those promises, he enjoyed much of the unction of the divine spirit; and much of the favour of his God; and in consequence, he was full of power, δυναμις, of the divine energy, by which he was enabled to work great wonders and miracles among the people.

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power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyre

Ch. 22. 28. Ch. 13. 45. & 17. 18.

Verse 9. The synagogue—of the Libertines, &c.] That Jews and proselytes from various countries had now come up to Jerusalem to bring offerings, and to attend the feast of pentecost, we have already seen, chap. ii. The persons mentioned here, were foreign Jews, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship when they came to the public festivals.

Various opinions have been entertained concerning the Libertines mentioned here: Bishop Pearce's view of the subject appears to me to be the most correct.

“It is commonly thought, that by this name is meant the sons of such Jews as had been slaves, and obtained their freedom by the favour of their masters; but it is to be observed, that with these Libertines, the Cyrenians and Alexandrians, are here joined as having one and the same synagogue for their public worship. And it being known that the Cyrenians (ch. ii. 10.) lived in Lybia, and the Alexandrians in the neighbourhood of it: it is most natural to look for the Libertines too in that part of the world. Accordingly we find Suidas, in his Lexicon, saying upon the word Λιβερινοι, that it is ονομα του θηρος, the name of a people. And in Gest. Collationis Carthagini habitæ inter Catholicos et Donatistas; published with Oplatus' works, Paris, 1679, (No. 201. and p. 57.) we have these words: Victor episcopus Ecclesiæ Catholicæ LIBERTINENSIS dixit, Unitas est illic; publicum non latet conscientiam. Unity is there: all the world knows it. From these two passages it appears, that there was in Lybia a town or district called Libertina, whose inhabitants bore the name of Λιβερινοι, Libertines, when Christianity prevailed there. They had an episcopal see among them, and the abovementioned Victor was their bishop at the council of Carthage, in the reign of the Emperor Honorius. And from hence it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking. They were Jews (no doubt,) and came up as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem and to worship God in the temple there. Cunnæus, in his Rep. Hebr. ii. 23. says, that the Jews who lived in Alexandria and Lybia, and all other Jews who lived out of the Holy Land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea; partly on account of their quitting their proper country, and partly on account of their using the Greek language, and being quite ignorant of the other. For these reasons it seems probable that the Libertines, Cyrenians, and Alexandrians had a separate synagogue, (as perhaps the Cilicians and those of Asia had,) the Jews of Jerusalem not suffering them to be present in their syna-

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nians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

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

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and

† Luke 21. 15. Chap. 5. 39. See Exodus 12. Isaiah 34. 17.

gogues, or they not choosing to perform their public service in synagogues where a language was used which they did not understand."

It is supposed also, that these synagogues had *theological*, if not *philosophical* schools attached to them; and that it was the disciples or scholars of these schools who came forward to dispute with Stephen; and were enraged, because they were confounded. For it is not an uncommon custom with those who have a bad cause, which can neither stand the test of Scripture nor reason, to endeavour to support it by *physical*, when logical force has failed; and thus

"Prove their doctrine orthodox
By apostolic blows and knocks."

In the reign of Queen Mary, when Popery prevailed in this country, and the simplest women who had read the Bible were an overmatch for the greatest of the Popish doctors; as they had neither Scripture nor reason to allege, they burned them alive, and thus terminated a controversy which they were unable to maintain. The same cause will ever produce the same effect: the Libertines, Cilicians, Cyrenians, and Alexandrians, pursued this course: Stephen confounded them by *Scripture* and *reason*; and they beat his brains out with *stones*! This was the most effectual way to silence a disputant, whose wisdom they could not resist. In the same way were the Protestants treated, when by Scripture and reason they had shown the absurdity and wickedness of that antichristian system, which the fire and the sword were brought forth to establish. These persecutors professed great concern at first for the *souls* of those whom they variously tortured, and at last burned: but their tender mercies were cruel, and when they gave up the body to the flames, they most heartily consigned the soul to Satan. *Scires à sanguine natos*: their conduct proclaimed their genealogy.

Verse 10. *They were not able to resist the wisdom, &c.*] He was *wise*, well exercised, and *experienced* in divine things; and, as appears by his defence, in the following chapter, well versed in the Jewish history. The spirit by which he spake, was the Holy Spirit, and its power was irresistible. They were obliged either to *yield* to its teachings, or were *confounded* by its truth. Several MSS. add to this

brought him to the council, 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.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

* 1 Kings 21. 10, 13. Matthew 26. 59, 60.—† Chap. 25. 8.
‡ Daniel 9. 26.—v Or, rites.

verse, because he reproved them with boldness; they could not resist the truth. This reading is not genuine, though it exists (but in different forms) in some good MSS.

Verse 11. *Then they suborned men*] *ἡμετερον*: they made *under-hand* work; got associated to themselves profligate persons, who for money would swear any thing.

Blasphemous words against Moses, and against God.] This was the most deadly charge they could bring against him. We have already seen Matt. ix. 4. that *blasphemy*, when against GOD, signifies speaking *impiously* of his nature, attributes, or works; and when against men, it signifies speaking *injuriously* of their character, blasting their reputation, &c. These false witnesses came to prove that he had blasphemed Moses, by representing him as an impostor, or the like; and GOD, by either denying his being, his providence, the justice of his government, &c.

Verse 12. *And they*] The Libertines, &c. mentioned before, *stirred up the people*; raised a mob against him; and, to assist and countenance the mob, got the *elders* and *scribes* to conduct it, who thus made themselves one with the beasts of the people, whom they collected; and then, all together, without law or form of justice, rushed on the good man, seized him, and brought him to a council, who, though they sat in the seat of judgment, were ready for every evil work.

Verse 13. *Against this holy place*] *The temple*, that it shall be destroyed.

And the law] That it cannot give life, nor save from death. It is very likely that they had heard him speak words to this amount, which were all as true as the spirit from which they proceeded; but they gave them a very false colouring, as we see in the succeeding verse.

Verse 15. *Saw his face as it had been the face of an angel.*] Sayings like this are frequent among the Jewish writers, who represent God as distinguishing eminent men, by causing a glory to shine from their faces. *Rabbi Gedalia* said, that "when Moses and Aaron came before Pharaoh, they appeared like those angels which minister before the face of the Lord: for their stature appeared greater, and the splendour of their face was like the sun, and their eyes like the wheels of the sun; their

beards like clusters of grapes, and their words like thunder and lightning; and that through fear of them, those who were present fell to the earth."

The like is said of Moses, in *Deharim Rabba*, fol. 75. that "when Samael (Satan) came to Moses, the splendour of his face was like the sun; and himself resembled an angel of God." The reader may find several similar sayings in *Schoetgen*.

It appears that the light and power of God which dwelt in his soul, shone through his face; and God gave them this proof of the falsity of the testimony which was now before them: for as the face of Stephen now shone as the face of Moses did when he came down from the mount, it was the fullest proof that he had neither spoken blasphemous words, either against Moses or God; else this splendour of heaven had not rested upon him.

THE history of the apostolic church is a series of wonders. Every thing that could prevent such a church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defence, had neither might nor power, but what came immediately from God. They work, and God works with them; the church is founded and built up; and its adversaries, with every advantage in their favour, cannot overthrow it. Is it possible to look at this, without seeing the mighty hand of God in the whole! He permits devils and wicked men to work, to avail themselves of all their advantages; yet counterworks all their plots and designs, turns their weapons against themselves, and promotes his cause by the very means that were used to destroy it. How true is the saying, there is neither might nor counsel against the Lord.

CHAPTER VII.

Stephen being permitted to answer for himself relative to the charge of blasphemy brought against him by his accusers, gives a circumstantial relation of the call of Abraham, when he dwelt in Mesopotamia, in Charran, &c. 1-8. The history of Jacob and Joseph, 9-17. The persecution of their fathers in Egypt, 18, 19. The history of Moses and his acts till the exodus from Egypt, 20-37. The rebellion and idolatry of the Israelites in the wilderness, 38-43. The erection of the tabernacle of witness, which continued till the time of David, 44-46. Of the temple built by Solomon for that God, who cannot be confined to temples built by hands, 47-50. Being probably interrupted in the prosecution of his discourse, he urges home the charge of rebellion against God, persecution of his prophets, the murder of Christ, and neglect of their own law, against them, 51-53. They are filled with indignation, and proceed to violence, 54. He sees the glory of God, and Christ at the right hand of the Father; and declares the glorious vision, 55, 56. They rush upon him, drag him out of the city, and stone him, 57, 58. He invokes the Lord Jesus, prays for his murderers, and expires, 59, 60.

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

THEN said the high priest, "Are these things so?"

2 And he said, "Men, brethren, and fathers, hearken: "The God of glory

A. M. cir. 4025.
A. D. cir. 31.
An. Olymp.
cir. CCII. 7.

* Ch. 6. 13, 14.—b John 9. 22. Ch. 22. 1.

* Genesis 11. 27, 28. & 12. 1-3.

NOTES ON CHAPTER VII

Verse 1. *Are these things so?* Hast thou predicted the destruction of the temple? And hast thou said that *Jesus of Nazareth* shall change our customs, abolish our religious rites and temple service? Hast thou spoken these blasphemous things against Moses, and against God? Here was some colour of justice: for Stephen was permitted to defend himself. And in order to do this, he thought it best to enter into a detail of their history from the commencement of their nation; and thus show how kindly God had dealt with them, and how ungraciously they and their fathers had requited Him. And all this naturally led him to the conclusion, that God could no longer bear with a people, the cup of whose iniquity had been long overflowing; and therefore they might expect to find wrath, without mixture of mercy.

But how could St. Luke get all this circumstantial account? 1. He might have been present, and heard the whole; or, more probably, he had the account from St. Paul, whose companion he was, and who was certainly present when St. Stephen was judged and stoned, for he was consenting to his death, and kept the clothes of them who stoned him. See chap. vii. 58. viii. 1. and xxii. 20.

Verse 2. *Men, brethren, and fathers*] Rather, *brethren and fathers*, for *αδελφοι* should not be translated separately from *αδελφοι*. Literally it is men-brethren, a very usual form in Greek: for every person knows that *αδελφοι Αθηναϊοι*, and *αδελφοι Περσαι*, should not be translated men-Athenians and men-Persians, but simply *Athe-*

nians and Persians. See Acts xvii. 22. So in Luke ii. 15. *αδελφοι ποιμενεις* should be translated *shepherds*, not *men-shepherds*. And *αδελφοι βασιλεις*, Matt. xviii. 23. should not be translated *man-king*, but *king*, simply. By translating as we do, *men, brethren, and fathers*, and putting a comma after *men*, we make Stephen address three classes, when in fact there were but two, the elders and scribes, whom he addressed as *fathers*; and the common people, whom he calls *brethren*. See Bp. Pearce, and see chap. viii. 27.

The God of glory appeared, &c.] As Stephen was now vindicating himself from the false charges brought against him, he shows that he had uttered no blasphemy, either against God, Moses, or the temple; but states, that his accusers, and the Jews in general, were guilty of the faults with which they charged him. That they had from the beginning rejected and despised Moses, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed: they had been without a temple till the days of David; nor does God ever confine himself to temples built by hands, seeing he fills both heaven and earth; that Jesus is the prophet o. whom Moses spoke; and whom they had persecuted, condemned, and at last put to death; that they were wicked and uncircumcised in heart and in ears; and always resisted the Holy Ghost as their fathers did. This is the substance of St. Stephen's defence, as far as he was permitted to make it: a defence which they could not confute; containing charges which

A. M. cir. 4035. appeared unto our father
A. D. cir. 31. Abraham, when he was in
An. Olymp. Mesopotamia, before he
cir. CCH. 3. dwelt in Charran,

3 And said unto him, ^dGet thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then ^ecame 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: ^fyet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

A. M. cir. 4035. 6 And God spake on this wise, ^gThat his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil ^hfour hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and ⁱserve me in this place.

8 ^kAnd he gave him the covenant of circumcision: ^land so Abraham begat Isaac, and circumcised him the eighth day: ^mand Isaac begat Jacob; and ⁿJacob begat the twelve patriarchs.

9 ^oAnd the patriarchs, moved with envy, sold Joseph into Egypt: ^pbut God was with him,

10 And delivered him out of all his

^d Genesis 12. 1.— Genesis 11. 31. & 12. 4, 5.— Genesis 12. 7. & 13. 15. & 15. 3, 18. & 17. 8. & 20. 3.— Genesis 15. 13, 16. ^e Exod. 12. 40. Gal. 3. 17.— Exod. 3. 12.— Genesis 17. 9, 10, 11.

^l Genesis 21. 2, 3, 4.— Genesis 25. 26.— Genesis 29. 31, &c. & 30. 5, &c. & 35. 18, 23.— Genesis 37. 4, 11, 28. Pa. 105. 17.— Genesis 39. 2, 21, 23.

they most glaringly illustrated and confirmed, by adding the murder of this faithful disciple, to that of his all-glorious Master.

Was in Mesopotamia] In that part of it where *Ur* of the Chaldees was situated, near to Babel, and among the rivers (Tigris and Euphrates) which gave the name of Mesopotamia to the country. See the note on Gen. xi. 31.

Before he dwelt in Charran] This is called *Haran* in our translation of Gen. xi. 31; this place also belonged to Mesopotamia, as well as *Ur*, but is placed west of it, on the maps. It seems most probable that Abraham had two calls, one in *Ur* and the other in *Haran*. He left *Ur*, at the first call, and came to *Haran*; he left *Haran* at the second call, and came into the promised land. See these things more particularly stated in the notes on Gen. xii. 1.

Verse 4. When his father was dead] See the note on Gen. xi. 26.

Verse 5. Gave him none inheritance] Both Abraham and Jacob had small parcels of land in Canaan: but they had them by purchase, not by God's gift; for as Abraham was obliged to buy a burying place in Canaan, Gen. xxiii. it is obvious he had no inheritance there.

And to his seed after him] See Gen. xii. 7. and xiii. 15. and the note there.

Verse 6. That his seed should sojourn in a strange land] See Gen. xv. 13, 14.

Four hundred years] Moses says, Exod. xii. 40. that the sojourning of the children of Israel in Egypt—was 430 years. See the note there. St. PAUL has the same number, Gal. iii. 17. and so has Josephus, *Ant.* lib. ii. chap. 1. sect. 9. in *Bell.* lib. v. cap. 9. sect. 4. St. Stephen uses the round number of 400, leaving out the odd tens, a thing very common not only in the sacred writers, but in all others, those alone excepted, who write professedly on chronological matters.

Verse 7. Will I judge] *Κρινω εγω.* I will punish, for in this sense the Greek word is frequently taken. "When," says Bp. Pearce,

"a malefactor is brought before a judge, the judge does three things: 1. He tries or judges him: 2. He then gives his judgment or sentence; and 3. He puts the law in execution, and punishes him. Hence *κρινω*, at different times, signifies each of these things; and the sense of the word is to be determined by the context. Here it signifies to punish, as *κρινω* is used for punishment, in Rom. xii. 2. 1 Cor. xi. 29. compared with ver. 30, 31." The Egyptians, to whom the Israelites were in bondage, were punished by the ten plagues described Exod. vii. viii. ix. x. xi. xii.

Verse 8. He gave him the covenant of circumcision] That is, he instituted the rite of circumcision, as a sign of that covenant which he had made with him and his posterity. See Gen. xvii. 10, &c.

And so Abraham begat Isaac] *Και οτως, and thus*, in this covenant, he begat Isaac: and as a proof that he was born under this covenant, was a true son of Abraham, and inheritor of the promises, he circumcised him the eighth day; and this rite being observed in the family of Isaac, Jacob and his twelve sons were born under the covenant; and thus their descendants, the twelve tribes, being born under the same covenant, and practising the same rite, were, by the ordinance of God, legal inheritors of the promised land, and all the secular and spiritual advantages connected with it.

Verse 9. And the patriarchs] The twelve sons of Jacob thus called, because each was chief or head of his respective family or tribe.

Moved with envy] *Ζηλοσυστοις*; we translate *ζηλος* variously—zeal, or fervent affection, whether its object be good or bad, is its general meaning; and *ζηλος* signifies to be indignant, envious, &c. See the note on chap. v. 17. The brethren of Joseph hearing of his dreams, and understanding them to portend his future advancement, filled with envy, (with which no ordinary portion of malice was associated,) sold Joseph into the land of Egypt, hoping by this means to prevent his future grandeur: *οου*

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCL. 3.

afflictions, * and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 * Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 † But when Jacob heard that there was corn in Egypt, he sent out our fathers first:

13 † And 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

* Gen. 41. 37. & 42. 6.—† Gen. 41. 54.—† Gen. 42. 1.—† Gen. 45. 4, 16.—† Gen. 45. 9, 27.—† Gen. 46. 27. Deut. 10. 22. * Genesis 46. 5.

God, from whom the portents came, was with him; and made their envy the direct means of accomplishing the great design.

Verse 10. *Gave him favour and wisdom in the sight of Pharaoh*] God gave him much wisdom, in consequence of which he had favour with the king of Egypt. See the whole of this remarkable history explained at large, Gen. xli. xlv.

Verse 14. *Threescore and fifteen souls.*] There are several difficulties here, which it is hoped the reader will find satisfactorily removed in the note on Gen. xli. 20. It is well known that in Gen. xli. and in Deut. x. 22. their number is said to be *threescore and ten*; but Stephen quotes from the Septuagint, which adds five persons to the account which are not in the Hebrew text. *Machir, Gilead, Suteclum, Taham, and Edem*; but see the note referred to above.

Verse 16. *And were carried over into Sychem*] "It is said, Gen. i. 13. that Jacob was buried in the cave of the field of *Machpelah* before Mamre. And in Josh. xxiv. 32. and Exod. xiii. 19. it is said that the bones of Joseph were carried out of Egypt by the Israelites, and buried in Shechem, which Jacob bought from the sons of Hamor, the father of Shechem. As for the eleven brethren of Joseph, we are told by Josephus, Ant. lib. ii. cap. 8. sect. 2. that they were buried in *Hebron*, where the father had been buried. But since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke here) for their being buried in *Sychem*, is at least as good as that of Josephus for their being buried in Hebron." Bp. Pearce.

We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Chanaan, but none except Stephen, mentions their being buried in *Sychem*. As *Sychem* belonged to the *Stemaritanes*, probably the Jews thought it too great an honour for that people to possess the bones of the patriarchs; and therefore have carefully avoided making any mention of it. This is Dr. Lightfoot's conjecture; and it is as probable as any other

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father Jacob to him, and † all his kindred, threescore and fifteen souls.

15 * So Jacob went down into Egypt, † and died, he, and our fathers,

16 And † were carried 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.

17 † But when † the time of the promise drew nigh, which God had sworn to Abraham, † the people grew and multiplied in Egypt,

18 Till another king arose which knew not Joseph.

19 The same dealt subtilly with our

* Gen. 49. 33. Exodus i. 6.—† Exodus 13. 19. Joshua 24 32.—† Gen. 23. 16. & 35. 19.—† Gen. 15. 13. Ver. 6.—† Exod. i. 7, 8, 9. Psa. 105. 24, 35.

That Abraham bought for a sum of money]

Two accounts seem here to be confounded; 1. The purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah: this purchase was made from the children of *Heth*, Gen. xxiii. 3, 10, 17. 2. The purchase made by Jacob from the sons of *Hamor* or *Emmor*, of a sepulchre in which the bones of Joseph were laid; this was in *Sychem* or *Shechem*, Gen. xxxiii. 19. Josh. xxiv. 32. The word *Abraham* therefore, in this place, is certainly a mistake; and the word *Jacob*, which some have supplied, is doubtless more proper. Bp. Pearce supposes that Luke originally wrote ὁ ἀνοσάρο τιμῆς ἀγυριστοῦ, which he bought for a sum of money; i. e. which Jacob bought, who is the last person of the singular number, spoken of in the preceding verse. Those who saw that the word ἀνοσάρο, bought, had no nominative case joined to it, and did not know where to find the proper one, seem to have inserted Ἀβραάμ, Abraham, in the text, for that purpose, without sufficiently attending to the different circumstances of his purchase, from that of Jacob's.

Verse 18. *Which knew not Joseph.*] That is, did not approve of him, of his mode of governing the kingdom, nor of his people, nor of his God. See the note on Exod. i. 8.

Verse 19. *The same dealt subtilly*] Οὐτως ἀπαρροπισμένως, a word borrowed from the Septuagint, who thus translate the Hebrew לִי נִחְכָּמָה *nithchokmah lo*, let us deal wisely with it, i. e. with cunning and deceit, as the Greek word implies: and which is evidently intended by the Hebrews. See Gen. xxvii. 35. thy brother came with subtilty, which the Targumist explains by נִחְכָּמָה *be-chokma*, with wisdom, that is, cunning and deceit. For this the Egyptians were so remarkable, that ἀγυριστοῦ, to egyptise, signified, to act cunningly, and to use wicked devices. Hence the Jews compared them to foxes, and it is of them that Cant. chap. ii. 15. is understood by the rabbins. Take us the little foxes which spoil our vines; destroy the Egyptians, who have slain our male children, sought to destroy the name of Israel from the face of the earth.

A. M. cir. 4035. kindred, and evil entreated
A. D. cir. 31. our fathers, ^dso that they
An. Olymp. cast out their young chil-
cir. CCLII. 3. dren, to the end they might not live.

20 ^e In which time Moses was born, and ^fwas ^gexceeding fair, and nourished up in his father's house three months.

21 And ^hwhen 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 ⁱmighty in words and in deeds.

23 ^kAnd when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

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

25 ^lFor he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 ^mAnd the next day he showed 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 ?

^d Exodus 1. 22.—^e Exodus 2. 2.—^f Hebrews 11. 23.—^g Or, fair to God.—^h Exodus 2. 3.—ⁱ Luke 24. 19.—^k Exodus 2. 11. 12.—^l Or, Now.—^m Exodus 2. 13.

To the end they might not live] Might not grow up and propagate, and thus build up the Hebrew nation.

Verse 20. *Moses—was exceeding fair*] *ἄσπετος ὄμοιος*, was fair to God, i. e. was divinely beautiful. See the note on Exod. ii. 2.

Verse 22. *In all the wisdom of the Egyptians*] Who were, at that time, the most intelligent and best instructed people in the universe. Philo says, Moses was taught *arithmetic, geometry, poetry, music, medicine*, and the knowledge of *hieroglyphics*. In *Sohar Kalash*, fol. 46. it is said, "that of the *ten* portions of wisdom which came into the world, the Egyptians had *nine*, and all the inhabitants of the earth had only the remaining portion." Much of the same nature may be seen in the *rabbins*, though they apply the term wisdom here to magic.

Was mighty in words and in deeds] This may refer to the *glorious doctrines* he taught, and the *miracles* he wrought in Egypt. Josephus, Ant. lib. ii. chap. x. sect. 1. gives an account of his being general of an Egyptian army, defeating the Ethiopians who had invaded Egypt, driving them back into their own country, and taking *Saba* their capital, which was afterward called *Meroe*. But this, like many other *tales* of the same writer, is worthy of little credit.

Verse 23. *When he was full forty years old*]

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 killedst the Egyptian yesterday ?

29 ^oThen fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 ^pAnd when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight : and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, ^rI 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.

33 ^sThen said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 ^tI 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

ⁿ See Luke 12. 14. Ch. 4. 7.—^o Exodus 2. 15, 22. & 4. 20. & 18. 3. 4.—^p Exodus 3. 2.—^r Matthew 22. 32. Heb. 11. 16. ^s Exodus 3. 5. Joshua 5. 15.—^t Exodus 3. 7.

This was a general tradition among the Jews ; "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."

To visit his brethren] Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God : and the effect of this desire to deliver his oppressed countrymen, was his refusing to be called the son of Pharaoh's daughter : see Heb. xi. 24. and thus renouncing all *right* to the Egyptian crown, *choosing rather to endure affliction with the people of God, than enjoy the pleasures of sin for a season*.

Verse 24. *Smote the Egyptian*] See this explained, Exod. ii. 11, 12.

Verse 25. *He supposed his brethren would have understood, &c.*] He probably imagined, that, as he felt from the divine influence, he was appointed to be their deliverer, they would have his divine appointment signified to them in a similar way : and the act of justice which he now did in behalf of his oppressed countryman, would be sufficient to show them, that he was now ready to enter upon his office, if they were willing to concur.

Verse 26. *Unto them as they strove*] Two Hebrews. See on Exod. ii. 13, &c.

Verse 30. *In a flame of fire in a bush.*] See this and the following verses largely explained in the notes on Exod. iii. 1—6.

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 deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

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.

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:

^a Exodus 14. 19. Numb. 29. 16.—^v Exodus 12. 41. & 33. 1. ^w Exodus 7. & 8. & 9. & 10. & 11. & 14. Psal. 105. 27. ^x Exodus 14. 21. 27. 28. 29.—^y Exodus 16. 1. 35.—^z Deut. 18. 15. 18. Ch. 3. 22.—^{aa} Or, as myself.—^{ab} Matt. 17. 5.—^{ac} Exod. 19. 3. 17.—^{ad} Isai. 63. 9. Galatians 3. 19. Hebrews 2. 2.

Verse 36. *He brought them out, after that he had showed wonders, &c.*] Thus the very person whom they had rejected, and in effect delivered up into the hands of Pharaoh that he might be slain; was the person alone by whom they were redeemed from their Egyptian bondage. And does not St. Stephen plainly say by this that the very person Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified, was the person alone, by whom they could be delivered out of their spiritual bondage, and made partakers of the inheritance among the saints in light? No doubt they felt that this was the drift of his speech.

Verse 37. *This is that Moses, which said,—A prophet, &c.*] This very Moses, so highly esteemed and honoured by God, announced that very prophet whom ye have lately put to death. See the observations at the end of Deut. xviii.

Verse 38. *With the angel which spake to him*] Stephen shows that Moses received the law by the ministry of angels; and that he was only a mediator between the angel of God and them.

The lively oracles] *λογια ζωντα*, the living oracles. The doctrines of life, those doctrines, obedience to which entitled them, by the promise of God to a long life upon earth, which spoke to them of that spiritual life which every true believer has in union with his God; and promised that eternal life which those who are faithful unto death, shall enjoy with him in the realms of glory.

The Greek word *λογια*, which we translate *oracle*, signifies a divine revelation, a communication from God himself, and is here applied to the *Mosaic law*; to the *Old Testament* in general, Rom. iii. 2. Heb. v. 12. and to *divine revelation* in general, 1 Pet. iv. 11.

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

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 star of your god Remphan, figures which ye made to wor-

^a Exodus 21. 1. Deut. 5. 27. 31. & 33. 4. John 1. 17. ^b Romans 3. 2.—^c Exodus 32. 1.—^d Deut. 9. 16. Psalm 106. 19.—^e Psalm 81. 12. Ezekiel 20. 25. 39. Romans 1. 24. ^f Thess. 2. 11.—^g Deut. 4. 19. & 17. 3. 2 Kings 17. 16. & 21. 3. Jer. 19. 13.—^h Amos 5. 25. 26.

Verse 39. *In their hearts turned back again into Egypt*] Became idolaters, and preferred their Egyptian bondage and their idolatry, to the promised land, and the pure worship of God. See the whole of these transactions explained at large in the notes on Exod. xxxii.

Verse 42. *Then God turned, and gave them up, &c.*] He left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars.

In the book of the prophets] As this quotation is found in Amos, chap. v. 25. by the *book of the prophets*, is meant the *twelve minor prophets*; which in the ancient Jewish division of the Sacred Writings, formed only one book.

Have ye offered to me slain beasts] It is certain that the Israelites did offer various sacrifices to God, while in the wilderness; and it is as certain, that they scarcely ever did it with an upright heart. They were idolatrous either in heart or act, in almost all their religious services, these were therefore so very imperfect, that they were counted for nothing in the sight of God: for this seems to be strongly implied in the question here asked, *have ye offered to me* (exclusively and with an upright heart,) *slain beasts and sacrifices by the space of forty years?* on the contrary, these forty years were little else than a tissue of rebellion and idolatry.

Verse 43. *Ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them*] This is a literal translation of the place, as it stands in the *Septuagint*: but in the Hebrew text it stands thus: *but ye have borne the tabernacle of your Moloch, and Chium your images, the star of your god which ye made to yourselves.* This is the simple version of the place, unless we should translate *תשאם את סבכות מלככם* *versatulem eth Sicuth maltekem*, *ye took Sicuth*

A. M. cir. 4035. ship them: and I will carry
 A. D. cir. 31. you away beyond Babylon.
 An. Olymp. 44 ¶ Our fathers had the
 cir. CCII. 3. tabernacle of witness in the wilder-
 ness, 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
m Or, who spake.—n Exodus 25. 40. & 26. 30. Hebrews
 8. 5.—o Joshua 3. 14.—p Or, having received.—r Neh. 9. 21.
 Psal. 44. 2. & 78. 51. Ch. 13. 19.

your king, (instead of ye took up the tabernacle of your MOLEK,) as some have done. The place is indeed very obscure, and the two texts do not tend to cast light on each other. The rabbins say sikuth, which we translate tabernacle, is the name of an idol. Molech is generally understood to mean the sun; and several persons of good judgment think that by Remphan or Raiphan is meant the planet Saturn, which the Copts call Ρηφαν, Rephhan. It will be seen above that instead of Remphan, or as some of the best MSS. have it, Rephhan, the Hebrew text has כִּיִּן Chiun, which might possibly be a corruption of רֵיפָן Reiphan, as it would be very easy to mistake the ך caph for ך resh, and the ן shurek for ן pe. This emendation would bring the Hebrew, Septuagint, and the text of Luke nearer together; but there is no authority either from MSS. or versions for this correction; however, as Chiun is mentioned in no other place, though Molech often occurs, it is the more likely that there might have been some very early mistake in the text; and that the Septuagint has preserved the true reading.

It was customary for the idolaters of all nations to carry images of their gods about them in their journeys, military expeditions, &c. and these, being very small, were enclosed in little boxes, perhaps some of them in the shape of temples called tabernacles: or as we have it Acts xix. 24. shrines. These little gods were the penates and lares among the Romans; and the telesms or talismans among the ancient eastern idolaters. The Hebrew text seems to refer to these when it says, the tabernacle of your Moloch, and Chiun your images. צִלְמֵיכֶם *tsalmeychem*, your telesms, τὸς τελεσμοῦς, the types or simulachres of your gods. See the note on Gen. xxxi. 19. Many of those small portable images are now in my own collection, all of copper or brass; some of them the identical penates of the ancient Romans; and others the offspring of the Hindoo idolatry; they are from an ounce weight to half a pound. Such images as these, I suppose the idolatrous Israelites, in imitation of their neighbours, the Moabites, Ammonites, &c. to have carried about with them; and to such the prophet appears to me, unquestionably to allude.

I will carry you away beyond Babylon.] You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of beyond Babylon, Amos, from whom the quotation is made, says, I will carry you beyond Damascus. Where they were carried, was into Assyria and Media; see 2 Kings xvii. 6. now this was not only

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 a house.
¶ 1 Samuel 16. 1. 2 Samuel 7. 1. Psal. 69. 19. Ch. 13. 22
 ¶ 1 Kings 8. 17. 1 Chron. 22. 7. Psalm 132. 4, 5.—1 Kings
 6. 1 & 8. 20. 1 Chron. 17. 12. 2 Chron. 3. 1.

beyond Damascus, but beyond Babylon itself; and as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity. The Holy Spirit in his further revelations, has undoubtedly right to extend or illustrate those which he had given before. This case frequently occurs, when a former prophecy is quoted in later times.

Verse 44. *Our fathers had the tabernacle of witness in the wilderness] That is, the tabernacle in which the two tables of stone written by the finger of God were laid up, as a testimony that he had delivered these laws to the people; and that they had promised to obey them. As one great design of St. Stephen was to show the Jews that they placed too much dependence on outward privileges; and had not used the law, the tabernacle, the temple, nor the temple-service, for the purpose of their institution; he labours to bring them to a due sense of this, that conviction might lead to repentance and conversion. And he farther shows, that God did not confine his worship to one place or form. He was worshipped without any shrine, in the times of the patriarchs, Abraham, Isaac, Jacob, &c. He was worshipped with a tabernacle, or portable temple, in the wilderness. He was worshipped also in the fixed temple projected by David, but built by Solomon: he asserts farther that his infinite majesty cannot be confined to temples made by human hands; and where there is neither tabernacle nor temple, (in any part of his vast dominions,) he may be worshipped acceptably by the upright in heart. Thus he proves that neither tabernacle nor temple are essentially requisite for the true worship of the true God. Concerning the tabernacle to which St. Stephen here refers, the reader is requested to consult the notes on Exod. xxv. & &c. and the subsequent chapters.*

Speaking unto Moses] Ὁ ἀγγελος, who spake, as in the margin: signifying the angel of God who spake to Moses, or God himself. See Exod. xxv. 40.

Verse 45. *Brought in with Jesus] That is, with JOSHUA, whom the Greek version, quoted by St. Stephen, always writes, ΙΗΣΟΥΣ, JESUS; but which should constantly be written JOSHUA in such cases as the present, in order to avoid ambiguity and confusion.*

Possession of the Gentiles] τὸν θένον, of the heathens, whom Joshua conquered, and gave their land to the children of Israel.

Verse 46. *Desired to find a tabernacle] This was in David's heart, and it met with the divine approbation. See 2 Sam. vii. 2, &c. and see the purpose, Psal. cxxxii. 2—5. but as David had been a man of war, and had shed much blood,*

A. M. cir. 4035. 48 Howbeit, ^v the Most
A. D. cir. 31. High dwelleth not in tem-
An. Olymp. ples made with hands; as
cir. CCLII. 3.

saith the prophet,
49 ^v Heaven is my throne, and earth
is my footstool: what house will ye
build me? saith the Lord: or what

* 1 Kings 8. 27. 2 Chron. 2. 6. & 6. 18. Ch. 17. 24.—† Isai. 66. 1. 2. Matthew 5. 34, 35. & 23. 22.

God would not permit him to build the temple; but he laid the plan and made provision for it, and Solomon executed the design.

Verse 48. *The Most High dwelleth not in temples made with hands*] Here St. Stephen evidently refers to Solomon's speech, 1 Kings viii. 27. *But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens cannot contain thee, how much less this house that I have builded?* Both Solomon and St. Stephen mean that the majesty of God could not be contained, not even in the whole vortex of nature; much less in any temple which human hands could erect.

As saith the prophet] The place referred to, is Isai. lxxvi. 1, 2. *Thus saith the Lord, the heaven is my throne, and the earth my footstool. Where is the house that ye build unto me? And where is the place of my rest, &c.* with which the quotation by Stephen agrees.

Verse 50. *Hath not my hand made all these things?*] Stephen certainly had not finished his discourse, nor drawn his inferences from the facts already stated: but it is likely, that as they perceived he was about to draw conclusions unfavourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address.

Verse 51. *Ye stiff-necked*] *Σκληροτραχηλοι*; a metaphor taken from *untoward oxen*, who cannot be broken into the yoke; and whose strong necks cannot be bended to the right or to the left.

Uncircumcised in heart and ears] This was a Jewish mode of speech, often used by the prophets. Circumcision was instituted not only as a sign and seal of the covenant, into which the Israelites entered with their Maker; but also as a type of that purity and holiness which the law of God requires; hence there was an excision of what was deemed not only superfluous, but also injurious: and by this cutting off, the propensity to that crime which ruins the body, debases the mind, and was generally the forerunner of idolatry, was happily lessened. It would be easy to prove this, were not the subject too delicate. Where the spirit of disobedience was found; where the heart was prone to iniquity, and the ears impatient of reproof and counsel, the person is represented as *uncircumcised* in those parts; because devoted to iniquity, impatient of reproof, and refusing to obey. In *Pirkey Eliezer*, chap. 29. "Rabbi Seira said, There are five species of *uncircumcision* in the world, four in man, and one in trees. Those in man are the following.

"1. Uncircumcision of the EAR. Behold their EAR is uncircumcised, and they cannot hearken, Jer. vi. 10.

"2. The uncircumcision of the LIPS. How

is the place of my rest? A. M. cir. 4035
A. D. cir. 31.
An. Olymp.
cir. CCLII. 3.
50 Hath not my hand
made all these things?

51 Ye ^v stiff-necked and ^v uncircum-
cised in heart and ears, ye do always
resist the Holy Ghost: as your fathers
did, so do ye.

* Exodus 32. 9. & 33. 3. Isaiah 48. 4.—† Lev. 26. 41. Deut. 10. 16. Jer. 4. 4. & 6. 10. & 9. 26. Ezekiel 44. 9.

shall Pharaoh hear me, who am of uncircum-
cised LIPS? Exod. vi. 12.

"3. Uncircumcision of HEART. If then their
uncircumcised HEARTS be humbled, Lev. xxvii.
41. Circumcise therefore the FORESKIN of your
HEART, Deut. x. 16. Jer. iv. 4. For all the
house of Israel are uncircumcised in the HEART,
Jer. ix. 26.

"4. The uncircumcision of the FLESH. Ye
shall circumcise the FLESH of your FORESKIN,
&c. Gen. xvii. 11."

Ye do always resist the Holy Ghost] 1. Because they were uncircumcised in heart; they always resisted the influences of the Holy Spirit, bringing light and conviction to their minds; in consequence of which, they became hardened through the deceitfulness of sin; and neither repented at the preaching of John, nor credited the glad tidings told them by Christ and the apostles. 2. Because they were uncircumcised in ears, they would neither hear nor obey Moses, the prophets, Christ, nor the apostles.

As your fathers did, so do ye.] They were disobedient children, of disobedient parents: in all their generations they had been disobedient and perverse. This whole people, as well as this text, are fearful proofs that the Holy Spirit, the almighty energy of the living God, may be resisted and rendered of none effect. This spirit is not sent to stocks, stones, or machines, but to human beings endued with rational souls; therefore it is not to work on them with that irresistible energy which it must exert on inert matter, in order to conquer the *vis inertiae* or disposition to abide eternally in a motionless state, which is the state of all inanimate beings: but it works upon understanding, will, judgment, conscience, &c. in order to enlighten, convince, and persuade. If, after all, the understanding, the eye of the mind, refuses to behold the light: the will determines to remain obstinate; the judgment purposes to draw false inferences; and the conscience hardens itself against every check and remonstrance; (and all this is possible to a rational soul, which must be dealt with in a rational way,) then, the Spirit of God being thus resisted, is grieved, and the sinner is left to reap the fruit of his doings. To force the man to see, feel, repent, believe, and be saved, would be to alter the essential principles of his creation, and the nature of mind; and reduce him into the state of a machine, the *vis inertiae* of which was to be overcome and conducted by a certain quantum of physical force, superior to that resistance which would be the natural effect of the certain quantum of the *vis inertiae*, possessed by the subject, on and by which this agent was to operate. Now, man cannot be operated on in this way, because it is contrary to the laws of his creation and nature; nor can the Holy Ghost work

A. M. cir. 4035. 52 ² Which of the prophets
 A. D. cir. 31. have not your fathers per-
 An. Olymp. secuted? and they have
 cir. CCL. 3. slain them which showed before
 of the coming of the ^a Just One; of whom
 ye have been now the betrayers and
 murderers:

53 ^b Who have received the law by
 the disposition of angels, and have not
 kept it.

54 ^c ¶ When they heard these things,
 they were cut to the heart, and they

^a 2 Chron. 36. 16. Matthew 21. 35. & 23. 34, 37. 1 Thess. 2. 15.—^b Ch. 3. 14.—^c Exodus 20. 1. Galat. 3. 19. Hebrews

on that as a *machine*, which himself has made
 a *free agent*. Man therefore *may*, and generally
does resist the Holy Ghost: and the whole
 revelation of God, bears unequivocal testimony
 to this most dreadful *possibility*, and most awful
truth. It is trilling with the sacred text, to say,
 that resisting the Holy Ghost here, means resist-
 ing the laws of Moses, the exhortations, &c.
 These, it is true, the uncircumcised *ear* may
 resist; but the uncircumcised *heart* is that *alone*,
 to which the *spirit* that gave the laws, exhorta-
 tions, promises, &c. speaks; and as *mutter*
 resists *mutter*; so *spirit* resists *spirit*. These
 were not only uncircumcised in *ear*, but un-
 circumcised also in *heart*: and therefore they re-
 sisted the Holy Ghost, not only in his *declara-*
tions and institutions; but also in his *actual en-*
ergetic operations upon their *minds*.

Verse 52. Which of the prophets have not
 your fathers persecuted? Ye have not only re-
 sisted the Holy Ghost, but ye have persecuted
 all those who have spoken to you in his name,
 and by his influence: thus ye prove your oppo-
 sition to the Spirit himself, by your opposition
 to every thing that proceeds from him.

They have slain them, &c.] Isaiah, who showed
 before the coming of Christ, the Jews report,
 was sawn asunder at the command of Manasseh.

The coming of the Just One] *Του Δικαιου*,
 meaning Jesus Christ: emphatically called the
 just or righteous person, not only because of
 the unspotted integrity of his heart and life, but
 because of his plenary acquittal, when tried at
 the tribunal of Pilate. I find no fault at all in
 him. The mention of this circumstance served
 greatly to aggravate their guilt. The charac-
 ter of Just One, is applied to our Lord in three
 other places of Scripture, Acts iii. 14. xxii. 14.
 and James v. 6.

The betrayers and murderers] Ye first de-
 livered him up into the hands of the Romans,
 hoping they would have put him to death; but
 when they acquitted him, then, in opposition to
 the declaration of his innocence, and in outrage
 to every form of justice, ye took and murdered
 him. This was a most terrible charge; and
 one against which they could set up no sort of
 defence. No wonder then, that they were in-
 stigated by the spirit of the old destroyer,
 which they never resisted, to add another murder
 to that of which they had been so recently guilty.

Verse 53. By the disposition of angels] *Εκ διαταγας αγγελων*. After all that has been said
 on this difficult passage, perhaps the simple

gnashed on him with their A. M. cir. 4037
 teeth. A. D. cir. 31.
 An. Olymp. cir. CCL. 3.

55 But he, ^d being full of
 the Holy Ghost, looked up stead-
 fastly into heaven, and saw the glory
 of God, and Jesus standing on the
 right hand of God,

56 And said, Behold, ^e I see the
 heavens opened, and the ^f Son of man
 standing on the right hand of God,

57 Then they cried out with a loud
 voice, and stopped their ears, and ran

2. 2.—^d Ch. 5. 33.—^e Ch. 6. 5.—^f Ezekiel 1. 1. Matthew 3. 16. Ch. 10. 11.—^g Daniel 7. 13.

meaning is, that there were ranks, *δυνα-*
ται of angels attending on the Divine Majesty
 when he gave the law: a circumstance which
 must have added greatly to the grandeur and
 solemnity of the occasion; and to this Psal.
 lxxviii. 17. seems to me, most evidently to al-
 lude. The chariots of God are twenty thousand,
 even many thousands of angels: the Lord is
 among them as in SINAI, in the holy place. It
 was not then by the mouths nor by the hands
 of angels, as prime agents, that Moses, and
 through him the people, received the law; but
 God himself gave it, accompanied with many
 thousands of those glorious beings. As it is
 probable they might be assisting in this most
 glorious solemnity, therefore St. Paul might
 say, Gal. iii. 19. that it was ordained by angels,
διαταγαις δι' αγγελων, in the hand of a mediator.
 And as they were the only persons that could
 appear, for no man hath seen God at any time;
 therefore the apostle might say farther, (if in-
 deed he refers to the same transaction, see the
 note there.) the word spoken by angels was
 steadfast, Heb. ii. 2. But the circumstances
 of this case are not sufficiently plain to lead to
 the knowledge of what was done by the angels
 in this most wonderful transaction; only we
 learn, from the use made of this circumstance
 by St. Stephen, that it added much to the enormi-
 ty of their transgression, that they did not
 keep a law, in dispensing of which, the mini-
 stry of angels had been employed. Some think
 Moses, Aaron, and Joshua, are the angels here
 intended; and others think, that the fire, light,
 darkness, cloud, and thick darkness, were the
 angels which Jehovah used on this occasion:
 and to which St. Stephen refers: but neither
 of these senses appears sufficiently natural, and
 particularly the latter.

Verse 54. They were cut to the heart] *Διπρυ-*
οντο, they were sawn through. See the note on
 chap. v. 33.

They gnashed on him with their teeth.] They
 were determined to hear him no longer; were
 filled with rage against him, and evidently
 thirsted for his blood.

Verse 55. Saw the glory of God] The She-
 kinah, the splendour or manifestation of the
 Divine Majesty.

And Jesus standing on the right hand of God] In
 his official character, as Mediator between
 God and man.

Stephen had this revelation while in the ma-
 hedrim: for as yet he had not been forced out
 of the city. See ver. 58.

The Israelites stone Stephen ; CHAP. VII. he prays for them, and expires,

A. M. cir. 4035. upon him with one accord,
 A. D. cir. 31. 58 And ^e cast him out of
 An. Olymp. the city, ^b and stoned him :
 cir. CCL. 3. and ¹ the witnesses laid down their
 clothes at a young man's feet, whose
 name was Saul.

59 And they stoned Stephen, ^k call-

^a 1 Kings 21. 13. Luko 4. 29. Hebrews 13. 12.—^b Lev. 24. 16.—^c Deut. 13. 9, 10. & 17. 7. Ch. 8. 1. & 22. 20.—^k Ch.

Verso 57. They—stopped their ears] As a proof that he had uttered blasphemy, because he said he saw Jesus standing at the right hand of God. This was a fearful proof against them ; for if Jesus was at the right hand of God, then they had murdered an innocent person ; and they must infer, that God's justice must speedily avenge his death. They were determined not to suffer a man to live any longer, who could say he saw the heavens opened, and Jesus Christ standing at the right hand of God.

Verso 58. Cast him out of the city, and stoned him.] They did not however wait for any sentence to be pronounced upon him ; it seems they were determined to stone him first, and then prove, after it had been done, that it was done justly. For the manner of stoning among the Jews, see the note on Lev. xxiv. 23.

The witnesses laid down their clothes] To illustrate this whole transaction, see the observations at the end of this chapter.

Verso 59. And they stoned Stephen, calling upon God] The word God, is not found in any MS. or version, nor in any of the primitive fathers, except Chrysostom. It is not genuine, and should not be inserted here : the whole sentence literally reads thus : *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit!* Here is a most manifest proof that prayer is offered to Jesus Christ ; and that in the most solemn circumstances in which it could be offered, viz. when a man was breathing his last. This is, properly speaking, one of the highest acts of worship which can be offered to God ; and if Stephen had not conceived Jesus Christ to be God, could he have committed his soul into his hands ?

We may farther observe, that this place affords a full proof of the immateriality of the soul ; for he could not have commended his spirit to Christ, had he believed that he had no spirit ; or in other words, that his body and soul were one and the same thing. Allowing this most eminent saint to have had a correct notion of theology ; and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast weight and importance ; then these two points are satisfactorily stated in this verse ; 1. That Jesus Christ is God ; for Stephen died praying to him. 2. That the soul is immaterial ; for Stephen, in dying, commends his departing spirit into the hand of Christ.

Verso 60. He kneeled down] That he might die as the subject of his heavenly MASTER : acting and suffering in the deepest submission to his divine will, and permissive providence ; and at the same time, showing the genuine nature of the religion of his Lord, in pouring out his prayers with his blood in behalf of his murderers !

ing upon God, and saying, Lord Jesus, receive my spirit.

60 And he ^m kneeled down, and cried with a loud voice, ⁿ Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

9. 14.—¹ Psa. 31. 5. Luke 23. 46.—^m Ch. 9. 40. & 20. 36. & 21. 5.—ⁿ Matthew 5. 44. Luke 6. 28. & 23. 34.

Lay not this sin to their charge.] That is, do not impute it to them, so as to exact punishment. How much did the servant resemble his Lord, Father, forgive them, for they know not what they do ! This was the cry of our Lord in behalf of his murderers ; and the disciple, closely copying his Master, in the same spirit, and with the same meaning, varies the expression, crying with a loud voice, *Lord, lay not this sin to their charge!* What an extent of bonevolence ! And in what a beautiful light does this place the spirit of the Christian religion ! Christ had given what some have supposed to be an impossible command, *love your enemies ; pray for them that despitefully use and persecute you.* And Stephen shows here, in his own person, how practicable the grace of his Master had made this sublime precept.

He fell asleep.] This was a common expression among the Jews to signify death, and especially the death of good men. But this sleep is, properly speaking, not attributable to the soul, but to the body ; for he had commended his spirit to the Lord Jesus, while his body was overwhelmed with the shower of stones cast on him by the mob.

After the word *anousmetha*, *fell asleep*, one MS. adds *en signa*, *in peace* ; and the Vulgate has *in Domino*, *in the Lord*. Both these readings are true, as to the state of St. Stephen ; but I believe neither of them was written by St. Luke.

The first clause of the next chapter should come in here, *And Saul was consenting unto his death* ; never was there a worse division than that which separated it from the end of this chapter : this should be immediately altered, and the amputated member restored to the body to which it belongs.

1. THOUGH I have spoken pretty much at large on the punishment of stoning among the Jews, in the note on Lev. xxiv. 23, yet, as the following extracts will serve to bring the subject more fully into view, in reference to the case of St. Stephen, the reader will not be displeased to find them here.

Dr. Lightfoot sums up the evidence he has collected on this subject in the following particulars :

“ 1. The place of stoning was without the sanhedrim, according as it is said, *Bring forth him that hath cursed without the camp*, Lev. xxiv. 14. *It is a tradition, the place of stoning was without three camps.* The gloss tells us, that the court was the camp of the divine presence ; the mountain of the temple, the camp of the Levites ; and Jerusalem the camp of Israel. Now in every sanhedrim, in whatever city, the place of stoning was without the city, as it was at Jerusalem,

"We are told the reason by the *Gemarists*, why the place of stoning was *without the sanhedrim*, and again *without three camps*, viz. *If the sanhedrim go forth and sit without the three camps*, they make the place for stoning also distant from the *sanhedrim*, partly lest the *sanhedrim* should seem to kill the man: partly, that by the distance of the place, there may be a little stop and space of time before the criminal come to the place of execution, if peradventure any one might offer some testimony that might make for him; for in the expectation of some such thing,

"II. There stood one at the door of the *sanhedrim* having a handkerchief in his hand, and a horse at such a distance as it was only within sight. If any one therefore say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls back the people. Nay, if the man himself say, I have something to offer in my own defence, they bring him back four or five times one after another, if it be any thing of moment that he hath to say." I doubt they hardly dealt so gently with the innocent *Stephen*.

"III. If no testimony arise that makes any thing for him, then they go on to stoning him. The crier proclaiming before him, 'N. the son of N. comes forth to be stoned for such or such a crime. N. and N. are the witnesses against him; if any one have any thing to testify in his behalf, let him come forth and give his evidence.'

"IV. When they come within ten cubits of the place where he must be stoned, they exhort him to confess, for so it is the custom for the malefactor to confess, because every one that confesseth hath his part in the world to come, as we find in the instance of *Achan*, &c.

"V. When they come within four cubits of the place, they strip off his clothes, and make him naked.

"VI. The place of execution was twice a man's height. One of the witnesses throws him down upon his loins; if he roll on his breast, they turn him on his loins again. If he die so, well. If not, then the other witness takes up a stone, and lays it upon his heart. If he die so, well. If not, he is stoned by all *Israel*.

"VII. *All that are stoned are hanged also*," &c. These things I thought fit to transcribe the more largely, that the reader may compare this present action, with this rule and common usage of doing it.

"1. It may be questioned, for what crime this person was condemned to die? You will say for blasphemy: *for we have heard him speak blasphemous words against Moses and against God*. But no one is condemned as a blasphemer, unless for *abusing the sacred name with four letters*, viz. *יהוה*. Hence it is, that although they oftentimes accused our Saviour as a blasphemer, yet he was not condemned for this, but because *he used witchcraft, and deceived Israel, and seduced them into apostasy*. And those are reckoned among persons that are to be stoned: *He that evilly persuades; and he that draws into apostasy; and he that is a conjuror*.

"2. It may further be questioned, whether our blessed martyr was condemned by any formal sentence of the *sanhedrim*, or hurried in a tumultuary manner by the people, and so murdered: it seems to be the latter."

2. The defence of *Stephen* against the charges produced by his accusers, must be considered as being *indirect*. As they had a *show of truth* for the ground of their accusations, it would have been improper at once to have roundly denied the charge. There is no doubt that *Stephen* had asserted and proved *Jesus* to be the *Christ* or *Messiah*; and that the whole nation should consider him as such, receive his doctrine, obey him, or expose themselves to the terrible sentence denounced in the prophecy of *Moses*: *whosoever will not hearken unto my words which he shall speak in my name, I will require it of him*, Deut. xviii. 19. for they well knew that this word implied, that divine judgments should inevitably fall upon them. To make proper way for this conclusion, *Stephen* enters into a detail of their history, showing that from the beginning, *God* had in view the dispensation which was now opening; and that his designs were uniformly opposed by their impious forefathers. That, notwithstanding all this, *God* carried on his work, first by revealing his will to *Abraham*, and giving him the *rile of circumcision*, which was to be preserved among his descendants. Secondly, to *Moses* and *Aaron*, in *Egypt*. Thirdly, to the whole congregation of *Israel*, at mount *Sinai*; and variously in the wilderness. Fourthly, by instituting the *tabernacle worship*, which was completed in the promised land; and continued till the days of *Solomon*, when the temple was builded, and the worship of *God* became fixed. Fifthly, by the long race of prophets raised up under that temple, who had been all variously persecuted by their forefathers, who departed from the true worship, and frequently became idolatrous; in consequence of which *God* gave them up into the hands of their enemies, and they were carried into captivity. How far *St. Stephen* would have proceeded, or to what issue he would have brought his discourse, we can only conjecture; as the fury of his persecutors did not permit him to come to a conclusion. But this they saw most clearly, that from his statement, they could expect no mercy at the hand of *God*, if they persisted in their opposition to *Jesus* of *Nazareth*; and that their temple and political existence must fall a sacrifice to their persevering obstinacy. Their guilt stung them to the heart; and they were determined rather to vent their insupportable feelings by hostile and murderous acts, than in penitential sorrow and supplication for mercy. The issue was, the martyrdom of *Stephen*; a man, of whom the Sacred Writings give the highest character, and a man who illustrated that character in every part of his conduct. *Stephen* is generally called the *proto-martyr*, i. e. the first martyr or witness, as the word *μαρτυρ* implies; the person who, at the evident risk and ultimate loss of his life, bears testimony to *truth*. This honour, however, may be fairly contested, and the palm at least divided between him and *John the Baptist*. The martyrdom of *Stephen*, and the spirit in which he suffered, have been an honour to the cause for which he cheerfully gave up his life, for eighteen hundred years. While *Christianity* endures, (and it will endure till time is swallowed up in eternity) the martyrdom of *Stephen* will be the model, as it has been, for all martyrs, and a cause of triumph to the church of *God*.

3. I cannot close these observations without making one remark on his prayer for his murderers. Though this shows most forcibly the *amiable, forgiving spirit* of the martyr; yet we must not forget that *this*, and all the *excellent qualities* with which the mind of this blessed man was endued, proceeded from that *HOLY GHOST*, of whose influences his mind was full. The prayer therefore shows most powerfully the *matchless benevolence of God*. Even these most unprincipled, most impious, and most brutal of all murderers, were not out of the reach

of his *mercy*! His spirit influenced the heart of this martyr to pray for his destroyers; and could such prayers fail? No: Saul of Tarsus, in all probability, was the first-fruits of them. St. Augustin has properly remarked, *Si Stephanus non orasset, ecclesia Paulum non haberet*. If Stephen had not prayed, the church of Christ could not have numbered among her saints the apostle of the Gentiles. Let this example teach us at once the *spirit* that becomes a disciple of Christ, the efficacy of prayer, and the unbounded philanthropy of God.

CHAPTER VIII.

A general persecution is raised against the church, 1. Stephen's burial, 2. Saul greatly oppresses the followers of Christ, 3. 4. Philip the deacon goes to Samaria, preaches, works many miracles, converts many persons, and baptizes Simon the sorcerer, 5—13. Peter and John are sent by the apostles to Samaria, they confirm the disciples, and by prayer and imposition of hands, they confer the Holy Spirit, 14—17. Simon the sorcerer seeing this, offers them money to enable him to confer the Holy Spirit, 18, 19. He is sharply reproved by Peter, and exhorted to repent, 20—23. He appears to be convinced of his sin, and implores an interest in the apostles' prayers, 24. Peter and John having preached the Gospel in the villages of Samaria, return to Jerusalem, 25. An angel of the Lord commands Philip to go toward Gaza, to meet an Ethiopian eunuch, 26. He goes, meets, and converses with the eunuch, preaches the Gospel to him, and baptizes him, 27—38. The Spirit of God carries Philip to Azotus, passing through which, he preaches in all the cities till he comes to Cæsarea, 39, 40.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and

• Ch. 7. 58. & 22. 20.

they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

2 And devout men carried Stephen

• Ch. 11. 19.

NOTES ON CHAPTER VIII.

Verse 1. *Saul was consenting unto his death*] So inveterate was the hatred that this man bore to Christ and his followers, that he delighted in their destruction. So blind was his heart with superstitious zeal, that he thought he did God service by offering him the blood of a fellow-creature, whose creed he supposed to be erroneous. The word *συνοδομαι*, signifies *gladly consenting*, being pleased with his murderous work! How dangerous is a party spirit, and how destructive may zeal even for the true worship of God prove, if not inspired and regulated by the spirit of Christ.

It has already been remarked, that this clause belongs to the conclusion of the preceding chapter; so it stands in the *Vulgate*, and so it should stand in every version.

There was a great persecution] The Jews could not bear the doctrine of Christ's *resurrection*; for this point being proved, demonstrated *his innocence* and *their enormous guilt* in his crucifixion; as therefore the apostles continued to insist strongly on the resurrection of Christ, the persecution against them became hot and general.

They were all scattered abroad—except the apostles.] Their Lord had commanded them, when persecuted in one city, to flee to another: this they did; but whosoever they went, they proclaimed the same doctrines, though at the risk and hazard of their lives. It is evident, therefore, that they did not flee from persecution, or the death it threatened; but merely in obedience to their Lord's command. Had they fled through the fear of death, they would have taken care not to provoke persecution to follow them, by continuing to proclaim the same truths that provoked it in the first instance.

That the *apostles* were not also exiled, is a very remarkable fact; they continued in Jerusalem to found and organize the infant church;

and it is marvellous that the hand of persecution was not permitted to touch them. Why this should be we cannot tell; but so it pleased the great Head of the church. Bishop Pearce justly suspects those accounts in Eusebius and others, that state that the apostles went very shortly after Christ's ascension into different countries, preaching and founding churches. He thinks, this is inconsistent with the various intimations we have of the continuance of the apostles in Jerusalem; and refers particularly to the following texts, ver. 1, 14, and 25. of this chapter, chap. ix. 26, 27. xi. 1, 2. xii. 1, 2, 3, 4. xv. 2, 4, 6, 22, 23. chap. xxi. 17, 18. Gal. i. 17, 18, 19. ii. 1, 9. The church at Jerusalem was the *first Christian church*; and consequently the *boast* of the church of Rome is vain and unfounded. From this time a new era of the church arose. Hitherto the apostles and disciples confined their labours among their countrymen in Jerusalem. Now persecution drove the latter into different parts of Judea, and through Samaria; and those who had received the doctrine of Christ at the pentecost, who had come up to Jerusalem from different countries to be present at the feast, would naturally return, especially at the commencement of the persecution, to their respective countries, and proclaim to their countrymen the Gospel of the grace of God. To effect this grand purpose, the spirit was poured out at the day of pentecost; that the multitudes from different quarters partaking of the word of life, might carry it back to the different nations among whom they had their residence. One of the fathers has well observed, that "these holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading every where the sacred flame, by which they themselves had been illuminated."

Verse 2. *Devout men carried Stephen to his burial*] The Greek word *συνεπιταφισαν* signifies

A. M. cir. 4036. to his burial, and e made
 A. D. cir. 32. great lamentation over him.
 Au. Olymp. 2 As for Saul, d he made
 cir. CCII. 4.

3 As for Saul, d he made
 havoc of the church, entering into
 every house, and haling men and
 women, committed them to prison.

4 Therefore, e they that were scat-

e Genesis 21. 9. & 50. 10. 2 Samuel 3. 31.—d Ch. 7. 58. &
 9. 1, 13, 21. & 22. 4. & 26. 19, 11. 1 Cor. 15. 9. Gal. 1. 13.

not only to carry, or rather to gather up, but also to do every thing necessary for the interment of the dead. Among the Jews, and indeed among most nations of the earth, it was esteemed a work of piety, charity, and mercy, to bury the dead. The Jews did not bury those who were condemned by the sanhedrim, in the burying place of the fathers, as they would not bury the guilty with the innocent; and they had a separate place for those who were stoned, and for those that were burnt. According to the *Tract. Sanh.* fol. 45, 46. the stone where-with any one was stoned, the post on which he was hanged, the sword by which he was be-headed, and the cord by which he was strangled, were buried in the same place with the bodies of the executed persons. As these persons died under the curse of the law, the instruments by which they were put to death, were considered as unclean, and accursed, and therefore buried with their bodies. Among the ancients, what-ever was grateful or useful to a person in life, was ordinarily buried with him; thus the sword, spear, shield, &c. of the soldier, were put in the same grave; the faithful dog of the hunter, &c. &c. And on this principle the wife of a Brah-man, burns with the body of her deceased husband.

Made great lamentation over him.] This was never done over any condemned by the sanhedrim, they only bemoaned such privately; this great lamentation over Stephen, if the same custom then prevailed as afterward, is a proof that Stephen was not condemned by the sanhedrim; he probably felt a sacrifice to the fury of the bigoted incensed mob; the sanhedrim not interfering to prevent the illegal execution.

Verse 3. Saul—made havoc of the church.] The word ελυμαίνω, from λυμαίνω, to destroy, devastate, ravage, signifies the act of ferocious animals, such as bears, wolves, and the like, in seeking and devouring their prey. This shows with what persevering rancour this man pursued the harmless Christians; and thus we see in him, what bigotry and false zeal are capable of performing.

Entering into every house] For, however it might be to others, a Christian man's house was not his castle.

Haling men and women] Neither sparing age nor sex in the professors of Christianity. The word σὺρα, signifies dragging them before the magistrates, or dragging them to justice.

Committed them to prison.] For, as the Romans alone had the power of life and death; the sanhedrim, by whom Saul was employed, chap. xxvi. 10. could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says, that some of them were put to death, see chap.

tored abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which

Phil. 3. 6. 1 Tim. 1. 13.—e Matthew 10. 23. Chap. 11. 19. Ch. 6. 5.

xxvi. 20. but this was either done by Roman authority, or by what was called the judgment of zeal, i. e. when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God: for, these sanctified their murderous outrage under the specious name of zeal for God's glory; and quoted the example of Phineas, as a precedent. Such persons as these formed a sect among the Jews; and are known in ecclesiastical history by the appellation of Zealots, or Sicarii.

Verse 4. They that were scattered—went every where preaching] Thus the very means devised by Satan to destroy the church, became the very instruments of its diffusion and establishment. What are counsel, or might, or cunning, or rage, or malice against the Lord! whether they are excited by men or devils.

Verse 5. Then Philip] One of the seven deacons, chap. vi. 5. called afterward Philip the evangelist, chap. xxi. 8.

The city of Samaria] At this time there was no city of Samaria remaining: according to Josephus, *Ant.* lib. xiii. cap. 10. sect. 3. Hyrcanus had so utterly demolished it, as to leave no vestige of it remaining. Herod the Great did afterward build a city on the same spot of ground; but he called it Σεβαστῆ, i. e. Augusta, in compliment to the Emperor Augustus, as Josephus tells us, *Ant.* lib. xv. cap. 8. sect. 5. War, lib. i. cap. 2. sect. 7. and by the same of Sebasté or Augusta, that city, if meant here, would in all probability, have been called, in the same manner as the town called Strato's Tower, (which Herod built on the sea coasts, and to which he gave the name of Cæsarea, in compliment to Augustus Cæsar.) is always called Cæsarea, wherever it is mentioned in the Acts of the Apostles. Bp. Pearce.

As Sychem was the very heart and seat of the Samaritan religion, and mount Gerizim the cathedral church of that sect; it is more likely that it should be intended than any other. See Lightfoot. As the Samaritans received the same law with the Jews; as they also expected the Messiah; as Christ had preached to and converted many of that people, John iv. it was very reasonable that the earliest offers of salvation should be made to them, before any attempt was made to evangelise the Gentiles. The Samaritans, indeed, formed the connecting link between the Jews and the Gentiles; for they were a mongrel people, made up of both sorts, and holding both Jewish and Pagan rites. See the account of them on Matt. x. 5.

Verse 6. The people with one accord gave heed] He had fixed their attention not only with the gravity and importance of the matter of his preaching; but also by the miracles which he did.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

Philip spake, hearing and seeing the miracles which he did.

7 For ⁵unclean spirits, crying with 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 beforetime in the same city, ^hused sorcery, and bewitched the people of Samaria, ⁱgiving out, that himself was some great one:

g Mark 16. 17.—h Ch. 13. 6.

Verse 7. *For unclean spirits, crying with loud voice, came out of many that were possessed*] Hence it is evident that these unclean spirits were not a species of diseases; as they are here distinguished from the *paralytic* and the *lame*. There is nothing more certain than that the New Testament writers mean real diabolic possessions by the terms *unclean spirits, devils, &c.* which they use. It is absolute trifling to deny it. If we, in our superior sagacity, can show that they were mistaken, that is quite a different matter!

Verse 8. *There was great joy in that city.*] No wonder, when they heard such glorious truths; and were the subjects of such beneficial miracles!

Verse 9. *A certain man, called Simon*] In ancient ecclesiastical writers, we have the strangest account of this man: they say that he pretended to be the *Father*, who gave the law to Moses; that he came in the reign of Tiberius in the person of the *Son*; that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the *Holy Spirit*; that he was the *Messiah*, the *Paraclete*, and *Jupiter*; that the *woman* who accompanied him, called *Helena*, was *Minerva*, or the *first intelligence*; with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he *used sorcery*, that he *bewitched the people*, and that he *gave out himself to be some great one*. This might be sufficient, were not men prone to be wise *above* what is written.

Our word *sorcerer*, from the French *sorcier*, which, from the Latin *sors*, a *lot*, signifies the using of *lots* to draw presages concerning the future; a custom that prevailed in all countries, and was practised with a great variety of forms. On the word *lot*, see the note on Lev. xvi. 8, 9, and Josh. xiv. 2.

The Greek word μαγιστευω signifies practising the *rites or science of the Magi*, or مغان *Mughan*, the worshippers of fire among the Persians; the same as مكوس *Majoos*, and مكيوسان *Majooseean*, from which we have our word *magician*. See the note on Matt. ii. 1.

And *bewitched the people of Samaria*] Εξισαυ, *astonishing, amazing, or confounding the judgment of the people*, from εξισαυμι, *to remove out of a place, or state, to be transported beyond one's self, to be out of one's wits*; a word that

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

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 ^kconcerning 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,

i Ch. 5. 36.—k Ch. 1. 3.

expresses precisely the same effect which the tricks or *legerdemain* of a juggler produces in the minds of the common people, who behold his feats. It is very likely that Simon was a man of this cast, for the East has always abounded in persons of this sort. The Persian, Arabian, Hindoo, and Chinese jugglers, are notorious to the present day; and even while I write this, (July, 1813,) three *Indian jugglers*, lately arrived, are *astonishing the people of London*; and if such persons can now interest and amaze the people of a city so cultivated and enlightened, what might not such do among the grosser people of Sychem or Sebastie, eighteen hundred years ago?

That himself was some great one.] That the feats which he performed sufficiently proved that he possessed a most powerful supernatural agency, and could do whatsoever he pleased.

Verse 10. *This man is the great power of God.*] That is, he is invested with it, and can command and use it. They certainly did not believe him to be *God*; but they thought him to be endued with a great supernatural power.

There is a remarkable reading here in several MSS. which should not pass unnoticed. In ABCDE. several others, together with the *Ethiopic, Armenian, latter Syriac, Vulgate, Itala, Origen, and Irenaeus*, the word καλουμην is added before μεγαλη, and the passage reads, thus, *This person is that power of God which is called the GREAT*. This appears to be the true reading; but what the Samaritans meant by that power of God which they termed the *Great*, we know not. Simon endeavoured to persuade the people that he was a very great personage, and he succeeded.

Verse 12. *But when they believed Philip*] So it is evident that Philip's word came with greater power than that of Simon; and that his miracles stood the test in such a way as the *feats of Simon* could not.

Verse 13. *Simon himself believed also*] He was struck with the *doctrine and miracles of Philip*—he saw that these were *real*; he knew his own to be *feilitious*. He believed therefore, that Jesus was the *Messiah*; and was in consequence *baptiz'd*.

Continued with Philip, and wondered] Εξισαυτο, he was as much *astonished and confounded* at the miracles of Philip, as the people of Samaria were at his *legerdemain*. It is worthy of

A. M. cir. 4036. beholding the ¹miracles and
 A. D. cir. 32. signs which were done.
 An. Olymp. cir. CCH. 4.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God; they sent unto them Peter and John;

15 Who, when they were come down, prayed for them ^mthat they might receive the Holy Ghost.

16 For ^aas yet he was fallen upon none of them; only ^othey were baptized in ^pthe name of the Lord Jesus.

17 Then ^rlaid they *their* hands on

¹ Gr. *signs and great miracles.*—m Ch. 2. 38.—n Chap. 19. 2.
^o Matthew 28. 19. Ch. 2. 38.—p Ch. 10. 48. & 19. 5.

remark, that *ἐπίστατο*, comes from the same root, *ἐπίσταμι*, as the word *ἐπίστω*, in ver. 9. and if our translation, *bewitched*, be proper there, it should be retained here; and then we should read, *Then Simon himself believed and was baptized, and continued with Philip, being bewitched, beholding the miracles and signs which were done.* We may see, from this circumstance, how improper the term *bewitched* is, in the 9th and 11th verses.

Verse 14. *The word of God*] The doctrine of the Lord Jesus Christ.

They sent unto them Peter and John] There was no individual ruler among the apostles, there was not even a *president* of the council; and Peter, far from being *chief* of the apostles, is one of those sent with the same commission and authority as John, to confirm the Samaritans in the faith.

Verse 15. *When they were come down*] The very same mode of speaking, in reference to Jerusalem formerly, obtains now in reference to London. The metropolis, in both cases, is considered as the *centre*; and all parts, in every direction, no matter how distant, or how situated, are represented as *below* the metropolis. Hence we so frequently hear of persons going *up* to Jerusalem; and going *down* from the same. So, in London the people speak of going *down* to the country; and in the country, of going *up* to London. It is necessary to make this remark, lest any person should be led away with the notion, that Jerusalem was situated on the highest ground in Palestine. It is a mode of speech, which is used to designate a *royal* or *imperial* city.

Prayed for them that they might receive the Holy Ghost.] It seems evident from this case, that even the most holy *deacons*, though full of the Holy Ghost themselves, could not confer this heavenly gift on others. This was the prerogative of the *apostles*, and they were only *instruments*; but they were those alone by which the Lord chose to work. They prayed and laid their hands on the disciples, and God sent down the gift; so, the blessing came from God by the apostles, and not from the apostles to the people. But for what purpose was the Holy Spirit thus given? certainly not for the sanctification of the souls of the people; this they had on believing in Christ Jesus; and this the apostles never dispensed. It was the *miraculous* gifts of the spirit which were thus

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 power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because ^tthou hast thought that ^uthe gift of God may be purchased with money.

21 Thou hast neither part nor lot in

r Ch. 6. 6. & 19. 6. Heb. 6. 2.—s Matthew 10. 8. See 2 Kings 5. 16.—t Ch. 2. 38. & 10. 45. & 11. 17.

communicated; the *speaking with different tongues*, and those *extraordinary* qualifications which were necessary for the successful preaching of the Gospel; and doubtless many, if not all of those on whom the apostles laid their hands, were employed more or less in the *public work* of the church.

Verse 17. *Then laid they their hands on them*] Probably only on some select persons, who were thought proper for public use in the church. They did not lay hands on *all*, for certainly no hands in this way were laid on Simon.

Verse 18. *When Simon saw, &c.*] By hearing these speak with different tongues, and work miracles.

He offered them money] Supposing that the dispensing this spirit belonged to them, that they could give it to whomsoever they pleased; and imagining, that, as he saw them to be *poor* men, they would not object to take money for their gift: and it is probable that he had gained considerably by his juggling; and therefore could afford to spare some, as he hoped to make it all up, by the profit which he expected to derive from this new influence.

Verse 20. *Thy money perish with thee*] This is an awful declaration; and imports thus much, that *if he did not repent*, he, and his ill-gotten goods would perish together; his *money* should be *dissipated*, and his *soul* go into *perdition*.

That the gift of God may be purchased] Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of God is the gift of God alone, and consequently cannot be purchased with money; for what reward can He receive from his creatures, to whom the silver and the gold belong, the cattle on a thousand hills, the earth, and its fulness!

Verse 21. *Thou hast neither part nor lot in this matter*] Thou hast no part among the *faithful*, and no *lot* in this *ministry*. That the word *κλῆρος*, which we translate *lot*, is to be understood as implying a *spiritual portion*, *office*, &c. see proved in the note on Numb. xxvi. 55.

Thy heart is not right] It is not through motives of purity, benevolence, or love to the souls of men, that thou desirest to be enabled to confer the Holy Ghost; it is through pride, vain glory, and love of money: thou wouldst now give a little money that thou mightest, by thy new gift, gain much.

Simon is exhorted to repent. CHAP. VIII. *He desires the prayers of Peter*

A. M. cir. 4036. this matter: for thy heart
A. D. cir. 32. is not right in the sight of
An. Olymp. God.
cir. CCII. 4.

22 Repent therefore of this thy wickedness, and 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

Dan. 4. 27. 2 Tim. 2. 25. — Heb. 12. 15. — Gen. 20. 7, 17.

Verse 22. *Repent therefore of this thy wickedness*] St. Peter did not suppose his case to be utterly *hopeless*; though his sin, considered in its *motives and objects*, was of the most heinous kind.

If perhaps the thought of thine heart may be forgiven thee.] His sin, as yet, only existed in *thought and purpose*; and therefore it is said, *if perhaps the thought of thy heart may be forgiven.*

Verse 23. *The gall of bitterness*] A Hebraism for *excessive bitterness*; gall, wormwood, and such like, were used to express the dreadful effects of *sin* in the soul; the bitter *repentance*, bitter *regret*, bitter *sufferings*, bitter *death*, &c. &c. which it produces. In Deut. xxix. 18. idolatry and its consequences are expressed, by having among them a *root that beareth GALL and WORMWOOD*. And in Heb. xii. 15. some grievous sin is intended, when the apostle warns them *lest any root of BITTERNESS springing up, trouble you, and thereby many be defiled.*

Bond of iniquity.] An allusion to the mode in which the Romans secured their prisoners, chaining the *right hand of the prisoner to the left hand of the soldier* who guarded him: as if the apostle had said, thou art tied and bound by the chain of thy sin; justice hath laid hold upon thee, and thou hast only a short respite before thy execution to see if thou wilt repent.

Verse 24. *Pray ye to the Lord for me*] The words of Peter certainly made a deep impression on Simon's mind; and he must have had a high opinion of the apostles' sanctity and influence with God, when he thus commended himself to their prayers. And we may hope well of his repentance and salvation: if the reading of the *Codex Bezae*, and the margin of the latter *Syriac*, may be relied on: *Pray ye to the Lord for me that none (τουτων των κκαυ) OF ALL THOSE EVILS which ye have spoken (ου) TO ME, may come upon me: (ος πολλα κλαυου εν δαυιμπανι) WHO WEPT GREATLY, and DID NOT CEASE.* That is, he was an *incessant penitent*. However favourably this or any other MS. may speak of Simon; he is generally supposed to have 'grown worse and worse, opposing the apostles and the Christian doctrine, and deceiving many cities and provinces by magical operations; till being at Rome in the reign of the Emperor *Claudius*, he boasted that he could fly, and when exhibiting before the emperor and the senate, St. Peter and St. Paul being present, who knew that his flying was occasioned by *magic*, prayed to God that the people

of these things which ye have spoken come upon me.

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.

26 ¶ And 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.

Exod. 8. 8. Numb. 21. 7. 1 Kings 13. 6. Job 42. 8. James 5. 16.

might be undeceived, and that his power might fail; in consequence of which he came tumbling down, and died soon after of his bruises.' This account comes in a most questionable shape, and has no evidence which can challenge our assent. To me, it, and the rest of the things spoken of Simon the sorcerer, appear utterly unworthy of credit. *Calmet* makes a general collection of what is to be found in *Justin Martyr, Irenæus, Tertullian, Eusebius, Theodoret, Augustin*, and others, on the subject of Simon Magus; and to him, if the reader think it worth the pains, he may refer. The substance of these accounts is given above, and in the note on ver. 9. and to say the least of them, they are all very *dubious*. The tale of his having an altar erected to him at Rome, with the inscription of *Simoni Sancto Deo*, "To the Holy God Simon," has been founded on an utter mistake, and has been long ago sufficiently confuted. See the inscriptions in *Gruter*, vol. i. p. xcvi. inscript. No. 5, 6, 7.

Verse 25. *And they, when they had—preached—returned to Jerusalem*] That is, Peter and John returned, after they had borne testimony to, and confirmed the work which Philip had wrought.

Verse 26. *Arise, and go toward the south*] How circumstantially particular are these directions! Every thing is so precisely marked, that there is no danger of the apostle missing his way. He is to perform some great duty; but *what*, he is not informed. The *road* which he is to take, is marked out; but *what* he is to do in that road, or *how far* he is to proceed, he is not told! It is GOD who employs him, and requires of him *implicit* obedience. If he *do his will*, according to the *present direction*, he shall know by the *issue* that God hath sent him on an errand worthy of his wisdom and goodness. We have a similar instance of *circumstantial direction* from God in ch. ix. 11. *Arise, go into the street called Straight, and inquire in the house of Judas for one Saul of Tarsus, &c.* And another instance still more particular in chap. x. 5, 6. *Send men to Joppa, and call for one Simon whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the seaside.* God never sends any man on a message, without giving him such directions as shall prevent all mistakes and miscarriages, if simply and implicitly followed. This is also strictly true of the doctrines contained in his word: no soul ever missed salvation, that simply followed the directions given in the word of God. Those who will refine upon every thing; question the

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

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,

A. M. cir. 4036
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

x Zeph. 3. 10.

7 John 12. 20.

divine testimony, and dispute with their Maker; cannot be saved. And how many of this stamp are found even among Christians, professing strict godliness!

Gaza, which is desert.] Ἀὐτὴ ἐστὶν ἔρημος, this is the desert, or this is in the desert. Gaza was a town about two miles and a half from the sea-side; it was the last town which a traveller passed through, when he went from Phœnicia to Egypt; and was at the entrance into a wilderness, according to the account given by Arrian, in Exped. Alex. lib. 2. cap. 26. p. 102. [Ed. Gronov.] that it was the last inhabited town, as a man goes from Phœnicia to Egypt, ἐπὶ τῇ ἀρχῇ τῆς Ἐρημοῦ, on the commencement of the desert. See Bishop Pearce.

Dr. Lightfoot supposes that the word desert is added here, because at that time the ancient Gaza was actually desert, having been destroyed by Alexander, and μενουσα ἔρημος, remaining desert, as Strabo, lib. xvi. p. 1102. says: and that the angel mentioned this desert Gaza, to distinguish it from another city of the same name, in the tribe of Ephraim, not far from the place where Philip now was. On this we may observe, that although Gaza was desolated by Alexander the Great, as were several other cities, yet it was afterward rebuilt by Gabinus. See Josephus, Ant. lib. xv. cap. v. sect. 3. And writers of the first century represent it as being flourishing and populous in their times. See Welstein.

Schoetgen thinks that ἔρημος, desert, should be referred, not to Gaza, but to ὁδὸς, the way; and that it signifies a road that was less frequented. If there were two roads to Gaza from Jerusalem, as some have imagined (see Rosenmuller) the eunuch might have chosen that which was desert, or less frequented for the sake of privacy, in his journeying religious exercises.

Verse 27. A man of Ethiopia] Ἄνθρωπος ἠθιοπός, should be translated an Ethiopian, for the reasons given on chap. vii. ver. 2.

An eunuch] See this word interpreted, on Matt. xix. 12. The term eunuch was given to persons in authority at court, to whom its literal meaning did not apply. Potiphar was probably an eunuch only as to his office; for he was a married man. See Gen. xxxvii. 36. xxxix. 1. And it is likely that this Ethiopian was of the same sort.

Of great authority] Δυνατός, a prefect, lord chamberlain of the royal household; or rather, her treasurer, for it is here said, he had charge of all her treasure, ἐν παντί πᾶσις τῆς γὰρ αὐτῆς αὐτῆς. The Greek word Γάζα, Gaza, is generally allowed to be Persian, from the authority of Servius, who, in his comment on Æn. lib. i. ver. 118.

Apparent rari nantes in gurgite vasto;
Arma virum, tabulæque, et Troia Gaza, per undas.

"And here and there above the waves are seen
Arms, pictures, precious goods, and floating men."
Dryden.

The words of Servius are, "Gaza Persicus

sermo est, et significat divitias; unde Gaza urbs in Palestina dicitur, quod in ea Cambyses rex Persarum cum Ægyptiis bellum inferret divitias suas condidit." GAZA is a Persian word, and signifies riches; hence Gaza, a city in Palestine, was so called, because Cambyses, king of Persia, laid up his treasures in it, when he waged war with the Egyptians. The nearest Persian word of this signification which I find, is گنج gunch, or ganz, and گنجها guncha, which signify a magazine, store, hoard, or hidden treasure. The Arabic خزانة chuzaneh, comes as near as the Persian, with the same meaning. Hence مخزن makhzen, called magazén by the Spaniards, and magazine by the English; a word which signifies a collection of stores or treasures, or the place where they are laid up. It is scarcely necessary to remark, that this name is given also to certain monthly publications, which are, or profess to be, a store of treasures, or repository of precious or valuable things.

But who was Candace? It is granted that she is not found in the common lists of Ethiopic sovereigns, with which we have been favoured. But neither the Abyssinians, nor the Jews, admitted women in their genealogies. I shall not enter into this controversy, and shall content myself with quoting the words of Mr. Bruce. "It is known," says he, "from credible writers engaged in no controversy, that this Candace reigned upon the Nile in Albara, near Egypt. Her capital also, was taken in the time of Augustus, a few years before the conversion of the slave by Philip; and we shall have occasion often to mention her successors and her kingdom, as existing in the reign of the Abyssinian kings, long after the Mohammedan conquest: they existed when I passed through Albara, and do undoubtedly exist there to this day." Bruce's Travels, vol. ii. p. 431.

It does not appear, as some have imagined, that the Abyssinians were converted to the Christian faith by this eunuch, nor by any of the apostles; as there is strong historic evidence that they continued Jews and Pagans for more than three hundred years after the Christian era. Their conversion is, with great probability, attributed to Frumentius, sent to Abyssinia for that purpose by Athanasius, Bp. of Alexandria about A. D. 330. See Bruce as above.

The Ethiopians mentioned here, are those who inhabited the isle or peninsula of Meroë, above and southward of Egypt. It is the district which Mr. Bruce calls Albara, and which he proves formerly bore the name of Meroë. This place, according to Diodorus Siculus, had its name from Meroë, daughter of Cambyses, king of Persia: who died there in the expedition which her father undertook against the Ethiopians. Strabo mentions a queen in this very district named Candace: his words are remarkable. Speaking of an insurrection of the Ethiopians against the Romans, he says,

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cir. CCL. 4.

28 Was returning, and sitting in his chariot, ² read Esaias the prophet.

29 Then ^a the Spirit said unto Philip, Go near, and join thyself to this chariot.

^a Col. 3. 16.—^b Ch. 13. 2.

Τούτων δ' ἦσαν καὶ οἱ τῆς βασιλείας ἐργαταίαι τῆς Κανδακῆς, ἡ καὶ ἡμᾶς ἠγῆσε τῶν Αἰθιοπῶν, ἀρχαὶ τῆς γυναικὸς, πενήτησαν τοῦ οὐρανοῦ.
"Among these were the officers of Queen CANDACE, who in our days reigned over the Ethiopians. She was a masculine woman, and blind of one eye." Though this could not have been the Candace mentioned in the text, it being a little before the Christian era; yet it establishes the fact that a queen of this name, did reign in this place; and we learn from others, that it was a common name to the queens of Ethiopia. Pliny, giving an account of the report made by Nero's messengers, who were sent to examine this country, says, *Edificii oppidi (Meroes) pauca: regnare feminam CANDACEN; quod nomen multis jam annis ad reginas transit.* Hist. Nat. lib. vi. cap. 29. ad fin. They reported, that "the edifices of the city were few: that a woman reigned there of the name of Candace: which name had passed to their queens successively, for many years." To one of those queens, the eunuch in the text belonged: and the above is sufficient authority to prove that queens of this name reigned over this part of Ethiopia.

Had come to Jerusalem for to worship] Which is a proof that he was a worshipper of the God of Israel; but how came he acquainted with the Jewish religion? Let us for a little examine this question. In 1 Kings x. 1, &c. we have the account of the visit paid to Solomon by the queen of Sheba; the person to whom our Lord refers, Matt. xii. 42. and Luke xi. 31. It has been long credited by the Abyssinians, that this queen, who by some is called *Balkis*, by others *Maqueda*, was not only instructed by Solomon in the Jewish religion, but also established it in her own empire on her return: that she had a son by Solomon named *Menilek*, who succeeded her in the kingdom; and from that time till the present, they have preserved the Jewish religion. Mr. Bruce throws some light upon this subject: the substance of what he says is the following: "There can be no doubt of the expedition of the queen of Sheba; as Pagan, Moor, Arab, Abyssinian, and all the countries round, vouch for it, nearly in the terms of Scripture. Our Saviour calls her queen of the south: and she is called, in 1 Kings x. 1, &c. 2 Chron. ix. 1, &c. queen of Sheba or Saba; for Saba, Azab, and Azaba, all signify the south: and she is said to have come from the uttermost parts of the earth. In our Saviour's time the boundaries of the known land southward, were Raptum or Prassum; which were the uttermost parts of the known earth, and were with great propriety so styled by our Lord. The gold, myrrh, cassia, and frankincense which she brought with her, are all products of that country. The annals of the Abyssinians state that she was a pagan when she left Saba or Azab, to visit Solomon; and that she was there converted, and had a son by Solomon, who succeeded her in

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30 And Philip ran thither to him, and heard him ^b read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, ^c How can I, except

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An. Olymp.
cir. CCL. 4.

^b Romans 12. 11.—^c Ephes. 3. 3, 4.

the kingdom, as stated above. All the inhabitants of this country, whether Jews or Christians believe this; and farther, that the 45th Psalm was a prophecy of her journey to Jerusalem; that she was accompanied by a daughter of Hiram, from Tyre; and that the latter part of the Psalm, is a prophecy of her having a son by Solomon, and of his ruling over the Gentiles." Travels, vol. ii. page 395, &c. All this being granted, and especially the scripture fact of the queen of Sheba's visit, and the great probability, supported by uninterrupted tradition, that she established the Jewish religion in her dominions, on her return; we may at once see that the eunuch in question, was a descendant of those Jews; or that he was a proselyte in his own country, to the Jewish faith; and was now come up at the great feast, to worship God at Jerusalem. Mr. Bruce may be right; but some think that *Saba*, in Arabia Felix, is meant; see the note on Matt. xii. 42.

Verse 28. *Sitting in his chariot, read Esaias the prophet.*] He had gone to Jerusalem to worship; he had profited by his religious exercises, and even in travelling, he is improving his time. God sees his simplicity and earnestness, and provides him an instructor, who should lead him into the great truths of the Gospel; which, without such a one, he could not have understood. Many, after having done their duty, as they call it, in attending a place of worship, forget the errand that brought them thither; and spend their time on their return, rather in idle conversation, than in reading or conversing about the word of God. It is no wonder that such should be always learning, and never able to come to the knowledge of the truth.

Verse 29. *Then the Spirit said unto Philip*] This holy man having obeyed the first direction he received from God, and gone southward, without knowing the reason why; it was requisite that he should now be informed of the object of his mission: the Spirit said unto him, *go near and join thyself, &c.* The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the spirit did in this case, was by a strong impression on his mind, which left him no doubt of its being from God.

Verse 30. *Heard him read the prophet Esaias*] The eunuch it seems, was reading aloud, and apparently in Greek, for that was the common language in Egypt; and indeed almost in every place, it was understood: And it appears that it was the Greek version of the Septuagint that he was reading, as the quotation below is from that version.

Verse 31. *How can I, except some man should guide me?*] This is no proof that "the Scriptures cannot be understood without an authorised interpreter," as some of the Papistical writers assert. How could the eunuch know any thing of the Gospel dispensation, to which

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some man should guide me ?
And he desired Philip that
he would come up and sit
with him.

32 The place of the scripture which
he read was this, ^dHe was led as a
sheep to the slaughter; and like a
lamb dumb before his shearer, so
opened he not his mouth :

33 In his humiliation his judgment
was taken away: and who shall de-
clare his generation? for his life is
taken from the earth.

34 And the eunuch answered Philip,

^d Isaiah 53. 7, 8.—^e Luke 24. 27. Ch. 18. 24.—^f Ch. 10. 47.
^g Matthew 24. 19. Mark 16. 16.

the Scripture referred? That dispensation had
not yet been proclaimed to him; he knew no-
thing about *Jesus*. But where that dispensa-
tion has been published; where the four Gospels
and the apostolic epistles are at hand, every
thing relative to the salvation of the soul, may
be clearly apprehended by any simple upright
person. There are difficulties, it is true, in dif-
ferent parts of the Sacred Writings, which
neither the *pope* nor his *conclave* can solve:
and several, which even the *more* enlightened
Protestant cannot remove: but these difficulties
do not refer to matters in which the *salvation*
of the soul is immediately concerned: they refer
to such as are common to every ancient author
in the universe. These difficulties being un-
derstood, add to the beauty, elegance, and
justness of the language, thoughts, and turns of
expression: and these, only the *few* who are
capable of *understanding*, are able to *relish*.
As to all the rest, all that relates to *faith* and
practice, all, in which the present and eternal
interest of the soul is concerned, “the way-
faring man, though a fool, (quite illiterate)
shall not err therein.”

That he would come up, and sit with him.]
So earnestly desirous was he to receive instruc-
tion relative to those things which concerned
the welfare of his soul.

Verse 32. *The place of the scripture*] Παισιχα
της γερουσιαι, the section, or paragraph.

Verse 33. *In his humiliation, his judgment
was taken away*] He who was the fountain of
judgment and justice, had no justice shown him,
(mercy he needed not) in his humiliation; viz.
that time in which he emptied himself, and ap-
peared in the form of a servant.

Who shall declare his generation] Της γενου
αυτου; answering to the Hebrew דורו *doro*,
which Bp. Lowth understands as implying his
manner of life. It was the custom among the
Jews, when they were taking away any criminal
from judgment to execution, to call out and
inquire whether there was any person who
could appear in behalf of the character of the
criminal? whether there was any who, from
intimate acquaintance with his *manner of life*,
could say any thing in his favour? This cir-
cumstance I have noticed before, and it has
been particularly remarked in the case of Ste-
phen; see at the end of chap. vii. In our
Lord's case, this benevolent inquiry does not
appear to have been made; and perhaps to this

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 ^ebegan at the same scripture, and
preached unto him Jesus.

36 And as they went on *their way*,
they came unto a certain water: and
the eunuch said, See, *here is water*;
^f what doth hinder me to be baptized?

37 And Philip said, ^gIf thou believest
with all thine heart, thou mayest. And
he answered and said, ^hI believe that

^h Matthew 16. 16. John 6. 69. & 9. 35. 37 & 11. 27. Ch. 9. 31
1 John 4. 15. & 5. 5, 13.

breach of *justice*, as well as of *custom*, the pro-
phet refers: and this shows how minutely the
conduct of those bad men was known 700 years
before it took place. God can *foreknow* what
he pleases; and can *do* what he pleases; and
all the operations of his infinite mind are just
and right. Some think that *who shall declare
his generation?* refers to his *eternal* *sonship*:
others to his *miraculous* *conception* by the *Holy
Spirit*, in the womb of the *virgin*; others, to
the *multitudinous* *progeny* of *spiritual* *children*,
which should be born unto God, in conse-
quence of his passion and meritorious death.
Perhaps the *first*, is the *best* and most natural
sense.

Verse 34. *Of whom speaketh the prophet this*]
This was a very natural inquiry: for in the text
itself, and in its circumstances, there was no-
thing that could determine the meaning, so as
to ascertain whether the prophet meant himself
or some other person; and the very inquiry
shows that the eunuch had thought deeply on
the subject.

Verse 35. *Began at the same scripture*] He
did not confine himself to this one scripture,
but made this his text; and showed, from the
general tenor of the Sacred Writings, that
Jesus was the *Christ*, or *Messiah*: and that in
his person, birth, life, doctrine, miracles, pas-
sion, death, and resurrection, the scriptures of
the Old Testament were fulfilled. This preach-
ing had the desired effect, for the eunuch was
convinced of the truth of Philip's doctrine:
and desired to be baptized in the name of *Jesus*.

Verse 36. *See, here is water*] He was not
willing to omit the first opportunity that pre-
sented itself, of his taking upon himself the pro-
fession of the *Gospel*. By this we may see,
that Philip had explained the whole of the
Christian faith to him; and the way by which
believers were brought into the Christian
church.

Verse 37. *I believe that Jesus Christ is the
Son of God.*] He believed that *Jesus*, whom
Philip preached to him, was *THE CHRIST* or
Messiah; and consequently the *Son of God*.

This whole verse is omitted by ABCG. several
others of the first authority. Erpen's edit.
of the *Arabic*; the *Syriac*, the *Coptic*, *Sahidic*,
Ethiopic, and some of the *Slavonic*; almost all
the critics declare against it as spurious.
Griesbach has left it out of the text: and pro-
fessor *White* in his *Criseas* says, “Hic verus
(45)

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCL. 4.

Jesus Christ is the Son of
God.

38 And he commanded the chariot to stand still: and they went down both in the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out

1 Kings 18. 21. 2 Kings

certissime delendus, this verse, most assuredly, should be blotted out. It is found in E. several others of minor importance, and in the *Vulgate* and *Arabic*. In those MSS. where it is extant, it exists in a variety of forms, though the sense is the same.

Verse 38. *And they went down*] They alighted from the chariot into the water. While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews, in their baptisms; but the person who had received his confession of faith, was he to whom the baptism was attributed, as it was administered by his authority.

Verse 39. *The spirit of the Lord caught away Philip*] Perhaps this means no more than, the Holy Spirit suggested to the mind of Philip that he should withdraw abruptly from the eunuch; and thus leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the *angel of the Lord*, and the *spirit of the Lord*, are the same person throughout this chapter. There is a remarkable reading in the *Codex Alexandrinus* which exists thus in two lines:

ΠΝΑΑΤΙΟΝΕΠΕΠΕΚΕΝΕΠΙΤΟΝΕΤΝΟΤΧΟΝ

The Spirit of the Lord fell upon the eunuch:

ΑΓΓΕΛΟΣ ΔΕ ΕΚ ΤΗΡ ΠΑCΕΝΤΟΝ ΦΙΛΙΠΠΟΝ.

But the reading of the Lord snatched away Philip.

This angel is found in several other MSS. and in some versions. Many think that the *Spirit* or *angel* of God carried off Philip in some such manner as the Apocrypha represents the transportation of Habakkuk, who was taken up by the hair of the head, and carried from Judea to Babylon! For such an interposition, there was no need. When Philip had baptized the eunuch, the Spirit of God showed him that it was not the will of God that he should accompany the eunuch to *Meroë*, but on the contrary, that he should hasten away to *Ashdod*; as God had in that, and the neighbouring places, work sufficient to employ him in.

Verse 40. *Philip was found at Azotus*] From the time he left the eunuch, he was not heard of

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 he preached in all the cities, till he came to Cæsarea.

2. 15. Ezekiel 3. 12, 14.

till he got to Azotus; which, according to Dr. Lightfoot, was about thirty-four miles from Gaza; and probably it was near Gaza that Philip met the eunuch. The Azotus of the New Testament, is the Ashdod of the Old. It was given by Joshua to the tribe of Judah, Josh. xv. 47. It was one of the five lordships which belonged to the Philistines; and is a seaport town on the Mediterranean sea, between Gaza on the south, and Joppa or Jaffa on the north. Herodotus reports, lib. ii. cap. 157. that Psammetichus king of Egypt, besieged this city twenty-nine years; which, if true, is the longest siege which any city or fortress ever endured.

Preached in all the cities till he came to Cæsarea] This was *Cæsarea in Palestine*, formerly called *Strato's Tower*, built by Herod the Great, in honour of Augustus. There was an excellent harbour here made by Herod; and after the destruction of Jerusalem, it became the capital of the whole land of Judea. It must be always distinguished from *Cæsarea Philippi*, which was an inland town not far from the springs of Jordan. Whenever the word *Cæsarea* occurs, without *Philippi*, the former is intended. As Philip preached in all the cities of Palestine, till he came to Cæsarea, he must have preached in the different cities of the *Philistine* country, *Ashdod*, *Akkaron*, and *Jamnia*, and also in the principal parts of *Samaria*; as these lay in his way from *Gaza* to *Cæsarea*. As there was a readier disposition to receive the word in those places, the spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to *Abyssinia*. It appears from chap. xxi. 8. that Philip settled at Cæsarea, where he had a house and family; four of his unmarried daughters being prophetesses. It is likely that his itinerant mission ended here; though he continued occasionally to perform the work of an evangelist; and to bring up his family in the knowledge and fear of God, which is the most imperious duty that any master of a family can be called on to perform; and which it is impossible for any man to accomplish by substitute. And which none can neglect without endangering his own salvation.

CHAPTER IX.

Saul, bent on the destruction of the Christians, obtains letters from the high priest, authorising him to seize those whom he should find at Damascus, and bring them bound to Jerusalem, 1, 2. On his way to Damascus, he has a divine vision, is convinced of his sin and folly, is struck blind, and remains three days without sight, and neither eats nor drinks, 3-9. Ananias, a disciple, is commanded in a vision, to go and speak to Saul, and restore his sight, 10-16. Ananias goes and lays his hands on him, and he receives his sight, and is baptized, 17, 19. Saul, having spent a few days with the Christians at Damascus, goes to the synagogue, proclaims Christ, and confounds the Jews, 20-22. The Jews lay wait to kill him, but the disciples let him over the walls of the city, in a basket by night, and he escapes to Jerusalem, 23-25. Having wished to associate with the disciples there, they avoid him; but Barnabas takes and brings him to the apostles, and declares his conversion, 26, 27. He continues in Jerusalem preaching Christ, and arguing with the Hellenistic Jews, who endeavour to slay him; but the disciples take him to Cæsarea, and send him thence to his own city, Tarsus, 28-30. About this time, the churches being freed from persecution, are edited and multiplied, 31. Peter heals Eneas at Lydda, who had been afflicted with the palsy eight years; in consequence of which miracle, all the people of Lydda and Saron are converted, 33-35. Account of the sickness and death of a Christian woman named Tabitha, who dwelt at Joppa; and her miraculous restoration to life by the ministry of Peter, 36-41. Gracious effects produced among the inhabitants of Lydda by this miracle, 42, 43.

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

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

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

• Ch. 8. 3. Gal. 1. 13. 1 Tim. 1. 13.

NOTES ON CHAPTER IX.

Verse 1. *Saul, yet breathing out threatenings and slaughter*] The original text is very emphatic, *ἐπιεμπνιον απειλης και φουου*, and points out how determinate Saul was, to pursue and accomplish his fell purpose of totally destroying the infant church of Christ. The mode of speech introduced above, is very frequent in the Greek writers; who often express any vehement and hostile affection of the mind by the verb *πνιμι*, to breathe, to pant; so Theocritus *Idyll. xxii. ver. 32.*

Ἐν μισσοῖν συναγωγῶν, φουου ἀλλαλοῖσι πνεοῖτες.
They came into the assembly, breathing mutual slaughter.

Euripides has the same form, *πυρ πνεουσα και φουου*, *breathing out fire and slaughter. Iphig. in Taur.*

And *Aristophanes* more fully referring to all the preparations for war:

*Ἄλλα πνεοῦτας δορυ και λογχαῖς και λευκο-
λεφους προβαλλεις,
και πηλκας, και κνημιδας και θυμους ἑταβειους.*
Ranæ. ver. 1048.

They breathed spears, and pikes, and helmets, and crests, and greaves, and the fury of redoubled heroes.

The figure is a favourite one with *Homer*: hence *μνηξ πνεοῦτας Ἀβαντις*, the *Abantes breathing strength*.—*Il. ii. 536.* and how frequently he speaks of his fierce countrymen, as, *μνηξ πνεοῦτες Ἀχαιοι*, the *Greeks breathing strength*, see *Il. iii. B. xi. 508. xxiv. 364.* which phrase an old scholiast interprets, *being filled with strength and fury*. St. Luke, who was master of the Greek tongue, chose such terms as best expressed, a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment. Such at this time, was the heart of Saul of Tarsus; and it had already given full proof of its malignity, not only in the martyrdom of Stephen, but also in making havoc of the church: and in forcibly entering every house, and dragging men and women, whom he suspected of Christianity, and committing them to prison. See chap. viii. 3.

Went unto the high priest] As the high priest was chief in all matters of an ecclesiastical nature, and the present business was pretendedly religious; he was the proper person to apply to for letters by which this virulent persecutor might be accredited. The letters must necessarily be granted in the name of the whole *sanhedrim*, of which, *Gamaliel*, Saul's master, was at that time the head; but the high priest was the proper organ, through whom this business might be negotiated.

Verse 2. *Letters to Damascus to the synagogues*] Damascus, anciently called *Δαρμασκ* and *Δαρμασκ*, was once the metropolis of all Syria. It was situated at fifty miles distance from the sea; from which it is separated by lofty mountains. It is washed by two

rivers, *Amara* or *Abara*, which ran through it, and *Pharpar*, called by the Greeks *Chrysorrhæa*, the golden stream, which ran on the outside of its walls. It is one of the most ancient cities in the world, for it existed in the time of Abraham: *Gen. xiv. 15.* and how long before, is not known. The city of Damascus is at present a place of considerable trade, owing to its being the rendezvous for all the pilgrims from the north of Asia, on their road to and from the temple of *Mecca*. It is surrounded with pretty strong walls, which have nine gates; and is between four and five miles in circumference. It contains about 100,000 inhabitants: some say more, the principal part of whom are *Arabs* and *Turks*, with whom live in a state of considerable degradation, about 15,000 *Christians*. Damascus, like other places of importance, has passed through the hands of many masters. It was captured and ruined by *Tiglath Pileser*, who carried away its inhabitants to *Kin*, beyond the *Euphrates*, about 740 years before the Christian era: and thus was fulfilled the prophecy of *Isaiah*, chap. xvii. 1—3, and that of *Amos*, chap. i. 4, 5. It was also taken by *Senacherib*, and by the generals of *Alexander the Great*. *Metellus* and *Lælius*, seized it, during the war of *Pompey* with *Tigranes*; before *Christ 65*. It continued under the dominion of the *Romans* till the *Saracens* took possession of it in A. D. 634. It was besieged and taken by *Teemour lenk*, A. D. 1400, who put all the inhabitants to the sword. The Egyptian *Mamelukes* repaired Damascus when they took possession of *Syria*: but the Turkish emperor *Selim* having defeated them at the battle of *Aleppo* in 1516, Damascus was brought under the government of the *Turks*, and in their hands it still remains. In the time of St. Paul, it was governed by *Aretas*, whose father *Obodas*, had been governor of it under *Augustus*. Damascus is 112 miles south of *Antioch*; 130 N. N. E. of *Jerusalem*; and 270 S. S. W. of *Diarbek*. Longitude 37° east. Latitude 33° 45' north. The fruit tree called the *damascene*, vulgarly *damazon*, and the flower called the *damask* rose, were transplanted from Damascus to the gardens of Europe: and the silks and linens, known by the name of *damasks*, were probably first manufactured by the inhabitants of this ancient city.

Any of this way] That is, this religion, for so *דערע* in Hebrew, and *ἡθῶς, ἡθῶς* in Hellenistic Greek, are often to be understood, *דערע דערע* *Yehovah*, the way of the Lord, implies the whole of the worship due to him, and prescribed by himself: the way or path in which he wills men to walk, that they may get safely through life; and finally attain everlasting felicity. The Jewish writers designate the whole doctrine and practice of Christianity by a similar expression, *דערע הנהגות* *derec hanatsarim*, the way, doctrine, or sect of the Christians.

Whether they were men or women] Provided they were Jews; for no converts had as yet

A. M. cir. 4037. them bound unto Jerusalem. A. D. cir. 33. 3 And as he journeyed, An Olymp. he came near Damascus: cir. CCIII. 1. and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard

< Ch. 22. 6. & 26. 12. 1 Cor. 15. 8.—d Daniel 8. 17. & 10. 9.

been made among the Gentiles: nor did the power of the high priest and sanhedrim extend to any but those who belonged to the synagogues. Pearce.

In every country where there were Jews and synagogues, the power and authority of the sanhedrim and high priest were acknowledged: just as Papists in all countries acknowledge the authority of the pope. And as there can be but one pope, and one conclave; so there could be but one high priest, and one sanhedrim; and this is the reason why the high priest and sanhedrim at Jerusalem, had authority over all Jews, even in the most distant countries.

Verse 3. Suddenly there shined round about him] This might have been an extraordinary flash of the electric fluid, accompanied with thunder; with which God chose to astonish and confound Saul and his company; but so modified it, as to prevent it from striking them dead. Thunder would naturally follow such a large quantity of this fluid, as appears to have been disengaged at this time; and out of this thunder, or immediately after it, Christ spoke in an awful and distinct voice, which appears to have been understood by Saul only.

Verse 4. And he fell to the earth] Being struck down with the lightning: many persons suppose that he was on horseback, and painters thus represent him: but this is utterly without foundation. Painters are in almost every case wreathed commentators.

Verse 5. Who art thou Lord? Τις η Κενη; Who art thou, SIR? He had no knowledge who it was that addressed him; and would only use the term Κενη, as any Roman or Greek would, merely as a term of civil respect.

I am Jesus whom thou persecutest] "Thy enmity is against me and my religion; and the injuries which thou dost to my followers, I consider as done to myself."

The following words, making twenty in the original, and thirty in our version, are found in no Greek MS. The words are, It is hard for thee to kick against the pricks: and he, trembling and astonished, said, Lord, what wilt thou have me to do? and the Lord said unto him. It is not very easy to account for such a large addition, which is not only not found in any Greek MS. yet discovered, but is wanting in the Itala, Erpen's Arabic, the Syriac, Coptic, Sahidic, and most of the Slavonian. It is found in the Vulgate, one of the Arabic, the Ethiopic, and Armenian; and was probably borrowed from chap. xxvi. 14. and some marginal notes. It is wanting also in the Complutensian edition, and in that of Bengel. Griesbach also leaves it out of the text.

It is hard for thee, &c.] Σκληρον σοι προς κεντρα λακτιζειν. This is a proverbial expression, which exists not only in substance, but even in so many words, both in the Greek and Latin writers. Κεντρον, kentron, signifies an ox goad, a piece of pointed iron, stuck in the end of a

A. M. cir. 4037. A. D. cir. 33. An Olymp. cir. CCIII. 1. a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest: it is hard for thee

< Matthew 25. 40, &c.—1 Chap. 5. 39.

stick, with which the ox is urged on, when drawing the plough. The origin of the proverb seems to have been this: sometimes it happens that a restive or stubborn ox kicks back against the goad, and thus wounds himself more deeply: hence it has become a proverb to signify the fruitlessness and absurdity of rebelling against lawful authority; and the getting into greater difficulties, by endeavouring to avoid trifling sufferings. So the proverb Incidit in Scyllam qui vult vitare Charybdim. Out of the cauldron into the fire. "Out of bad, into worse." The saying exists almost in the apostolic form, in the following writers. EURIPIDES, in Bacch. ver. 793.

Θυσιμ' αν αυτα μαλλον, η θυμουμιος προς κεντρα λακτιζοιμι Ζητος αν, Θηρ. "I, who am a frail mortal, should rather sacrifice to him who is a God, than by giving place to anger, kick against the goads."

And ÆSCHYLUS in Agamemnon, ver. 1633.

Προς κεντρα μη λακτιζε. Kick not against the goads.

And again in Prometheus. Vincit. ver. 323.

Προς κεντρα κωλον εκτενεις, οραν οτι Τραχης μοναρχος ουδ' υπυθυιος κρατι.

"Thou stretchest out thy foot against goads, seeing the fierce monarch governs according to his own will"

Resistance is of no use; the more thou dost rebel, the more keenly thou shalt suffer. See the scholiast here.

PINDAR has a similar expression, Pyth. ii. ver. 171—5.

Φειν δ' ελαφρος επαυχνιοι λαβυρα Ζυγον γ' αρημι. Ποτι κεντρον δε τοι λακτιζεμιν, τελευθι Ολασθηρος ομοιο.

"It is profitable, to bear willingly the assumed yoke. To kick against the goad, is pernicious conduct."

Where see the scholiast, who shows that "it is ridiculous for a man to fight with fortune: for if the unruly ox, from whom the metaphor is taken, kick against the goad, he shall suffer still more grievously."

TERENCE uses the same figure. Phorm. Act. I. scen. 2. ver. 27.

Fevere in mentem mihi istae: nam inscitia est Alcorum stimulum calcas.—

"These things have come to my recollection, for it is foolishness for thee to kick against a goad."

OVIN has the same idea in other words Trist. lib. ii. ver. 15.

At nunc (tanta meo comes est insania morbo) Sana malum refero rursus ad icta pedem. Scilicet et victus reperit gladiator arenam; Et redit in tumidas navifraga puppis aquas.

But madly now I wound myself alone, Dashing my injur'd foot against the stone;

A. M. cir. 4037. to kick against the pricks.
 A. D. cir. 33. 6 And he trembling and
 An. Olymp. astonished said, Lord,^a what
 cir. CCHL. 1. wilt thou have me to do? And the Lord
 said unto him, Arise, and go into the

city, and it shall be told thee
 what thou must do.
 7 And ^b the men which
 journeyed with him stood speechless,
 hearing a voice, but seeing no man.

† Luke 3. 10. Ch. 2. 37. & 16. 30.

‡ Daniel 10. 7. Ch. 22. 9. & 26. 13.

So to the wide arena, wild with pain,
 The vanquished gladiator hastes again;
 So the poor shatter'd bark, the tempest braves,
 Launching once more into the swelling waves.

Intelligent men in all countries, and in all ages of the world, have seen and acknowledged the folly and wickedness of fighting against God; of murmuring at the dispensations of his providence, of being impatient under affliction; and of opposing the purposes of his justice and mercy. The words contain an universal lesson; and teach us patience under affliction, and subjection to the sovereign will of God: and they especially show the desperate wickedness of endeavouring, by persecution, to hinder the dissemination of the truth of God in the earth. He that kicks against *this* goad, does it at the risk of his final salvation. The fable of the *viper and the file* is another illustration of this proverb: it *gnawed and licked* the file, fill it *destroyed its teeth*, and *wasted away its tongue*. The maxim in the proverb should be early inculcated on the minds of children and scholars; when chastised for their faults, resistance and stubbornness produce increased coercion and chastisement. And let parents and masters learn, that the oft repeated use of the goad and ferula, seldom tend to reclaim, but beget obduracy and desperation. The advice of *Columella* to the ploughman, having some relation to the proverb in the text, and a strong bearing on this latter part of the subject, is worthy of the most serious regard, "*Voce potius quam verberibus terreat; ultimaque sint opus recusatibus remedia, plagee*. Nunquam stimulo lacessat juvenem, quod retractantem calcitrosunq; eum reddit: nonnunquam tamen admoveat flagello." *COLUMELLA, De Re Rustica*, lib. ii. cap. 2. in fine. "Let the husbandman intimidate his oxen more by his voice than by blows, to which he should never have recourse but in *extreme cases*. A young steer should never be goaded, for this will induce him to kick and run back; but on proper occasions the whip, as an incentive to activity, may be profitably used." In reference to the same subject, which all concerned should feel to be of the greatest importance, I shall close with the advice of one greater than the Roman agriculturist; *Fathers, provoke not your children to anger, lest they be discouraged*; Colos. iii. 21. but bring them up (*in παιδείᾳ κυρίου καὶ ἐν ὀφθαλμοῖς κυρίου*) in the discipline and admonition of the Lord, Eph. vi. 4. using the authority that God has given you, with a steady hand, actuated by a tender and feeling heart.

Verse 6. Trembling] Under a strong apprehension of meeting the judgment he deserved.
 And astonished] At the light, the thunder, and the voice.

Lord, what wilt thou have me to do] The word *κύριε*, Lord, is here to be understood in its proper sense, as expressing authority and dominion: in the fifth verse it appears to be equivalent to our word *sir*.

The pride of the Pharisee is now brought

down to the dust; and the fury of the persecutor is not only restrained, but the lion becomes a lamb. *What wilt thou have me to do?* Will thou condescend to employ me among thy meanest servants?

Go into the city, and it shall be told thee, &c.] Jesus could have informed him at once, what was his will concerning him; but he chose to make one of these very disciples whom he was going to bring in bonds to Jerusalem, the means of his salvation. 1. To show that God will help man by man, that they may learn to love and respect each other; 2. That in the benevolence of Ananias, he might see the spirit and tendency of that religion which he was persecuting; and of which he was shortly to become an apostle.

Verse 7. Stood speechless, hearing a voice, but seeing no man.] The men were *stupidified*, hearing *τὴν φωνήν*, the voice, or thunder, but not distinguishing the words, which were addressed to Saul alone; and which were spoken out of the thunder, or in a small still voice, after the peal had ceased. The remarkable case 1 Kings xix. 11—13. may serve to illustrate that before us.—*And he said, Go forth, and stand upon the mount before the Lord; and the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: and after the wind an earthquake; and after the earthquake a fire: and after the fire a still small voice: and when Elijah heard it he wrapped his face in his mantle, and went out, and stood in the entering in of the cave, and behold there came a voice unto him, and said, WHAT DOST THOU HERE, ELIJAH? The thunder must have been heard by all; the small still voice by Saul alone. This consideration amply reconciles the passage in the text with that in chap. xxii. 9. where Paul says, they that were with me saw the light and were afraid, but they heard not the voice of him that spake with me. They had heard the thunder which followed the escape of the lightning, but they heard not the voice of him that spake to Saul: they did not hear the words, I am Jesus whom thou persecutest, &c. but they saw and heard enough to convince them that the whole was supernatural; for they were all struck down to the earth with the splendour of the light, and the sound of the thunder, which I suppose took place on this occasion. It has been a question among divines, whether Jesus Christ did really appear to Saul on this occasion. The arguments against the real appearance, are not strong. St Luke tells us, that those who were with him heard the voice, but they saw no man; which is a strong intimation that he saw what they did not. Ananias, it seems, was informed, that there had been a real appearance, for in addressing Saul, ver. 17. he says, the Lord Jesus that appeared unto thee in the way as thou camest, &c. And Barnabas intimates thus much, when he brought him before the apostles at Jerusalem, for he*

A. M. cir. 4037. 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.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him 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

A. M. cir. 4037. Straight, and inquire in the house of Judas for one called Saul^k 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^m that call on thy name.

^l Ch. 22. 12.—^k Ch. 21. 39. & 22. 3.—^l Verse 1.

^m Verse 21. Ch. 7. 59. & 22. 16. 1 Cor. 1. 2. 2 Tim. 2. 22.

declared unto them, how he had SEEN the Lord in the way, and that he had spoken unto him; and chap. xxii. 14. where the discourse of Ananias is given more at large, he says, *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:* so we find that *hearing the voice, or words of his mouth*, was not what is called the appearance; for besides this, there was an actual manifestation of the person of Christ. But St. Paul's own words, 1 Cor. ix. 1. put the subject out of dispute: *Am I not an apostle? Am I not free? HAVE I NOT SEEN JESUS CHRIST IN THE FLESH?* to which may be added, 1 Cor. xv. 8. *And last of all, HE WAS SEEN OF ME ALSO, as of one born out of due time.*

Verse 8. *When his eyes were opened, he saw no man.* Instead of *οὐδὲν*, no man, the *Codez Alexandrinus*, the *Syriac*, *Vulgate*, and some others, have *οὐδὲν*, nothing. He not only saw no man, but he saw nothing, being quite blind; and therefore was led by the hand to Damascus, *μὲν βαίτων*, being without sight.

Verse 9. *Neither did eat nor drink.* The anxiety of his mind, and the anguish of his heart, were so great, that he had no appetite for food; and he continued in total darkness and without food for three days, till Ananias proclaimed salvation to him in the name of the Lord Jesus.

Verse 10. *A certain disciple—named Ananias.* A general opinion has prevailed in the Greek church, that this Ananias was one of the seventy-two disciples, and that he was martyred; and they celebrate this martyrdom on the first of October. It has been farther stated, that his house was turned into a church, which remains to the present day, though now occupied as a Turkish mosque: but even the Mohammedans have the tradition, and treat his memory with great respect. However this may be; from chap. xxii. 12. we learn what is of more importance, that he was a devout man, according to the law, having a good report of all the Jews that dwell there. See on ver. 17.

To him said the Lord in a vision. *Εἰς ὄραματι*, in a strong impression made upon his mind, which left no doubt concerning its heavenly origin; nor of the truth of the things represented by it. It is very probable that the whole took place in a dream.

Verse 11. *Arise, and go into the street which is called Straight.* How very particular is this direction! and it was necessary that it should be so, that he might see the whole to be a divine communication: the house was probably one in which Saul was accustomed to reside when at Damascus; and where he was known as a native of Tarsus.

Tarsus was a city of Cilicia, seated on the *Cnydus*, and now called *Tarasso*. It was at one period the capital of all Cilicia; and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cæsar, having shown themselves friendly to the Romans, were endowed with all the privileges of Roman citizens: and it was on this account that St. Paul claimed the rights of a Roman citizen; a circumstance, which on different occasions was to him, and the cause in which he was engaged, of considerable service.

Behold, he prayeth. He is earnestly seeking to know my will, and to find the salvation of his soul: therefore, go speedily and direct him. Some have laid needless stress on these words, as if they intimated, that "though Saul, as a Pharisee, had often said his prayers, yet he had never prayed them till now." This is not correct; he could himself testify, that while he was a Pharisee, he had lived in all good conscience toward God: and consequently in that time, made many faithful and fervent prayers; but he was praying now for instruction, and his prayers were speedily answered.

Verse 12. *Hath seen in a vision.* While God prepares Ananias by a vision, to go and minister to Saul; he at the same time prepares Saul by another vision, to profit by this ministry.

Verse 13. *Lord, I have heard by many of this man.* This was all done in a dream, else this sort of reasoning with his Maker would have been intolerable in Ananias. Saul had been a notorious persecutor: many could testify of his outrageous acts against the poor followers of Christ.

Thy saints. That is, the Christians or followers of Christ, *Αγιοι*, signifies not only holy persons, but also consecrated persons; from *a*, negative, and *γῆ*, the earth; persons who are separated from all earthly uses, and consecrated to the service of God alone.

Verse 14. *And here he hath authority, &c.]* Ananias had undoubtedly heard of Saul's

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

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:

16 For I will show him how great things he must suffer for my name's sake.

Ch. 13. 2 & 22. 31. & 26. 17. Romans 1. 1. 1 Cor. 15. 10. Galat. 1. 15. Ephes. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Romans 1. 5. & 11. 13. Galat. 2. 7, 8.

coming, and the commission he had received from the chief priests; and he was about to urge this as a reason why he should have no connexion with so dangerous a man.

Verse 15. *Go thy way*] He was thus prevented from going farther in his reasoning on this subject.

He is a chosen vessel unto me] The word σκευος, in Greek, and כלי keley, in Hebrew, though they literally signify a vessel, yet they are both used to signify any kind of instrument, or the means by which an act is done. In the Tract *Sohar Exod.* fol. 87. on these words of Boaz to Ruth, chap. ii. ver. 9. *When thou art athirst, go unto the vessels and drink*, &c. there are these remarkable words, "כלי keley, vessels; that is, the righteous, who are called the vessels or instruments of Jehovah: for it is decreed that the whole world shall bring gifts to the king Messiah; and these are the vessels of the Lord: vessels, I say, which the holy and blessed God uses, although they be brittle: but they are brittle only in this world, that they may establish the law and the worship with which the holy and blessed God is worshipped in this world; neither can this ministry be exercised but by vessels or instruments."

This mode of speech was common also among the Greek and Roman writers. So POLYBIUS, speaking of *Damocles*, *Excerpta*, vol. iii. lib. xiii. [Edit. Ernesti,] says, *Ὁ ὑπὸ πνεύματι σκευος, και πλλας εχων φορημας ως εργαματα ομοιωματα*. "He was a useful instrument, and fit for the management of affairs." We find *Paul*, in 1 Thess. iv. 4. using the same word σκευος, for the body, agreeable to the expression of *Lucretius*, iii. 441. *Corpus, quod vas quasi constitit ejus*. "The body, which is the vessel or instrument of the soul." See *Bp. Pearce* on this passage.

Chosen vessel.—Σκευος ελογως, is properly a *Hebraism*, for an excellent or well adapted instrument. Every reader of the Bible must have noticed how often the word *chosen* is used there to signify *excelling* or *eminent*; so we use the word *choice*, "*choice men*," eminent persons; "*choice things*," excellent articles. So in *Jerom.* xxii. 7. *they shall cut down thy choice cedars*, ארזיך יבצרוו *vecaretu* מִיבְּחָר אֲרָזֶיִךָ; και ελογως τις εκλεκτας κεδρους σου, SEPT. *They shall cut the most excellent of thy cedars*; or thy cedar trees, which are the most excellent of their kind, they will cut down. Whoever considers the character of *St. Paul*, his education, attainments in natural knowledge, the distinguished part he took, first against Christianity; and afterward, on the fullest conviction, the part he took in its favour;

A. M. cir. 4037
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

17 And Ananias went 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, 18 And immediately there fell from

Chap. 25. 22, 23. & 26. 1, &c.—Chap. 26. 23. & 31. 11. 2 Cor. 11. 23.—Ch. 22. 12, 13.—Ch. 8. 17.—Ch. 2. 4. & 4. 31. & 8. 17. & 13. 52.

will at once perceive how well he was every way qualified for the great work to which God had called him.

To bear my name before the Gentiles] To carry the ensign of the cross among the Greeks and Romans; and by the demonstration of the spirit, to confound their wisdom and learning; and prove that neither salvation nor happiness could be found in any other. Hence he was emphatically called the *apostle of the Gentiles*, 1 Tim. ii. 7. 2 Tim. i. 11. See also Gal. ii. 7, 8. and Eph. v. 3.

Verse 16. *How great things he must suffer*] Instead of proceeding as a persecutor, and inflicting sufferings on others; I will show him how many things he himself must suffer, for preaching that very doctrine which he has been hitherto employed in persecuting. Strange change indeed! And with great show of reason, as with incontrovertible strength of argument, has a noble writer, *Lord Lyttleton*, adduced the conversion of *Saul of Tarsus*, and his subsequent conduct, as an irrefragable proof of the truth of Christianity.

Some think that the words, *I will show him*, &c. refer to a visionary representation which *Christ* was immediately to give *Saul*, of the trials and difficulties which he should have to encounter; as also of that *death*, by which he should seal his testimony to the truth. If so, what a most thorough conviction must *Saul* have had of the truth of Christianity; cheerfully and deliberately to give up all worldly honours and profits, and go forward in a work which he knew a *violent death* was to terminate!

Verse 17. *Brother Saul*] As he found that the *Head* of the church had adopted *Saul* into the heavenly family; he made no scruple to give him the right hand of fellowship, and therefore said, *brother Saul*.

The Lord, even Jesus] Of what use is this intrusive word *even* here? It injures the sense. *St. Luke* never wrote it; and our translators should not have inserted it. *The Lord Jesus*, the sovereign *Jesus*, who appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. *Christ* could have cured him as miraculously by his own power, without human means, as he had enlightened his heart without them; but he will honour man by making him his agent, even in working miracles.

Verse 18. *There fell from his eyes as it had been scales*] This was real: he had been so dazzled with the brightness of the light, that we may suppose the globe of the eye, and particularly the *cornea*, had suffered considerable injury. The structure of the *cornea* was doubt

A. M. cir. 4037. his eyes as it had been
A. D. cir. 33. scales: and he received
An. Olymp. sight forthwith, and arose,
cir. CCIII. 1. and was baptized.

19 And when he had received meat, he was strengthened. ¶ Then was Saul certain days with the disciples which were at Damascus.

¶ Ch. 26. 20. — w Ch. 8. 37.

less much disturbed, and the whole of that humour would be rendered *opaque*, and incapable of permitting the rays of light to pass through the different humours to the *retina*; where all the images of things transmitted through the lenses, or humours, are distinctly painted. In the miraculous cure, the membrane was restored to its primitive state, and the opaque matter separated from the *cornea*, in the form of thin *laminae*, or *scales*. This being done, the light would have as free a passage as formerly, and the result would be *distinct vision*.

[And he filled with the Holy Ghost.] So it appears, that the Holy Spirit was given to him at this time; and probably by the imposition of the hands of Ananias. To say, that it would be degrading to an apostle, to receive the Holy Ghost by means of one who was not an *apostle*, is a very flimsy argument against the evidence which the text affords, that Saul did receive this spirit by the ministry of Ananias: besides Saul was not an *apostle* at this time; he was not even a *Christian*; and the Holy Ghost, which he received now, was given more to make him a thorough *Christian convert*, than to make him an *apostle*. No person will deny that he was baptized by Ananias; and certainly there was as strong an objection against an apostle receiving *baptism* from one who was not an apostle, as there could be in receiving the Holy Spirit from such a person. It is very likely that Ananias was either one of the seventy disciples commissioned by Jesus Christ himself; or one of those who had been converted on the day of pentecost. If he were the former, any authority that man could have, he had. But, who was the *instrument*, is a matter of little importance; as the *apostleship*, and the *grace* by which it was to be fulfilled, came immediately from Jesus Christ himself. Nor has there ever been an apostle, nor a legitimate successor of an apostle, that was not made such by Christ himself. If we consider the *authority*, as coming by *man*, or through *any description of men*; we should be arrested and confounded by the difficult question, Who baptized the apostles? Jesus Christ baptized no man, John iv. 2. Who then baptized Peter? Can the Roman conclave answer this question? I trow not. It would be as difficult to answer it, as to prove Peter's supremacy. We have no evidence who baptized the apostles, who themselves baptized so many others. The truth is, none but Christ ever made an apostle; and none but himself can make and qualify a Christian minister.

[And arose, and was baptized.] That he was baptized by Ananias, there is every reason to believe: as he appears to have been the chief Christian at Damascus. As baptism implied,

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

¶ Ch. 8. 3. Verse 1. Gal. 1. 13, 23.

in an adult, the public profession of that faith into which he was baptized; this baptism of Saul proved, at once, his own sincerity, and the deep and thorough conviction he had of the truth of Christianity.

Verse 19. *When he had received meat, he was strengthened*] His *mind* must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state: but when he was baptized, and had received the Holy Ghost, his *soul* was divinely invigorated; and now, by taking food, his *bodily* strength, greatly exhausted by three days' fasting, was renewed also. The *body* is not supported by the *bread of life*; nor the *soul*, by the *bread that perisheth*: each must have its proper aliment, that the whole man may be invigorated, and be enabled to perform all the functions of the animal and spiritual life, with propriety and effect.

Then was Saul certain days with the disciples] Doubtless under *instructions* relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not imply, that he must then have a consummate knowledge of every Christian doctrine. To this day we find that even the genuine Christian convert has a thousand things to learn; and for his instruction he is placed in the church of Christ, where he is built up on his most holy faith, by the ministry and experience of the disciples. Without the communion of saints, who is likely to make a steady and consistent Christian; even though his conversion should have been the most sincere, and the most remarkable?

Verse 20. *Preached Christ in the synagogues*] Instead of *Χριστου*, *Christ*, *Ιησου*, *Jesus*, is the reading of ABCE. several others of high importance, together with the *Syriac*, *Coptic*, *Ethiopic*, *Armenian*, *Slavonic*, and *Vulgate*.

The great question to be determined for the conviction of the Jews was, that Jesus was the Son of God. That the *Christ*, or *Messiah*, was to be the *Son of God*, they all believed. Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was the *Son of God*, or *Messiah*; and therefore as such he proclaimed him. The word *Christ* should be changed for *Jesus*, as the latter is, without doubt, the genuine reading.

The first offers of the grace of the Gospel were uniformly made to the Jews. Saul did not at first offer Jesus to the *heathens* at Damascus; but to the synagogues of the Jews.

Verse 21. *Is not this he that destroyed them*] ὁ πορθησας. The verb *πορθησας* has three acceptations in the Greek writers. 1. *To treat one as an enemy, to spoil him of his goods.* 2. *To lead away captive, to imprison.* 3. *To slay.* Paul was properly *πορθησας*, a *destroyer*, in all

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

for that intent, that he might bring them bound unto the chief priests?

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 him by

Ch. 18. 28.—Ch. 23. 12. & 25. 3. 2 Cor. 11. 26.—2 Cor. 11. 32.—Jo Joshua 2. 15. 1 Samuel 19. 12.

these senses. 1. He acted as the most determined enemy of the Christians: *Being exceedingly mad against them, he persecuted them to strange cities*, chap. xxvi. 11. 2. He shut up many of the saints in prison, chap. viii. 3. ix. 14. xxvi. 10. 3. He persecuted them unto death: gave his voice against them, that they might be destroyed; and was a principal instrument in the martyrdom of Stephen. *He breathed threatenings and slaughter*. See chap. vii. 58. viii. 1. ix. 1. xxvi. 10, 11. Therefore these three meanings of the original word are all exemplified in the conduct of Saul.

Verse 22. *Confounded the Jews*] Συνεχουρ; overwhelmed them so with his arguments, that they were obliged to blush for the weakness of their own cause.

Proving that this] Ουτις, this person, viz. Jesus, is very Christ; οτι ο Χριστος, is THE CHRIST, or Messiah. See on ver. 20.

Verse 23. *And after that many days were fulfilled*] What follows, relates to transactions which took place about three years after his conversion; when he had come a second time to Damascus, after having been in Arabia. See Gal. i. 17, 18. What he did in Arabia we know not; he probably preached Christ in different Jewish synagogues; but with what fruit we are not told. St. Luke, who could not have been ignorant of this part of his history, passes it over in silence; and any assertion, at this distance of time, relative to his employment in Arabia for those three years, must be both foolish and impertinent.

Verse 24. *They watched the gates day and night to kill him*] At this time Damascus was under the government of Aretas, king of Arabia: who was now at war with Herod, his son-in-law, who had put away his daughter, in order to marry Herodias, his brother Philip's wife. As Herod was supported by the Romans, Saul's enemies might intimate that he was in league with them or Herod; and as the gates of the city were constantly watched and shut, that no spy might enter, and no fugitive get away, they thought it would be easy to apprehend him; and doubtless got orders for the different officers at the gates to be on the look-out, that he might not be permitted to escape.

Verse 25. *Let him down by the wall*] Favoured, probably, by a house built against or upon the wall, through the window of which

night, and let him down by the wall in a basket.

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

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.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen 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.

Chap. 22. 17. Galatians 1. 17, 18.—Ch. 4. 36. & 13. 2. Verse 20. 22.

they could lower him in a basket; and by this means he made his escape. His escape was something similar to that of the spies at Jericho, Josh. ii. 15.

Verse 26. *He assayed to join himself to the disciples*] Επιηρητο κολλησθαι, he endeavoured to get closely united to them, to be in religious fellowship with them.

Believed not that he was a disciple.] They did not suppose it possible that such a person could be converted to the faith of Christ. The full power of divine grace, in the conversion of the soul, was not yet completely known.

Verse 27. *Barnabas—brought him to the apostles*] That is, to Peter and James; for others of the apostles he saw none, Gal. i. 19. It appears that he went up at this time to Jerusalem, merely to see Peter, with whom he abode fifteen days, Gal. i. 18. How it came that the apostles and church at Jerusalem had not heard of Saul's conversion, which had taken place three years before, is not easy to be accounted for. The following considerations may help: 1. It is certain that intelligence did not travel speedily in those primitive times; there were few open roads, and no regular posts, except those between military stations. 2. Though there were many Jews in Damascus, and several Christians; yet the city was heathen, and under a heathen king, with whom the Jews at Jerusalem could have little commerce. 3. Though Herod had married the daughter of Aretas; yet, as he had put her away, there were great animosities between the two courts, which at last broke out into an open war: this must have prevented all social and commercial intercourse. 4. The Christians were at that time greatly persecuted by the Jews; and therefore the few that dwelt at Damascus could have little connexion, if any, with their brethren at Jerusalem. 5. It might be the interest of the Jews at Jerusalem, supposing they had heard of it, to keep the fact of Saul's conversion as quiet as possible, that the Christian cause might not gain credit by it. 6. They might have heard of his conversion; but either did not fully credit what they had heard, or were not satisfied that the person who now presented himself was the man; for it is not likely that all the Christians at Jerusalem had been personally acquainted with Saul.

The Jews lay wait to kill Saul; CHAP. IX. the brethren send him to Tarsus,

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

28 And ^f he was with them, coming in and going out, at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: ^h but they went about to slay him.

[Galatians 1. 18.—f Chap. 6. 1. & 11. 20.

Verse 28. *He was with them, coming in and going out*] Freely conversing and associating with them; but this seems to have continued only fifteen days. See Gal. i. 18.

Verse 29. *Disputed against the Grecians*] That is, the Hellenistic Jews, viz. those who lived in Grecian cities, spoke the Greek language, and used the Septuagint version for their Scriptures. And thus the Syriac version has interpreted this place. See the note on chap. vi. 1. where this subject is largely explained.

Verse 30. *They brought him down to Cæsarea*] Calmet contends that this was Cæsarea of Palestine, and not Cæsarea Philippi; it being his opinion, and indeed that of others, that where this word occurs without any addition, in the New Testament, Cæsarea of Palestine is meant; and not Cæsarea Philippi. See on chap. viii. 40.

Sent him forth to Tarsus] This was his own city; and it was right that he should proclaim to his own countrymen and relatives that Gospel, through which he was become wise to salvation.

Verse 31. *Then had the churches rest*] Instead of *ἐκκλησιαί*, the churches, ABC. several others, the Syriac, Coptic, Ethiopic, Armenian, and Vulgate, have *ἐκκλησία*, the church. Every assembly of God's people was a church; the aggregate of these assemblies, was, THE CHURCH. The word *εἰρήνην*, which we translate rest, and which literally signifies peace, evidently means, in this place, prosperity; and in this sense, both it, and the Hebrew *שָׁלוֹם shalom*, are repeatedly used. But what was the cause of this rest or success? Some say, the conversion of Saul, who, before, made havoc of the church: but this is not likely, as he could not be a universal cause of persecution and distress, however active and virulent he might have been, during the time of his enmity to the Christian church. Besides, his own persecution, related above, shows that the opposition to the Gospel continued with considerable virulence three years after his conversion: therefore, it was not Saul's ceasing to be a persecutor, that gave this rest to the churches. Dr. Lardner, with a greater show of probability, maintains that this rest was owing to the following circumstance: Soon after Caligula's accession to the imperial dignity, the Jews at Alexandria suffered very much from the Egyptians in that city; and at length their oratories were all destroyed. In the third year of Caligula, A. D. 39. Petronius, who was made president of Syria in the place of Vitellius, was sent by the emperor to set up his statue in the temple at Jerusalem. This was a thunder-stroke to the Jews, and so occupied them, that they had no time to think of any thing else: apprehending that their temple must be defiled, and the national religion de-

stroyed, or themselves run the risk of being exterminated, if they rebelled against the imperial decree.

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

stroyed, or themselves run the risk of being exterminated, if they rebelled against the imperial decree.

h Verse 23. 2 Cor. 11. 26.—i See Ch. 8. 1.

stroyed, or themselves run the risk of being exterminated, if they rebelled against the imperial decree.

The account given by Josephus will set this in a clear point of view. "Caligula sent Petronius to go with an army to Jerusalem to set up his statues in the temple: enjoying him, if the Jews opposed it, to put to death all that made resistance, and to make all the rest of the nation slaves. Petronius therefore, marched from Antioch into Judea, with three legions, and a large body of auxiliaries raised in Syria. All were hereupon filled with consternation, the army being come as far as Ptolemais. The Jews then gathering together, went to the plain near Ptolemais, and entreated Petronius in the first place for their laws, in the next place for themselves. Petronius was moved with their solicitations; and leaving his army and the statues, went into Galilee, and called an assembly of the heads of the Jews at Tiberias; and having exhorted them, without effect, to submit to the emperor's orders, said, 'Will ye then fight against Caesar?' They answered, that they offered up sacrifices twice every day for the emperor and the Roman people; but that if he would set up the images, he ought first of all to sacrifice the whole Jewish nation; and that they were ready to submit themselves, their wives, and children, to the slaughter." Philo gives a similar account of this transaction. See Lardner's *Credibility*, Works, vol. i. p. 97, &c.

It appears, therefore, that as these transactions took place about the time mentioned in the text, that their persecution from the Romans diverted them from persecuting the Christians; and THEN had the churches rest throughout all Judea, and Galilee, and Samaria; the terror occasioned by the imperial decree having spread itself through all those places.

Were edified] *Οικοδομουνται*; a metaphor taken from a building: 1. The ground is marked out; 2. The ichnograph, or dimensions of the building ascertained; 3. The foundation is digged; 4. The foundation stone laid; 5. The walls builded up, with course upon course; 6. The top stone brought on; 7. The roof raised, and the whole covered in; and, 8. The interior part fitted up and adorned, and rendered convenient for the intended inhabitant. This figure frequently occurs in the Sacred Writings, especially in the New Testament. It has its reason in the original creation of man: God made the first human being as a shrine or temple, in which himself might dwell. Sin entered, and the heavenly building was destroyed. The materials, however, though all dislocated, and covered with rubbish, and every way defiled, yet exist; no essential power or faculty of the soul having been lost. The work of redemption consists in building up this house as it was

A. M. cir. 4041. ing in the fear of the Lord,
A. D. cir. 37. and in the comfort of the
An. Olymp. Holy Ghost, were multiplied.
cir. CCIV. 1.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man

k I Cor. 3. 16. & 6. 19.—I Ch. 8. 14.

in the beginning; and rendering it a proper habitation for God. The various powers, faculties, and passions, are all to be purified and refined by the power of the Holy Spirit; and order and harmony restored to the whole soul. All this is beautifully pointed out by St. Peter, 1 Epist. chap. ii. 4, 5. *To whom (Jesus Christ) coming as unto a living stone, chosen of God and precious, ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ.* And St. Paul, who, from his own profession as a tent-maker, could best seize on the metaphor, and press it into this spiritual service, goes through the whole figure at large, in the following inimitable words: *Ye are the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are built together for a habitation of God, through the spirit,* Eph. ii. 19—22. Edification signifies, therefore, an increase in the light, life, and power of God; being founded on the doctrine of Christ crucified, having the soul purified from all unrighteousness, and fitted by increasing holiness, to be a permanent residence for the ever blessed God.

Walking in the fear of the Lord] Keeping a continually tender conscience: abhorring all sin; having respect to every divine precept; dreading to offend him, from whom the soul has derived its being and its blessings. Without this salutary fear of God, there never can be any circumspect walking.

In the comfort of the Holy Ghost] In a consciousness of their acceptance and union with God through his spirit; by which, solid peace and happiness are brought into the soul; the truly religious man knowing and feeling that he is of God, by the spirit which is given him: nothing less can be implied in the comfort of the Holy Ghost.

Were multiplied.] No wonder that the church of God increased, when such lights as these shone among men. This is a short, but full and forcible description of the righteousness, purity, and happiness of the primitive church.

Verse 32. *As Peter passed through all quarters*] Δια τερτων, Bp. Pearce thinks, should be translated not through all quarters, but through all the saints. The churches having rest, the apostles made use of this interval of quiet, to visit the different congregations, in order to build them up on their most holy faith. Of Saul, we hear no more till chap. xi. 30. which is supposed to be about five years after this time; fight in all, from his conversion. Peter, it seems, had continued in Jerusalem all the time

A. M. cir. 4041. named Eneas, which had
A. D. cir. 37. kept his bed eight years, and
An. Olymp. was sick of the palsy.
cir. CCIV. 1.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and

m Chap. 3. 6, 16. & 4. 10.

that the churches were in a state of persecution, throughout the whole land. Great as he was, he never evidenced that steady, determinate courage, by which St. Paul was so eminently distinguished; nor did he ever suffer half so much for God and his truth.

To the saints] The Jews who had been converted to Christianity.

Which dwelt at Lydda] A town in the tribe of Ephraim, almost on the border of Judea, and nigh unto Joppa: it was about ten leagues from Jerusalem, and was afterward known by the name of Diospolis, or the city of Jupiter.

Verse 33. *A certain man named Eneas*] This name has been celebrated in the annals of heathen poetry, in that beautiful work of the poet Virgil, called the *Aeneid*; which gives an account of the misfortunes, travels, wars, &c. of a Trojan prince of this name, after the destruction of his native city Troy. On the difference of names which so frequently occurs in some parts of the Scriptures, Calmet makes the following judicious remarks: As both Greek and Hebrew, or Syriac, were commonly spoken in Palestine; most persons had two names, one Greek, and the other Hebrew. Thus Peter was called *Cephas* in Hebrew, and *Petros* in Greek. Paul was called *Saul* in Hebrew, and *Paulos* in Greek. The person in ver. 36. *Tabitha* in Hebrew, and *Dorcas* in Greek. And the paralytic person cured by Peter, *Hananiah* in Hebrew, and *Aineus* in Greek. So *Thomas* was the Hebrew name of the apostle, who in Greek was called *Didymus*.

Had kept his bed eight years] This was occasioned by a palsy; and now inveterate and hopeless, through its long standing.

Verse 34. *Jesus Christ maketh thee whole*] Not Peter, for he had no power but what was given him from above. And as an instrument, any man could heal with this power, as well as Peter; but God chose to put honour upon those primitive preachers of his word, that men might see that they were commissioned from heaven.

Arise, and make thy bed] Give now full proof that Jesus Christ has made thee whole, by arising, and by making thy bed. He was at home, and therefore was not commanded as the paralytic person, to take up his bed; but he was ordered to make it, that all might see that the cure was perfect.

Verse 35. *All that dwelt in Lydda and Saron, saw him*] Saron was that champaign country that lay between Joppa and Lydda. The long affliction of this man had been well known, and his cure, consequently, became a subject of general examination; it was found to be real. It was known to have been performed by the grace and mercy of Christ; and the consequence of all this conviction was, that all these people became Christians.

A. M. cir. 4041. Saron saw him, and ° turned to the Lord.

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.

37 And it came to pass in those days,

1 Chron. 5. 16.—Ch. 11. 21.—Or, Dor, or Ror.

Verse 36. Now there was at Joppa] This was a seaport town on the coast of the Mediterranean sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament Japho, which belonged to the tribe of Dan, Josh. xix. 46. It is at present called Jaffa; and is still a place of considerable note.

A certain disciple named Tabitha] This word is more properly Syriac, than Hebrew. tabitho is the word in the Syriac version, and is their manner of writing the Hebrew tsebi; the o teth being changed for the y tsaddi. The word tabio, and the feminine tabitho, have the same meaning as the Hebrew tsebi, and the Greek Dorcas, Dorcas, and signify the gazel or antelope: and it is still customary in the East, to give the names of beautiful animals to young women. The comparison of fine eyes to those of the antelope, is continually occurring in the writings of the Arabic and Persian poets. The person in the text probably had her name in the same way. She was very beautiful, and was therefore called Tabitha and Dorcas.

This woman was full of good works] She spent her life in acts of kindness and charity. Her soul was full of love to God and man; and her whole time was filled up with works of piety and mercy.

Verse 37. She was sick, and died] Even her holiness and usefulness could not prevent her from sickness and death. Dust thou art, and to dust thou shalt return, is a decree that must be fulfilled, even on the saints; for the body is dead, sentenced to death, because of sin, though the spirit be life, because of righteousness.

Whom when they had washed] Having the fullest proof that she was dead, they prepared her for her interment. In most nations of the world, it was customary to wash their dead before they buried them; and before they laid them out, to lie in state; as Homer tells us, was the case with the body of Patroclus:

Ως ἕπον, ἵταροισιν ἐκικέτο διος Ἀχιλλεύς, Ἄμφι πυρὶ γυῖαι τρίποδα μέγα ὄφρα ταχίστα Πάτροκλον λούσαια— και τότε δὲ λούσαν τε, και ἑλμψαν λιπ' ἑλαιῳ. Iliad. xviii. 343.

So saying, he bade his train surround with fire A tripod huge, that they might quickly cleanse Patroclus, from all stains of cloeted gore. They on the blazing hearth a tripod placed, Infus'd the water, thrust dry wood beneath, And soon the flames encompassing around, As an ple belly, warmed the flood within. Soon to the water in the singing brass Simmer'd, they bath'd him, and with limpid oil Anointed.

They stretch'd him on his bed, then cover'd him From head to feet with linen texture light And with a wide unsullied mantle hat." Comppr.

that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch 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.

1 Tim. 2. 10. Titus 3. 8.—Ch. 1. 13.—Or, be griev'd.

The waking or watching of the dead, was also practised among the ancient Greeks, as we learn from a preceding paragraph, where Achilles addressing his dead friend Patroclus, tells him,

Τοφρα δε μοι παραθυσι κορονισι κισσαι αυτος: Ἄμφι δε σι Τρωαι και Δαρδανιδες βαθυβολοι Κλαυσουται, γυκτας τε και ηματα δακρυχουσαι.

Il. xviii. 332

"Mean time, among My lofty gallees thou shalt lie, with tears Mournd day and night, by Trojan captives fair And Dardan, compassing thy bier around."

Comper.

A similar description is given by Virgil of the funeral obsequies of Misenus, Æneid vi ver. 212.

Nec minus interea Misenum in littore Teucri Flabant, et cineri ingrato suprema ferabant. * * * * * Pars callidos latices et acra undantia flammis Exspidant, corpusque lavant frigidis et unguant Fit gemitus: tum membra toro deflata terunt, Purpurasque super vestis telamina nota Conspiciunt, etc.

"Meanwhile the Trojan troops with weeping eyes To dead Misenus pay his obsequies. First from the ground a lofty pile they rear Of pitch-trees, oaks, and pines, and unctuous fir: The fabric's front with cypress twigs they strow; And stick the sides with boughs of baleful yew, The topmost part, his glittering arms adorn: Warm waters then in brass cauldrons burn, Are poured to wash his body, joint by joint; And fragrant oils the stiffen'd limbs anoint. With groans and cries Misenus they deplore. Then on a bier with purple cover'd o'er The breathless body, thus bowail'd, they lay."

Dryden.

These rites, in many respects, resemble those still used among the native Irish. See the account of the funeral ceremonies of the Egyptians, in the notes on Gen. chap. 1. 2. The primitive Christians washed the bodies of their dead, not only out of decency and affectionate respect to them; but as a token of their firm belief in the resurrection of the dead.

Verse 38. Sent to Peter—desiring that he would not delay to come] Tabitha died at Joppa, and Peter was at Lydda, about four leagues distant. But why did they send for Peter? We cannot tell. It is not likely that they had any expectation that he should raise her from the dead; for none of the apostles had as yet raised any; and if God did not choose to restore Stephen to life, this favour could not reasonably be expected in behalf of inferior persons. However, they might hope, that he who cured Eneas at Lydda, might cure Dorcas; for it is probable that they had sent for Peter before she died; and in this sense we might understand the κτισται of the text—

A. M. cir. 4011. 39 Then Peter arose and
A. D. cir. 37. went with them. When
An. Olymp. he was come, they brought
cir. CCIV. 1. him into the upper chamber: and all
the widows stood by him weeping,
and showing the coats and garments
which Dorcas made while she was
with them.

40 But Peter " put them all forth, and
v kneeled down, and prayed; and,
turning *him* to the body, " said, Tabi-
tha, arise. And she opened her eyes;

^u Matt. 9. 25.—^v Ch. 7. 60.—^w Mark 5. 41, 42. John 11. 43.

Verse 39. *Showing the coats and garments*] *Χιτῶνας καὶ ἱματῖα*, the *outer* and *inner* garments. These, it appears, she had made for the poor, and more particularly for *poor widows*, in whose behalf she had incessantly laboured.

Verse 40. *Peter put them all forth, and kneeled down, and prayed*] It was not even known to Peter, that God would work this miracle: therefore he put all the people out that he might seek the will of God by fervent prayer, and during his supplications, be liable neither to *distraction* nor *interruption*, which he must have experienced, had he permitted this company of *weeping widows* to remain in the chamber.

And turning—to the body] *Σαρα*; the lifeless body, for the *spirit* had already departed.

Said, Tabitha, arise.] During his wrestling with God, he had, undoubtedly, received confidence that she would be raised at his word.

And when she saw Peter, she sat up.] As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again? And must not the remembrance of the glories she had now lost, fill her with dislike to all the goods of earth? No: for 1. As a saint of God, her Maker's *will* must be *hers*: because she knew that this *will* must be ever *best*. 2. It is very likely that in the case of the reviviscence of a saint or sinner, God mercifully *draws a veil* over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third heaven, though he was probably not in the state of the dead. Of the economy of the invisible world, God will reveal nothing. *We walk here by faith, and not by sight.*

Verse 41. *Saints and widows*] In primitive times, the *widows* formed a distinct part of the Christian church.

Verse 42. *Many believed in the Lord.*] That is, in Christ Jesus, in whose name, and through whose power, they understood this miracle to be wrought. This miracle, as well as that at Lydda, was not only the mean of strengthening the faith of the disciples, and gaining credit to the cause of Christianity; but also of bringing many sincere converts to the Lord, so that the church was thereby both *built up* and *multiplied*.

and when she saw Peter, she sat up.

A. M. cir. 4041
A. D. cir. 37
An. Olymp.
cir. CCIV. 1.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; * and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one † Simon a tanner.

* John 11. 45. & 12. 11.—† Ch. 10. 6.

Verse 43. *He tarried many days in Joppa*] Taking advantage of the good impression made on the people's minds by the miracle, he preached to them the great truths of Christianity; and thus established them in the faith.

Simon, a tanner.] Whether the original word *βυρρανης*, signifies a *tanner*, or a *carrier*, is of little consequence. The person who dealt in the hides, whether of *clean* or *unclean* animals, could not be in high repute among the Jews. Even in Joppa, the trade appears to have been reputed *unclean*; and therefore this Simon had *his house by the sea side*. See chap. x. 6. Of the trade itself the Talmudists speak with great contempt; they reckon it among *blemishes*. See proofs in *Schoetgen*.

1. Thus terminates what has not been improperly called the *first period of the Christian church*, which began at the day of pentecost, chap. ii. and continued to the resurrection of Dorcas; a period of about *eight years*. During the whole of this time, the Gospel was preached to the Jews *only*, no *Gentile* being called, before Cornelius; the account of whose conversion, and the divine vision that led to it, are detailed in the following chapter. Salvation was of the Jews; theirs were the fathers, the covenants, and the promises; and from them came Jesus Christ; and it was right that they should have the first offer of a salvation, which, while it was a *light* to *lighten the Gentiles*, was to be the *glory of the Israelitish people*. When they utterly rejected it, then the apostles turned unto the Gentiles. Among them the Christian church was founded; and thus the *reprobates* became the *elect*; and the *elect* became *reprobates*. Reader! behold the goodness and severity of God! toward them that fell severely; but toward thee goodness, *if thou continue in his goodness; otherwise thou shalt be cut off*, Rom. xi. 22. Thou canst only stand by faith; and be not high-minded but fear. Nothing less than Christ dwelling in thy heart by faith, can save thy soul unto eternal life.

2. The conversion of Saul of Tarsus is one of the most remarkable facts recorded in the history of the Christian church. When we consider the *man*; the *manner* in which he was brought to the knowledge of the truth; the *impression* made on his own mind and heart by the vision he had on his way to Damascus, and the *effect* produced in all his subsequent life, we have a series of the most convincing *evidences* of the truth of the Christian religion. In this light he ever viewed the subject him-

self; the manner of his conversion he ever appealed to, as the most proper apology for his conduct: and on several most important occasions, he not only refers to it, but enters into a detail of its circumstances, that his hearers might see that the excellency of the power was of God, and not of man.

Saul of Tarsus was not a man of a *light, feeble, and uncultivated* mind. His *natural powers* were vast, his *character* the most decided, and his *education*, as we learn from his historian, and from his writings, was at once both *liberal and profound*. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast; and was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations, sufficiently prove; and in matters which concern his own religion, he was instructed by *Gamaliel*, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the *three* great languages which were spoken among the only people who deserved the name of *nations*: the *Hebrew*, and its prevailing dialect, the *Chaldeo-Syriac*; the *Greek*, and the *Latin*; languages which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed on, or deceived*? The circumstances of his conversion *forbid* the supposition: they do more; they render it *impossible*. One consideration on this subject will prove, that imposture in this case was impossible: he had no communication with Christians; the men that accompanied him to Damascus were of his own mind; virulent, determined enemies to the very name of Christ: and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high priest and sanhedrim thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he the deceiver*? The supposition is absurd and monstrous, for this simple reason, that there was no *motive* that could prompt him to feign what he was not; and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea. It exposed the absurdity and folly of Grecian and Roman superstition and idolatry; and asserted itself to be the *completion, end, and perfection* of the whole Mosaic economy. It was therefore hated by all those nations; and its followers despised,

detested, and persecuted. From the profession of such a religion so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular emolument or advantage? No! Had not this apostle of the Gentiles the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, the brightest prospect of the *reality and blessedness* of the spiritual world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view; and tried it in all circumstances. What was the result? The deepest conviction of its truth: so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a *Jew*, he would have infallibly risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges, and well-grounded expectations of secular honour and emolument, and espoused a cause from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily, exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused; but he had them fully in his apprehension, and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*; and the issue of his journey must be a *violent death*!

The whole history of St. Paul proves him to be one of the *greatest* of men; and his conduct, after he became a Christian, had it not sprung from a divine motive, of the truth of which he had the fullest conviction, would have shown him to be one of the *weakest* of men. The conclusion therefore is self-evident, that in St. Paul's *call* there could be no imposture; that in his own *mind* there could be no *deception*, that his conversion was from heaven; and the religion he professed and taught, the infallible and eternal truth of Jehovah. In this full conviction, he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood*, to rise again in *glory*. The *conversion* of St. Paul is the *triumph* of Christianity; his *writings*, the fullest exhibition and defence of its doctrines; and his *life and death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the *Acts of the Apostles*, will ever remain an inexpugnable fortress to defend Christianity, and defeat its enemies. Reader, hath not God *so* done his marvellous works that they may be had in everlasting remembrance?

CHAPTER X.

An angel appears to Cornelius, a centurion, and directs him to send to Joppa, for Peter, to instruct him in the way of salvation, 1—6. He sends accordingly, 7, 8. While the messengers are on their way to Joppa, Peter has a remarkable vision, by which he is taught how he should treat the *Gentiles*, 9—16. The messengers arrive at the house of Simon the tanner, and deliver their message, 17—22. They lodge there that night, and on the morrow Peter accompanies them to Casarea, where they find Cornelius and his friends assembled, waiting the coming of Peter, 23, 24. Peter makes an apology for his coming, and inquires for what purpose Cornelius had sent for him, 25—29. Cornelius answers, 30—33. And Peter preaches unto him Jesus as the Saviour of the world, and the Judge of quick and dead, 34—43. While he speaks, the Holy Ghost descends on Cornelius and his company; and they speak with new tongues, and magnify God, 44—46. Peter commands them to be baptized in the name of the Lord, 47, 48.

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

THERE was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, 2^a A devout man, and one that

^b feared God with all his house, which gave much alms to the people, and prayed to God alway:

3^c He saw in a vision evidently,

A. M. cir. 4045
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

^a Verse 22. Ch. 8. 2. & 22. 12.—^b Verse 35.

^c Verse 30. Ch. 11. 13.

NOTES ON CHAPTER X.

I have already observed (see the conclusion of the preceding chapter) that hitherto the apostles confined their labours among the *Jews* and circumcised *proselytes*; not making any offer of salvation to the *Gentiles*: for they had fully imbibed the opinion, that none could enter into the kingdom of God, and be finally saved, unless they were circumcised, and became obedient to the law of Moses. This prejudice would have operated so, as finally to prevent them from preaching the Gospel to the *Gentiles*, had not God, by a particular interposition of his mercy and goodness, convinced Peter, and through him all the other apostles, that he had accepted the *Gentiles* as well as the *Jews*; and would put no difference between the one and the other, purifying their hearts by faith, and giving the *Gentiles* the Holy Ghost, as he had before given it to the *Jews*. The means which he used to produce this conviction in the minds of the apostles, are detailed at length in the following chapter.

Verse 1. *There was a certain man in Cæsarea*] This was *Cæsarea of Palestine*, called also *Strato's Tower*, as has been already noted; and the residence of the Roman procurator.

A centurion] *Ἐκατονταρχος*, the chief or captain of 100 men, as both the Greek and Latin words imply. How the Roman armies were formed, divided, and marshalled, see in the notes on Matt. xx. *A centurion* among the Romans was about the same rank as a *captain* among us.

The band called the Italian band] The word *στύγεα*, which we translate *band*, signifies the same as *cohort* or *regiment*, which sometimes consisted of 555 infantry and 66 cavalry; but the *cohors prima*, or first cohort, consisted of 1105 infantry, and 132 cavalry, in the time of *Vergilius*. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman *legion* consisted of ten cohorts; the first of which surpassed all the others, both in numbers and in dignity. When in former times the Roman legion contained 6000, each cohort consisted of 600, and was divided into three *manipuli*; but both the legions and cohorts were afterward various in the numbers they contained. As there were doubtless many *Syrian auxiliaries*, the regiment in question was distinguished from them as consisting of *Italian*, i. e. *Roman* soldiers. The *Italian cohort* is not unknown among the Roman writers: *Gruter* gives an inscription, which was found in the *Forum Sempronii*, on a fine table of marble, nine feet long, four feet broad, and four inches thick; on which are the following words:

L. MAESIO. L. F. POL
RVFO. PROC. AVG.
TRIB. MIL. LEG. X.
APOLLINARIS. TRIB
COH. MIL. ITALIC. VOLUNT
QVAE. EST. IN. SYRIA. PRAEF
FABRYM. BIS.

See *Gruter's* Inscriptions, p. cccccxxiii—iv.

This was probably the same cohort as that mentioned here by St. Luke; for the *tenth* legion mentioned in the above inscription was certainly in Judea, A. D. 69. *Tacitus* also mentions the *Italica legio*, the *Italic legion*, lib. i. c. 59. which *Junius Blæsus* had under his command in the province of Lyons. We learn from the Roman historians, that the *fifth*, *tenth*, and *fifteenth* legions were stationed in Judea; and the *third*, *fourth*, *sixth*, and *twelfth* in Syria. The *Italic legion* was in the battle of *Bedriacum*, fought A. D. 69. between the troops of *Vitellius* and *Otho*: and performed essential services to the *Vitellian* army. See *Tacitus*, Hist. lib. ii. cap. 41. The issue of this battle was the defeat of the *Othonians*, on which *Otho* slew himself; and the empire was confirmed to *Vitellius*.

Wherever he sees it necessary, St. Luke carefully gives dates and facts, to which any might have recourse who might be disposed to doubt his statements: we have had several proofs of this in his Gospel. See especially chap. i. 1, &c. and iii. 1, &c. and the notes there.

Verse 2. *A devout man*] *Ευσεβης* from *eu*, well, and *σεβουμαι*, I worship. A person who worships the true God, and is no idolater.

One that feared God] *Φεβουμνος του Θεου*, one who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge. This is necessarily implied in the fear of God.

With all his house] He took care to instruct his family in the knowledge which he himself had received; and to establish the worship of God in his house.

Gave much alms] His love to God led him to love men; and this love proved its sincerity by acts of beneficence and charity.

Prayed to God alway] Felt himself a dependent creature: knew he had no good, but what he had received; and considered God to be the fountain whence he was to derive all his blessings. *He prayed to God alway*; was ever in the spirit of prayer, and frequently in the act. What an excellent character is this! and yet the man was a *Gentile*! He was what a *Jew* would repute *common* and *unclean*, see ver. 28. He was therefore not circumcised; but, as he worshipped the true God, without any idolatrous mixtures, and was in good report among all the nation of the *Jews*, he was undoubtedly what was called a *proselyte of the gate*, though not a *proselyte of justice*; because he had not entered into the bond of the covenant by *circumcision*. This was a proper person, being so much of a *Jew*, and so much of a *Gentile*, to form the connecting link between both people; and God chose him that the salvation of the *Jews* might, with as little observation as possible, be transmitted to the *Gentiles*. The choice of such a person, through whom the door of faith was opened to the *heathen*

A. M. cir. 4045. about the ninth hour of the
A. D. cir. 41. day, an angel of God coming
An. Olymp. in to him, and saying unto
cir. CCV. 1. 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, and call for one Simon, whose surname is Peter:

6 He lodgeth with one^d Simon a tanner, whose house is by the sea side: ^e he shall tell thee what thou oughtest to do.

^d Ch. 9. 43.—^e Ch. 11. 11.

world, was a proof of the wisdom and goodness of God. The man who was chosen to this honour was not a profligate Gentile; nor yet a circumcised proselyte. He was a *Gentile*, amiable and pure in his manners: and, for his piety and charitableness, held in high estimation among all the nation of the *Jews*. Against such a person they could not, with any grace, be envious, though God should pour out upon him the gift of the Holy Spirit.

Verse 3. *He saw in a vision evidently*] The text is as plain as it can be, that an angel of God did appear to Cornelius. This was in a *vision*, i. e. a supernatural representation; and it was *φανερῶς*, manifestly, evidently made: and at such a time too, as precluded the possibility of his being asleep; for it was about the ninth hour of the day, answering to our three o'clock in the afternoon, (see note on chap. iii. 1.) the time of public prayer, according to the custom of the Jews: and while Peter was engaged in that sacred duty. The angelic appearance to Cornelius was something similar to that made to Daniel, chap. ix. 20—23. and that especially to Zachariah, the father of John Baptist, Luke i. 11, &c.

Verse 4. *Thy prayers and thine alms are come up for a memorial*] Being all performed in simplicity and godly sincerity, they were acceptable to the Most High.

Come up for a memorial: this form of speech is evidently borrowed from the sacrificial system of the Jews. Pious and sincere prayers are high in God's estimation; and therefore are said to ascend to him, as the smoke and flame of the burnt-offering appeared to ascend to heaven.

These prayers and alms came up for a memorial before God: this is a manifest allusion to the meat-offering, which, in Lev. ii. 16. is said to be *זכרה* *azkerah*, a memorial, (speaking after the manner of men,) to put God in remembrance that such a person was his worshipper, and needed his protection and help. So the prayers and alms of Cornelius ascended before God as an acceptable sacrifice, and were recorded in the kingdom of heaven, that the answers might be given in their due season.

Verse 6. *Simon a tanner*] See the note on chap. ix. 43.

What thou oughtest to do] From this it appears that matters of great moment had occurred. 1

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, and would have eaten: but while they

^f Chap. 11. 5, &c.

pieced the mind of Cornelius. He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge; and he set apart a particular time for extraordinary fasting and prayer, that God might farther reveal to him the knowledge of his will. Perhaps he had heard of Jesus, and had been perplexed with the different opinions that prevailed concerning him: and now prayed to God that he might know what part he should take; and the answer to this prayer is, "Send to Joppa for Simon Peter, he shall tell thee what thou oughtest to do." This clause, so explanatory, is wanting in almost every MS. and version of note. Griesbach and some others have left it out of the text.

Verse 7. *And a devout soldier*] It has already been remarked that Cornelius had taken care to instruct his family in divine things; and it appears also that he had been attentive to the spiritual interests of his regiment. We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality and piety toward God.

Verse 8. *He sent them to Joppa*] It has been properly remarked, that from Joppa, Jonah was sent to preach to the *Gentiles* of Nineveh; and from the same place Peter was sent to preach the Gospel to the *Gentiles* at Cæsarea.

Verse 9. *On the morrow, as they went on their journey*] From Joppa to Cæsarea was about twelve or fifteen leagues; the messengers could not have left the house of Cornelius till about two hours before sun set: therefore they must have travelled a part of the night, in order to arrive at Joppa the next day, toward noon. *Calmet*. Cornelius sent two of his household servants, by way of respect to Peter; probably the soldier was intended for their defence, as the roads in Judea were by no means safe.

Peter went upon the house-top to pray] It has often been remarked that the houses in Judea were built with flat roofs, on which people walked, conversed, meditated, prayed, &c. The house-top was the place of retirement; and thither Peter went for the purpose of praying to God.

Verse 10. *He became very hungry*] It seems that this happened about dinner time; for it appears that they were making ready, παρασκευάζοντες, dressing the victuals for the family.

A. M. cir. 4045. made ready, he fell into a
A. D. cir. 41. trance,
An. Olymp. 11 &

13 And there came a voice
to him, Rise, Peter; kill and
eat.

A. M. cir. 4045
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

11 & And saw heaven
opened, and a certain vessel descend-
ing unto him, as it had been a great
sheet knit at the four corners, and let
down to the earth:

14 But Peter said, Not so, Lord;
for I have never eaten any thing that
is common or unclean.

12 Wherein were all manner of four
footed beasts of the earth, and wild
beasts, and creeping things, and fowls
of the air.

15 And the voice spake unto him
again the second time, What God
hath cleansed, that call not thou com-
mon.

16 Thus was done thrice: and the

† Ch. 7. 56. Rev. 19. 11. —h Lev. 11. 4. & 20. 25. Deut. 14.
3, 7. Ezekiel 4. 14.

† Matthew 15. 11. Verse 28. Romans 14. 14, 17, 20. 1 Cor.
10. 25. 1 Tim. 4. 4. Titus 1. 15.

The dinner among the ancients was a very
slight meal; and they had no breakfast; their
supper was their principal meal. And in very
ancient times, they ate only once in the day.
Supper was the meal at which they saw their
friends, the business of the day being then
finished.

cases: such as the *beasts* that do not chew the
 cud ; *fish* which have no *scales* ; *fowls* of prey,
and such others as are specified in Levit. xi.
where see the notes.

He fell into a trance] *Εκστασις εν αυτω εν-
στασις, an ecstasy fell upon him.* A person may
be said to be in an ecstasy when transported
with joy or admiration; so that he is insensible
to every object, but that on which he is en-
gaged. Peter's ecstasy is easily accounted for;
he went up to the house-top to pray: at first
he felt keen hunger; but being earnestly en-
gaged with God, all natural appetites became
absorbed in the intense application of his soul
to his Maker. While every passion and appet-
ite was under this divine influence, and the
soul, without let or hindrance, freely con-
versing with God, then the visionary and sym-
bolical representation mentioned here, took
place.

Verse 13. Rise, Peter; kill and eat] *Θυσε και
φαγε, sacrifice and eat.* Though this verb is
sometimes used to signify the *slaying* of animals
for food: yet as the proper notion is to *stay* for
the purpose of *sacrifice*, it appears to me to be
better to preserve that meaning here. Animals
that were offered in sacrifice, were considered
as given to God: and when he received the
life, the flesh was given to those who offered
the sacrifice that they might feed upon it: and
every sacrifice had in it the nature of a *covenant*;
and covenants were usually made by *eating
together* on the flesh of the sacrifice offered on
the occasion; God being supposed to be invi-
sibly present with them, and partaking of the
feast. The *Jews* and *Gentiles* are certainly
represented by the clean and unclean animals
in this large vessel: these, by the ministry of
the Gospel, were to be offered up a spiritual
sacrifice to God. Peter was to be a prime instru-
ment in this work; he was to offer them to God,
and rejoice in the work of his hands. The
spirit of the heavenly direction seems to be this:
"The middle wall of partition is now to be
pulled down; the Jews and Gentiles are called
to become one flock, under one shepherd and
bishop of souls. Thou, Peter, shalt open the
door of faith to the *Gentiles*, and be also the
minister of the circumcision. Rise up; already
a blessed sacrifice is prepared; go and offer it
to God, and let thy soul feed on the fruits of his
mercy and goodness, in thus showing his gra-
cious design of saving both Jews and Gentiles
by Christ crucified.

Verse 11. And saw heaven opened] His mind
now entirely spiritualised, and absorbed in hea-
venly contemplation, was capable of discoveries
of the spiritual world; a world, which, with its
πληρωμα, or plenitude of inhabitants, surrounds
us at all times; but which we are incapable of
seeing, through the dense medium of *flesh* and
blood, and their necessarily concomitant *earthly
passions*. Much, however of such a world and
its economy may be apprehended by him who
is purified from all filthiness of the flesh and
spirit; and who has perfected holiness in the
fear of God. But this is a subject to which the
enthusiast in vain attempts to ascend. The
turbulent working of his imagination, and the
gross earthly crudities which he wishes to ob-
trude on the world as revelations from God,
afford a sufficient refutation of their own blas-
phemous pretensions.

Verse 14. Common or unclean.] By *common*
zoon, whatever was in general use among the
Gentiles, is to be understood; by *ακαθαρτα,
unclean*, every thing that was forbidden by the
Mosaic law. However the one word may be
considered as explanatory of the other. The
rabbins themselves, and many of the primitive
fathers, believed that by the *unclean* animals
forbidden by the law, the *Gentiles* were meant.

A great sheet knit at the four corners] Per-
haps intended to be an emblem of the *universe*,
and its various *nations*, to the four corners of
which the Gospel was to extend; and to offer
its blessings to all the inhabitants, without dis-
tinction of nation, &c.

Verse 15. What God hath cleansed] God,
who made at first the distinction between Jews
and Gentiles, has a right to remove it whenever
and by whatever means he pleases: he there-
fore, who made the distinction, for wise pur-
poses, between the clean and the unclean, now
pronounces all to be *clean*. He had authority
to do the first; he has authority to do the last.
God has purposed that the *Gentiles* shall have

Verse 12. All manner of four-footed beasts,
&c.] Every species of *quadrupeds*, whether
wild or *domestic*: all *reptiles*, and all *fowls*.
Consequently, both the *clean* and the *unclean*,
were present in this visionary representation:
those that the Jewish law allowed to be sacri-
ficed to God, or proper for food; as well as
those which that law had prohibited in both

Cornelius' servants come to Joppa. CHAP. X. *Peter goes with them to Cæsarea;*

A. M. cir. 4045.
A. D. cir. 41.
An. Olym. p.
cir. CCV. 1.

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 inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there ?

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 ¹ Arise, therefore, and get thee down, and go with 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

* Ch. 11. 12.—† Ch. 15. 7.—^m Verse 1, 2, &c.

the Gospel preached to them : *what he therefore has cleansed, " that call not thou common."*

Verse 16. *This was done thrice*] For the greater certainty, and to make the deeper impression on the apostle's mind.

And the vessel was received up again into heaven.] Both Jews and Gentiles came equally from God; and to him, *both*, by the preaching of the Gospel, shall again return.

Verse 17. *While Peter doubted—the men—stood before the gate*] In all this we find an admirable display of the economy of Providence. Cornelius prays and has a vision which prepares him to receive instruction from Peter: Peter prays and has a vision which prepares and disposes him to give instruction to Cornelius. While he is in doubts and perplexity what the full meaning of the vision might be, the messengers, who had been despatched under the guidance of an especial Providence, came to the door: and the Holy Spirit gives him information that his doubts should be all cleared up, by accompanying the men who were now inquiring for him. How exactly does every thing in the conduct of Providence occur: and how completely is every thing adapted to *time, place, and occasion!* all is in weight, measure, and number. Those simple occurrences, which men snatch at and press into the service of their own wishes, and call them *providential openings*, may indeed be links of a providential chain, in reference to *some other matter*: but unless they be found to speak the *same language* in all their parts, occurrence corresponding with occurrence; they are not to be construed as indications of the divine will in reference to the claimants. Many persons, through these misapprehensions, miscarrying, have been led to charge God foolishly for the unsuccessful issue of some business in which their passions, not his providence, prompted them to engage.

Verse 21. *Which were sent unto him from Cornelius*] This clause is wanting in almost every MS. of worth; and in almost all the versions.

whom ye seek: what is the cause wherefore ye are come.

A. M. cir. 4045.
A. D. cir. 41.
An. Olym. p.
cir. CCV. 1.

22 And they said, ^m Cornelius the centurion, a just man, and one that feareth God, and ⁿ of good report among all the nation of the Jews, was warned from God by a 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, ^o and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in,

* Ch. 22. 12.—^o Verse 45. Ch. 11. 12.

Behold I am he whom ye seek] A sudden unexpected speech, like the address of Æneas to Dido; when the cloud in which he was involved suddenly dissipated, and he appeared with the exclamation,

— *coram quem queritis, adsum!*

Æn. lib. i. 565.

What is the cause wherefore ye are come] He still did not know the full import of the vision; but being informed by the Holy Spirit, that three men were seeking him, and that he should go with them, without scruple, he instantly obeyed; and finding them at the door, desired to know *why* they sought him?

Verse 22. *Cornelius, the centurion, &c.*] They give him the simple relation which they had received from their master. For the character of Cornelius, see the comment on verse 2.

To hear words of thee.] But of what kind they could not as yet tell.

Verse 23. *Then called he them in, &c.*] They had already walked a long journey in a short time, and needed refreshment; and it was thought expedient that they should rest that night with Simon the tanner.

Certain brethren from Joppa] They were six in number, as we learn from chap. xi. 12. It was necessary that there should be several witnesses of the important transactions which were about to take place, as on no slight evidence would even the converted Jews believe, that *repentance* unto life, and the *Holy Spirit*, should be granted to the Gentiles.

Verse 24. *His kinsmen and near friends.*] Συγγενεις, his relatives, and ἀγαπητους φίλους, his necessary friends: but the Syriac makes ἀγαπητους, an epithet, as well as συγγενεις, and thus the passage may be read, *his kinsmen, his domestics, and his friends.* It appears that he had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven: and these amounted to many persons; see verse 27.

Verse 25. *Fell down at his feet, and worshipped.*

A. M. cir. 4045. Cornelius met him, and fell
A. D. cir. 41. down at his feet, and worshipped him.
An. Olymp. cir. CCV. 1.

26 But Peter took him up, saying,
P Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how^r that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but^s God hath showed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, 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

p Ch. 14. 14, 15. Rev. 19. 10. & 22. 9.—r John 4. 9. & 16.
28. Ch. 11. 3. Galat. 2. 12, 14.—s Ch. 15. 8, 9. Ephes. 3. 6.
t Ch. 1. 10.—u Matthew 28. 3. Mark 16. 5. Luke 24. 4.

shipped him.] As Peter's coming was announced by an *angel*, Cornelius might have supposed that Peter himself was an *angel*, and of a superior order; seeing he came to announce what the first angel was not employed to declare; it was probably, in consequence of this thought, that he prostrated himself before Peter, offering him the highest act of civil respect; for there was nothing in the act as performed by Cornelius, which belonged to the worship of the true God. Prostrations to superiors were common in all Asiatic countries. The *Codex Bezae*, and the latter *Syriac*, in the margin, read this verse differently from all other MSS. and versions; thus, *But as Peter drew nigh to Caesarea one of the servants ran before, and told that he was come; then Cornelius leaped up, and met him, and falling at his feet, he worshipped him.* This is a very remarkable addition, and relates circumstances that we may naturally suppose did actually take place.

Verse 26. *I myself also am a man.*] "I am not an *angel*; I am come to you simply on the part of God, to deliver to you the doctrine of eternal life."

Verse 27. *And as he talked with him.*] Cornelius had met Peter at some short distance from his house, and they conversed together till they went in.

Verse 28. *Ye know how that it is an unlawful thing, &c.*] He addressed the whole company, among whom it appears, there were persons well acquainted with Jewish customs; probably some of them were Jewish proselytes.

But God hath showed me, &c.] He now began to understand the import of the vision which he saw at Joppa. A Gentile is not to be avoided, because he is a Gentile; God is now taking down the partition wall which separated them from the Jews.

Verse 29. *I ask—for what intent ye have sent for me?*] Peter had been informed of this by

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 surname 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 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 opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

v Verse 4. &c. Daniel 10. 12.—w Hebrews 6. 10.—x D. ut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Romans 2. 11. Galat. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Peter 1. 17.

the servants of Cornelius, ver. 22. but as all the company might not have been informed of the circumstances, he, as it were, invites him to tell his story afresh, that his friends, &c. might be the better prepared to receive the truth, which he was about to dispense, in obedience to his divine commission.

Verse 30. *Four days ago I was fasting until this hour.*] It was then about three o'clock in the afternoon; and it appears that Cornelius had continued his fasts from three o'clock the preceding day to three o'clock the day following; not that he had fasted four days together, as some suppose; for even if he did fast four days consecutively, he ate one meal on each day. It is however necessary to remark that the word *νενωσεν*, *fasting*, is wanting in ABC. one other; the *Coptic*, *Ethiopic*, *Armenian*, and *Vulgate*: but it has not been omitted in any *edition* of the Greek Testament.

Verse 31. *Thy prayer is heard.*] See the note on ver. 4. Cornelius *prayed, fasted, and gave alms.* It was in this way, he looked for salvation; not to *purchase* it; a thought of this kind does not appear to have entered into his mind: but these were the *means* he used to get his soul brought to the knowledge of the truth. The reader must recollect, that in the case of Cornelius, there was no *open vision*; he used the light and power which God had already given; and behold how mightily God increased his gifts! He that *hath*, i. e. that uses what he has, shall receive; and no man can expect any increase of light or life, who does not improve the grace already given.

Verse 33. *Are we all here present before God.*] Instead of *before* God, the *Codex Bezae*, *Syriac*, *Ethiopic*, *Armenian*, and *Vulgate*, read *before* THEE. The people were all waiting for the preacher, and every heart was filled with expectation; they waited as *before* God, from whose messenger they were about to hear the words of life.

A. M. cir. 4045. 35 But ³ in every nation,
A. D. cir. 41. he that feareth him, and
An. Olymp. worketh righteousness, is
cir. CC. v. 1. accepted with him.

7 Ch. 15. 9. Rom. 2. 13, 27. & 3. 22, 29. & 10. 12, 13. 1 Cor. 12. 13. Gal. 3. 28. Eph. 2. 13, 18. & 3. 6.—2 Isaiah 57. 19. Eph. 2. 14, 16, 17. Col. 1. 20.

Verse 34. *God is no respecter of persons*] He does not esteem a *Jew*, because he is a *Jew*; nor does he detest a *Gentile*, because he is a *Gentile*. It was a long and deeply rooted opinion among the Jews, that God never would extend his favour to the *Gentiles*; and that the descendants of Jacob only, should enjoy his peculiar favour and benediction. Of this opinion was St. Peter, previously to the heavenly vision mentioned in this chapter. He was now convinced that *God was no respecter of persons*; that as all must stand before his judgment seat, to be judged according to the deeds done in the body; so, no one nation, or people, or individual, could expect to find a more favourable decision than another who was precisely in the same moral state: for the phrase *respect of persons*, is used in reference to *unjust decisions in a court of justice*, where, through favour, or interest, or bribe, a culprit is acquitted; and a righteous or innocent person condemned. See Lev. xix. 15. Deut. i. 16, 17. and xvi. 19. And as there is *no iniquity* (decisions contrary to equity) with God, so he could not shut out the pious *prayers*, sincere *fasting*, and benevolent *almsgiving* of Cornelius; because the very spring whence they proceeded was his own grace and mercy. Therefore he could not receive even a *Jew* into his favour (in preference to such a person) who had either abused his grace, or made a less godly use of it than this *Gentile* had done.

Verse 35. *But in every nation he that feareth him, &c.*] *In every nation he*, who according to his light and privileges, *fears God*, worships him alone, (for this is the true meaning of the word) *and worketh righteousness*, abstains from all evil, gives to all their due, injures neither the body, soul, nor reputation of his neighbour, *is accepted with him*. It is not therefore the nation, kindred, profession, mode, or form of worship, that the just God regards; but the character, the state of heart, and the moral deportment. For what are *professions*, &c. in the sight of that God who trieth spirits, and by whom actions are weighed! He looks for the grace he has given, the advantages he has afforded, and the improvement of all these. Let it be observed farther, that no man can be accepted with this just God, who does not live up to the advantages of the state in which Providence has placed him: why was Cornelius accepted with God, while thousands of his countrymen were passed by? Because he did not receive the grace of God in vain: he watched, fasted, prayed, and gave alms, which they did not. Had he not done so, would he have been accepted? certainly not: because it would then appear, that he had received the grace of God in vain, and had not been a worker together with him. Many irreligious men, in order to get rid of the duties and obligations of Christianity, quote this verse in their own favour, while they reject all the Gospel besides; and roundly assert, as they think on the authority of this text, that they need neither believe in

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (* he is Lord of all:)

* Matthew 28. 18. Romans 10. 12. 1 Corinthians 15. 27. Ephesians 1. 20, 22. 1 Peter 3. 22. Revelations 17. 14. & 19. 16.

Jesus Christ, attend to his Gospel, nor use his ordinances; for, if they fear God and work righteousness, they shall be infallibly accepted with him. Let such know, that if they had been born, and still were living in a land where the light of the Gospel had never shone, and were there, conscientiously following the glimmering ray of celestial light which God had granted; they might, with some show of reason, speak in this way; but as they are born, and live, under the Gospel of Jesus Christ, God, the just Judge, will require that they *fear him*, and *work righteousness* ACCORDING TO THE LIGHT afforded by that very GOSPEL. The sincerity, watching, praying, fasting, and almsgiving of Cornelius, will not be sufficient for them who, as it may be justly said, live in splendours of Christianity. In such a state, God requires that a man shall love him with all his heart, soul, mind, and strength; and his neighbour as himself. In the face of such a requisition as this, how will the poor heathen virtue of one, born in the pale of Christianity, appear? and if God requires all this, will not a man need all the grace that has been brought to light by the revelation of Jesus Christ, to enable him to do it?

Verse 36. *The word which God sent, &c.*] Few verses in the New Testament have perplexed critics and divines more than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently prove. A foreign critic makes a good sense by connecting this with the preceding verse thus, *In every nation he that feareth him, and worketh righteousness, is accepted with him*, according to that doctrine which God sent unto the children of Israel, by which he published peace (i. e. reconciliation between Jews and Gentiles) by Jesus Christ, who is Lord of all: and because Lord of all, both of Jews and Gentiles, therefore he must be impartial; and because impartial, or no respecter of persons, therefore, in every nation, whether Judea, Greece, or Italy, he that feareth God, and worketh righteousness, is accepted with him.

I believe *τον λεγον*, the word, in this verse, should be translated, that doctrine; and probably *ρημα*, which we translate that word, in verse 37. should be omitted, as it is in the Codex Bezae, and its Itala version: and if *ο* which is in ver. 36. be even left out, as it is in ARC. Coptic, and Vulgate, the whole may be literally read thus. As to the doctrine sent to the children of Israel, preaching the glad tidings of peace (*εὐαγγελίζοντας ειρηνην*.) by Jesus Christ, he is Lord of all, ye know what was done, (*το γινωσκοντες*.) through all Judea, beginning after the baptism which John preached. Jesus, who was from Nazareth, whom God anointed with the Holy Ghost and with mighty power, (*δυναμει*) went about doing good, and healing all that were tyrannically oppressed (*καταδυναστευεσθαι*.) by the devil, for God was with him. Critics have

A. M. cir. 4046. 37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all

b Luke 4. 14.—c Luke 4. 18. Ch. 2. 22 & 4. 27. Hebrews 1. 9.—d John 3. 2.—e Ch. 2. 32.

proposed a great variety of modes, by which they suppose these verses may be rendered intelligible; and the learned reader may see many in *Wolfius, Kypke, Rosenmuller* and others. Kypke contends that the word *Κυριος*, Lord, is to be understood *adjectively*, and ought to be referred to *λογος*, and the 36th verse will then stand thus, *The word which he sent to the children of Israel, preaching peace by Jesus Christ, that word has authority over all.* This amounts nearly to the same sense with the expositions given above; and all proclaim this truth, which the apostle laboured to establish, namely, that God intended the salvation of all men by Jesus Christ; and therefore proclaimed reconciliation to all, by him who is *Lord, maker, preserver, redeemer, and judge* of all. And of this the apostle was now more convinced, by the late vision; and his mission from him who is Lord of all, to Cornelius, a heathen, was a full illustration of the heavenly truth: for the very meeting of Peter, once a prejudiced Jew; and Cornelius, once an unenlightened Gentile, was a sort of first fruits of this general reconciliation; and a proof that Jesus was Lord of ALL.

Verse 37. *That word—ye know*] This account of Jesus of Nazareth, ye cannot be unacquainted with; because it has been proclaimed throughout all Judea and Galilee, from the time that John began to preach. Ye have heard how he was anointed with the Holy Ghost, and of the miracles which he performed; how he went about doing good, and healing all kinds of demoniacs, and by these mighty and beneficent acts, giving the fullest proof that God was with him. This was the exordium of Peter's discourse; and thus he begins from what they knew, to teach them what they did not know.

St. Peter does not intimate that any miracle was wrought by Christ, previously to his being baptized by John. *Beginning at Galilee.* Let us review the mode of Christ's manifestation. 1. After he had been baptized by John, he went into the desert, and remained there forty days. 2. He then returned to the Baptist, who was exercising his ministry at that time in Bethany, or Bethabara; and there he made certain disciples, viz. Andrew, Bartholomew, Peter, and Philip. 3. Thence he went to the marriage at Cana in Galilee, where he wrought his first miracle. 4. And afterward he went to Capernaum in the same country, by the sea of Galilee, where he wrought many others. This was the manner in which Christ mani-

A. M. cir. 4046. A. D. cir. 42. An. Olymp. cir. CCV. 2. things which he did, both in the laud of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed 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 arose from the dead.

f Ch. 5. 30.—g Ch. 2. 24.—h John 14. 17, 22. Ch. 13. 21. i Luke 24. 30, 43. John 21. 13.

fested himself; and these are the facts of which Peter presumes they had a perfect knowledge; because they had been for a long time notorious through all the land.

Verse 38. *God anointed Jesus of Nazareth*] Here the apostle refers to Christ as the promised Messiah, for as Messiah signifies the anointed one, and Christ has the same signification in Greek; and the Messiah, according to the prophets, and the expectation of the Jews, was to work miracles, Peter proclaims Jesus as the Messiah; and refers to the miracles which he wrought, as the proof of it. This delicate, but forcible allusion, is lost by most readers.

Verse 39. *We are witnesses of all*] In this speech St. Peter may refer not only to the twelve apostles, but to the six brethren whom he had brought with him.

Whom they slew] As the truth of the resurrection must depend on the reality of the death of Christ, it was necessary that this should be stated, and shown to rest on the most indubitable evidence.

Verse 40. *Him God raised up the third day*] He lay long enough under the power of death, to prove that he was dead; and not too long, lest it should be supposed that his disciples had time sufficient to have practised some deceit or imposture; and to prevent this, the Jews took care to have the tomb well guarded, during the whole time which he lay there.

Verse 41. *Not to all the people*] In the order of divine providence, the public were to be no longer instructed by Jesus Christ personally; but it was necessary that those who were to preach redemption in his name, should be thoroughly furnished to this good and great work; therefore the time he spent on earth after his resurrection, was devoted to the instruction of his disciples.

Witnesses chosen before of God] That is, God chose such men to attest this fact, as were every way best qualified to give evidence on the subject, persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons, who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested. The first preachers of the Gospel must be the witnesses of its facts; and these first preachers must be put in such circumstances as to demonstrate, not only that they had no secular end in

A. M. cir. 4046. 42 And ^k he commanded
 A. D. cir. 42. us to preach unto the people,
 An. Olymp. and to testify ^l that it is he
 cir. CCV. 2. which was ordained of God to be the
 Judge of ^m quick and dead.

43 ⁿ To him give all the prophets witness,
 that through his name, ^o whosoever
 believeth in him shall receive
 remission of sins.

44 ¶ While Peter yet spake these
 words, ^p the Holy Ghost fell on all

them which heard the word. A. M. cir. 4046.
 A. D. cir. 42. 45 ^r And they of the cir-
 An. Olymp. cumcision which believed
 cir. CCV. 2. were astonished, as many as came
 with Peter, ^s because that on the Gen-
 tiles 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

^k Matthew 23. 19, 20. Ch. 1. 8.—1 John 5. 22, 27. Chap. 17. 31.—^m Romans 14. 9, 19. 2 Cor. 5. 10. 2 Timothy 4. 1. 1 Peter 4. 5.—ⁿ Isaiah 53. 11. Jer. 31. 34. Dan. 9. 24. Mic.

7. 18. Zech. 13. 1. Mal. 4. 2. Ch. 26. 22.—^o Ch. 15. 9. & 26. 18. Romans 10. 11. Galat. 3. 22.—^p Ch. 4. 31. & 8. 15, 16, 17. & 11. 15.—^r Verse 23.—^s Ch. 11. 18. Galat. 3. 14.

view, nor indeed could have any; but also that they should be able to evince, that they had the fullest conviction of the reality of the eternal world, and of their Master's existence in glory there; as they carried their lives continually in their hands, and regarded them not, so that they might fulfil the ministry which they had received from their Lord, and finish their course with joy.

But why was not Christ, after his resurrection, shown to all the people? 1. Because it was impossible that such a thing could be done without mob and tumult. Let it only be announced "Here is the man who was dead three days, and who is risen from the dead!" what confusion would be the consequence of such an exposure! Some would say, This is he; others, he is like him, and so on:—and the valid testimony must be lost in the confusion and multitude. 2. God chose such witnesses, whose testimony should be unimpeachable; the men who knew him best, and who, by their depositions in proof of the fact, should evidently risk their lives; and 3. As multitudes are never called to witness any fact, but a few selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable; therefore God showed not Christ risen from the dead, to all the people, but to witnesses chosen by himself, and they were such as perfectly knew him before, and who ate and drank with him after his resurrection; and consequently had the fullest proof and conviction of the truth of this fact.

Verse 42. *And he commanded us to preach*] By thus assuring them that Jesus, Christ was appointed to judge the world, he at once showed them the necessity of *subjection* to him, that they might stand in the day of his appearing.

The Judge of quick and dead.] The word *quick* we retain from our ancient mother tongue, the Saxon *epican*, to live, hence *epic* and *epica*, *life*, and *epice*, *grass*: and from this our *quicks*, *quick-set-hedges*, fences made of living thorns, &c. By *quick and dead*, we are to understand, 1. All that had lived from the foundation of the world till that time; and all that were then *alive*. 2. All that should be found alive at the day of judgment, as well as all that had died previously.

Verse 43. *To him give all the prophets witness*] See Isa. ix. 6. lii. 7. liii. 5, 6. lix. 20. Jer. xxxi. 34. Dan. ix. 24. Mic. vii. 18, &c. and Zech. xiii. 1. As Jesus Christ was the *sum and substance* of the law, and the Mosaic dis-

penation; so all the prophets bore testimony, either *directly* or *indirectly* to him: and indeed without him and the salvation he has promised, there is scarcely any meaning in the Mosaic economy, nor in most of the allusions of the prophets.

Remission of sins.] The phrase *αφεση μαγ- τισ*, means simply the taking away of sins; and this does not refer to the guilt of sin, merely; but also to its power, nature, and consequences. All that is implied in *pardon of sin*, *destruction of its tyranny*, and *purification from its pollution*, is here intended; and it is wrong to restrict such operations of mercy to *pardon alone*.

Verse 44. *While Peter yet spake*] It is not very likely that the words recorded by St. Luke are all that the apostle spoke on this occasion; but while he continued to discourse with them on this subject, *the Holy Ghost fell on all them that heard the word*; and his descent was known by their being enabled to speak with different kinds of tongues. In what manner this gift was bestowed, we cannot tell; probably it was in the same way in which it had been given on the day of pentecost; for as they spake with tongues, which was the effect of the descent of the spirit, as flaming tongues on the heads of the disciples, on the day of pentecost; it is very likely that the same appearance now took place.

Verse 45. *They of the circumcision—were astonished*] Because it was a maxim with them, that the *shekinah* or divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land. Nor did any of them believe that the Divine Spirit could be communicated to any *Gentile*. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given as it was on this occasion.

Verse 46. *And magnify God*] They had got *new hearts* as well as *new tongues*; and having believed with the heart unto righteousness, their tongues made confession unto salvation; and God was magnified for the mercy which he had imparted.

Verse 47. *Can any man forbid water*] These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ; and yet St. Peter requires that they shall receive baptism by *water*, that they might become members of the Christian church. In other cases, they received baptism first, and the spirit afterward, by the imposition of hands: see chap. xix. 4—6. where

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

these should not be baptized, which have received the Holy Ghost, 'as well as we ?

† Ch. 11. 17. & 15. 8, 9. Romans 10. 12.

the disciples who had received only the baptism of John, were baptized again with *water* in the name of the Lord Jesus; and after even this, the apostles *prayed*, and *laid their hands on them*, before they were made partakers of the Holy Ghost. So we find that Jesus Christ had his *water baptism*, as well as John: and that even he who gave the baptism of the *Holy Ghost*, required the administration of *water baptism* also. Therefore the *baptism of the spirit* did not *supersede* the *baptism by water*; nor indeed can it; as *baptism*, as well as the *supper of our Lord*, were intended not only to be means of grace; but standing *irrefragable proofs* of the truth of Christianity.

Verse 48. *To be baptized in the name of the Lord*] That is, in the name of Jesus Christ; which implied their *taking upon them the public profession of Christianity*; and believing on Christ Jesus as their Saviour and sovereign; for as they were baptized *in his name*, they professed thereby to be his disciples and followers.

Then prayed they him to tarry certain days.] They felt the necessity of farther instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented. This was, properly speaking, the commencement of the Christian church, as composed of Jews and Gentiles, partaking of the same baptism, united under the same *head*, made partakers of the same spirit; and associated in the same aggregate body. Now was the middle wall of partition broken down, and the Gentiles admitted to the same privileges with the Jews.

1. God is wonderful in all his works, whether they be works of *creation*, *providence*, or *grace*. Every thing proclaims his *power*, his *wisdom*, and his *goodness*. Every where we learn this truth, which is indispensably necessary for all to know, who desire to acknowledge God in all their ways, that "there is nothing which concerns their present or eternal welfare in which God does not interest himself." We often, to our great spiritual detriment, lose sight of this truth; because we think that the *MAJESTY* of God is too *great* to be occupied with those common occurrences by which we

48 " And he commanded them to be baptized ' in the name of the Lord. Then prayed they him to tarry certain days.

A. M. cir. 4046
A. D. cir. 42.
An. Olymp.
cir. CCV. 2

† 1 Cor. 1. 17.—† Ch. 2. 38. & 8. 16.

are often much affected, in things which relate not only to our *present*, but also to our *eternal* interests. This is impossible; for God is our *Father*, and being every where present, he sees our state, and his *eye* affects his *heart*.

2. Let the reader examine the chain of providence, (composed indeed of very *minute* links,) brought to light in the conversion of Cornelius, the instruction of Peter, and opening the door of faith to the Gentiles, and he will be convinced that "God has away every where, and that all things serve the purposes of his will." We have already seen how particularly, both by gracious and providential workings, God prepared the mind of Cornelius to receive instruction; and the mind of Peter to give it: so that the receiver and giver were equally ready to be workers together with God. This is a general economy. He who feels his want may rest assured, that even *then*, God has made the necessary provision for his supply; and that the very *sense* of the want, is a proof that the provision is already made. Why then should we lose time in deploring wretchedness, for the removal of which God has made the necessary preparations? Mourning over our miseries, will never supply the lack of faith in Christ; and very seldom tends even to humble the heart.

3. As the eye of God is ever upon us, he knows our *trials* as well as our *wants*; and here also, he makes the necessary provision for our support. We may be called to suffer, but his grace will be sufficient for us; and as our troubles increase, so shall the means of our support. And even these trials and temptations will be pressed into our service, for *all things work together for good to them that love God*, Rom. viii. 28.

4. We must beware neither to despise outward rites in religion, nor to rest in them. Most people do either the one or the other. God gives us outward helps, because he knows we need them. But do we not sometimes imagine ourselves to be above that, which, because of our scantiness of grace, is really above us. We certainly may *overrate* ourselves, and *underrate* God's bounties. He who is taught by the Spirit of God will be saved from both.

CHAPTER XI,

Peter returns to Jerusalem, and is accused of having associated with the Gentiles, 1—3. He defends himself, by relating at large the whole business concerning Cornelius, 4—17. His defence is accepted, and the whole church glorifies God for having granted unto the Gentiles repentance unto life, 18. An account of the proceedings of those who were scattered abroad by the persecution that was raised about Stephen: and how they had spread the Gospel among the circumcisers, in Phoenicia, Cyprus, and Antioch, 19—21. The church at Jerusalem, hearing of this, sends Barnabas to confirm them in the faith, 22, 23. His character, 24. He goes to Tarsus, to seek Saul; whom he brings to Antioch, where the disciples are first called *Christians*, 25, 26. Certain prophets foretell the death which afterward took place in the reign of the Emperor Claudius, 27—28. The disciples send relief to their poor brethren in Judaea, by the hands of Barnabas and Saul, 29, 30.

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, ^a they that were of the circumcision contended with him,

3 Saying, ^b Thou wentest in to men uncircumcised, ^c and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it ^d by order unto them, saying,

5 ^e I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descending, 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 fastened 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 entered into my mouth.

9 But the voice answered me again from heaven, 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 ^f the Spirit bade me go with them, nothing doubting. Moreover, ^g these six brethren accompanied me, and we entered into the man's house.

13 And ^h he showed 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, ⁱ as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, ^j John indeed baptized with water; but ^k ye shall be baptized with the Holy Ghost.

^a Ch. 10. 45. Gal. 2. 12.—^b Ch. 10. 28.—^c Galatians 2. 12.
^d Luke 1. 3.—^e Ch. 10. 9, &c.—^f John 16. 13. Ch. 10. 19. & 15. 7.—^g Ch. 10. 23.

^h Ch. 10. 30.—ⁱ Ch. 2. 4.—^k Matthew 3. 11. John 1. 26, 33. Ch. 1. 5. & 19. 4. Isaiah 44. 3. Joel 2. 28. & 3. 18.—^l Ch. 15. 8, 9.

NOTES ON CHAPTER XI.

Verse 1. *And the apostles and brethren that were in Judea*] According to Calmet, Judea is here put in opposition to Cæsarea, which, though situated in Palestine, passed for a Greek city, being principally inhabited by Pagans, Greeks, or Syrians.

Verse 2. *Contended with him*] A manifest proof this, that the primitive church at Jerusalem (and no church can ever deserve this name but the Jerusalem church) had no conception of St. Peter's supremacy, or of his being prince of the apostles. He is now called to account for his conduct, which they judged to be reprehensible; and which they would not have attempted to do, had they believed him to be Christ's vicar upon earth, and the infallible head of the church. But this absurd dream is every where refuted in the New Testament.

Verse 3. *Thou wentest into men uncircumcised*] In a Jew, this was no small offence; and as they did not know the reason of St. Peter's conduct, it is no wonder they should call him to account for it; as they considered it to be a positive transgression of the law and the customs of the Jews. There is a remarkable addition here in the *Codex Bezae*, which it will be well to notice. The second verse of the chapter begins thus:

Now Peter had a desire for a considerable time to go to Jerusalem: and having spoken to the brethren, and confirmed them, speaking largely, he taught them through the countries,

(i. e. as he passed to Jerusalem,) and as he met them, he spoke to them of the grace of God. But the brethren who were of the circumcision, disputed with him, saying, &c.

Verse 4. *But Peter rehearsed the matter from the beginning, and expounded it by order*] Εξήγητο αυτοις καθ' ἕνα. This is the very style of St. Luke: see his Gospel, chap. i. ver. 3. To remove their prejudice, and to give them the fullest reasons for his conduct, he thought it best to give them a simple relation of the whole affair; which he does, as we have seen in the preceding chapter, with a few additional circumstances here: see the notes before.

Verse 12. *These six brethren*] Probably pointing to them, being present, as proper persons to confirm the truth of what he was delivering.

Verse 14. *Thou and all thy house shall be saved.*] This is an additional circumstance: before, it was said, chap. x. 6. *Peter shall tell thee what thou oughtest to do:* and in ver. 33. *who when he cometh shall speak unto thee.* But in Peter's relation, the matter is more explicitly declared, *he shall tell thee words, whereby thou and thy house shall be saved.* He shall announce to you all, the doctrine of salvation.

Verse 16. *Ye shall be baptized with the Holy Ghost.*] These words are very remarkable. The words of our Lord, as quoted chap. i. 5. to which St. Peter refers here, have been supposed by many to refer to the apostles alone; but here it is evident, that St. Peter believed

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

17 ^m Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

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.

19 ¶ Now they which were scattered

^m Ch. 10. 47.—ⁿ Romans 10. 12, 13. & 15. 9, 16.

they were a promise made to all Christians, i. e. to all, whether Jews or Gentiles, who should believe on Jesus Christ. Therefore, when he saw that the Holy Ghost fell upon those Gentiles, he considered it a fulfilment of our Lord's promise, *ye, that is, all that will believe on me, shall be baptized with the Holy Ghost—not many days hence*, i. e. in a short time this spirit shall be given, which is to abide with you for ever. Hence we learn, that the promise of the Holy Spirit is given to the whole body of Christians; to all that believe on Christ as dying for their sins, and rising for their justification.

Verse 17. *God gave them the like gift, &c.*] Viz. the Holy Spirit, and its various gifts and graces, in the same way, and in the same measure in which he gave them to us Jews. What was I, that I could withstand God? It was not I who called them to salvation: it was God; and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.

Verse 18. *They held their peace*] Their prejudices were confounded; they considered the subject, and saw that it was from God; then they glorified him, because they saw that he had granted unto the Gentiles repentance unto life. As the word *μετάνοια*, which we translate *repentance*, signifies literally a change of mind, it may be here referred to a change of religious views, &c. And as *repentance* signifies a change of life and conduct from evil to good, so the word *μετάνοια*, may be used here to signify a change from a false religion to the true one; from idolatry, to the worship of the true God. *Rosenmuller* thinks that in several cases, where it is spoken of the Jews, it signifies their change from a contempt of the Messiah, to reverence for him, and the consequent embracing of the Christian religion.

The Christians who were present, were all satisfied with St. Peter's account and apology; but it does not appear that all were ultimately satisfied, as we know there were serious disputes in the church afterward on this very subject. See chap. xv. 5, &c. where Christian believers from among the Pharisees, insisted that it was necessary to circumcise the converted Gentiles, and cause them to keep the law of Moses. This opinion was carried much farther in the church at Jerusalem afterward, as may be seen at large in chap. xxi.

Verse 19. *The persecution that arose about Stephen*] That is, those who were obliged to flee from Jerusalem, at the time of that persecution in which Stephen lost his life. See chap. viii. 1.

Phœnicæ] Phœnicia, a country between Ga-

abroad upon the persecution that arose about Stephen, travelled as far as Phœnicæ, 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.

21 And the hand of the Lord was with them: and a great number be-

° Ch. 8. 1.—^p Ch. 6. 1. & 9. 29.—^r Luke 1. 66. Ch. 2. 47.

hile and Syria, along the coast of the Mediterranean sea, including Tyre, Sidon, &c. It is often mentioned as a part of Syria. See chap. xxi. 2, 3.

Cyprus] An island of the Mediterranean sea, over against Syria. See on chap. iv. 36.

Antioch] A city of Syria, built by Antiochus Seleucus, near the river *Orontes*; at that time one of the most celebrated cities of the East. For the situation of all these, see the map accompanying this book.

Unto the Jews only] For they knew nothing of the vision of St. Peter; and did not believe that God would open the door of faith to the Gentiles. The next verse informs us that there were others who were better instructed. See below.

Verse 20. *Men of—Cyrene*] The metropolis of the Cyrenaica, a country of Africa, bounded on the east by Marmarica, on the west by the Regio Syrtica, on the north by the Mediterranean, and on the south by the Sahara. Cyrene is now called Cairoan. This city, according to Eusebius, was built in the 37th Olympiad, about 630 years before Christ. In consequence of a revolt of its inhabitants, it was destroyed by the Romans; but they afterward rebuilt it. It was for a long time subject to the Arabs; but is now in the hands of the Turks.

Spake unto the Grecians] Ἑλληστίαι, the Hellenists. Who these were we have already seen, Acts vi. and ix. 29. viz. Jews living in Greek cities, and speaking the Greek language. But instead of Ἑλληστίαι, Grecians, Ἑλλήνας, Greeks, is the reading of AD*, Syriae, all the Arabic, Coptic, Ethiopic, Vulgate, some copies of the Itala: Eusebius, Chrysostom, Theophylact, and Œcumenius. On this evidence, Griesbach has admitted it into the text; and few critics entertain any doubt of the genuineness of the reading. This intimates that besides preaching the Gospel to the Hellenistic Jews, some of them preached it to the heathen Greeks; for were we to adopt the common reading, it would be a sort of *actum agere*; for it is certain that the Hellenistic Jews had already received the Gospel. See chap. vi. 1. And it is likely that these Cyprians and Cyrenians had heard of Peter's mission to Cæsarea; and they followed his example by offering the Christian faith to the heathen. It is worthy of remark, that the Jews generally called all nations of the world Greeks; as the Asiatics, to the present day, call all the nations of Europe, Franks.

Verse 21. *The hand of the Lord was with*

A. M. cir. 4047.
A. D. cir. 43.
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cir. CCV. 3.

lieved, and turned unto the Lord.

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:

23 Who, when he came, and had

* Ch. 9. 35.—† Ch. 9. 27.—‡ Ch. 13. 43. & 14. 22.

them] By the hand, arm, and finger of God, in the Scripture, different displays or exertions of his power are intended. Here it means, that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers. Without this accompanying influence, even an apostle could do no good; and can inferior men hope to be able to convince and convert sinners without this? Ministers of the word of God, so called, who dispute the necessity, and deny the being of this influence, show thereby, that they are intruders into God's heritage; that they are not sent by him; and shall not profit the people at all.

A great number believed] That Jesus was the Christ; and that he had died for their offences, and risen again for their justification. Because the apostles preached the truth; and the hand of God was with them, therefore, a great number believed, and turned unto the Lord, becoming his disciples, and taking him for their portion.

Verse 22. The church which was in Jerusalem] This was the original, the mother church of Christianity; not the church of Rome: there were Christian churches founded in many places, which exist to the present day, before Rome heard the Gospel of the kingdom. A Christian church means a company of believers in Christ Jesus, united for the purposes of Christian fellowship and edification in righteousness.

They sent forth Barnabas] It seems then, that the church collectively had power to commission and send forth any of its own members, whom it saw God had qualified for a particular work. There must have been, even at that time, an acknowledged superiority of some members of the church beyond others. The apostles held the first rank: the deacons (probably the same as those called prophets, as being next chosen,) the second: and perhaps those called evangelists, simply preachers of the truth, the third rank. Those who knew most of God and sacred things; who were most zealous, most holy, and most useful, undoubtedly had the preeminence.

Verse 23. Had seen the grace of God] That is, had seen the effects produced by the grace of God. By the grace of God, we are to understand, 1. His favour; 2. The manifestations of that favour, in the communication of spiritual blessings; and, 3. Principles of light, life, holiness, &c. producing effects demonstrative of the causes from which they sprung. Barnabas saw that these people were objects of the divine approbation; that they were abundantly blessed and edified together as a Christian church; and that they had received especial influences from God, by his indwelling

seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord.

A. M. cir. 4047.
A. D. cir. 43.
An. Olymp.
cir. CCV. 3.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

* Ch. 6. 5.—† Verse 21. Ch. 5. 14.

spirit, which were to them, incentives to faith, hope, and love; and also principles of conduct.

Was glad] Not envious because God had blessed the labours of others of his Master's servants? but rejoiced to find that the work of salvation was carried on by such instruments as God chose, and condescended to use. They who cannot rejoice in the conversion of sinners, because they have not been the means of it; or because such converts or their ministers have not precisely the same view of certain doctrines which they have themselves; show that they have little, if any thing, of the mind that was in Christ, in them.

With purpose of heart, they would cleave unto the Lord.] These converts had begun well; they must continue and persevere; God gave them the grace, the principle of life and action; it was their business to use this. If they did not, the gift would be resumed. Barnabas well knew, that they must have the grace of God in them, to enable them to do any good; but he knew also that its being in them, did not necessarily imply that it must continue there. God had taught him, that if they were not workers together with that grace, they would receive it in vain; i. e. the end for which it was given would not be answered. He therefore exhorted them τῷ προθεσμῷ τῆς καρδίας, with determination of heart: with set, fixed purpose and resolution, that they would cleave unto the Lord, προσημύοντες τῷ Κυρίῳ, to remain with the Lord; to continue in union and fellowship with him; to be faithful in keeping his truth, and obedient in the practice of it. To be a Christian is to be united to Christ, to be of one spirit with him: to continue to be a Christian, is to continue in that union. It is absurd to talk of being children of God, and of absolute final perseverance, when the soul has lost its spiritual union. There is no perseverance, but in cleaving to the Lord: he who in his works denies him, does not cleave to him. Such a one is not of God; if he ever had the salvation of God, he has lost it; he is fallen from grace; nor is there a word in the book of God, fairly and honestly understood, that says, such a person shall absolutely and unavoidably arise from his fall.

Verse 24. For he was a good man] Here is a proper character of a minister of the Gospel. 1. He is good man: his bad heart is changed; his evil dispositions rooted out; and the mind that was in Christ implanted in him.

2. He is full of the Holy Ghost.] He is holy, because the spirit of holiness dwells in him; he has not a few transient visitations or drawings from that spirit; it is a resident in his soul, and it fills his heart. It is light in his

Barnabas finds Saul at Tarsus, THE ACTS. and brings him to Antioch.

A. M. cir. 407. 25 Then departed Barnabas
 A. D. cir. 43. baſ to Tarsus, for to seek
 Au. Olymp. Saul:
 cir. CCV. 3.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they

* Ch. 9. 30.—y Or, in the church.

understanding; it is *discrimination* in his judgment; it is *fixed purpose and determination* in righteousness, in his will; it is *purity*, it is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity, in his affections and passions. In a word, it has sovereign sway in his heart; it governs all passions, and is the *motive and principle* of every righteous action.

3. He was full of faith. He implicitly credited his Lord; he knew that he could not lie; that his word could not fail; he expected not only the fulfilment of all promises, but also every degree of help, light, life, and comfort, which God might at any time see necessary for his church: he prayed for the divine blessing, and he believed that he should not pray in vain. His faith never failed, because it laid hold on that God who could not change. Behold, ye preachers of the Gospel, an original minister of Christ. Emulate his piety, his faith, and his usefulness.

Much people were added unto the Lord.] No wonder, when they had such a minister, preaching, by the power of the Holy Ghost, such a Gospel as that of Jesus Christ.

Verse 25. *To Tarsus, for to seek Saul*] The persecution raised against him, obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety. See chap. ix. 29, 30.

Verse 26. *He brought him unto Antioch*] As this city was the metropolis of Syria, and the third city for importance in the whole Roman empire, Rome and Alexandria alone being more eminent, Barnabas might think it expedient to have for his assistant a person of such eminent talents as Saul; and who was especially appointed by Christ, to proclaim the Gospel to the *Gentiles*. Saul appears also to have been a thorough master of the Greek tongue, and, consequently, the better qualified to explain the Gospel to the Greek philosophers, and to defend it against their cavils. Barnabas also, being a native of Cyprus, chap. iv. 36. where the Greek language was spoken, was judged to be proper for this mission, perhaps on this account, as well as on account of his disinterestedness, holiness, and zeal.

And the disciples were called Christians first in Antioch.] It is evident they had the name *Christians* from CHRIST their master; as the *Platonists* and *Pythagoreans* had their name from their masters, *Plato* and *Pythagoras*. Now, as these had their names from those great masters, because they attended their teaching, and credited their doctrines; so the disciples were called *Christians*, because they took Christ for their teacher, crediting his doctrines, and following the *rule of life* laid down by him. It has been a question, by whom was this name given to the disciples? Some think they assumed it; others, that the *inhabitants* of Antioch gave it to them; and others, that it was given by

assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

* Ch. 2. 17. & 13. 1. & 15. 32. & 21. 9. 1 Cor. 12. 28. Eph. 4. 11.

Saul and Barnabas. This latter opinion is favoured by the *Codex Bezae*, which reads the 25th and 26th verses thus: *And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch, Christians.*

The word *χρηματισαι*, in our common text, which we translate *were called*, signifies, in the New Testament, to *appoint, warn, or nominate by divine direction*. In this sense the word is used Matt. ii. 12. Luke ii. 26. and in the preceding chapter of this book, ver. 22. If therefore the name was given by *divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, *disciples*, i. e. scholars; *believers, saints, the church, or assembly*: and by their enemies, *Nazarenes, Galileans, the men of this way, or sect*; and perhaps by other names, which are not come down to us. They considered themselves as *one family*; and hence the appellation of *brethren* was frequent among them. It was the design of God to make all who believed of *one heart, and one soul*, that they might consider him as their Father, and live and love like children of the same household. A *Christian*, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title! It is however worthy of remark, that this name occurs in only three places in the New Testament, here, and in chap. xxvi. 28, and in 1 Pet. iv. 16.

Verse 27. *Came prophets from Jerusalem*] Though the term *prophet* is used in the New Testament simply to signify a *teacher* (see the note on Gen. xx. 7. where the subject is largely explained,) yet here it evidently means also, such as were under *divine inspiration*, and foretold future events. This was certainly the case with Agabus, ver. 28. though perhaps his ordinary character was that of a *teacher or preacher*. It seems from various scriptures, Rom. xii. 1 Cor. xiii. and xiv. that the prophets of the New Testament were 1. *Teachers or preachers* in general. 2. Persons who, on *special occasions*, were under the influence of the divine spirit, and then foretold certain future events. 3. Persons who recited hymns to the honour of God in the public assemblies of the Christians. 4. Persons who prayed in those assemblies, having sometimes the gift of tongues, at other times not. From Ephes. ii. 20. and iii. 5. we learn that the *prophets* of the Christian church were *inferior to the apostles*; but from ver. 11. of Eph. iii. we see that they were *superior to*

A. M. cir. 407.
 A. D. cir. 43.
 An. Olymp.
 cir. CCV. 3.

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3. 28 And there stood up one of them named^a Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man

according to his ability, determined to send^b relief unto the brethren which dwelt in Judea:

30^c Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

A. M. cir. 4047 A. D. cir. 43. An. Olymp. cir. CCV. 3.

^a Ch. 21. 10.—^b Romans 15. 26. 1 Cor.

16. 1. 2 Cor. 9. 1.—^c Chap. 12. 25.

all other teachers, even to evangelists and pastors.

Verse 28. *Agabus*] This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10. He was probably a Jew, but whether converted now to Christianity, we cannot tell.

Great dearth throughout all the world] The words ἐν ὅλῃ τῆν οἰκουμένην, probably here mean, the land of Judea; though sometimes by this phrase, the whole Roman empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in Judea, which they could not have done had the famine been general. It does not appear that they expected it to extend even to Antioch in Syria, where they then were, else they would have thought of making provision for themselves.

It is well known from history, that there were several famines in the reign of Claudius. *Dion Cassius*, lib. lx. mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at Ostia, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly *Josephus*, *Ant.* lib. xx. cap. 5. sect. 2. where having mentioned *Tiberius Alexander*, as succeeding to the procuratorship in the place of *Cuspius Fadus*, he says, that "during the government of these procurators, a great famine afflicted Judea." Ἐπι τούτοις δὲ καὶ τὸν μὲν γὰρ λιμὸν κατὰ τὴν Ἰουδαίαν συνέβη γενέσθαι.

A third famine is mentioned by *Eusebius*, in *An. Abrahami*, which commences with the calends of October, A. D. 48. which was so powerful "in Greece, that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. *Euseb.* in *Chron.* edit. *Scalig.* The same author mentions another famine in Rome, in the tenth year of Claudius, of which *Orosius* gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by *Tacitus*, *Annal.* lib. xii. sect. 43. in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a divine judgment. *Frugum quoque egestas, et orta earum fames, in prodigium accipiebatur.* At this time, the same author tells us, that in all the stores of Rome, there were no more than fifteen days' provision; and had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be inquired, to which of these

famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion, that the famine of which Agabus prophesied was that mentioned above, which took place in the fourth year of this emperor, A. D. 47. This famine is particularly mentioned by *Josephus*, *Ant.* lib. xx. cap. 2. sect. 5. who describes it as "a very great famine, in which many died for want of food." "That Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want." And in cap. 5. sect. 2. he says, that this happened "when *Tiberius Alexander* succeeded *Cuspius Fadus*; and that under these procurators, the famine happened, in which Queen Helena, at a vast expense, procured relief to the Jews." Dr. *Hudson's* note on this passage in *Josephus* deserves to be copied: "This," says he, "is that famine foretold by Agabus, Acts xi. 28. which happened when Claudius was consul the fourth time, (A. D. 47.) and not that which happened when Claudius was consul the second time, and Cæcina was his colleague, (A. D. 42.) as *Scaliger* says, upon *Eusebius*, p. 174. Now when *Josephus* had said, a little after, cap. 5. sect. 2. that *Tiberius Alexander* succeeded *Cuspius Fadus* as procurator, he immediately subjoins, under these procurators, there happened a great famine in Judea." From this it is evident, that this famine must have continued several years, as it existed under both these procurators. *Fadus*, says Mr. *Whiston*, was not sent into Judea till after the death of *Agrippa*, i. e. toward the end of the fourth year of Claudius, in the end of A. D. 44. or beginning of 45. So that this famine foretold by Agabus, happened on the fifth, sixth, and seventh years of Claudius, A. D. 45, 46, and 47. See *Whiston's Josephus*: and see *Kreb's Observat.* in *Nov. Test.* on this place.

Verse 29. *Then the disciples—determined to send relief*] These were probably Gentile converts; and as they considered themselves receiving the spiritual blessings, which they now so happily enjoyed, through the means of the Christians in Judea; they resolved to communicate to them a portion of their temporal goods; and every man did this, according to his ability, i. e. he gave a certain proportion of the property with which the providence of God had entrusted him. The community of goods had for some time ceased.

Verse 30. *And sent it to the elders*] These probably mean, those who first believed on Christ crucified, either of the seventy disciples mentioned *Luke*, chap. x. or the one hundred and twenty mentioned chap. i. 15; or the seven deacons, chap. vi. 5. Some have divided

the primitive disciples into three classes: 1. The *αυτοπαι*, those who were *eye-witnesses*. 2. The *αρχαι*, those who were the *first-fruits*, or converts of the apostles' preaching. 3. The *διαδοχοι*, those who were the *successors* of the preceding, from whom they had received the doctrines of the Gospel. It is likely the *deacons* are meant, whose office it was to take care of the poor. See chap. vi. 1, &c.

1. Among many highly interesting subjects which have come under review in the preceding chapter, we must have particularly noticed, 1. The care the church of Christ took to have young converts confirmed in the truths they had received, and built up on their most holy faith, ver. 22. It was indispensably necessary that a *foundation* should be laid; and it was not less so, that a proper *superstructure* should be raised. For this work it was requisite that different gifts and talents should be employed, and Barnabas and Saul must be sent to *confirm* in the faith, those whom the disciples, who had been scattered by the persecution raised about Stephen, had converted to Christ, ver. 19—22. It is a great thing to have souls converted to the Lord; it is greater to have them built up on their most holy faith: and few persons, even among the ministers of Christ, have talents for both. Even when PAUL planted, it required APOLLOS to water. A frequent interchange of godly ministers in the church of Christ, is of the utmost consequence to its stability and increase.

2. It appears that CHRISTIANS, was the first general appellation of the followers of our blessed Lord; and there is presumptive evidence, as we have seen, that this appellation came by *divine appointment*: how very few of those who profess this religion, are satisfied with this title! That very church that arrogates all

to itself, has totally abandoned this title, and its members call themselves *Roman Catholics*, which is absurd; because the adjective and substantive include *opposite* ideas; *catholic*, signifies *universal*; and *Roman*, signifies *of, or belonging to Rome*. If it be merely *Roman*, it cannot be *catholic*; if it be catholic, it cannot be confined to Rome: but it is not catholic nor universal, in any sense of the word; for it contains but a small part of the people who profess Christianity. The term *Protestant* has more common sense in it; but not much more piety. Almost all sects and parties proceed in the same line; but *Christian* is a title seldom heard of; and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the Gospel, they will probably resume the appellation of *Christians*.

3. An early fruit of Christianity, was mercy to the poor; and especially to the poor followers of Christ. He has left the poor ever with us, as his representatives, to exercise our bowels of commiseration; and thus teach us to feel and practise mercy. To every man professing Christianity, the religion of Jesus Christ says most authoritatively, *With every man who is pinched by poverty, share what the providence of God has not made absolutely necessary for thy own support*. What God has given us more than we need, is entrusted to us for the benefit of those that are in poverty and affliction. He who can, and does not, help the poor, is a disgrace to Christianity: and he who does not lend his hand for the support of the cause of God, is a worthless member of the church of Christ. He who shows no mercy, shall have judgment without mercy. And he who spends in pampering the flesh what should be given to the poor, shall have a fearful account to give in the day of the Lord.

CHAPTER XII.

Herod persecutes the Christians, 1. Kills James, 2. And casts Peter into prison, 3, 4. The church makes incessant prayer for his deliverance, 5. An angel of God opens the prison doors and leads him out, 6—10. Peter rejoices, and comes to the house of Mary, where many were praying, and declares how he was delivered, 11—17. The soldiers who kept the prison, are examined by Herod, and he commands them to be put to death, 18, 19. Herod is enraged against the people of Tyre, but is appeased by their submission, 20. He makes an oration to the people, receives idolatrous praises, and an angel of the Lord smites him, and he dies a miserable death, 21—23. The word of God increases, 24. Barnabas and Saul having fulfilled their ministry, return from Jerusalem accompanied by John Mark, 25.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

NOW about that time Herod the king^a stretched forth his hands to vex certain of the church.

2 And he killed James, the brother of John, with the sword.

A. M. cir. 4048
A. D. cir. 44
An. Olymp.
cir. CCV. 4.

3 And because he saw it pleased the

^a Or, began.

^b Matthew 4. 21. & 30. 23.

NOTES ON CHAPTER XII.

Verse 1. *Herod the king*] This was *Herod Agrippa*, the son of *Aristobulus*, and grandson of *Herod the Great*; he was nephew to *Herod Antipas* who beheaded John the Baptist, and brother to *Herodias*. He was made king by the Emperor Caligula, and was put in possession of all the territories formerly held by his uncle *Philip*, and by *Lysanias*; viz. *Iturea*, *Trachonitis*, *Abilene*, with *Gaulonitis*, *Butanæa*, and *Penias*. To these the Emperor Claudius afterwards added *Judea* and *Samaria*; which were nearly all the dominions possessed by his grandfather Herod the Great. See Inke iii. 1. see also an account of the Herod family, in the note ^a Matt. ii. 1.

2 And he killed James, the brother of John, with the sword.] That is, to destroy its chief ornaments and supports.

Verse 2. *He killed James the brother of John with the sword.*] This was *James the greater*, son of *Zebedee*, and must be distinguished from *James the less*, son of *Alpheus*. This latter was put to death by *Ananias* the high priest, during the reign of *Nero*. This *James*, with his brother *John*, were those who requested to sit on the right and left hand of our Lord. See Matt. xx. 23. and our Lord's prediction was now fulfilled in one of them, who by his martyrdom drank of our Lord's cup, and was baptized with his baptism. By the death of *James*, the number of the apostles was reduced to *eleven*; and we do not find that ever it was filled up. The

A. M. cir. 4048. Jews, he proceeded farther to take Peter also. Then were ^c the days of unleavened bread.

4 And ^d 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.

5 Peter, therefore was kept in prison: but ^e prayer was made without ceasing of the church unto God for him.

^c Exodus 12. 14, 15. & 23. 15.—John 21. 18.—e Or, instant and earnest prayer was made. 2 Corinthians 1. 11.

apostles never had any successors: God has continued their doctrine, but not their order.

By killing with the sword, we are to understand beheading. Among the Jews, there were four kinds of deaths: 1. *Stoning*, 2. *Burning*, 3. *Killing with the sword*, or *beheading*, and 4. *Strangling*. The 3d was a Roman as well as a Jewish mode of punishment. *Killing with the sword*, was the punishment, which, according to the Talmud, was inflicted on those, who drew away the people to any strange worship, *Sanhedr.* fol. iii. James was probably accused of this, and hence the punishment mentioned in the text.

Verse 3. *He proceeded—to take Peter also*] He supposed that these two were pillars on which the infant cause rested; and that if these were removed, the building must necessarily come down.

The days of unleavened bread.] About the latter end of March, or beginning of April; but whether in the third or fourth year of the Emperor Claudius, or earlier or later, cannot be determined.

Verse 4. *Four quaternions of soldiers*] That is *sixteen*, or four companies of *four men* each, who had the care of the prison; each company taking in turn one of the four watches of the night.

Intending after Easter to bring him forth] *Μετα το πασχα*, after the passover. Perhaps there never was a more unhappy, not to say absurd translation, than that in our text. But before I come to explain the word, it is necessary to observe, that our term called Easter, is not exactly the same with the Jewish passover. This festival is always held on the fourteenth day of the first vernal full moon, but the Easter of the Christians, never till the next sabbath after said full moon: and to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a sabbath, then the festival of Easter is deferred till the sabbath following. The first vernal moon is that, whose fourteenth day is either on the day of the vernal equinox, or the next fourteenth day after it. The vernal equinox, according to a decree of the council of *Nice*, is fixed to the 21st day of March: and therefore the first vernal moon is that whose fourteenth day falls upon the 21st of March; or the first fourteenth day after. Hence it appears, that the next sabbath after the fourteenth day of the vernal moon, which is called the *Paschal term*, is always *Easter day*. And, therefore, the *earliest Paschal term* being the 21st of March;

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.

Ephes. 6. 18. 1 Thess. 5. 17.—Chap. 5. 19. Judges 2. 1. 1 Kings 19. 7.

the 22d of March is the *earliest* Easter possible; and the 18th of April being the latest *Paschal term*, the seventh day after, that is, the 25th of April, is the *latest* Easter possible.

The term *Easter*, inserted here by our translators, they borrowed from the ancient Anglo-Saxon service books; or from the version of the Gospels, which always translates the *το πασχα* of the Greek by this term, e. g. Matt. xxvi. 2. *Ye know that after two days is the feast of the passover.* *πρε γε παρ ερτερ τραμ δαγμα θεος εατρνα*. *Wite ge that aefter twam dagum beoθ eastro.* *Ibid.* v. 19. *And they made ready the passover.* *and hig gegearwodon him easter-pennunga.* *And hig gegearwodon him easter-thennunga*, (i. e. the *paschal supper*.) Prefixed to Matt. xxviii. 1. are these words, *Dyr fecal on easter æfen.* *This part to be read on Easter eeven.* And before ver. 8. these words, *Dyr fecal on fringedæg on þære oþre easter-pæcan.* *Mark* xiv. 12. *And the first day of unleavened bread, when they killed the passover.* *And þam forþman ðæge azimorum. þa hi eastron ofrodon.* *And þam forþman ðæge azimorum, þa hi eastron ofrodon.* Other examples occur in this version. *Wicliff* used the word *paske*, i. e. *passover*; but *Tindal Coverdale*, *Becke*, and *Cardmarden*, following the old Saxon mode of translation, insert *Easter*: the *Geneva Bible* very properly renders it the *passover*. The Saxon, *eastron*, *eastrne*, *eastrna*, *eastron*, are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called *eastrmonað*, *Easter month*.—Every view we can take of this subject, shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd.

Verse 5. *Prayer was made without ceasing*] The Greek word *ακτανε*, signifies both *fervour* and *earnestness*, as well as *perseverance*. These prayers of the church, produced that miraculous interference mentioned below, and without which Peter could not have thus escaped from the hands of this ruthless king.

Verse 6. *Sleeping between two soldiers, bound with two chains*] Two soldiers guarded his person; his right hand being bound to the left hand of one; and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners; and appears to be what is intimated in the text.

Verse 7. *Smote Peter on the side*] He struck

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 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

g Psalm 126. 1.—h Chap. 10. 3, 17. & 11. 5.—i Chap. 16. 26.—k Psalm 34. 7. Daniel 3. 22. & 6. 22. Hebrews 1. 14.

him in such a way, as was just sufficient to awake him from his sleep.

His chains fell off from his hands.] The chains mentioned above, by which he was bound to the two soldiers.

Verse 8. *Gird thyself.]* It seems Peter had put off the principal part of his clothes, that he might sleep with more comfort. His resuming all that he had thrown off, was a proof that every thing had been done leisurely. There was no evidence of any hurry, nor of any design to elude justice, or even to avoid meeting his accusers in any legal way. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

Verse 9. *He—wist not.]* He knew not; from the Anglo-Saxon, *pyttan, to know.* He supposed himself to be in a dream.

Verse 10. *The first and—second ward.]* It is supposed, that ancient Jerusalem was surrounded by three walls: if so, then passing through the gates of these three walls successively, is, possibly, what is meant by the expression in the text. The prison in which he was confined, might have been that which was at the outer wall.

Iron gate.] This was in the innermost wall of the three; and was strongly plated over with iron, for the greater security. In the East, the gates are often thus secured to the present day. *Pitts* says so of the gates of Algiers; and *Pocock*, of some near Antioch. Perhaps this is all that is meant by the *iron gate.* One of the quarters of soldiers was placed at each gate.

Which opened—of his own accord.] Influenced by the unseen power of the angel.

The angel departed from him.] Having brought him into a place in which he no longer needed his assistance. What is proper to God, he always does: what is proper to man, he requires him to perform.

Verse 11. *When Peter was come to himself.]* Every thing he saw astonished him; he could scarcely credit his eyes, he was in a sort of ecstasy; and it was only when the angel left him, that he was fully convinced that all was real.

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 the door of the gate, a damsel 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.

1 Job 5. 19. Psalm 33. 18, 19. & 34. 22. & 41. 2. & 97. 10. 2 Cor. 1. 10. 2 Peter 2. 9.—m Chap. 4. 23.—n Chap. 15. 37. o Verse 5.—p Or, to ask who was there.

Now I know—that the Lord hath sent his angel.] The poor German divine is worthy of pity, who endeavoured to persuade himself and his countrymen, that all this talk about the angel was mere illusion: that Peter was delivered in a way which he could not comprehend, and therefore was led to attribute to a particular providence of God, what probably was done by the præfect of the prison, who favoured him! But it is the study of this writer to banish from the word of God all supernatural influence; and to reduce even the miracles of Christ to simple operations of nature, or to the workings of imagination, and the prejudices of a weak and credulous people. Such men should at once cast off the mask which so thinly covers their infidelity, and honestly avow themselves to be what they are, the enemies of revelation in general; and of the Christian religion in particular. Peter could say, *Now I know of a certainty, that the Lord hath sent his angel, and delivered me, &c.* No such thing, says Mr. E.; Peter was deceived; it was not the Lord, it was the præfect, or some other person. Now we know that Peter spake by the Holy Ghost: but we have no such testimony of Mr. E., nor of any of his associates.

And all the expectation of the—Jews.] It seems they had built much on the prospect of having him sacrificed, as they already had James.

Verse 12. *And when he had considered.]* When he had weighed every thing, and was fully satisfied of the divine interposition; he went to the house of Mary the mother of John Mark, the author of the Gospel, where it appears many were gathered together, making prayer and supplication, and probably for Peter's release.

Verse 13. *As Peter knocked.]* The door was probably shut for fear of the Jews; and as most of the houses in the East have an area before the door, it might have been at this outer gate, that Peter stood knocking.

A damsel came to hearken, named Rhoda.] She came to inquire who was there. Rhoda signifies a rose; and it appears to have been

Herod is greatly displeased, when CHAP. XII. *he hears of the escape of Peter,*

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

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.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning 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 show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there

† Genesis 48. 18. Matthew 18. 10.—† Ch. 13. 16. & 19. 38. & 21. 40.—† Or, have an hostile mind, intending war.

customary with the Jews, as Grotius and others remark, to give the names of flowers and trees to their daughters: thus *Susannah* signifies a *jily*, *Hadassah*, a *myrtle*, *Tamar*, a *palm tree*, &c. &c.

Verse 15. *It is his angel.*] It was a common opinion among the Jews that every man has a *guardian angel*; and in the Popish church, it is an article of faith. The Jews also believed that angels often assumed the likeness of particular persons. They have many stories of the appearance of Elijah in the likeness of different rabbins. As *εγγαστρος* signifies in general, a *messenger*, whether divine or human; some have thought that the angel or messenger here, means a servant or person which the disciples supposed was sent from Peter to announce something of importance to the brethren: it was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels: and it is possible that the disciples at Mary's house might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the church.

Verse 17. *Declared—how the Lord had brought him out of the prison*] He still persisted in the belief, that his deliverance was purely supernatural. It seems that some modern critics could have informed him of his mistake. See ver. 11.

Show these things unto James, and to the brethren] That is, in one word, show them to the church, at the head of which, James undoubtedly was; as we may clearly understand by the part he took in the famous council held at Jerusalem, relative to certain differences between the believing Jews and Gentiles. See chap. xv. 13—21. There is still no supremacy for Peter. He who was bishop or overseer of the church at Jerusalem, was certainly at the head of the whole church of God at this time: but James was then bishop or inspector of the church at Jerusalem, and consequently, was the only visible head then upon earth.

He departed—into another place.] Some

Ver. 1: (47)

was no small stir among the soldiers, what was become of Peter.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

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. And he went down from Judea to Cæsarea, and there abode.

20 ¶ And Herod was highly displeased 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 nourished by the king's country,

21 And upon a set day Herod,

* Gr. that was over the king's bedchamber.—† 1 Kings 5, 9, 11. Ezekiel 27. 17.

Popish writers say that he went to Rome, and founded a Christian church there. Those who can believe any thing, may believe this. *Where* he went we know not; but it is probable that he withdrew for the present into a place of privacy, till the heat of the inquiry was over, relative to his escape from the prison: for he saw that Herod was intent on his death.

Verse 19. *Commanded that they should be put to death.*] He believed, or pretended to believe, that the escape of Peter was owing to the negligence of the keepers. Jailers, watchmen, &c. ordinarily suffered the same kind of punishment which should have been inflicted on the prisoner, whose escape they were supposed to have favoured.

He went down from Judea to Cæsarea] How soon he went down, and how long he staid there, we know not.

Verse 20. *Highly displeased with them of Tyre*] On what account Herod was thus displeased, is not related by any historian, as far as I have been able to ascertain. Josephus, who speaks of this journey of Herod to Cæsarea, says nothing of it; and it is useless for us to conjecture.

Having made Blastus—their friend] Blastus was probably an eunuch, and had considerable influence over his master Herod; and to reach the master, it is likely they bribed the chamberlain.

Desired peace] The Tyrians and Sidonians being equally subjects of the Roman government, with the inhabitants of Galilee, Herod could not go to war with them; but being irritated against them, he might prevent their supplies: they therefore endeavoured to be on peaceable, i. e. friendly terms with him.

Their country was nourished by the king's country.] That is, they had all their supplies from Galilee; for Tyre and Sidon being places of trade and commerce, with little territory, were obliged to have all their provisions from the countries under Herod's jurisdiction. This had been the case even from the days of Solomon, as we learn from 1 Kings. v. 11. where it is said, that *Solomon gave Hiram twenty thousand measures of wheat, for food to his household*

A. M. cir. 4048. arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave 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.

24 ¶ But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp. cir. CCV. 4.

* 1 Sam. 25. 38. 2 Sam. 24. 17.—x Psalm 115. 1.—y Isaiah 56. 11. Ch. 6. 7. & 19. 20. Col. 1. 6.

* Or, charge. Chap. 11. 29, 30.— Ch. 13. 5, 12. & 15. 7.
b Verse 12.

and twenty measures of pure oil: thus gave Solomon to Hiram year by year. See also Ezek. xxvii. 17.

Verse 21. *Upon a set day, &c.*] A day on which games, &c. were exhibited in honour of the Roman emperor. What this refers to, we learn from Josephus. "Herod having reigned three years over ALL *Judea*, (he had reigned over the tetrarchy of his brother Philip, four years before this) went down to Cæsarea, and there exhibited shows and games in honour of Claudius, and made vows for his health. On the second day of these shows, he put on a garment made wholly of silver, and of a contexture most truly wonderful; and came into the theatre early in the morning; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays, shone out after a surprising manner; and was so resplendent as to spread a horror over those who looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, '*He is a god*;' and they added, 'Be thou merciful to us, for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.' Nor did the king rebuke them, nor reject their impious flattery. But looking up he saw an owl on a certain rope over his head, and immediately conceived that this bird was to him a messenger of ill-tidings; and he fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days' severe illness." This is the sum of the account given by Josephus, *Ant. lib. xix. cap. viii. sect. 2.* [See *Whiston's* edition.] Notwithstanding the embellishments of the Jewish historian, it agrees in the main surprisingly, with the account given here by St. Luke. Josephus, it is true, suppresses some circumstances which would have been dishonourable to this impious king; and according to his manner, puts a speech in Herod's mouth, when he found himself struck with death, expressive of much humility and contrition. But this speech is of no authority. When Josephus takes up and pursues the thread of mere historical narration, he may be safely trusted: but whenever he begins to embellish, or put speeches in the mouths of his actors, he is no longer to be credited. He even here transforms an angel of the Lord into an owl; and introduces it most improbably into his narration: as if an owl, a bird of all others that can least bear the light, should come and perch on the pavilion of the king, when the sun was shining with the most resplendent rays!

Verse 23. *The angel of the Lord smote him*]

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His death was most evidently a judgment from God.

Because he gave not God the glory] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. See on ver. 21.

And was eaten of worms] Whether this was the *morbus pedicularis*, or whether a violent inflammation of his bowels, terminating in putrefaction, did not actually produce worms, which for several days swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the letter of the text, and to the circumstances of the case, as related by Josephus.

And gave up the ghost.] That is, he died of the disorder by which he was then seized, after having lingered in excruciating torments, for five days, as Josephus has stated. Antiochus Epiphanes, and Herod the Great, died of the same kind of disease. See the observations at the end of chap. i. relative to the death of Judas.

Verse 24. *But the word of God*] The Christian doctrine preached by the apostles, grew and multiplied; became more evident, and had daily accessions; for the spirit of revelation rested on those men, and God was daily adding to that word as circumstances required, in order to complete that testimony of his, which we now find contained in the New Testament. As there is in the original, an allusion to the vegetation of grain, (*σῦρον*, it grew, as corn grows, the stalk, and the ear; *καὶ ἐπλαῖσθη, ἡ σῦρα ἐπλαῖσθη*, as the corn is in the full ear.) there is probably a reference to the parable of the sower and his seed; for the seed is the word of God, and the doctrine of the kingdom. It was liberally sown; it grew vigorously; and became greatly multiplied. And why? because it was the word, the doctrine of God, there was no corruption in it: and because God watered it with the dew of heaven from on high.

Verse 25. *Returned from Jerusalem*] That is, to Antioch, after the death of Herod.

When they had fulfilled their ministry] When they had carried the alms of the Christians at Antioch, to the poor saints at Jerusalem, according to what is mentioned, chap. xi. 29. &c. to support them in the time of the coming famine.

And took with them John, whose surname was Mark.] This was the son of Mary, mentioned ver. 12. He accompanied the apostles to Cyprus, and afterward in several of their voyages till they came to Perga in Pamphylia. Finding them about to take a more extensive voyage, he departed from them. See the case chap. xiii. 13. and xv. 37—40.

(47)

Saul and Barnabas are appointed CHAP. XIII. *to perform a particular work.*

1. WHEN the nature, spirit, and tendency of Christianity are considered, we may well be astonished that it should ever find a persecutor among the souls it was designed to instruct and save! *Devils* can have no part in it, and therefore we may naturally expect them, through *envy* and *malice*, to oppose it; but that *men*, for whose use and salvation the wisdom and mercy of God made it, should reject its offers of mercy, and persecute to death those who proclaimed it, is the most unaccountable thing that can be conceived. What a proof is this of *mere maliciousness*, where the persecutor not only serves no self-interest by it, but destroys, as far as he can, all that could promote his own present and eternal happiness! This argues such blindness of understanding, hardness of heart, and derangement of mind, as can be accounted for only on the supposition of a nature totally fallen from God, righteousness, and truth. The Jews crucify Christ, and martyr Stephen; and Herod murders James; and both join together to persecute the *followers* of Christ, and destroy

his cause. Reader, consider the consequences: this *bad people* were permitted to remain till they had filled up the measure of their iniquity; and were then cut off by a most terrible judgment: and Herod was visited for his transgressions in such a most awful way, as strongly marked the displeasure of God against persecutors. If a man contend with a *man*, the contest is in a certain way *equal*: the potsherders strive with the potsherders of the earth; but when a man enters the lists against his *Maker*, as every persecutor does, *wo* unto that man! he must be torn in pieces, when there is none to deliver.

2. How true is the saying, there is neither counsel nor might against the Lord. In the midst of all troubles and afflictions, that kingdom of heaven which is *like a grain of mustard seed*, grew and increased, and became a mighty tree, which is now filling the whole earth; and fowl of every wing are flying to lodge in its branches. Ride on, and be thou prosperous, O Christ! we wish thee good luck with thine honour.

CHAPTER XIII.

Of the prophets and teachers in the church of Antioch, 1. By command of the Holy Spirit, the church appoints Saul and Barnabas to a particular work, 2, 3. They depart, and travel to Seleucia, Cyprus, and Salamis, preaching in the Jewish synagogues, 4, 5. At Paphos they meet with Bar-Jesus or Elymas, a Jewish sorcerer, who endeavoured to prevent the deputy of the island from receiving the Christian faith, 6—8. Saul, for the first time called *Paul*, denounces the judgments of God upon him, and he is struck blind, 9—11. The deputy, seeing this, is confirmed in the faith, 12. Paul and his company leave Paphos, and come to Pamphylia, where John Mark leaves them, and returns to Jerusalem, 13. Paul and Barnabas proceed to Antioch; and coming into a synagogue of the Jews, are requested by the rulers of it to preach to the people, 14, 15. Paul preaches, and proves that Jesus is the Christ, 16—41. The Gentiles desire the sermon to be preached to them the next sabbath, and many of the Jews and proselytes receive the Christian faith, 42, 43. The next sabbath the whole city attend; and the Jews, filled with envy, contradict and blaspheme, 44, 45. Paul and Barnabas with great boldness show, that by the order of God the Gospel was to be preached first to them; but seeing they had rejected it, it should now be taken from them, and sent to the Gentiles, 46, 47. The Gentiles rejoice and receive the truth, 48, 49. The Jews raise a persecution against the apostles, and expel them, 50. They come to Iconium, full of joy and the Holy Ghost, 51, 52.

A. M. cir. 4049.
A. D. cir. 45.
An Olymp.
cir. CCVI. 1.

NOW there were ^a in the church that was at Antioch, certain prophets and teachers; as ^b Barnabas, and Simeon that was called Niger, and ^c Lucius of Cyrene, and Manaen,

^d which had been brought up with Herod the tetrarch; and Saul.

A. M. cir. 4049.
A. D. cir. 45.
An Olymp.
cir. CCVI. 1.

2 As they ministered to the Lord, and fasted, the Holy Ghost said. ^e Separate me Barnabas and Saul for the

^a Ch. 11. 27. & 14. 26. & 15. 35.—^b Ch. 11. 22—26.—^c Romans 16. 21.—^d Or. Herod's foster-brother.

^e Numb. 8. 14. Ch. 9. 15. & 22. 21. Rom. I. 1. Galatians 1. 15. & 2. 9.

NOTES ON CHAPTER XIII.

Verse 1. *Certain prophets, and teachers*] Προφῆτας καὶ διδασκαλοὶ. It is probable that these were not distinct offices: both might be vested in the same person. By *prophets* we are to understand, when the word is taken simply, persons who were frequently inspired to predict future events; and by *teachers*, persons whose ordinary office was to instruct the people in the Christian doctrine. These also, to be properly qualified for the office, must have been endued with the influence of the Holy Spirit; for as but a very small portion of the Scriptures of the New Testament could have as yet been given, it was necessary that the teachers should derive much of their own teaching by immediate revelation from God. On prophets and teachers, see the note on chap. xi. 27.

Barnabas] Of whom see before, chap. xi. 22—24.

Simeon—Niger] Or *Simeon the Black*, either because of his complexion, or his hair. It was no reasons of this kind that surnames, *surnoms*, name upon name, were first imposed. Of this Simeon nothing farther is known.

Lucius of Cyrene] See chap. xi. 20.

Manaen, which had been brought up with Herod] Our margin has given the proper meaning of the original word *συμτροφος*, a *foster-brother*; i. e. Manaen was the son of the woman who nursed Herod Antipas; and the son also, whose milk the young Herod shared. Of a person whose name was Manaen or Menahem, and who was in the court of Herod, we read several things in the Jewish writers. They say that this man had the gift of prophecy, and that he told Herod when he was but a child that he would be king. When Herod became king he sent for him to his court; and held him in great estimation. It might have been the son of this Menahem, of whom St. Luke here speaks. Dr. Lightfoot has shown this to be at least possible.

Verse 2. *As they ministered to the Lord, and fasted*] On Mondays and Thursdays it was usual with the more pious Jews to attend the public service in their synagogues, and to fast: the former is what we are to understand by *ministering to the Lord*. On the sabbaths they attended the service in the synagogue, but did not fast. The Greek word *λατρεύοντων*, signifies *performing the office of praying, supplicating, rendering thanks, &c.* hence the word

A. M. cir. 4049. work ^f whereunto I have
A. D. cir. 45. called them.
An. Olymp. 2. 7. 2 Tim. 1. 11. Heb. 5. 4.

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;

† Matt. 9. 38. Ch. 14. 26. Rom. 10. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Heb. 5. 4.

λειτουργία, liturgy, the work of prayer, &c. from λειτῆ, supplication, according to some; or rather from λειτός, common, and ἔργον, work, the common or public work in which all the people were engaged.

The Holy Ghost said] A revelation of the divine will was made to some person then present; probably to either Simeon, or Lucius, or Manaen, mentioned before.

Separate me Barnabas and Saul] Consecrate, or set them apart, for the particular work whereunto I have called them. How this was done, we find in the next verse.

Verse 3. And when they had fasted and prayed, and laid their hands on them] 1. They fasted: this was probably done by the whole church. 2. They prayed, that God might bless and prosper them in their work. 3. They laid hands upon them; thus solemnly appointing them to that particular work. But was it by this fasting, praying, and imposition of hands, that these men were qualified for this work? No. God had already called them to it, ver. 2. and he who called them, had qualified them. Both their call and their qualification came from God; but he chose that they should have also the sanction of that church of which they had been members; and therefore he said, Separate me; &c. The ordination of elders among the Jews was by three persons; and here we find three, Simeon, Lucius, and Manaen, ordaining two others, Barnabas and Saul. But how did the Jews ordain? Not by imposition of hands: this is strictly forbidden, see Maimon. Sanh. ch. 4. "After what manner is the ordaining of elders for ever? Not that they should lay their hands on the head of an elder; but only that they should call him rabbi, and say to him, Behold thou art ordained, and hast power of judging." &c. It is remarkable that the imposition of hands in the ordaining of elders was not used among the ancient Jews, probably never under the first temple; and rarely, if ever, under the second. See Lightfoot on this place. The church at Antioch, however, did depart from this custom; they put their hands on the heads of Barnabas and Saul; thus designating them to be the persons whom they, under the direction of the Holy Spirit, sent to preach the Gospel of Christ to the heathen.

When the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them; and the elders of the church, in consequence, prayed, fasted, and laid their hands upon them; they certainly understood that by acting thus, they fulfilled the mind of the spirit. Hence, is it not evident, that when the elders of the church of God have good reason to believe that he has called certain persons to the work of the ministry, and qualified them for that work, that they should pro-

and from thence they sailed to ^b Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also ^f John to their minister.

† Ch. 6. 6.— Chap. 4. 26.— Verse 46.— Chap. 12. 23. & 15. 37.

ceed as the elders of the church of Antioch did; and by fasting, prayer, and imposition of hands, separate those persons for the work whereunto God has called them. Such persons will consider themselves accountable to GOD and his church; and should take care how they use the gift and authority received from both. Is it not being wise above what is written to say, "When God has called and given authority, there is no need of ordination or appointment from man." I would just ask the objector, Why then, when God had called Barnabas and Saul to the work, did he command the church to separate them to him for that very work? And why did they, in obedience, fast, pray, and lay hands upon them? I shall dispute with no man about the superior excellence of the Episcopal or Presbyterian form in ordination: if all the preliminaries be right, they may be both equally good, for all that I have ever been able to learn to the contrary; but that there should be some proper scriptural form attended to, I am fully satisfied. Besides, if the plan of the church at Antioch were regularly and faithfully followed, in sending forth the ministers of the Gospel, no man can prove that God would not own them in an especial manner, and more particularly prosper their work. But O! ye rulers of the church, be careful, as ye shall answer it to God, never to lay hands on the head of a man, whom ye have not just reason to believe God has called to the work; and whose eye is single, and whose heart is pure. Let none be sent to teach Christianity, who have not experienced it to be the power of God to the salvation of their own souls. If ye do, though they have your authority, they never can have the blessing nor the approbation of God. "I sent them not: therefore they shall not profit this people at all, saith the Lord." Jer. xxiii. 32.

Verse 4. Being sent forth by the Holy Ghost] By his influence, authority, and under his continual direction. Without the first they were not qualified to go; without the second, they had no authority to go: and without the third, they could not know where to go.

Departed unto Seleucia] This is generally understood to be Seleucia of Pieria, the first city on the coast of Syria, coming from Cilicia near the place where the river Orontes pours itself into the sea.

They sailed to Cyprus.] A well known island in the Mediterranean sea. See on ch. iv. 36.

Verse 5. Salamis] The capital of the island of Cyprus; afterward called Constantin; and now Salina, situated on the eastern part of the island.

They preached the word of God] Τοῦ κηρύσσειν, the doctrine of God, the Christian religion, emphatically so called.

They had also John to their minister.] This

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

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.

8 But ^m Elymas, the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called

A. M. cir. 4049
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

1 Chapter 8. 0.

^m Exod. 7. 11. ² Tim. 3. 8.

was John Mark, of whom we heard, chap. xii. 25. for their minister, ὑπηρέτης, to assist them in minor offices, as *deacon* or *servant*; that they might give themselves wholly to the doctrine of the Lord.

Verse 6. *Gone through the isle*] Ὀλον, the whole isle, is added here by ABCDE. several others, both the *Syriac*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate* and *Itala*: and also by several of the Greek fathers: and this must be the true reading: for it is evident they ran through the whole island from east to west.

Unto Paphos] This town, next in importance to *Salamis*, was situated on the western part of the isle; and having gone from *Salamis* to this place, is a proof that they had gone through the whole island from east to west, according to the reading noticed above. There was probably no town in the universe more dissolute than *Paphos*. Here *Venus* had a superb temple; here she was worshipped with all her rites: and from this place she was named the *Paphian Venus*, the *queen of Paphos*, &c. This temple and whole city were destroyed by an earthquake: so that a vestige of either does not now remain. There are two islands which go by this name, both adjoining, and on the west side of the island of *Cyprus*. One is called *Old Paphos*, the other *New Paphos*: the latter is probably the island here mentioned, though they are often confounded. On this island there is a Christian church, dedicated to *St. George*, in which service is performed by the Greek ministers. It is a bishop's see, suffragan to the *Abp. of Nicosia*.

A certain sorcerer] Τῶν μαγῶν, a *magician*, one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in *sleight of hand*, or *legerdemain*. Such as I have supposed *Simon Magus* to be. See the note on ch. viii. 9.

A false prophet] A *deceiver*, one who pretended to have a divine commission; a fortune-teller.

Bar-Jesus] i. e. the son of *Jesus* or *Joshua*: as *Bar-Jona*, is the son of *Jona*; *Bar-tholomæus*, the son of *Thalmai*, &c.

Verse 7. *The deputy of the country*] Ἀρβυρατῶν the *proconsul*. *Rosenmuller* and others remark, that in those days the Romans sent two different kinds of governors into the provinces. Some of the provinces were *Cæsarean* or *imperial*, and into those they sent *proprætors*; others belonged to the *senate* and *people of Rome*, and into those they sent *proconsuls*. *Cyprus* had formerly been an imperial province; but *Augustus*, who made the distinction, had given it to the *people*, whence it was governed by a *proconsul*. See *Dio. Cass. Hist. Rom. lib. iv. page 523.* [Edit. *Leuclav.*]

Sergius Paulus] This *proconsul* is not men-

tioned any where else: he became a Christian; had his name written in the book of life; and probably on that very account, blotted out of the *Fasti Consulares*.

A prudent man] Ἀρδὲ συνίτη, a man of good sense, of a sound understanding, and therefore, wished to hear the doctrine taught by these apostles; he did not persecute the men for their preaching; but sent for them that he might hear for himself.

Verse 8. *But Elymas, the sorcerer*, (for so is his name by interpretation)] That is, *Elymas* is the interpretation of the word μαγός, or *sorcerer*; not of the word *Bar-Jesus*, as some have imagined: and to support which they have been led into strange etymologies on the word Βαρ-Ἰησοῦς, *Bar-Jesus*. But how is *Elymas*, Ἐλυμας, the interpretation of the word μαγός, *magician* or *sorcerer*? Ans. Both names are *Arabic*; but neither Hebrew nor Greek. I have already observed in the note on *Matt. ii. 1.* that *ἔμογ*, in Persian, means an idolater, a worshipper of fire, and sometimes what we term a *magician*. *Elymas* is from the Arabic *علم* *ilm*, knowledge, science, doctrine, art; from *άλαμα*, he was wise, skilled, &c. hence *علم* *aleem* or *alymon*, a doctor, or learned man, and with the Greek termination *μαμας*, *elymas*, the interpretation of *ἔμογ*, Greek μαγός, *magos*, a magician, a wise man, doctor, &c.

Verse 9. *Saul, who also is—Paul*] This is the first time the name *Paul* occurs, and the last time in which this apostle is called *Saul*, as his common, or general name.

Saul, *שאול* *Shaül*, was the name of the first Israelitish king, and signifies *asked*, *sought*: from *שאול* *shaul*, he asked, inquired, &c.

Paul, *Paulus*, if derived from the Latin, signifies *little*, *dwarfish*; but if from the Hebrew, *פול* *pala*, it signifies, *extraordinary*, *wonderful*; and this appears to have been the derivation assigned to it by *St. Jerome*, *Ccm. in Ep. Pauli ad Philem.* who translates it *mirabilis*, wonderful; and *Hesychius* must have had the same in view: for he defines it thus, *Παυλος*, θαυμαστός, *καλιότος*, *συμβουλος*, *Paul*, wonderful, or elect, counsellor. The lexicographer had probably here in view, *Isa. ix. 6.* *His name shall be called* (ἔργον *pelé* *yoëts*) *wonderful, counsellor*; which he might corrupt into *Paulus*, and thus make his θαυμαστός *συμβουλος* out of it by way of explanation. *Triller*, however, supposes the *συμβουλος* of *Hesychius* to be corrupted from *συνδουλός*, *fel-low-servant*, which is a term not unfrequently applied to the apostles, &c. in the New Testament: who are called the *servants of God*: and it is used by *Paul* himself, *Coloss. i. 7.* and *iv. 7.* The Latin original is the most probable. It is well known that the Jews, in the apostolis

A. M. cir. 4049. Paul,) ^a filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, ^o thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?

^a Ch. 4. 8.—^o Matthew 13. 38. John 8. 44. 1 John 3. 8.

age, had frequently two names; one *Hebrew*, the other *Greek* or *Roman*. Saul was born of Jewish parents, a Hebrew of the Hebrews; he had therefore his first name from that language, *Σαουλ* *Shaul*, asked or begged; as it is possible, he might have been a child for whom his parents had addressed their fervent petitions to God. The case of Samuel is one in point. See 1 Sam. i. 9—18. As he was born in Tarsus in Cilicia, he was consequently born a free Roman citizen; and hence his parents would naturally give him for cognomen, same name, borrowed from the *Latin* tongue; and *Paulus*, which signifies *little*, might indicate that he was at his birth a *small* or *diminutive* child. And it is very likely that he was *low* in stature all his days; and that it is to this he refers himself, 2 Cor. x. 10. *for his bodily presence is weak, and his speech contemptible*. If he were small in stature, his voice would be naturally low and feeble; and the Greeks, who were fond of a *thundering eloquence*, would despise him on this very account.

Filled with the Holy Ghost] Therefore the sentence he pronounced was not from himself, but from God. And indeed had he not been under a divine influence, it is not likely that he would have ventured thus to accost this sorcerer in the presence of the governor, who, no doubt, had greatly admired him.

Verse 10. *O full of all subtilty*] *Δολου, deceit*, pretending to supernatural powers, without possessing any; and having only *cunning* and *deceit* as their substitutes.

And—mischief] *Πασινοργιας*, from *εασις*, *easy*, and *εργον*, *a work*; one who is *ready at his work*; a word which excellently well defines a juggler, one who is *expert at sleight of hand*; though it is often employed to signify an abandoned and accomplished villain.

Child of the devil] *Υιου διαβολου*, *son of the devil*, possessing his nature; filled with his cunning: and, in consequence, practising *deceit*.

Enemy of all righteousness] *Εχθρου παντος δικαιοσυνης*; opposed in thy heart to all that is *just, true, and good*.

Wilt thou not cease to pervert, &c.] *Ου παυσεν διαστρεφου*, wilt thou not cease *perverting*. He had probably laboured in this bad work from the beginning of Paul's ministry in the place; and God in his mercy had borne with him; and no doubt the apostle had *warned* him, for thus much seems implied in the reproof. What a terrible character is given of this bad man? He no doubt passed among the people for what we call a *clever fellow*; and he was so clever as to hide himself under a pretty dense mask: but God, who searches the heart, plucked it off, and tells him, and those who were per-

11 And now, behold, ^p 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 darkness: and he went about seeking some to lead him by the hand.

A. M. cir. 4050. Z. D. cir. 45. An. Olymp. cir. CCVI. 1.

Eccles. 1. 30. Rom. 1. 20.—^p Exod. 9. 3. 1 Sam. 5. 6.

verted by him, what an accomplished deceiver and knave he was.

The right ways of the Lord] *Τας εδους Κυριου τας υβσιας*, *the ways of the Lord, the straight ways*. This saying is very emphatical. The ways of Elymas were *crooked* and *perverse*: *the ways of the Lord*, the doctrine taught by him, *plain* and *straight*. What is here said of the doctrine of God is *simple, plain, and straight*: directing in the way, the *sure way*, that leads to present peace, and everlasting happiness. From the phraseology which the apostle employs in this terrible address to Elymas, we may learn, as well as from his name *Bar-Jesus*, that he was by birth and education a *Jew*. On this account he was the *greater enemy* to Christianity; and on this same account he was the less excusable.

Verse 11. *The hand of the Lord is upon thee*] The *power* of God is now about to deal with thee in the way of *justice*.

Thou shalt be blind] Every word here proves the immediate inspiration of Paul. He was full of the Holy Ghost when he began this address: by the light of that spirit he discerned the state of Elymas, and exposed his real character: and by the prophetic influence of that same spirit, he predicted the calamity that was about to fall upon him, while as yet there was *no sign of his blindness*! Mark this.

Not seeing the sun for a season] In the midst of judgment God remembers mercy. This blindness was not to be *perpetual*; it was intended to be the means of awakening and softening the hard heart of this poor sinner. There is an ancient tradition, and it is mentioned both by *Origen* and *Chrysostom*, that Elymas in consequence of this, became a sincere convert to the religion of Christ. Origen says, "And Paul by a word, striking him blind, who was with the proconsul Sergius Paul, *δια των πινων, επιστρεφει αυτον εις θεοτητα*, by anguish converted him to godliness." And commenting on *Thou shalt be blind, not seeing the sun εχρη καιρου, for a season*, asks, "And why for a season? That being smitten on account of his transgressions, and brought to repentance, he might at last be deemed worthy to see the sun, not only with his *body*, but with his *mind*; that the divine virtue might be proclaimed in restoring him to sight, and his soul believing, might receive godliness." Com. in Exod. vol. i. p. 117. edit. de la Rue, Par. 1733.

There fell on him a mist and darkness] *Αχνη και οχλος*, is a disordered state of the eye, in which the patient sees only as through a *thick mist*. This thick mist, or perturbed state of the eye,

The deputy believes; and they CHAP. XIII. *depart, and arrive at Antioch.*

A. M. cir. 4049. 12 Then the deputy,
A. D. cir. 45. when he saw what was
An. Olymp. done, believed, being asto-
cir. CCVI. 1. nished at the doctrine of the Lord.

13 ¶ Now when Paul and his com-
pany loosed from Paphos, they came
to Perga in Pamphylia; and John de-

r Ch. 15. 38.—Ch. 16. 13. & 17. 2. & 18. 4.

took place first; it increased, and *σφοδρος*, thick,
positive darkness was the issue.

He went about Πηγας. Not knowing
how to take a right step, he groped about in
great uncertainty; and not being able to find
his way, he sought for some persons to lead
him by the hand. This state of Elymas is in-
imitably expressed in one of the cartoons of
Raphael, now at Hampton-court, (and lately
engraved in the true spirit of the original, by
Mr. Thomas Holloway,) in which his whole
figure expresses the depth of distress, concern,
uncertainty, and confusion; and to use a word
common in exhibiting this matchless piece of
painting, *he is blind from head to foot*. In this
manner, the text authorised the painter to ex-
press the state of this miserable culprit.

Verse 12. *The deputy—believed*] This was a
proof that the doctrine was true; and that the
power of God, from which nothing could be
concealed, and which nothing could resist, was
with these preachers.

Being astonished] Εκπλησσομενος; being
struck with astonishment, as Elymas was struck
with blindness. Thus the word of God is a
two-edged sword; it smites the sinner with
judgment or compunction; and the sincere in-
quirer after truth, with conviction of its own
worth and excellence.

Verse 13. *Paul and his company loosed from
Paphos*] They sailed away from this island,
leaving, it may be presumed, Elymas a sincere
and deeply humbled penitent; and Sergius Paul,
a thorough and happy believer in the doctrine
of Christ.

Previously to this time, St. Luke always
mentions Barnabas before Paul; but after this
he mentions Paul always first; probably after
seeing how God had distinguished him in the
late proceedings at Cyprus; as much of the
Holy Spirit now rested upon him.

They came to Perga in Pamphylia] As
Perga was not a maritime town, it is con-
jectured that the apostles sailed up the river *Ce-
strus*, in order to come to this place, which,
according to *Strabo*, was situated about sixty
leagues up this river, and near to which was a
famous temple, dedicated to *Diana*. For Pam-
phylia. see chap. ii. 10.

And John departing from them] Why John
Mark left his brethren at this place, we are not
informed: probably he went to visit his pious
mother Mary at Jerusalem, and to see Peter,
to whom he is supposed to have been much
attached. It certainly was not with the appro-
bation of Paul that he left them at this place,
as we learn from chap. xv. 38. yet his de-
parture does not seem to have merited the displea-
sure of Barnabas; for John Mark having met
these apostles at Antioch, when Paul purposed
to revisit the various places where they had
preached the word of God, Barnabas was wil-

parting from them, returned
to Jerusalem.

A. M. cir. 4049
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

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.

15 And after the reading of the law

† Luke 14. 16. Verse 27.

ling to take him with them; but Paul would
not consent, because he had departed from
them, from Pamphylia, and went not with them
to the work, chap. xv. 35—39. and this occa-
sioned a separation between Barnabas and Paul.
It does not appear that John Mark was under
any obligation to accompany them any longer
or any farther than he pleased. He seems to
have been little else than their servant, and
certainly was not divinely appointed to this
work, as they were; and consequently might
leave them innocently, though not kindly, if
they could not readily supply his place. In
this respect John Mark might be to blame;
but Barnabas, whose nephew he was, could
look over this fault more easily than Paul, who
could not find these motives to pass by what
was reprehensible in his conduct, which natu-
ral affection might furnish to his brother apostle.

Verse 14. *They came to Antioch in Pisidia*] This
place is mentioned thus to distinguish it
from Antioch in Syria, with which it had nothing
in common but the name. There were several
cities and towns in various districts of these
countries called Antioch: some have reckoned
up not less than twelve. Pisidia, in which this
was situated, was a province of Asia Minor,
near to Pamphylia, having Phrygia on the north,
and Pamphylia on the south. The position of
all these places may be seen on the map.

Into the synagogue on the sabbath day] Though Paul was now on a special mission to
the Gentiles, yet he availed himself of every
opportunity, in every place, of making the first
offer of salvation to the Jews.

Verse 15. *After the reading of the law and
the prophets*] A certain portion of the law, and
another of the prophets, was read every sab-
bath; and the law was so divided as to be read
over once every year. In the notes at the
conclusion of Deuteronomy, I have considered
this subject at large, and given a complete
table of the *Parashoth*, sections of the law, and
Haphtaroth, sections of the prophets, which
are read every sabbath in the year, in the Jew-
ish synagogues. To have an exact view of
every part of the Jewish ecclesiastical econ-
omy, the reader will do well to consult the
abovementioned table, and those which follow
it: they have been drawn up with great care,
attention, and indescribable labour.

It has been a question, in what language
were the law and prophets read in a synagogue
of Pisidia, for in that district, *Strabo* informs
us, that four languages were spoken, viz. the
Pisidian, the *Solyman*, the *Greek*, and the
Lydian. Dr. Lightfoot conjectures, with great
probability, that the Scriptures were read in
the original Hebrew, and that an interpreter
rendered the reading to the people in their
mother tongue. There is no doubt that the
Jews and proselytes understood the Greek

A. M. cir. 4049. and the prophets, the rulers
A. D. cir. 45. of the synagogue sent unto
An. Olymp. them, saying, Ye men and
cir. CCVI. 1. brethren, if ye have any word
of exhortation for the people, say on.

16 Then Paul stood up, and beckoning 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

A. M. cir. 4049. in the land of Egypt, and
A. D. cir. 45. with a high arm brought he
An. Olymp. them out of it.
cir. CCVI. 1.

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

^a Heb. 13. 22.—^v Ch. 12. 17.—^w Ver. 16. 42, 43. Ch. 10. 35.
^x Deut. 7. 6, 7.—^y Exodus 1. 1. Psa. 105. 23, 24. Ch. 7. 17.
^z Exod. 6. 6. & 13. 14, 16.—^{aa} Exod. 16. 35. Numb. 14. 33, 34.
^{bb} Psa. 95. 9, 10. Ch. 7. 36.—^{cc} Gr. ἰσθγοῦ-φῆγεσθαι, perhaps

for ἰσθγοῦ-φῆγεσθαι, bore, or, fed them, as a nurse bears; or, feedeth her child. Deut. 1. 31. 2 Mac. 7. 27. according to the LXX. and so Chrysostom.—^{dd} Deut. 7. 1.—^{ee} Josh. 12. 1, 2. Psalm 78. 55.—^{ff} Judges 2. 16.

in tongue well; and they certainly had the Septuagint version among them.

The rulers of the synagogue] These were the persons; whose business it was to read the appointed sections; and to take care of the synagogue and its concerns; and to see that all was done decently, and in order.

Sent unto them] Seeing them to be Jews, they wished them to give some suitable address to the people, i. e. to the Jews who were there engaged in the divine worship; for the whole of the following discourse, which greatly resembles that of St. Stephen, chap. vii. is directed to the Jews alone; and this was probably spoken either in Hebrew or Greek.

Ye men and brethren] ἄνδρες ἀδελφοί, men brethren, a Hebraism for "Ye men who are pur brethren," i. e. Jews, as we ourselves are; but ἀνδρες is often an expletive, as we have already seen. See the note on chap. vii. 2.

If ye have any word of exhortation] Εἰ ἔστι λόγος ἢ ὑμῶν παρακλήσις: If ye have any subject of consolation; any word of comfort to us, who are sojourners in this strange land, speak it. The Consolation of Israel, was an epithet of the Messiah among the Jews; and it is probable, that it was in reference to him, that the rulers of the synagogue spoke. That παρακλήσις is to be understood here, as meaning consolation, and this in reference to the Messiah, the whole of the following discourse will prove to the attentive reader; in which Paul shows the care and protection of God toward his people Israel, and the abundant provision he had made for their salvation by Jesus Christ. They wished for consolation, and he declared unto them glad tidings, and many felt the power and comfort of the doctrine of the cross.

Verse 16. *Men of Israel*] Ye that are Jews by birth, and ye that fear God; ye that are proselytes to the Jewish religion. In this discourse Paul proves, that Jesus Christ is the Messiah, sent from God, not only for the salvation of the Jews, but of the whole human race. And this he does, not with the rhetorician's arts, but in a plain, simple detail of the history of Christ, and the most remarkable transactions of the people of God, which referred to his manifestation in the flesh. Rosenmuller.

Verse 17. *The God of our fathers*] The apostle begins his discourse with the Egyptian bondage, and their deliverance from it, as points out the most remarkable and striking in their history; in which the providence and mighty

power of God, exerted so frequently in their behalf, were peculiarly conspicuous.

Exalted the people] Even when they were strangers in the land, and greatly oppressed, God exalted them; made them a terror to their enemies, and multiplied them greatly.

With a high arm] A literal translation of the Hebrew phrase נִסְּךָ בְּרִיחַ דַּמָּהּ tamah, with a lifted up arm, to protect them, and destroy their enemies. The meaning of the phrase is, a manifest display of the divine power.

Verse 18. *About the time of forty years*] The space of time between their coming out of Egypt, and going into the promised land.

Suffered he their manners] Ἐργαστοῦσθαι αὐτούς; he dealt indulgently with them: howsoever they behaved toward him, he mercifully bore with, and kindly treated them. But instead of ἐργαστοῦσθαι, ACE. some others, with the Syriac, Arabic, Coptic, Ethiopic, and some of the fathers, read ἐστρεφτοῦσθαι, which signifies, he nourished and fed them, or bore them about in his arms, as a tender nurse does her child: This reading confirms the marginal conjecture; and agrees excellently with the scope of the place; and is a reading at least of equal value with that in the commonly received text: Griesbach has admitted it, and excluded the other. Both, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with Paul's discourse, and the history to which he alludes. See the same form of expression, Numb. xi. 12. Exod. xix. 4. Isai. xlvii. 3, 4. and lxxiii. 9.

Verse 19. *Destroyed seven nations*] The Canaanites, Hittites, Gergasites, Amorites, Hivites, Perenites, and Jebusites. The rabbins frequently call them שִׁבְעַת עַמְּוֹת Shebaah Amoth, the Seven Nations.

Verse 20. *And after that he gave unto them judges, about the space of four hundred and fifty years*] This is a most difficult passage, and has been termed by Scaliger, Crus Chronologorum. The apostle seems here, to contradict the account in 1 Kings vi. 1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord.

Sir Norton Knatchbull, in his Annotations upon difficult texts, has considered the various solutions proposed by learned men of the difficulty before us; and concludes, that the words

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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 ^bwhen ¹he had removed him, he raised up unto them David to be their king: to whom also he gave tes-

¹ 1 Sam. 3. 20.—² 1 Sam. 8. 5. & 10. 1.—³ 1 Sam. 15. 27, 28, 29. & 10. 1. Hosen 13. 11.—⁴ 1 Sam. 16. 13. 2 Sam. 2. 4. & 5. 3.—⁵ Psa. 89. 20.—⁶ 1 Sam. 13. 14. Ch. 7. 46.

of the apostle should not be understood as meaning, how long God gave them judges, but when he gave them; and therefore proposes that the first words of this verse, *Και μετὰ ταῦτα ὁ θεὸς ἐπέταξε αὐτοῖς ἄρχεις ποιεῖν αὐτοῖς*, should be referred to the words going before, ver. 17. that is, to the time when the God of the children of Israel chose their fathers.

"Now this time wherein God may properly be said to have chosen their fathers, about 450 years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe, that from the birth of Isaac to the birth of Jacob are sixty years; from thence to their going into Egypt, 130; from thence to the exodus, 210; from thence to their entrance into Canaan, forty; from that to the division of the land, (about which time it is probable they began to settle their government by judges,) seven years: which sums make 447, viz. 60 + 130 + 210 + 40 + 7 = 447. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham, and all his seed after him, Gen. xvii. ver. 19. at which time God properly chose their fathers, then there will be 448 years, which brings it to within two years of the 450, which is sufficiently exact to bring it within the apostle's *ἄρ*, about, or nearly. Some have the period 452 years; which, though two years more than the apostle's round number, is still sufficiently reconcilable with his qualifying particle *ἄρ*, about. And it may be added, that the most correct writers often express a sum totally, but not exactly: so, with Demosthenes and Plautus, we find that called a talent, where some drachms were either wanting or abounding."

The sacred writers often express themselves in the same way, e. g. He made a mollen sea, ten cubits from the one brim to the other; and a line of thirty cubits did compass it about. Now we know that the circumference of any circle is only in round numbers to its diameter as three to one; but correctly, is considerably more, nearly as 22 to 7. But even the Spirit of God does not see it necessary to enter into such niceties, which would only puzzle, and not instruct the common reader.

Calmét has paraphrased these passages nearly to the same sense: the text may be thus connected, ver. 19. And having destroyed seven nations in the land of Canaan, he divided their

timony, and said, ^kI have found David the son of Jesse, ¹a man after mine own heart, which shall fulfil all my will.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

23 ^mOf this man's seed hath God, according ⁿto his promise, raised unto Israel ^oa Saviour, Jesus:

24 ^pWhen John had first preached, before his coming, the baptism of re-

^k Isaiah 11. 1. Luke 1. 32, 69. Ch. 2. 30. Rom. 1. 3
^l 2 Samuel 7. 12. Psalm 132. 11.—^m Matt. 1. 21. Romans 11. 26.—ⁿ Matt. 3. 1. Luke 3. 3.

land to them by lot, about 150 years after. And afterward he gave them judges, to the time of Samuel the prophet. The paraphrase of Calmét is the following: "The God of this people of Israel chose our fathers in the person of Abraham; he promised him the land of Canaan, and 450 years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land, which he had promised so long before." As this view of the subject removes all the principal difficulties, I shall not trouble my reader with other modes of interpretation.

Verse 21. *Saul, the son of Cis*] In all proper names quoted from the Old Testament, we should undoubtedly follow, as nearly as possible, the same orthography: *εὐρ Kish*, was the name of this king's father, and so we spell it in the Old Testament; and yet have transformed it into *Cis* in the New, where the orthography is almost entirely lost.

The space of forty years.] Retreating from the time of his anointing by Samuel to the time of his death from A. M. 2909 to 2949.

Verse 22. *David—a man after mine own heart*] That is, a man who would rule the kingdom according to God's will. Dr. Benson's observation on this point is very judicious:

"When it is said that David was a man after God's own heart, it should be understood not of his private, but of his public character. He was a man after God's own heart, because he ruled the people according to the divine will. He did not allow of idolatry: he did not set up for absolute power. He was guided in the government of the nation by the law of Moses, as the standing rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not a good king in Israel. He did not follow the law, the oracle, and the prophet; but attempted to be absolute, and thereby to subvert the constitution of the kingdom. That this was the meaning of David's being a man after God's own heart, will easily appear by comparing 1 Sam. xv. 28. xxviii. 17, 18. 1 Chron. x. 13, 14. Psal. lxxviii. 70, &c. lxxxix. 20, &c."

Verse 23. *Of this man's seed hath God—raised—a Saviour*] That Jesus Christ came in a direct and indisputable line from David, according to both promise and prophecy, may be seen in the notes on Matt. i. 1, &c. and particularly in the notes at the end of Luke iii. And that the Messiah was promised to come from the family of David, see Isai. xi. 1, 2. and Jerom. xxiii. 5, 6.

Verse 24. *John—preached—the baptism of*

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1. penitance to all the people of Israel.

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.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, * to you is the word of this salvation sent.

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

† Matthew 3. 11. Mark 1. 7. Luke 3. 16. John 1. 20, 27. † Matthew 10. 6. Luke 24. 47. Verse 46. Ch. 3. 26.—† Luke 23. 34. Ch. 3. 17. 1 Cor. 2. 8.—† Verse 14. 15. Ch. 15. 21. † Luke 24. 30, 44. Ch. 28. 22. & 28. 23.—† Matt. 27. 22. Mark 15. 13, 14. Luke 23. 21, 22. John 19. 6, 15.—† Ch. 3. 13, 14.—† Luke 18. 31. & 24. 43. John 19. 28, 30, 36, 37.

repentance] On the nature and effects of John's preaching, see the notes on Matt. iii. 1, &c. and Luke iii. 10—15.

Verse 25. *As John fulfilled his course*] *As John was fulfilling his race, he said, &c.* It has been supposed that the word *σπουρ*, *course*, or *race*, is used here to point out the *short duration* of the Baptist's ministry, and the fervent zeal with which he performed it. It signifies properly his *ministry*, or *life*. A man's work, employment, function, &c. is his *race*, *course*, or *way of life*. John had a *ministry* from God; and he discharged the duties of it with zeal and diligence; bore the fatigues of it with patience and resignation; and was gloriously successful in it, because the hand of the Lord was with him.

Verse 26. *Men and brethren*] This should have been translated brethren simply. See the note on chap. vii. 2.

Children of the stock of Abraham] All ye that are Jews.

And whosoever among you feareth God] That is, all ye who were *Gentiles*, and who are now *proselytes* to the Jewish religion.

The word of this salvation] The doctrine that contains the promise of *deliverance from sin*, and the means by which it is brought about; all which is founded on Jesus, of the stock of David, dying and rising again for the salvation of Jews and Gentiles.

Verse 27. *Because they knew him not*] A gentle excuse for the persecuting high priests, &c. They did not know that Jesus was the Christ, because they did not know the prophets: and *why* did they not know the prophets, *which were read every sabbath day*? Because they did not desire to know *his will*: and therefore they knew not the *doctrine of God*: nor did they know that in condemning Christ, they

Pilate that he should be slain.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

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.

32 And we declare unto you glad tidings, how that the † promise which was made unto the fathers,

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.

† Matthew 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38.—† Matthew 28. 6. Ch. 2. 24. & 3. 13, 15, 26. & 5. 26. † Matthew 28. 16. Ch. 1. 3. 1 Cor. 15. 5, 6, 7.—† Ch. 1. 11 † Ch. 1. 8. & 2. 32. & 9. 15. & 5. 32.—† Genesis 3. 15. & 12. 3. & 22. 18. Ch. 26. 6. Rom. 4. 13. Galat. 3. 16.—† Psal. 2. 7. Hebrews 1. 5. & 5. 5.

fulfilled those very Scriptures which were read every sabbath day in their synagogues.

Verse 28. *They found no cause of death in him*] No reason why he should be condemned. Though they accused him of several things, yet they could not substantiate the most trifling charge against him; and yet, in opposition to all justice and equity, desired Pilate to put him to death! This paints their perfidy in the strongest light.

Verse 29. *They took him down from the tree*] The apostle passes rapidly over several circumstances of his *death*, that he might establish the fact of his *resurrection*.

Verse 30. *But God raised him from the dead*] And thus gave the fullest proof of his innocence. God alone can raise the dead; and he would not work a miracle so very extraordinary, but on some extraordinary occasion.

Verse 31. *He was seen many days, &c.*] The thing was done but a very short time since; and many of the witnesses are still alive, and ready to attest the fact of this resurrection in the most unequivocal manner.

Verse 32. *We declare unto you glad tidings*] We proclaim that Gospel to you which is the fulfilment of the promise made unto the fathers.

Verse 33. *Written in the second Psalm*] Instead of τὸ ψαλμὸν τὸ δεύτερον, the *second Psalm*; πρῶτον ψαλμὸν, the *first Psalm*, is the reading of D. and its *Itala* version, and several of the primitive fathers. Griebach has received it into the text; but not, in my opinion, on sufficient evidence. The reason of these various readings is sufficiently evident to those who are acquainted with Hebrew MSS. In many of these, *two* Psalms are often written as *one*; and the *first* and *second* Psalms are written as *one* in seven of Kennicott's and De Ross's MSS. Those who possessed such MSS. would

A. M. cir. 1049. 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.

35 Wherefore he saith also in another psalm, ¹Thou shalt not suffer thine Holy One to see corruption.

* Isai. 55. 3.—h Gr. τὰ ὅσια, *holy, or just things*: which word the LXX. both in the place of Isai. 55. 3. and in many others, use for that which is in the Hebrew, *mercies*.—1 Psa.

say, as it is written in the **FIRST Psalm**: those who referred to MSS. where the two Psalms were *separate*, would say, in the **SECOND Psalm**: as they would find the quotation in question in the first verse of the second Psalm. There is, therefore, neither contradiction nor difficulty here; and it is no matter which reading we prefer, as it depends on the simple circumstance, whether we consider these two Psalms as *parts* of one and the same; or whether we consider them as *two distinct* Psalms.

Thou art my Son, this day have I begotten thee.] It has been disputed, whether this text should be understood of the *incarnation*, or of the *resurrection* of our Lord. If understood of his *incarnation*, it can mean no more than this, that the *human nature* of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed Virgin; for, as to his divine nature, which is allowed to be God, it could neither be *created* nor *begotten*. See some reasons offered for this on Luke i. 35. and if those be deemed insufficient, a *thousand* more may be added. But in the above reasons it is demonstrated, that the doctrine of the *eternal Sonship* of Christ is absolutely irreconcilable to reason, and contradictory to itself. **ETERNITY** is that which has had no *beginning*, nor stands in any reference to *time*: **SON** supposes *time, generation, and father*; and time also antecedent to such generation: therefore the conjunction of these two terms, *Son and eternity*, is absolutely impossible, as they imply essentially different and *opposite* ideas.

If the passage in question be understood of the *resurrection* of Christ, it points out that the human nature, which was produced by the power of God, in the womb of the Virgin, and which was the *Son of God*, could see no corruption; and therefore, though it died for sin, must be raised from the dead before it saw corruption. Thus God owned that human nature to be peculiarly his own: and therefore Jesus Christ was declared to be the *Son of God with power, by the resurrection from the dead*, Rom. i. 4.

Verse 31. *No more to return to corruption*] To the grave, to death, the place and state of corruption; for so we should understand the word διαφθορα, in the text.

The *sure mercies of David*] Τα ὅσια Δαβὶδ τὰ ἰσρα. These words are quoted literally from the *Septuagint* version of Isai. lv. 3. where the Hebrew is חַסְדֵי דָוִד חַסְדֵי דָוִד *chasdey David ha-neemanim*, of which the Greek is a faithful translation; and which *sure mercies of David*, St. Paul considers as being fulfilled in the *resurrection of Christ*. From this application

36 For David, ¹after he had served his own generation by the will of God, ¹fell 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 ^mthrough this

16. 10. Ch. 2. 31.—k Or, *after he had in his own age served the will of God*. Ver. 22. Psa. 78. 72.—l 1 Kings 2. 10. Ch. 2. 29.—m Jer. 31. 34. Daniel 9. 24. Luke 24. 47. 1 John 2. 12.

of the words, it is evident that the apostle considered the word *David* as signifying the *Messiah*; and then the *sure or faithful mercies*, being such as relate to the new covenant, and the various blessings promised in it, are evidently those which are sealed and confirmed to mankind by the resurrection of Christ: and it is in this way that the apostle applies them. Had there not been the fullest proof of the resurrection of Christ, not one of the promises of the new covenant could have been considered as *sure* or *faithful*. If he did *not* rise from the dead, then, as said the apostle, *your faith and our preaching are vain*, 1 Cor. xv. 14.

The following observations of Bp. Pearce are judicious: "For the sense of these words, we must have recourse to what God said to David in 2 Sam. vii. 11, 12, &c. explained by what is said in Psal. lxxxix. 3, 4, 28, 29, 36. where frequent mention is made of a covenant established by God, with David, and sworn to by God, that David's *seed should endure for ever, and his throne as the days of heaven, and as the sun, to all generations*. This covenant and this oath are the *sure and sacred things* of which Isaiah, lv. 3. speaks; and Luke in this place. And Paul understood them as relating to the kingdom of Jesus, (the *Son of David*;) which was to be an *everlasting kingdom*; and if an *everlasting* one, then it was necessary that Jesus should have been (as he was) *raised from the dead*: and to support this argument, Paul, in the next verse, strengthens it with another, drawn from Psalm xvi. ver. 10." See also the note among the *marginal readings*.

Verse 36. *David—fell on sleep—and saw corruption.*] David died, was buried, and never rose again; therefore, David cannot be the person spoken of here: the words are true of some other person; and they can be applied to Jesus Christ *only*; and in him they are most exactly fulfilled. See the notes on chap. ii. 29, 30, &c.

Verse 38. *Be it known unto you, therefore*] This is the legitimate conclusion: Seeing the word of God is true, and he has promised an endless succession to the seed of David; seeing David and all his family have failed in reference to the *political* kingdom; a *spiritual* kingdom and a *spiritual* succession must be intended, that the *sure covenant* and all its blessings may be continued. Again, seeing the person by whom this is to be done, is to see no corruption; seeing David has died, and has seen (fallen under the power of) corruption; seeing Jesus the Christ has wrought all the miracles which the prophets said he should work; seeing he has suffered all the indignities which your

The danger of despising and THE ACTS. rejecting the Gospel of Christ.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. I.

man is preached unto you the forgiveness of sins: 39 And ^a by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. I.

40 Beware, therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: ^p for I work a work in your days, a work in which ye shall in

Isaiah 53. 11. Romans 3. 28. & c. 3. Hebrews 7. 19.

Isai. 29. 14. Hab. 1. 5.—p Isai. 29. 14. Gen. 27. 12.

prophets said he must suffer: seeing after his death he has most incontestably risen again from the dead, and has not fallen under the power of corruption—Then he must be the very person in whom all the predictions are fulfilled; and the person through whom all the blessings of the covenant must come.

prophecy more correctly and pointedly applied These Jews *did continue* to slight the benefits offered to them by the Lord; and they persevered in their rebellions: what was the consequence? The Romans came, took their city, burnt their temple, slew upward of a million of them, and either carried or sold the rest into captivity. How exactly was the prophecy in both cases fulfilled!

Through this man is preached unto you the forgiveness of sins] See the notes on chap. v. 30, 31. Remission of sins, the removal of the power, guilt, and pollution of sin, comes alone through this man whom ye crucified, and who is risen from the dead.

Verse 41. Behold, ye despisers] There is a remarkable difference here between the Hebrew text in Habakkuk, and that in the Septuagint, which is a little abridged here by St. Paul. I shall exhibit the three texts:

Verses 39. And by him] On his account, and through him, all that believe in his divine mission, and the end for which he has been manifested, namely, to put away sin by the sacrifice of himself, are justified from all things, from the guilt of all transgressions committed against God; from which ye could not be justified by the law of Moses; because it is impossible that the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, or any other rite or service of this kind, could take away sin from the soul, cancel its guilt in the conscience, or make an atonement to the divine justice; but this is the sacrifice which God has required: this is every way suited to the end for which it has been instituted; and this is the sacrifice alone, which God can accept. Your law says, "Do this, and ye shall live;" and, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Ye have not done these things required; ye have not continued in any good thing; ye have not only, not done all things commanded, but ye have done none, none as they ought to be done; and, therefore, ye are under the curse. The Gospel says, Believe on the Lord Jesus; credit his divine mission; consider his death an atonement for sin; believe in his resurrection, as a proof that the atonement is made; believe that he suffered, died, and rose again for your justification, and that for his sake, God, though he be infinitely just, can be the justifier of all who believe in him. By the law of Moses, there is neither justification nor salvation; in Jesus Christ there are both, and all the sure mercies of David. Therefore, believe on the Lord Jesus Christ, and ye shall be justified from all things, from which ye could not be justified by the law of Moses.

Heb. וְיִשְׂרָאֵל יִבְרָכְךָ כִּי עָלָה עָלָיִךָ רֵעַ רֵעִים וְהִלַּחְמְהוּ Reu bagoyim vehalichu vehilammehu; temahu ki p'hal p'el bimreyem, lo teaminu ki yesupar. Behold ye among the heathen, (nations) and regard, and be astonished; be astonished, for I am working a work in your days which, when it shall be told, ye will not credit. See Houbigant.

Sept. ἴδετε οἱ καταφρονεῖτε, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφαισθήσεσθε ὅτι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἵ οὐ μὲ πιστεύετε, ἅν τις ἐπιβλέψαται ὑμῶν. See, ye despisers, and look attentively, and be astonished, (or hide yourselves,) for I work a work in your days which, if any one will tell to you, ye will not believe.

St. Luke. ἴδετε οἱ καταφρονεῖτε [καὶ ἐπιβλέψατε] καὶ θαυμάσατε [θαυμάσια] καὶ ἀφαισθήσεσθε ὅτι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἐγὼ οὐ μὲ πιστεύετε, ἅν τις ἐπιβλέψαται ὑμῶν. Behold, ye despisers, and wonder, and be astonished, (or hide yourselves,) for I work a work in your days which, if any one will tell unto you, ye will not believe.

Verse 40. Beware—lest that come upon you, &c.] If you reject these benefits, now freely offered to you in this preaching of Christ crucified; you may expect such judgments from the hand of God as your forefathers experienced, when, for their rebellion and their contempt of his benefits, their city was taken, their temple destroyed, and themselves either slain by the sword, or carried into captivity. It is evident that St. Paul refers to Habak. i. 5—10. and in those verses the desolation by the Chaldeans is foretold. Never was there a

I have taken Luke's quotation from the best MSS. and I have quoted the Septuagint according to the Codex Alexandrinus: and the quotations are exactly the same, not only in words, but almost in letters, with the exception of ἐπιβλέψατε and θαυμάσια, which the evangelist omits; and which I have included in brackets in the text of St. Luke, merely that the place of the omission may be the better seen. It may now be necessary to inquire, how St. Luke and the Septuagint should substitute ye despisers, for ye among the heathen, in the Hebrew text?

Without troubling myself or my readers with laborious criticisms on these words, with which many learned men have loaded the text; I will simply state my opinion, that the prophet, instead of בְּיָמַי bagoyim, among the heathen, wrote בְּיָמַי bogudim, despisers, or transgressors: a word which differs only in a single letter, וּ daleth, for י yau; the latter of which might easily be mistaken by a transcriber for the other, especially if the horizontal stroke of the וּ daleth happened to be a little faint toward the left; as, in that case, it would wear the appearance of a י yau: and this is not unfru-

A. M. cir. 4040. no wise believe, though a
 A. D. cir. 45. man declare it unto you.
 An. Olymp. 42 ¶ And when the Jews
 cir. CCVI. 1.

were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them,

* Gr. in the week between, or, in the sabbath between.
 * Ch. 11. 23. & 14. 22.

printed the case, not only in MSS. but even in quented books. It seems as evident as it can well be, that this was the word which the *Septuagint* found in the copy from which they translated: their evidence, and that of the apostle, joined to the consideration that the interchange of the two letters mentioned above might have been easily made, is quite sufficient to legitimate the reading for which I contend. *Houbigant* and several others are of the same mind.

The word *αφανισθητε*, which we translate *perish*, signifies more properly *disappear*, or *hide yourselves*; as people, astonished and alarmed at some coming evil, betake themselves to flight, and *hide themselves* in order to avoid it.

Verse 42. *When the Jews were gone out*] That part of them in whom the words of the prophet were fulfilled, viz. those who, though they had the clearest relation of so interesting a history, would not believe it: they shut their eyes against the light, and hardened their hearts against the truth. There were other Jews in the assembly that *did* believe, and were saved.

The Gentiles besought] There is some doubt whether the original *παρηκαλου τα εθνη* should be translated *the Gentiles besought*; or, *they besought the Gentiles*: for the words will bear either; but the latter sense more naturally. When the Jews retired, determining not to credit what was spoken; the apostle, seeing the Gentiles of a better mind, requested them to come and hear those words, or doctrines, the next sabbath. But, *the next, το μεταξυ*, as *Hesychius* defines it, *μετ' ολιγον, ανα μισον*, *shortly, or between*, may mean the *after part* of the same sabbath; or the *course of the ensuing week*, between the two sabbaths; for *Mondays* and *Thursdays*, or the second and fifth days of the week, were times in which those who feared God, usually met together in the synagogue; for it is a maxim with the rabbins, that *no three days* should elapse without reading of the law.

On this verse there is a great number of various readings; instead of *when the Jews were going out of the synagogue*, ABCDE. several others of great repute, with all the *Syriac*, the *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, read, *As they were going out, they entreated that these words should be preached unto them in the course of the week, or the next sabbath*. So that, according to this well accredited reading, the words *αυτων* *εξουχουσαν*, are left out in the first clause, *αυτων*

* persuaded them to continue in the grace of God.

A. M. cir. 4049
 A. D. cir. 45.
 An. Olymp. cir. CCVI. 1.

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 against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed

* Titus 2. 11. Heb. 12. 15. 1 Peter 5. 12.—* Ch. 18. 6.
 1 Peter 4. 4. Jude 10.

being put in their place; and *τα εθνη, the Gentiles*, is wholly omitted in the second clause. The most eminent critics approve of this reading; indeed it stands on such authority as to render it almost indubitable. Of the *αυτων, them*, which is substituted for the first clause, Professor White says, *Lectio indubie genuina*; this reading is undoubtedly genuine: and of the *τα εθνη ος*, he says, *certissime delenda*: they should certainly be expunged. We are therefore to understand the word thus: that "as they were going out on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week or sabbath." And thus all the ambiguity of the verse vanishes.

Verse 43. *Many of the Jews*] Direct descendants from some of the twelve tribes; and *religious proselytes*, heathens who had been converted to Judaism, and having submitted to circumcision, had become *proselytes of the covenant*: though some think that the expression means *proselytes of the gate*; persons who believed in one God, like the Jews, but who had not received circumcision.

Persuaded them to continue in the grace of God] That is that they should continue to credit the Gospel; to receive the spirit and influence of it; to bring forth the fruits of that spirit, and thus continue under the favour and approbation of God.

Verse 44. *The next sabbath*] The good news had spread far and wide, by means of the converted Jews and proselytes.

Almost the whole city] Jews, proselytes, and Gentiles, came together to hear *τον λογον του θεου, this doctrine of God*, this divine teaching, by which so many of their kindred and acquaintance had become so wise and happy. It is not by public discourses merely, that people are converted to God; but by the private teaching and godly conduct of those who have received the truth; for as these are scattered throughout society, they are a *leaven in every place*.

Verse 45. *The Jews—were filled with envy*] See on chap. 7. 17. These could not bear the Gentiles, who believed in Christ, to be equal with them; and yet, according to the Gospel, it was really the case.

Contradicting] The arguments and statements brought forward by the disciples: and *blaspheming*; speaking impiously and injuriously of Jesus Christ. This is probably what is meant.

Verse 46. *Waxed bold*] *Παρρησιασάμενοι*; having great liberty of speech; a strong, pers

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

bold, and said, ^v it was necessary that the word of God should first have been spoken to you : but ^v seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, ^x we turn to the Gentiles :
47 For so hath the Lord commanded us, saying, ^v I have set thee to be a

^v Matthew 10. 6. Ch. 3. 26. Verse 26. Romans. 1. 16.
^w Exodus 32. 10. Deut. 32. 21. Isaiah 55. 5. Matt. 21. 43.

suasive, and overpowering eloquence. They had eternal truth for the basis of this discourse; a multitude of incontestable facts to support it; and an all-persuading eloquence to illustrate and maintain what they had asserted.

Should first have been spoken to you] When our Lord gave his apostles their commission to go into all the world and preach the Gospel to every creature; he told them they must begin first at Jerusalem, Mark xvi. 16. Luke xxiv. 47. In obedience therefore to this command, the apostles (in every place where they preached) made their first offers of the Gospel to the Jews.

Ye put it from you] *Ἀπαθισθε αὐτον, ye disdain this doctrine, and consider it contemptible:* so the word is frequently used.

And judge yourselves unworthy of everlasting life] Was this meant as a strong irony? "Ye have such humbling thoughts of yourselves, that ye think the blessings of the Gospel too good to be bestowed on such worthless wretches as ye are?" Or did the apostle mean, that, by their words and conduct on this occasion, they had passed sentence on themselves, and, in effect, had decided that they were unworthy of the grace of the Gospel; and God now ratifies that judgment by removing those blessings from them, and sending them to the Gentiles?

Verse 47. *For so the Lord commanded us?*] The apostles could quote a pertinent scripture for every thing they did; because the outlines of the whole Gospel dispensation are founded in the law and the prophets; and they were now building the church of God according to the pattern shown them in the mount. In the things of God, no man nor minister should go farther than he can say, *Thus it is written, and thus it behoves me to do;* and let him see that his quotations are fairly made, and not a detached passage, or member of a sentence produced, because it seems to look like the system he wishes to establish.

I have set thee to be a light to the Gentiles] This quotation is from Isai. xlix. 6. and was most fully in point. The Jews could not resist the testimony of their own prophet; and the Gentiles rejoiced to find that the offers of salvation were to be made so specifically to them.

For salvation unto the ends of the earth] The very name of the Messiah, viz. JESUS, announced the design and end of his mission. He is the Saviour, and is to be proclaimed as such to the ends of the earth; to all mankind: to every nation and people, and tongue; and wherever the Gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient in itself, that there is a power to re-

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: ^x and as many as were ordained to eternal life, believed.

Rom. 10. 19.—^x Ch. 18. 6. & 28. 28.—^v Isaiah 42. 6. & 49. 6. Luke 2. 32.—^v Ch 2. 47.

ceive its blessings, given to those to whom the offer is made; as it would be of no use to offer them a salvation, which it was designed they either should not, or could not receive. A son of Satan might be capable of such dissimulation and bad faith: but the Holy God cannot.

Verse 48. *As many as were ordained to eternal life, believed.*] This text has been most pitifully misunderstood. Many suppose that it simply means, that those in that assembly who were foreordained, or predestinated by God's decree to eternal life, believed, under the influence of that decree. Now we should be careful to examine what a word means, before we attempt to fix its meaning. Whatever *τεταγμενοι* may mean, which is the word we translate *ordained*, it is neither *προτεταγμενοι* nor *προορισμενοι*, which the apostle uses, but simply *τεταγμενοι*, which includes no idea of pre-ordination, or pre-destination, of any kind. And if it even did, it would be rather hazardous to say, that all those who believed at this time were such as actually persevered unto the end, and were saved unto eternal life. But, leaving all these precarious matters, what does the word *τεταγμενοι* mean? The verb *ταττω* or *τασσω*, signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned ver. 43. who possessed the reverse of the disposition of those Jews, who spake against those things, contradicting and blaspheming, ver. 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agrees worse with its nature and known signification, than that which represents it as intending those who were predestinated to eternal life; this is no meaning of the term, and should never be applied to it. Let us, without prejudice, consider the scope of the place: The Jews contradicted and blasphemed; the religious proselytes heard attentively, and received the word of life; the one party were utterly indisposed, through their own stubbornness, to receive the Gospel: the others, destitute of prejudice and prepossession, were glad to hear that, in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus; they, therefore, in this good state and order of mind, believed. Those who seek for the plain meaning of the word, will find it here; those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and seek*

A. M. cir. 4049.
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A. M. cir. 4049.
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cir. CCVI. 1.

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 of the city: and raised persecution against Paul and Barnabas,

• 2 Tim. 13. 11.—Matt. 10. 14. Mark 6. 14. Luke 9. 5.

in the light of their own fire, and of the sparks which they have kindled; and in consequence, lie down in sorrow, having bidden adieu to the true meaning of a passage, so very simple, taken in its connexion, that one must wonder how it ever came to be misunderstood and misapplied. Those who wish to see more on this verse, may consult *Hammond, Whitby, Schoetgen, Rosenmuller, Pearce, Sir Norton Knatchbull, and Dodd.*

Verse 49. *The word of the Lord was published, &c.*] Those who had come from different parts, and were converted, carried the glad tidings to their respective neighbourhoods; and thus the doctrine of the Gospel was published throughout all the region of Pisidia, where they then were. See on ver. 44.

Verse 50. *Devout and honourable women*] It is likely that these were *heathen matrons*, who had become *proselytes* to the Jewish religion; and as they were persons of affluence and respectability, they had considerable influence with the *civil magistracy* of the place; and probably their husbands were of this order; and it is likely that they used that influence at the instigation of the Jews, to get the apostles expelled from the place.

Verse 51. *They shook off the dust of their feet against them*] This was a very significant rite: by it, they in effect said, Ye are worse than the heathen: even your very land is accursed for your opposition to God; and we dare not permit even its dust to cleave to the soles of our feet; and we shake it off, in departing from your country according to our Lord's command, (Matt. x. 14.) for a testimony against you; that we offered you salvation, but ye rejected it, and persecuted us. The Jews, when travelling in *heathen countries*, took care, when they came to the *borders* of their own, to shake the dust off their feet, lest any of the unhallowed ground should defile the sacred land of Israel.

Came unto Iconium.] According to Strabo, Iconium was a small fortified town, the capital

and expelled them out of their coasts.

51 ^b But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples ^c were filled with joy, and with the Holy Ghost.

A. M. cir. 4049.
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Ch. 18. 6.—Matthew 5. 12. John 16. 22. Chap. 2. 46.

of Lycaonia, at present called *Cæni*. "Lycaonia was a province at the back of Pamphylia, higher up in Asia Minor, and to the north-east of Pamphylia." *Pearce.*

Verse 52. *The disciples were filled with joy, and with the Holy Ghost.*] Though in the world they had tribulation, yet in Christ they had peace; and while engaged in their Master's work, they always had their Master's wages. The happiness of a genuine Christian lies far beyond the reach of earthly disturbances: and is not affected by the changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their beds of down.

St. Paul's sermon at Antioch has been thus analysed.

1. His prologue, ver. 16. addressed to those who fear God.
2. His narrative of God's goodness to Israel; 1. In their deliverance from Egypt. 2. In their support in the wilderness. 3. In his giving them the land of Canaan. 4. In the judges and kings which he had given for their governors, ver. 7—22.
3. His proposition that *Jesus* was the Christ, the Saviour of the world, ver. 23.
4. The illustration of this proposition, proving its truth, 1. From Christ's stock and family; ver. 23. 2. From the testimony of his forerunner; ver. 24. 3. From the resurrection of Christ, ver. 30. which was corroborated with the testimony of many Galileans, ver. 31. and of the prophets, David, ver. 33, 35. and Isaiah, ver. 34.
5. He anticipates objections relative to the unjust condemnation, death, and burial of Christ, ver. 27—29.
6. His epilogue, in which he excites his audience to embrace the Gospel on two considerations: 1. The benefits which they receive who embrace the Gospel, ver. 38, 39. 2. The danger to which they were exposed who should despise and reject it, ver. 40, 41.

CHAPTER XIV.

Paul and Barnabas having preached at Iconium with great success, are persecuted, and obliged to flee to Lystra and Derbe, 1—6. Here they preach, and heal a cripple; on which, the people, supposing them to be gods, are about to offer them sacrifices, and are with difficulty prevented by these apostles, 7—18. Certain Jews from Antioch and Iconium coming thither, induce the people to stone Paul; who being dragged out of the city as dead, while the disciples stand around him, he rises up suddenly, and returns to the city, and the next day departs to Derbe, 19, 20. Having preached here, he and Barnabas return to Lystra, Iconium, and Antioch, confirming the disciples, and ordaining elders in every church, 21—23. They pass through Pisidia and Pamphylia, 24; through Perga and Attalia, 25; and sail to Antioch in Syria, 26. When, having called the disciples together, they inform them of the door of faith opened to the Gentiles, and there abode a long time with the church, 27, 28.

A. M. cir. 4049.
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An. Olymp.
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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.

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

Mark 16. 20. Heb. 2. 4.—Ch. 13. 3.

NOTES ON CHAPTER XIV.

Verse 1. *In Iconium*] See the conclusion of the preceding chapter.

So spake] *Καὶ λαλοῦσας οὐτως*, with such power, and demonstration of the spirit, that a great multitude both of the Jews, genuine descendants of one or other of the twelve tribes, and also of the Greeks, Ἑλλήνων, probably such as were proselytes of the gate, believed, received the Christian religion as a revelation from God, and confided in its Author for salvation, according to the apostle's preaching.

Verse 2. *Stirred up the Gentiles*] *τῶν ἔθνων*, such as were mere heathens, and thus distinguished from the Jews, and the Greeks, who were proselytes.

Evil affected] *Ἐξασπασαί*, irritated or exasperated their minds against the brethren, the disciples of Christ: one of their appellations before they were called Christians at Antioch. See on chap. xi. 26.

Verse 3: *Long time therefore abode they*] Because they had great success, therefore they continued a long time, gaining many converts, and building up those who had believed, in their most holy faith, notwithstanding the opposition they met with, both from the unbelieving Jews and heathens.

Speaking boldly] *Παρεροιαζόμενοι*, having great liberty of speech, a copious and commanding eloquence, springing from a consciousness of the truth which they preached.

The word of his grace] The Gospel of Jesus Christ, which is the doctrine of God's grace, mercy, or favour, to mankind.

And granted signs and wonders to be done] For no apostle could work a miracle by himself; nor was any sign or wonder wrought even by the greatest apostle, but by an especial grant or dispensation of God. This power was not resident in them at all times; it was only now and then communicated, when a miracle was necessary for the confirmation of the truth preached.

Verse 4. *The multitude of the city was divided*] The Jews treated the apostles as false teachers, and their miracles as impostures, and many of the people held with them; while the others who had not hardened their hearts against the truth, felt the force of it; and being without prejudice, could easily discern the miracles

and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitely, 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

e 2 Tim. 3. 11.—d Matt. 10. 23.—c Ch. 3. 2.

to be the work of God, and therefore held with the apostles.

Verse 5. *An assault made*] *Ὀργή*, a desperate attempt was made by their rulers, i. e. by the heathen rulers of the people; and the rulers of the synagogue.

To use them despitely] To expose them, bring them into contempt, and make them appear as monsters, or movers of sedition; and then to stone them for this falsely alleged crime.

Verse 6. *They were ware of it*] They were informed of the scheme, and of the attempt that was about to be made, and fled unto Lystra and Derbe; they did not leave the province of Lycaonia; but went to other towns and cities, Lystra lay to the south and Derbe to the north of Iconium, according to the general opinion, Strabo, Geogr. lib. xii. tells us expressly, that Iconium was within Lycaonia, *Thence are the Lycaonian hills, plain, cold, naked, and pasture for wild asses.*—*About these places stands Iconium, a town built in a better soil.* Ptolemy also, Tab. Asiae, i. cap. 6. places Iconium in Lycaonia: how comes it then, that St. Luke does not call Iconium a city of Lycaonia as well as Derbe and Lystra? Pliny, Hist. Nat. lib. v. cap. 27. solves this difficulty, by stating that, *There was granted a tetrarchy out of Lycaonia, on that side which borders upon Galatia, consisting of fourteen cities; the most famous of which is Iconium.* See Lightfoot.

Verse 7. *And there they preached the Gospel*] Wherever they went they were always employed in their Master's work. Some MSS. of considerable note, add here, *and all the people were moved at their preaching, but Paul and Barnabas tarried at Lystra.*

Verse 8. *Impotent in his feet*] *Ἀδυναστεν ἐν τοῖς ποσὶ*, he had no muscular power, and probably his ankle-bones were dislocated; or he had what is commonly termed *club feet*; this is the more likely; as he is said to have been lame from his mother's womb, and to have never walked.

Verse 9. *That he had faith to be healed*] How did this faith come to this poor heathen? Why, by hearing the word of God preached; for it is said, *the same heard Paul speak.* And it appears that he credited the doctrine he heard, and believed that Jesus could, if he would, make him whole. Besides, he must

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

steadfastly beholding him,
and 'perceiving that he had
faith to be healed,

10 Said with a loud voice, 'Stand
upright on thy feet. And he leaped
and walked.

11 And when the people saw what

[Matthew 8. 10. & 9. 28, 29.—8 Isaiah 35. 6.

have heard of the miracles which the apostles
had wrought, see ver. 3. and this would raise
his expectation of receiving a cure.

* Verse 10. *Said with a loud voice*] After this
clause the following is found in CD. and several
others, either in the text or margin; *οι λεγα
ει το ονοματι του Κυριου Ιησου Χριστου, I say unto
thee, In the name of the Lord Jesus Christ,*
"stand upright on thy feet." This reading is
also in several versions; and though it may not
stand on such evidence as to entitle it to a
place in the text, yet it is not likely that St.
Paul would not have used the *sacred name* on
such an occasion; especially as this appears to
have been the usual form. See chap. iii. 6.

He leaped and walked] Giving the fullest
proof of his restoration: his *leaping*, however,
might have been through joy of having received
his cure.

Verse 11. *Saying, in the speech of Lycaonia*]
What this language was, has puzzled the
learned not a little. *Calmet* thinks this was a
corrupt Greek dialect; as Greek was the general
language of Asia Minor. Mr. *Paul Ernest
Jablonski*, who has written a dissertation
expressly on the subject, thinks it was the same
language with that of the *Cappadocians*, which
was mingled with Syriac. That it was no dia-
lect of the Greek, must be evident from the
circumstance of its being here distinguished
from it. We have sufficient proof from ancient
authors, that most of these provinces used dif-
ferent languages; and it is correctly remarked
by Dr. Lightfoot, that the *Carians*, who dwell
much nearer Greece than the Lycaonians, are
called by Homer *βαρβαροφρονες*, people of a bar-
barous or strange language; and *Pausanias*
also called them *Barbari*. That the language
of *Pisidia* was distinct from the Greek, we
have already seen; note on chap. xiii. ver. 15.
We have no light to determine this point: and
every search after the language of Lycaonia
must be, at this distance of time, fruitless.

*The gods are come down to us in the likeness
of men.*] From this, and from all heathen anti-
quity, it is evident, 1. That the heathen did
not consider the divine nature, how low soever
they rated it, to be like the human nature. 2.
That they imagined that these celestial beings
often assumed *human forms* to visit men, in
order to punish the evil, and reward the good.
The *Metamorphoses* of Ovid are full of such
visitations; and so are *Homer, Virgil*, and
other poets. The angels visiting Abraham,
Jacob, and Lot, &c. might have been the
foundation on which most of those heathen
fictions were built.

The following passage in HOMER, will cast
some light upon the point:

Και τε θεοι ξεινοισιν νοικοτες αλλοδαποισι.
παντοιοι τελευθοντες, επιστρωφασι πολιας,
αβραωην υβριν τε και ευνοειννην εφορμητας.
Hom. Odyss. xvii. ver. 485.

Paul had done, they lifted
up their voices, saying, in
the speech of Lycaonia,

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

^h The gods are come down to us ⁱ in
the likeness of men.

12 And they called Barnabas, Jupi-
ter; and Paul, Mercurius, because

b Ch. 8. 10. & 28. 6.—2 Cor. 11. 14.

For, in *similitude of strangers* oft,
The gods, who can with ease all *shapes assume*;
Repair to populous cities, where they mark
Th' outrageous, and the righteous deeds of men.

Corper.

Ovid had a similar notion, where he represents
Jupiter coming down to visit the earth, which
seems to be copied from Genesis xviii. 20, 21.
*And the Lord said, Because the cry of Sodom
and Gomorrah is great, and because their sin is
grievous, I will go down now, and see whether
they have done altogether according to the cry
of it, which is come unto me: and if not, I will
know.*

Contigerat nostras infamia temporis aures:
Quam cupiens falsam, summo delibet Olympo.
Et deus humarct lustru sub imagine terreæ.
Lingua mora est, quantum nore sit ubique reperitum,
Enumerare: minor fuit ipsa infamia terro.
Metam lib. i. ver. 211.

The clamours of this vile *degen'rate* age,
The cries of orphans, and the oppressor's rage,
Had reach'd the stars: 'I will descend,' said I,
In hope to prove this loud complaint a lie.
Disguis'd in human shape, I travelled round
The world, and more than what I heard, I found.

Lryden.

It was a settled belief among the Egyptians,
that their gods, sometimes in the likeness of
men, and sometimes in that of animals which
they held sacred, descended to the earth, and
travelled through different provinces, to punish,
reward, and protect. The Hindoo *Avatars*, or
incarnations of their gods, prove how generally
this opinion had prevailed. We need not wonder
to find it in Lycaonia.

Verse 12. *They called Barnabas, Jupiter,
and Paul, Mercurius*] The heathens supposed
that *Jupiter* and *Mercury* were the gods who
most frequently assumed the human form; and
Jupiter was accustomed to take Mercury with
him on such expeditions. Jupiter was the
supreme god of the heathens; and Mercury was
by them considered the *god of eloquence*. And
the ancient fable from which I have quoted so
largely above, represents Jupiter and Mercury
coming to this very region, where they were
entertained by *Lycaon*, from whom the *Lycao-
nians* derived their name. See the whole fable
in the first book of Ovid's *Metamorphoses*.

As the ancients usually represented Jupiter
as rather an aged man, large, noble, and ma-
jestic; and Mercury young, light, and active:
the conjecture of Chrysostom is very probable,
that Barnabas was a large, noble, well made
man; and probably in years; and St. Paul,
young, active, and eloquent; on which account
they termed the former *Jupiter*; and the latter
Mercury. That Mercury was eloquent and
powerful in his words, is allowed by the hea-
thens; and the very epithet that is applied here
to Paul, *ο ηγουμενος του λογου*, he was the
chief or leader of the discourse, was applied to
Mercury. So Jamblichus de Myster. Init. Θεοι
ο παν λογων ηγουμεν ο Έρμης. And Macro-
bius, Sat. i. 8. *Scimus Mercurium vocis et*

A. M. cir. 4050. he was the chief speaker.
 A. D. cir. 46. 13 Then the priest of Ju-
 An. Olymp. piter, which was before their
 cir. CCVI. 2. city, brought oxen and garlands unto
 the gates, and ^kwould have done
 sacrifice with the people.

14 Which, when the apostles, Barna-

bas and Paul, heard of, A. M. cir. 4050
 A. D. cir. 46. they rent their clothes, and
 An. Olymp. 1 they rent their clothes, and
 cir. CCVI. 2. crying out, crying out,
 15 And saying, Sirs, ^m why do ye
 these things? ⁿ We also are men of
 like passions with you, and preach

† Daniel 2. 46.—Matthew 26. 65.

m Ch. 10. 26.—n James 5. 17. Rev. 19. 10.

sermonis potentem. We know that Mercury is powerful both in his voice and eloquence. With the Lycaonians, the actions of these apostles proved them to be gods: and the different parts they took, appeared to them to fix their characters so, that one was judged to be Jupiter, and the other Mercury.

Verse 13. Then the priest of Jupiter, which was before their city] There is a meaning here, before ordinary readers will not readily apprehend. Many cities were put under the protection of a particular deity; and the image of that deity placed at the entrance, to signify that he was the guardian and protector. To this St. Luke, every where as accurate as he is circumstantial, refers. Lystra, it appears, was under the guardianship of Jupiter Propuleius, Διος προσυλαιου, which St. Luke translates, του Διος του οριστος προ της πολεις, the Jupiter that was before the city, which is another term for Jupiter Custos, or Jupiter the guardian. All these deities, according to the attributes they sustained, had their peculiar priests, rites, and sacrifices: and each a peculiar service and priest for the office he bore; so that Jupiter Brontes, Jupiter the thunderer, had a different service from Jupiter Custos, Jove the guardian. Hence we can see with what accuracy St. Luke wrote: the person who was going to offer them sacrifices was the priest of Jupiter Custos, under whose guardianship the city of Lystra was; and whom the priest supposed had visited the city in a human form; and Barnabas, probably for the reasons already assigned, he imagined, was the person; and as Mercury, the god of eloquence, was the general attendant of Jupiter, the people and the priest supposed that Paul, who had a powerful commanding eloquence, was that god, also disguised. A beautiful figure of such an image of Jupiter, as, I suppose, stood before the gate of Lystra, still remains: and a fine engraving of it may be seen in Gruter's Inscriptions, vol. i. p. xx. Jupiter is represented naked, sitting on a curule or consular chair; in his right hand he holds his thunder, and a long staff in his left: at his right, stands the eagle prepared for flight; and above, the winged cap and caduceus of Mercury. On the base is the inscription JUPITER CUSTOS DOMUS AUG. Jupiter, the guardian of the house of Augustus. As the preserver or guardian of towns he was generally styled Jupiter Custos, Serenus, and Servator. His name JUPITER, i. e. juvenans pater, the helping father; entitled him, in those days of darkness, to general regard. On this false god, who long engrossed the worship of even the most enlightened nations on the earth, much may be seen in Lactantius, Divinar. Institution. lib. i. In the Antiquité expliquée of Montfaucon: and various inscriptions relative to his character as guardian, &c. may be seen in Gruter, as above.

Oxen and garlands] That is, oxen adorned with flowers, their horns gilded, and necks bound about with fillets as was the custom in sacrificial rights. They also crowned the gods themselves, the priests, and gates of the temples, with flowers. Of this method of adorning the victims, there are numerous examples in Greek and Latin writers. A few may suffice. Thus OVID.

Victima labe carens, et prestantissimâ formâ
 Sicitur ante aras; et vittis præsignis, et auro.
 Ovid Met. lib. xv. ver. 130.

The fairest victim must the powers appease,
 So fatal 'tis sometimes too much to please:
 A purple fillet his broad brow adorns
 With flow'ry garlands, crown, and gilded horns.
 Dryden

Haec Anlus niveis circumdata tempora vittis
 Concutiens, et tristis ait.—
 Ibid. lib. xiii. ver. 643

The royal prophet shook his hoary head,
 With fillets bound; and sighing, thus he said—
 Calcott

fovet ignibus aras,
 Muneribus deos implet: seruitibus securus
 Colla torosa bonum victorum cornua vittis.
 Ibid. lib. vii. ver. 427

Rich curling fumes of incense feast the skies,
 A hecatomb of voted victims dies,
 With gilded horns, and garlands on their head,
 In all the pomp of death to th' altar led.
 Tate

VIROIL also refers to the same rites and circumstances:

Sape in honore debm medio stans hostia ad aras,
 Lanea dum niveâ circumdatur infala vittâ,
 Inter cunctantes cecidit moribunda ministerio.
 Virg. Geor. lib. iii. ver. 456.

The victim ex that was for altars prest,
 Trimm'd with white ribbons, and with garlands drest,
 Sunk of himself, without the god's command,
 Preventing the slow sacrificer's hand.
 Dryden

Many similar examples may be seen in Wetstein and others.

Verse 15. We also are men of like passions with you] This saying of the apostles has been most strangely perverted. A pious commentator taking the word passion in its vulgar and most improper sense, (a bad temper, and evil propensity,) and supposing that these holy men wished to confess, that they also had many sinful infirmities, and wrong tempers; endeavours to illustrate this sense of the word, by appealing to the contention of Paul and Barnabas, &c. &c. but the expression means no more than, "we are truly human beings, with the same powers and appetites as your own; need food and raiment as you do; and are all mortal like yourselves."

That ye should turn from these vanities] That is, from these idols, and false gods. How often false gods and idolatry are termed vanity in the Scriptures, no careful reader of the Bible needs to be told. What a bold saying was this in the presence of a heathen mob, intent on performing an act of their superstitious worship, in which they no doubt thought the safety of the state

A. M. cir. 4050. unto you that ye should turn
 A. D. cir. 40. from ° these vanities p unto
 An. Olymp. the living God, r which
 cir. CCVI. 2. 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.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 † And there came thither certain Jews from Antioch and Iconium, who persuaded the people: "and, having stoned Paul, drew him out of

* 1 Sam. 12. 21. 1 Kings 16. 13. Jer. 14. 22. Amos 2. 4. 1 Cor. 8. 4. — p 1 Thess. 1. 9. — Gen. 1. 1. Psa. 33. 6. & 146. 6. Rev. 14. 7. — Pan. 81. 12. Ch. 17. 30. 1 Pet. 4. 3. — Ch.

17. 27. Rom. 1. 20. — Lev. 26. 4. Deut. 11. 14. & 28. 12 Job 5. 10. Psa. 65. 10. & 68. 9. & 147. 8. Jer. 14. 22. Matt. 5. 45. — Ch. 13. 45. — 2 Cor. 11. 25. 2 Tim. 3. 11.

was concerned. The ancient fable related by Dvid, *Metam.* lib. i. ver. 211—239, to which reference has already been made, will cast some light on the conduct of the Lystrians in this case. The following is its substance: "Jupiter having been informed of the great degeneracy of mankind, was determined himself to survey the earth. Coming to this province (*Lycaonia*) disguised in human shape, he took up his residence at the palace of *Lycaon*, then king of that country: giving a sign of his godhead, the people worship him: *Lycaon* sneers, doubts his divinity, and is determined to put it to the trial. Some ambassadors from the Molossian state, having just arrived, he slew one of them, boiled part of his flesh, and roasted the rest, and set it before Jupiter: the god, indignant at the insult, burnt the palace, and turned the impious king into a wolf." From his time, or rather from this fable, the whole province was called *Lycaonia*. The simple people now seeing such proofs of supernatural power in the miracles wrought by *Barnabas* and *Paul*, thought that Jupiter had again visited them; and fearing lest they should meet with his indignation, should they neglect duly to honour him, they brought oxen and garlands, and would have offered them sacrifice, had they not been prevented by the apostles themselves. This circumstance will account for their whole conduct: and shows the reason why Jupiter was the tutelar god of the place. As therefore people took them for gods, it was necessary for the apostles to show that they were but men; and this is the whole that is meant by the *ἰσοπαθεὶς ἀνθρώποις*, men of like passions, fellow mortals, in the text, which has been so pitifully mistaken by some and abused by others.

The living God] Widely different from those stocks and stones, which were objects of their worship.

Which made heaven and earth] And as all things were made by his power, so all subsist by his providence; and to him alone, all worship, honour, and glory are due.

Verse 16. Who in times past suffered all nations, &c.] The words πάντα τα ἔθνη, which we here translate, all nations, should be rendered, all the Gentiles, merely to distinguish them from the Jewish people, who having a revelation, were not left to walk in their own ways; but the heathens, who had not a revelation, were suffered to form their creed, and mode of worship, according to their own caprice.

Verse 17. He left not himself without witness] Though he gave the Gentiles no revelation of his will, yet he continued to govern them by his gracious providence; doing them good in gene-

ral; giving them rain to fertilize their grounds, and fruitful seasons as the result; so that grass grew for the cattle, and corn for the service of man.

Filling our hearts with food] Giving as much food, as could reasonably be wished, so that gladness, or general happiness, was the result. Such was the gracious provision made for man at all times, that the economy and bounty of the Divine Being, were equally evidenced by it. He never gives less than is necessary, nor more than is sufficient. His economy forbids men to waste, by giving them, in general, no profusion. His bounty forbids them to want, by giving as much as is sufficient for all the natural wants of his creatures. By not giving too much, he prevents luxury, and riot: by giving enough, he prevents discontent and misery. Thus he does mankind good, by causing his rain to descend upon the just and the unjust; and his sun to shine upon the evil and the good. Thus he is said not to have left himself without witness; for his providential dealings are the witnesses of his being, his wisdom and his bounty; and thus, the invisible things of God, even his eternal power and godhead, were clearly seen, being understood by the things which are made, Rom. i. 20. Therefore those who continued to worship stocks and stones, were without excuse. These were great and striking truths; and into what detail the apostles now went, we cannot say; but it is likely that they spoke much more than is here related; as the next verse states that, with all these sayings, they found it difficult to prevent the people from offering them sacrifice.

Verse 19. There came thither certain Jews from Antioch] Those were, no doubt, the same who had raised up persecution against Paul, and Barnabas at Iconium and Antioch before: they followed the apostles with implacable malice; and what they could not do themselves, they endeavoured to do by others, whose minds they first perverted, and then irritated to deeds of fell purpose.

And having stoned Paul] Alas! of what real worth is popular fame! How uncertain, and how unworthy to be counted! These poor heathens acted just like the people of Malta, chap. xxviii. 4—6. When the viper fastened on the hand of Paul, they concluded he was a murderer: when they found it did him no damage, they changed their minds, and said he was a god! When the Lycaonians saw the miracles that Paul did, they said he was the god Mercury: when the persecuting Jews came, they persuaded them that he was an impostor:

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

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.

21 ¶ And when they had preached the Gospel to that city, ^a and ^b had

^a Matt. 28. 19.—^b Gr. *And made many disciples.*—^c Chap. 11. 23. & 13. 43.

and then they endeavoured to stone him to death!

Supposing he had been dead.] They did not leave stoning him till they had the fullest evidence that he was dead; and so, most probably, he was.

Verse 20. *The disciples stood round about him.*] No doubt in earnest prayer, entreating the *Author of life* that his soul might again return to its battered tenement.

He rose up.] Miraculously restored not only to life, but to perfect soundness: so that he was able to walk into the city, that his persecutors might see the mighty power of God in his restoration; and the faith of the young converts be confirmed in the truth and goodness of God. It is strange that neither the young converts at Lystra, nor Barnabas, were involved in this persecution! It seems to have had Paul alone for its object; and when they thought they had despatched him, they did not think of injuring the rest.

Verse 21. *Preached the Gospel to that city.*] Derbe, a city in the same province. See on ver. 6.

They returned again to Lystra, and to Iconium.] Behold the courage of these Christian men! They counted not their lives dear to them, and returned to do their Master's work in the very places in which they had been so grievously persecuted; and where one of them had been apparently stoned to death! The man who knows he is God's ambassador, and that his life depends on his fidelity to his Master, knows he has nothing but his God to fear.

Verse 22. *Confirming the souls of the disciples.*] The word *disciple* signifies literally a scholar. The church of Christ was a school, in which Christ himself was chief master; and his apostles subordinate teachers. All the converts were disciples or scholars, who came to this school to be instructed in the knowledge of themselves and of their God. Of their duty to him; to the church; to society, and to themselves. After having been initiated in the principles of the heavenly doctrine; they needed line upon line, and precept upon precept, in order that they might be confirmed and established in the truth. Though it was a great and important thing to have their heads, their understanding, properly informed; yet if the heart was not disciplined, information in the understanding would be of little avail; therefore they confirmed the souls of the disciples. As there must be some particular standard of truth to which they might continually resort, that their faith might stand in the power of God, it was necessary that they should have such a system of doctrine, as they knew came from

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taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and ^a exhorting them to continue in the faith: and that ^b we must through much tribulation enter into the kingdom of God.

23 And when they had ^b ordained

^a Matt. 10. 38. & 16. 24. Luke 22. 28. 29. Rom. 8. 17. 2 Tim. 2. 11, 12. & 3. 12.—^b Titus 1. 5.

God. These doctrines were those which contained all the essential principles of Christianity, and this was called *THE FAITH*; and as they must have sound principles, in order that they might have righteous practices; so it was necessary that they should continue in that faith, that it might produce that obedience, without which, even faith itself, however excellent, must be useless and dead.

Again, as the spirit of the world would be ever opposed to the spirit of Christ, so they must make up their minds to expect persecution and tribulation in various forms: and therefore had need of confirmed souls, and strong faith, that when trials came, they might meet them with becoming fortitude; and stand unmoved in the cloudy and dark day. And as the mind must faint under trouble, that sees or prospect of its termination, and no conviction of its use; it was necessary that they should keep in view the kingdom of God, of which they were subjects; and to which, through their adoption into the heavenly family, they had a divine right. Hence, from the apostles' teaching, they not only learned that they should meet with tribulation, much tribulation; yet for their encouragement, they were also informed that these were the very means which God would use to bring them into his own kingdom; so that if they had tribulation in the way, they had a heaven of eternal glory as the end, to which they were continually to direct their views.

Verse 23. *When they had ordained them elders.*] Elder seems to be here the name of an office. These were all young or new converts, and yet among them, the apostles constitute elders. They appointed persons the most experienced, and the most advanced in the divine life, to watch over and instruct the rest. But what is the meaning of the word *χειροτονωμενους*, which we translate *ordained*? The word *ordain*, we use in an ecclesiastical sense, and signify by it, the appointment of a person to an office in the church, by the imposition of the hands of those who are rulers in that church. But *χειροτονια*, signifies the holding up, or stretching out the hand, as approving of the choice of any person to a particular work: whereas *χειροβια* signifies the imposition of hands. "Zonaras gives the proper meaning of the word in the text in his scholia upon the first canon of the apostles, *Νον μιν χειροτονια καλυται, ε. τ. λ.*" Nowadays a course of prayers and invocation on the Holy Spirit, when one is initiated into the priesthood, and receives consecration, is called *χειροτονια*, *cheirotomia*, so termed because the bishop extends his hand over him whom he blesses, when he is chosen into holy orders. Anciently the choice or est

A. M. cir. 4050. them elders in every church,
A. D. cir. 46. and had prayed with fast-
An. Olymp. ing, they commended them
cir. CCVI. 2. 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 sailed to Antioch,

from whence they had been recommended to the grace of God for the work which they fulfilled.

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

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.

28 And there they abode long time with the disciples.

Chapter 1. 26. & 11. 26.—d Chapter 13. 1, 3.—e Chapter 15. 40.

f Ch. 15. 4, 12. & 21. 19.—g 1 Cor. 16. 9. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8.

frage was called *cheirotomia*: for when it was lawful for the multitude in their cities to choose their priests or bishops, they met together, and some chose one man, some another; but that it might appear whose suffrage won; they say the electors did use *στανειν τας χυρας*, to stretch forth their hands, and by their hands so stretched forth, or up, they were numbered who chose the one, and who the other: and him who was elected by the most suffrages, they placed in the high priesthood. And from hence was the name *cheirotomia* taken, which the fathers of the councils are found to have used, calling their suffrage *cheirotomia*.¹ St. Paul, 2 Cor. viii. 19. intimates that St. Luke was thus appointed to travel with him, *χυροτονησθε οσο τον εκκλησιαν, who was chosen of the churches.* Ignatius, in his epistle to the Philadelphians, uses the same term, *πρωτον εστιν υμιν ος εκκλησια θεου χυροτονησθε επισκοπον, ye ought, as a church of God, to choose your bishop.*" Much more on this subject may be seen in Sir Norton Knatchbull, who contends that *cheirotomia* implies simply, appointment or election, but not what he calls ordination by the imposition of hands. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotomia* (lifting up of hands) their spiritual pastor; and the rulers of the church, whether apostles or others, appointed that person to his office, by the *cheirotheria* or imposition of hands: and perhaps each of these was thought to be equally necessary: the church agreeing in the election of the person; and the rulers of the church appointing by imposition of hands, the person thus elected. See the note on chap. vi. 6.

And had prayed with fasting] This was to implore God's special assistance; as they well know, that without his influence, even their appointment could avail nothing.

Commended them to the Lord] To his especial care and protection.

Verse 24. Passed throughout Pisidia, they came to Pamphylia.] See the note on chap. xiii. 13.

Verse 25. They went down into Attalia] This was a seaport town in Pamphylia. Thus we find the apostles travelled from Derbe to Lystra: from Lystra to Iconium; from Iconium to Antioch of Pisidia; from Antioch to Perga in Pamphylia; and from Perga to Attalia; and it appears that they travelled over three provinces of Asia Minor, Pamphylia, Lycaonia and Pisidia. See Calmet, and see the map.

Verse 26. And thence sailed to Antioch] This was Antioch in Syria; and to reach which by

sea, they were obliged to coast a part of the Mediterranean sea, steering between *Cyprus* and *Cilicia*; though they might have gone the whole journey by land.

Whence they had been recommended—for the work which they fulfilled.] The reader will recollect, that it was from this Antioch they had been sent to preach the Gospel to the heathen in Asia Minor, see chap. xiii. 1, 2. And that they fulfilled that work: see in the same chapter, ver. 48. and the circumstantial account of their travels and preaching given in this chapter.

Verse 27. Had gathered the church together] The church by which they had been sent on this very important and successful mission.

They rehearsed all that God had done with them] Not what they had done themselves: but what God made them the instruments of working.

And how he had opened the door of faith] How God by his providence and grace had made a way for preaching Christ crucified among the heathen: and how the heathen had received that Gospel, which, through faith in Christ Jesus, was able to save their souls.

Verse 28. And there they abode long time] How long the apostles tarried here, we cannot tell; but we hear no more of them till the council of Jerusalem, mentioned in the following chapter; which is generally supposed to have been held in the year 51 of our Lord; and if the transactions of this chapter took place in A. D. 46. as chronologers think, then there are five whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence. It is very likely that all this time Paul and Barnabas were employed in extending the work of God through the different provinces contiguous to Antioch; for St. Paul himself tells us, that he preached the Gospel so far as Illyria, Rom. xv. 19. on the side of the Adriatic gulf: see its situation on the map. Many of the tribulations and perils through which the apostle Paul passed are not mentioned by St. Luke, particularly those of which he himself speaks, 2 Cor. xi. 23—27. He had been five times scourged by the Jews; thrice beaten by the Romans; thrice shipwrecked; a whole night and day in the deep, probably saving his life upon a plank; besides frequent journeyings, and perils from his countrymen, from the heathen, from robbers, in the city, in the wilderness, in the sea, among false brethren, &c. &c. Of none of these have we any circumstantial account. Probably most of

these happened in the *five years* which elapsed between the apostles' return to Antioch, and the council of Jerusalem.

1. In reading the Acts of the Apostles we may have often occasion to remark, that in preaching the Gospel, they carefully considered the *different circumstances of the Jews and the Gentiles*; and suited their address accordingly. When speaking to the former of the necessity of crediting the Gospel, because, without it, they could not be saved, they took care to support all their assertions by *passages drawn from the LAW and the PROPHETS*; as every Jew considered those books to be of divine authority: and from their decision, there was no appeal. But, in addressing the *Gentiles*, who had no *revelation*, they drew the proofs of their doctrine from the *visible creation*; and demonstrated, by plain reasoning, the absurdity of their idolatrous worship; and called them off from those *vanities* to the worship of the *living and true God*, who *made and governs all things*, and *who gave them* such proofs of his being, wisdom, and goodness, in the provision made for their comfort and support, that they had only to reflect on the subject, in order to be convinced of its *truth*. And while, in consequence, they saw the *absurdity* of their own system, they would at once discover the reasonableness of that religion which was now offered to them in the name and on the authority of that God who had fed and preserved them all their life long; and girded them when they knew him not. The *Gentiles* felt the force of these reasonings, yielded to the truth, and became steady followers of Christ crucified; while the *Jews*, with all their light and advantages, hardened their hearts against it, though they had no other arguments than what *contradiction and blasphemy* could provide! Publicans and harlots entered into the kingdom of heaven before them. Do not many, even in the present day, copy their example, revile the truth, take up with the *shadow* instead of the *substance*;

and rest just as much in the *letter of Christianity*, as ever the Jews did in the *letter of the law*? This is a deplorable fact which cannot be successfully controverted.

2. We have already had occasion to note five years of a chasm in the apostolic history. God himself does not choose to have all the *labours and sufferings* of his servants recorded. Their recompense is in heaven; and it is enough that God knows their work, who alone can reward it. And yet every faithful servant of God will feel that the reward is *all of grace*, and *not of debt*; for the amount of their good, is just the sum of what God has *condescended to do by them*. How studious are men to record the smallest transactions of their lives, while much of the life and labours of Jesus Christ and his apostles are written in the *sand*, and no longer legible to man: or written before the throne, where they are seen only by God and his angels. In many cases, the *silence* of Scripture is not less instructive than its most pointed communications.

3. We cannot consider the effect produced on the minds of the people of Lystra, without being surprised that a *single miracle*, wrought *instrumentally by men*, should excite so much attention and reverence; and that *we* should be unmoved by the *myriads* wrought by the *immediate hand of God*.

4. How difficult it is to get men brought to worship God, though they have the highest reason and the most powerful motives for it; and yet, how *ready* they are to offer an incense to man that is only due to God himself! We applaud the apostles for rejecting with horror the sacrifices offered to them: common sense must have taught them this lesson, even independently of their piety. Let us beware that *we* take not that praise to ourselves which belongs to our Maker. *Gross flattery* is generally rejected, because a man cannot receive it without being rendered ridiculous: but who rejects even *inordinate praise*, if it be delicately and artfully prepared!

CHAPTER XV.

Certain teachers from Judea insist on the necessity of the converted Gentiles being circumcised, 1. Paul and Barnabas are sent to Jerusalem to consult the apostles on this subject, 2. They come to Jerusalem and inform the apostles of the conversion of the Gentiles; and of the trouble which certain Pharisees had occasioned concerning circumcision, 3-5. The apostles having assembled to consider the question, Peter delivers his opinion, 6-11. Barnabas and Paul relate their success among the Gentiles, 12. James delivers his judgment, 13-21. The apostles and elders agree to what he proposes, and send Judas and Silas with Paul and Barnabas to the converted Gentiles, 22; and send an epistle containing their decree, to the churches of Antioch, Syria, and Cilicia, 23-29. Paul and his company return, and read the epistle to the brethren at Antioch, which produces great joy; and Judas and Silas preach to them, 30-32. Judas returns to Jerusalem, but Silas continues with Paul and Barnabas, teaching and preaching, 33-35. Paul proposes to Barnabas to visit the churches where they had preached; and on the latter determining to take John Mark with them, Paul refuses, 36-38. They disagree; and Barnabas taking John Mark, sails to Cyprus, 39. An' Paul taking Silas, goes through Syria and Cilicia, confirming the churches, 40, 41.

A. M. cir. 4055.
A. D. cir. 51.
An. Olymp.
cir. CCVII. 3.

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.

A. M. cir. 4055.
A. D. cir. 51.
An. Olymp.
cir. CCVII. 3

a Gal. 2. 12.—b John 7. 22. Verse 5. Gal. 5. 2. Phil. 3. 2.

NOTES ON CHAPTER XV.

Verse 1. *Except ye be circumcised, &c.*] The persons who taught this doctrine, appear to have been converts to Christianity: but, supposing that the Christian religion was intended to perfect the Mosaic, and not to supersede it, they insisted on the necessity of circumcision, because by that, a man was made debtor to the whole law, to observe all its rites and ceremonies. This question produced great disturbance

Col. 2. 8, 11, 16.—c Genesis 17. 10. Lev. 12. 3.

in the apostolic church; and notwithstanding the decree mentioned in this chapter, the apostles were frequently obliged to interpose their authority in order to settle it; and we find a whole church, that at Galatia, drawn aside from the simplicity of the Christian faith, by the subtlety of Judaizing teachers among themselves, who insisted on the necessity of the converted Gentiles being circumcised.

Ye cannot be saved.] Ye can neither enjoy

A. M. cir. 4056. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined 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 Phoenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the

4 Gal. 2. 1.—e Rom. 15. 94. 1 Cor. 16. 6, 11.—f Ch. 14. 27. g Verse 12. Ch. 14. 27. & 21. 19.

God's blessing in time, nor his glory in eternity. Such an assertion as this, from any reputable authority, must necessarily shake the confidence of young converts.

Verse 2. *No small dissension and disputation*] Paul and Barnabas were fully satisfied that God did not design to bring the converted Gentiles under the yoke of circumcision: they knew that Jesus Christ was the end of the law for righteousness (justification) to every one that believed; and therefore they opposed the Judaizing teachers. This was one of the first controversies in the Christian church; but though the difference of sentiment was considerable, it led to no breach of Christian charity, nor fellowship among themselves.

They determined that Paul, &c.] This verse is read very differently in the *Codex Bezae*; Γενόμενοι δι' ἁπορίας καὶ ζητήσεως οὐκ ὀλίγης τὸ Παῦλον καὶ Βαρνάβαν εὐνοῦσας, εὐχρηστὸν γὰρ ὁ Παῦλος μνηστὴν οὕτως καθὼς ἐπίσταται, δι' ἰσχυρίζομενος· οἱ δὲ ἐκλυθηότες ἀπὸ Ἱερουσαλὴμ, παρηγγύησαν αὐτοῖς, τὸ Παῦλον καὶ Βαρνάβαν, καὶ τισὶν ἄλλοις, ἀναβάντων πρὸς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, ὅπως κριθῶσιν περὶ αὐτοῖς (αὐτῶν) περὶ τῶν ζητημάτων τούτων. *But when Paul and Barnabas had no small dissension and disputation with them, Paul said, with strong assurance, that they should remain so as they had believed. But those who came from Jerusalem, charged Paul and Barnabas and certain others to go up to the apostles and elders to Jerusalem, that a determination might be made by them concerning this question.*

And certain other of them] If this be the journey to which St. Paul alludes, Gal. ii. 1—5. then, he had Titus with him; and how many others went from the church of Antioch, we cannot tell. This journey was fourteen years after Paul's conversion, and was undertaken by express revelation, as he informs us, Gal. ii. 2. which revelation appears to have been given to certain persons in the church of Antioch, as we learn from this verse; and not to Paul and Barnabas themselves.

Verse 3. *Being brought on their way by the church*] That is, the members of the church provided them with all necessaries for their journey; for it does not appear that they had any property of their own.

Declaring the conversion of the Gentiles]

church, and of the apostles and elders: and they declared all things that God had done with them.

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.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, 'Men and brethren, ye know how that a good while ago, God made

h Or, rose up, said they, certain.—i Verse 1.—k Ch. 10. 20. & 11. 12.

Much stress is laid on this; it was a miracle of God's mercy that the Gentiles should be received into the church of God: and they had now the fullest proof that the thing was likely to become general, by the conversion of Cornelius; the conversion of the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, &c. &c.

Verse 4. *They were received of the church*] The whole body of Christian believers.

The apostles] Either the whole or part of the twelve; though we read of none but John, Peter, and James. See Gal. ii. 9.

And elders] Those who were officers in the church under the apostles.

They declared] To this council they gave a succinct account of the great work which God had wrought by them among the Gentiles. This was St. Paul's third journey to Jerusalem, after his conversion. See an account of his first journey, chap. ix. 26. and on his second in chap. xi. 30.

Verse 5. *But there rose up certain of the sect of the Pharisees*] This verse appears to be part of the declaration made by Paul and Barnabas to this council: for, having stated how God blessed their ministry among the Gentiles; they proceed to declare how all the good work was likely to be destroyed by certain Pharisees, who, having received the Christian faith, came down to Antioch, and began to teach the necessity of circumcision, &c. and thus filled the minds of the young converted Gentiles with doubtful disputations. See the margin.

Verse 6. *The apostles and elders came together*] This was the first council ever held in the Christian church; and we find that it was composed of the apostles and elders simply.

Verse 7. *When there had been much disputing*] By those of the sect of the believing Pharisees; for they strongly contended for circumcision; and at the head of these, tradition tells us, was *Cerinthus*, a name famous in the primitive church, as one who laboured to unite the law and the Gospel; to make the salvation promised by the latter, dependent on the performance of the rites and ceremonies prescribed by the former. Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question; yet it was highly necessary that the objecting party

A. M. cir. 4656.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, ^l which knoweth the hearts, bare them witness, ^m giving them the Holy Ghost, even as he did unto us ;

1 Chron. 28. 9. Chap. 1. 24.—n Chap. 10. 44.—n Romans 10. 11.

should be permitted to come forward, and allege their reasons for the doctrines they preached : and that these reasons should be fairly met by argument ; and the thing proved to be *useless* in itself, *inexpedient* in the present case, and *unsupported* by any express authority from God ; and serving no purpose to the Gentiles, who in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.

Peter rose up, and said] This was after the matters in dispute had been fully debated ; and now the apostles, like judges, after hearing council on both sides, proceed to give judgment on the case.

A good while ago] Αφ' ημερων αεχαιων, from the days of old : a phrase which simply signifies, *some years ago* ; and if he here refers to the conversion of Cornelius, (see chap. x.) he must mean about *ten years* before this time ; but it is more likely that he refers to that time when Christ gave him the *keys of the kingdom of heaven*, that he might open the door of faith to the Gentiles.

God made choice among us] That is, he chose me to be the first apostle of the Gentiles.

Verse 8. *And God, which knoweth the hearts*] Ο κατανοησας τους θυους. We had this epithet of the Divine Being once before, see chap. i. 24. and the note there : it occurs no where else in the New Testament.

Bare them witness] Considered them as proper or fit to receive the Gospel of Christ. It is properly remarked by learned men, that μαρτυρειν τιμι, to bear witness to any person, signifies to approve, to testify in behalf of. Here it signifies, that as God evidently sent the Gospel to the Gentiles, and, by the preaching of it, conveyed the Holy Spirit to them who believed ; and as he can make no improper judgment of any, who knows all hearts and their secrets ; therefore what he had done was right : he saw that it was time for them to receive the Gospel ; and he saw that they might be safely trusted with this heavenly deposit ; and the experience of eighteen hundred years has justified the conduct of God.

Verse 9. *Put no difference between us and them*] Giving them the Holy Spirit, though *uncircumcised* : just as he had given it to us who were *circumcised* : an evident proof, that, in the judgment of God, circumcision was no preparation to receive the Gospel of Christ. And as the purification of the heart by the Holy Spirit was the grand object of the religion of God ; and that alone by which the soul could be prepared for a blessed immortality ; and the Gentiles had received that *without* circumcision ; consequently, the *shadow* could not be considered of any worth, now the *substance* was communicated.

9 ^a And put no difference between us and them, ^b purifying their hearts by faith.

A. M. cir. 4656.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

10 Now therefore why tempt ye God, ^p to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

o Ch. 10. 15, 28, 43. 1 Cor. 1. 2. 1 Peter 1. 22.—p Matt. 23. 4. Gal. 3. 1.

Verse 10. *Now therefore why tempt ye God*] As God, by giving the Holy Spirit to the Gentiles, evidently shows he does not design them to be circumcised, in order to become debtors to the law, to fulfil all its precepts, &c. why will ye provoke him to displeasure, by doing what he evidently designs shall not be done.

*A yoke—*which neither our fathers nor we were able to bear?] This does not refer to the moral law ; that was of eternal obligation : but to the ritual law, which, through the multitude of its sacrifices, ordinances, &c. was exceedingly burdensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.

There is a curious story in *Midrash Shochar, tof in Yalkut Simeoni*, part i. fol. 229. where Korah is represented as showing the oppressive nature of the law, and avarice of its priests, in justification of his rebellion. "There was," said he, "a widow in our neighbourhood, who had two orphan children : she had one field, and, when she began to plough it, one came and said, *Thou shalt not plough with an ox and an ass together*." When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds*. When she began to reap, and to gather the sheaves together, he said, *Leave a handful, and the corners of the field for the poor*. When she prepared to thresh it, he said, *Give me the wave-offering, and the first and second tythes*. She did as she was commanded, and then went and sold her field, and bought two ewes ; that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, *Give me the firstlings, for the holy blessed God hath said, All the first-born, whatsoever openeth the womb, shall be thine*. She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first-fruits of the wool*. When the widow had done this, she said, I cannot stand before this man ; I will kill my sheep, and eat them. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws, and the ventricle*. The widow said, Though I have killed my sheep, I am not delivered from this man ; I therefore consecrate the whole to God. Then Aaron said, ALL belongs to me, for the holy blessed God hath said, *Every thing that is consecrated in Israel shall be his*, i. e. the priest's. He therefore took the whole carcasses, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction." This is a terrible picture of the requisitions of the Mosaic ritual ; and though exaggerated, it contains so many true features, that it may well be said, *This is a yoke which*

St. James delivers his judgment CHAP. XV. concerning the disputed point.

A. M. cir. 4056. 11 But we believe that
A. D. cir. 52. through the grace of the
An. Olymp. Lord Jesus Christ we shall
cir. CCVII. 4. be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men

◊ Rom. 3. 24. Eph. 2. 8. Titus 2. 11. & 3. 4, 5.—Ch. 14. 27.

neither we nor our fathers were able to bear. See Schoelgen.

Verse 11. *Through the grace of the Lord Jesus Christ we shall be saved*] This seems to be an answer to an objection, "Has not God designed to save us, the Jews, by an observance of the law; and them, the Gentiles, by the faith of the Gospel?" No: for we Jews can be saved no other way than through the grace of the Lord Jesus Christ: and this is the way in which the Gentiles in question have been saved. There is but one way of salvation for Jews and Gentiles, the grace, mercy, or favour, coming by and through the Lord Jesus, the Christ: this is now fully opened to the Gentiles; and we believe we shall be saved in the same way.

Verse 12. *All the multitude kept silence*] The strong facts stated by St. Peter could not be controverted. His speech may be thus analysed: 1. Circumcision is a sign of the purification of the heart. 2. That purification can only be effected by the Holy Ghost. 3. This Holy Spirit was hitherto supposed to be the portion of those only who had received circumcision. 4. But the Gentiles, who were never circumcised, nor kept any part of the law of Moses, have had their hearts purified by faith in Christ Jesus. 5. As God, therefore, has given them the thing signified, he evidently does not intend that the sign should be administered. 6. Should we impose this burdensome rite, we should most evidently be provoking God, who plainly shows us that he intends no more to save in this way. 7. Therefore it is evident, that both Jews and Gentiles are to be saved through the grace of the Lord Jesus Christ.

Gave audience to Barnabas and Paul] These apostles came forward next, to corroborate what Peter had said, by showing the miracles and wonders which God had by them wrought among the Gentiles. Peter stated facts: Paul and Barnabas confirmed the statement.

Verse 13. *James answered*] He was evidently president of the council, and is generally called bishop of Jerusalem. The rest either argued on the subject, or gave their opinion; James alone pronounced the definitive sentence. Had Peter been prince and head of the apostles, and of the church; he would have appeared here in the character of judge, not of mere counsellor or disputant. The Popish writers say, that "James presided because the council was held in his own church." These men forget that there was not then what they term a church on the face of the earth. The church, or assembly of believers, then met in private

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

◊ Ch. 12. 17.—Verse 7.—Amos 9. 11, 12.

houses; for there was no building for the exclusive purpose of Christian worship then, nor till long after. These writers also forget, that the pope pretends to be the head of the catholic or universal church; and consequently, no man can *preside* where he is present, but himself. Peter did not *preside* here; and this was the first ecclesiastical council: and now, if ever, he should have assumed his character of prince and chief; but he did not; nor did any of the other apostles invite him to it, which they would have done, had they thought that Jesus Christ constituted him head of the church. From this very circumstance there is the most demonstrative evidence, that Peter was no pope; and that the right of his pretended successor is a nonentity.

Verse 14. *Simeon hath declared*] It is remarkable that James does not give him even the title which he received from our Lord, at the time in which he is supposed to have been made head of the church, and vicar of Christ, upon earth: so that it is evident, James did not understand our Lord as giving Peter any such pre-eminence; and therefore, he does not even call him Peter, but simply Simeon. It is truly surprising that such a vast number of important pretensions, should rest on such slight foundations! If tradition, no matter how interrupted or precarious, did not lend its support, feeble as that necessarily must be; the cause, tried by plain scripture, would fall to the ground.

To take out of them a people for his name.] To form among the Gentiles, as he had among the Jews, a people called by his name, and devoted to his honour.

Verse 15. *And to this agree the words of the prophets*] Peter had asserted the fact of the conversion of the Gentiles; and James shows that that fact was a fulfilment of declarations made by the prophets.

Verse 16. *After this I will return, and will build again, &c.*] These two verses, 16th and 17th, are quoted from Amos ix. 11, 12. nearly as they now stand in the best editions of the Septuagint; and evidently taken from that version, which differs considerably from the Hebrew text. As St. James quoted them as a prophecy of the calling of the Gentiles into the church of God, it is evident the Jews must have understood them in that sense; otherwise they would have immediately disputed his application of them to the subject in question; and have rejected his conclusion, by denying the premises. But that the words were thus understood by the ancient Jews, we have their own testimony. In *Sanhedr.* fol. 69. we have these

The Gentiles are commanded to THE ACTS. abstain from idolatry, &c.

A. M. cir. 4656. again the ruins thereof, and
 A. D. cir. 52. I will set it up :
 An. Olymp. An. Olymp.
 cir. CCVII. 4. 17 That the residue of
 men might seek after the Lord, and
 all the Gentiles, upon whom my name
 is called, saith the Lord, who doeth
 all these things.

18 Known unto God are all his

w See Verse 28.—1 Thess. 1. 9.—y Gen. 35. 2. Exod. 20.

remarkable words: "Rabbi Nachman said to Rabbi Isaac, 'Whence art thou taught when *Bar Naphli* will come?' He saith unto him, 'Who is this *Bar Naphli*?' The other replied, 'He is the *Messiah*.' 'Dost thou then call the *Messiah*, *Bar Naphli*?' 'Yes,' said he, 'for it is written, *In that day I will build again the tabernacle of David*, זבולו הנפלל *ha-nophelketh, which is falling down.*' This is evidently a quotation from Amos ix. 11. and a proof that the Jews understood it to be a prophecy concerning the *Messiah*. See *Lightfoot*.

Verse 17. *That the residue of men might seek* [instead of this, the Hebrew has, *that they may possess the remnant of Edom*. Now it is evident, that in the copy from which the Seventy translated, they found ידreshu, *they might seek*, instead of ירשו, *they may possess*, where the whole difference between the two words is the change of the י *yod* for a ד *daleth*, which might be easily done: and they found אדם *adam*, *man*, or *men*, instead of אדום *Edom*, the *Idumians*, which differs from the other only by the insertion of ו *vau* between the two last letters. None of the MSS. collated by *Kennicott* and *De Rossi* confirm these readings, in which the *Septuagint*, *Arabic*, and *St. James*, agree. It shows, however, that even in Jerusalem, and in the early part of the apostolic age, the *Septuagint* version was quoted in preference to the *Hebrew* text; or, what is tantamount, was quoted in cases where we would have thought the *Hebrew* text should have been preferred, because better understood. But God was evidently preparing the way of the Gospel, by bringing this venerable version into general credit and use; which was to be the means of conveying the truths of Christianity to the whole *Gentile* world. How precious should this august and most important version be to every *Christian*, and especially to every *Christian minister*! A version, without which, no man ever did or ever can critically understand the *New Testament*. And I may add, that without the assistance afforded by this version, there never could have been a correct translation of the *Hebrew* text, since that language ceased to be vernacular, into any language. Without it, even *St. Jerom* could have done little in translating the *Old Testament* into *Latin*: and how much all the modern versions owe to *St. Jerom's* *Vulgate*, which owes so much to the *Septuagint*, most biblical scholars know.

Verse 17. *Known unto God are all his works from the beginning*] As if he had said, this is not a new counsel of God: he had purposed, from the time he called the *Israelites*, to make the *Gentiles* partakers of the same grace and mercy; and ultimately to destroy those rites and ceremonies which separated them from each other. He therefore has sent the Gospel of his

works from the beginning of the world.

19 Wherefore * my sentence is, that we trouble not them, which from among the Gentiles * are turned to God:

20 But that we write unto them, that they abstain * from pollutions of

3, 23. Ezek. 20. 30. 1 Cor. 8. 1. Rev. 2. 14, 20. & 10. 20. 29.

Son, proclaiming equally peace to him that is afar off, the *Gentiles*, and to him that is nigh, the *Jews*.

The whole of this verse is very dubious: the principal part of it is omitted by the most ancient MSS. and *Griesbach* has left *γινεσθε αριστεροι* doubtful, and has thrown *επι το θεο* *επι το θεο* out of the text. Of the former clause, *Professor White*, in his *Criseos*, says, "*forsitan delenda*," "probably these words should be blotted out." And of the latter clause he says, "*Certissime delenda*," "most assuredly these should be blotted out." Supposing the whole to be genuine, critics have laboured to find out the sense. Some very learned men, and particularly *Schleuser*, contend that the word *γινεσθε*, from *γινωσκω*, to *know*, should be understood here in the same sense in which *γινωσκω* is, in many parts of the *Old Testament*, which not only signifies to *know*, but to *approve*, *love*, &c. They therefore would translate the passage thus: *All the works of God are ever dear unto him*. And if so, consequently we might naturally expect him to be merciful to the *Gentiles*, as well as to the *Jews*; and the evidence now afforded, of the conversion of the *Gentiles*, is an additional proof, that all God's works are equally dear to him.

Verse 19. *Wherefore my sentence is*] *Δις τοις πασι* *Wherefore I judge*. There is an authority here, that does not appear in the speech of *St. Peter*; and this authority was felt and bowed to by all the council: and the decree proposed by *St. James* adopted.

Verse 20. *But that we write unto them*] Four things are prohibited in this decree: 1. *Pollutions of idols*; 2. *Fornication*; 3. *Things strangled*; 4. *Blood*. By the first, *POLLUTIONS OF IDOLS*, or, as it is in ver. 29. *meats offered to idols*, not only all *idolatry* was forbidden, but eating things offered in sacrifice to idols, knowing that they were thus offered; and joining with idolaters in their *sacred feasts*, which were always an incentive either to *idolatry* itself, or to the impure acts generally attendant on such festivals.

By the second, *FORNICATION*, all uncleanness of every kind was prohibited; for *νεγυια* not only means *fornication*, but *adultery*, *incestuous mixtures*; and especially the *prostitution* which was so common at the idol temples, viz. in *Cyprus*, at the worship of *Venus*; and the shocking disorders exhibited in the *Bacchanalia*, *Lupercalia*, and several others.

By the third, *THINGS STRANGLED*, we are to understand the *flesh* of those animals which were *strangled*, for the purpose of *keeping the blood in the body*, as such animals were esteemed a greater delicacy.

By the fourth, *BLOOD*, we are to understand not only the thing itself, for the reasons which

A. M. cir. 4056. idols, and ^afrom fornication, and ^dfrom things strangled, and ^efrom blood.

21 For Moses of old time hath in every city them that preach him, ^bbeing read in the synagogues every sabbath day.

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 ^cBarsabas, and Silas, chief men among the brethren:

23 And they 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:

^a 1 Cor. 6. 9, 13. Galat. 5. 19. Ephes. 5. 3. Col. 3. 5. 1 Thess. 4. 3. 1 Peter 4. 3.—^b Gen. 9. 4. Lev. 3. 17. Deut. 12. 16, 23.—^c Ch. 13. 15, 27.

I have assigned in the note on Gen. ix. 4. and for others detailed at the end of this chapter; but also all *cruelty, man-slaughter, murder, &c.* as some of the ancient fathers have understood it.

Instead of *τῶν ἀμαρτιῶν*, *blood*, some have conjectured that we should read *χοίμας*, *swine's flesh*; for they cannot see, *first*, that there can be any harm in eating of blood; and, *secondly*, that as the other *three* things neither have nor can have any moral evil in them, it would seem strange that they should be coupled with a thing, which, on all hands, is confessed to have much moral turpitude. Answers to such trifling objections, will be found at the end of the chapter. It is only necessary to add, that this *χοίμας*, which is the critical emendation of Dr. Bentley, is not supported by one MS. or version in existence.

At the close of this verse, the *Codex Bezae*, and several others, add a *fifth* thing, *And not to do to others what they would not have done to themselves*. Though this is a very ancient reading, it does not appear to be genuine.

Verse 21. *Moses of old time hath in every city*] The sense of this verse seems to be this: As it was necessary to write to the *Gentiles* what was strictly necessary to be observed by *them*, relative to these points, it was not so to the converted Jews; for they had *Moses*, that is, the *law preached to them, παρα νόμου, in the city*, that is, *Antioch*: and by the reading of the law in the synagogues, every sabbath day, they were kept in remembrance of those institutions, which the *Gentiles*, who had not the law, could not know. Therefore, James thought that a letter to the converted *Gentiles* would be sufficient, as the converted *Jews* had already ample instruction on these points.

Verse 22. *Then pleased it the apostles and elders, with the whole church*] James determined what ought to be done; and the whole assembly resolved how that should be done.

Chosen men of their own company] Paul and Barnabas were to return; they could have witnessed to the church at Antioch, what was done

24 Forasmuch as we have heard, that ^dcertain which went out from us have troubled you with words, subverting your souls, saying, *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 ^eMen 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 ^fmouth.

28 For it seemed good to the Holy

^a Ch. 1. 23.—^b Verse 1. Gal. 2. 4. & 5. 12. Titus 1. 10, 11. ^c Chap. 13. 50. & 14. 19. 1 Cor. 15. 30. 2 Cor. 11. 23, 25. ^d Gr. word.

at the council at Jerusalem: but as it was possible that their testimony might be suspected, from the part they had already taken in this question at Antioch, it was necessary that a deputation from the council should accompany them. Accordingly, Judas and Silas are sent to corroborate by their oral testimony what was contained in the letters sent from the council.

Verse 23. *Send greeting unto the brethren—of the Gentiles*] There was no occasion to send such a letter to the brethren which were of the Jews, because that law which had been so long read in their synagogues, taught them all those things; and therefore the epistle is sent exclusively to the *Gentiles*. The word *greeting* is, in the original, *χαίρειν*, *to be well, to be safe*; a very usual form in Greek epistles, the word *εὐχόμενος* being understood, *I wish thee to be well*.

Verse 24. *Certain which went out from us*] So the persons who produced these doubtful disputations at Antioch, &c. had gone out from the apostles at Jerusalem, and were of that church: persons zealous for the law, and yet, strange to tell, so conscientiously attached to the Gospel, that they risked their personal safety by professing it.

To whom we gave no such commandment] As, therefore, they went out from that church, they should have taught nothing which was not owned and taught by it; much less should they have taught in opposition to it.

Verse 26. *Men that have hazarded their lives*] This was a high character of Paul and Barnabas; they had already suffered much in the cause of Christ, and exposed their lives to the most imminent danger, and were intent on the same work, notwithstanding the increasing dangers in the way.

Verse 27. *Judas and Silas—shall—tell you the same things*] These were proofs that the testimony of Paul and Barnabas was true; and that the letter was not *forged*, as they could witness the same things which the letter contained.

Verse 28. *For it seemed good to the Holy Ghost, and to us*] The whole council had met

A. M. cir. 4050. Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 ^a That ye abstain from meats offered to idols, and ^b from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So 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 ¹ consolation.

32 And Judas and Silas, being prophets also themselves, ¹ exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let ¹ go in peace from the brethren unto the apostles.

^a Verse 20. Ch. 21. 25. Rev. 2. 14, 20.— Lev. 17. 14. ^b Or, exhortation.—¹ Ch. 14. 22. & 18. 23.—1 Cor. 16. 11. Heb. 11. 31.

under his direction; had consulted under his influence; and gave forth their decree from his especial inspiration.

Necessary things] They were necessary, however burdensome they might appear; and necessary, not only for the time, place, or occasion; but for all times, all places, and all occasions. See this proved in the observations at the end of this chapter.

Verse 29. Ye shall do well] But if they did not keep themselves from these things, they would do ill; that is, they would sin against God, whose spirit had commanded them to keep from these things. And who can do any of these forbidden things, and keep either a guiltless or a tender conscience?

Fare—well] An old English form of expressing good wishes and good will. It is compounded of *faran*, to go, and *weal*, much, well, very much. Go well, go prosperously, tantamount with good speed; may you succeed well! may God direct you like to that other form of sound words, God be with you! corrupted now into good by to ye! And of the same meaning with adieu! à Dieu, to God; that is, I commend you to God. All these terms savour not only of good will, or benevolence, but also of piety. Our pious ancestors believed that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended; and therefore in their familiar good wishes, they gave each other to God. The Greek word *ἀποτίθημι εὐχάσθη*, here used, from *παύω* to strengthen, make strong, has nearly the same signification: be strong, courageous, active, be in health, and be prosperous. What a pity that such benevolent and pious wishes should degenerate into cool formalities, or unmeaning compliments.

Verse 31. They rejoiced for the consolation] It was not a matter of small moment, to have a question on which such stress was laid, decided by an apostolic council, over which the Spirit of God presided.

34 Notwithstanding it pleased Silas to abide there still.

35 ^m Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ⁿ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren ^a in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them ^o John, whose surname was Mark.

38 But Paul thought not good to take him with them, ^p who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp

^m Ch. 13. 1.—ⁿ Chap. 13. 4, 13, 14, 51. & 14. 1, 6, 24, 25. ^o Ch. 12. 12, 25. & 13. 5. Col. 4. 10. ^p Tim. 4. 11. Philom. 24.—^q Ch. 13. 13.

Verse 32. Judas and Silas, being prophets] That is, being teachers in the church. This signification of the word prophet, we have often already seen. See the notes on chap. xi. 27. and xiii. 1.

Exhorted the brethren] To abide steadily attached to God, and to each other, in peace, love, and unity.

And confirmed them.] In the blessed truths they had already received.

Verse 33. They were let go] That is, both had liberty to depart; but Silas chose to stay a little longer with the brethren.

Verse 34. Notwithstanding it pleased Silas, &c.] This whole verse is wanting in ABEG, a great number besides, with the Syriac, Arabic, Coptic, Slavonic, Vulgate, and some of the fathers. It does not appear to have been originally in the text.

Verse 36. Let us go—and visit our brethren in every city] This heavenly man projected a journey to Cyprus, Pamphylia, Pisidia, Lycania, Salamis, Paphos, Perga, Iconium, Lystra, Derbe, Antioch in Pisidia, and elsewhere; for in all these places he had preached and founded churches in the preceding year. He saw it was necessary to water the seed he had planted; for these were young converts, surrounded with impiety, opposition, and superstition, and had few advantages among themselves.

Verse 37. Barnabas determined to take with them John] John Mark was his sister's son; and natural affection might have led him to the partiality here mentioned.

Verse 38. But Paul thought not good to take him with them] On this subject, see the note on chap. xiii. 13.

Verse 39. The contention was so sharp between them] For all this sentence, there is only in the Greek text *οὐκ ἔβησαν ἐν παραξυσμῷ*; there was therefore a paroxysm, an incitement, a stirring up, from *παροξύνω*, compounded of *παρά*, intensive, and *ξύω*, to whet, or sharpen: there was

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between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ;
40 And Paul chose Silas, and

† Ch. 14. 26.

a sharp contention. But does this imply anger or ill will on either side? Certainly not. Here, these two apostles differed, and were strenuous, each in support of the part he had adopted. "Paul," as an ancient Greek commentator has it, "being influenced only with the love of righteousness; Barnabas being actuated by love to his relative." John Mark had been tried in trying circumstances, and he failed: Paul therefore would not trust him again. The affection of Barnabas led him to hope the best, and was therefore desirous to give him another trial. Barnabas would not give up: Paul would not agree. They therefore agreed to depart from each other, and take different parts of the work: each had an attendant and companion at hand; so Barnabas took John Mark, and sailed to Cyprus: Paul took Silas, and went into Syria. John Mark proved faithful to his uncle Barnabas; and Silas proved faithful to his master Paul. To all human appearance it was best that they separated; as the churches were more speedily visited, and the work of God more widely and more rapidly spread. And why is it that most men attach blame to this difference between Paul and Barnabas? And why is it that this is brought in, as a proof of the *sinful imperfection* of these holy apostles? Because those who thus treat the subject, can never differ with another without *feeling wrong tempers*; and then, as destitute of good breeding as they are of humility, they attribute to others, the angry, proud, and wrathful dispositions which they feel in themselves: and because they cannot be angry and sin not, they suppose that even *apostles* themselves cannot. Thus, in fact, we are always bringing our own moral or immoral qualifications to be a standard, by which we are to judge of the characters and moral feelings of men who were actuated by zeal for God's glory, brotherly kindness, and charity. Should any man say, there was *sin* in this contention between Paul and Barnabas: I answer, there is no evidence of this in the text. Should he say, the word *παροξυσμος*, *παροχυσμ*, denotes this: I answer, it does not. And the verb *παροξυνομαι* is often used in a good sense. So Isocrates ad Demosth. cap. xxi. *μαλιστα δ' αν παροξυνθεισ ορεχθηναι των καλων εργαων*: "But thou wilt be the more stirred up to the love of good works." And such persons forget that this is the very form used by the apostle himself, Heb. x. 24. *και κατανοωμεν αλληλους ως παροξυσμοι αγαπης και καλων εργαων*: which these objectors would be highly displeas'd with me, were I to translate, *Let us consider one another to an angry contention of love and good works*. From these examples it appears, that the word is used to signify *incitement* of any kind; and if taken in a medical sense, to express the *burning fit* of an ague: it is also taken to express a *strong excitement* to the love of God and man, and to the fruits by which such love can be best prov'd; and in the case before us, there was certainly nothing contrary to this

departed, † being recommended by the brethren unto the grace of God.

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cir. CCVIII. 1.

41 And he went through Syria and Cilicia, † confirming the churches.

* Ch. 16. 5.

pure principle in either of those heavenly men. See also Kypke on Heb. x. 24.

Verse 40. *Being recommended—unto the grace of God.*] Much stress has been laid upon this, to show that Barnabas was in the *wrong*, and Paul in the *right*, because "the brethren recommended Paul and Silas to the grace of God; but they did not recommend Barnabas and John Mark: this proves that the church condemned the conduct of Barnabas, but approved that of Paul." Now, there is no proof that the church did not recommend Barnabas to the grace of God, as well as Paul; but as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, viz. his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, &c. &c. See the next chapter. And with this verse should the following chapter begin; and this is the division followed by the most correct copies of the Greek text.

Verse 41. *Confirming the churches.*] This was the object of his journey: they were young converts, and had need of establishment; and there is no doubt that by showing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased. It was this consideration, no doubt, that led some ancient MSS. and some versions, to add here, *They delivered them the decrees of the apostles and elders to keep*; which clause certainly was not an original part of the text, but seems to have been borrowed from the fourth verse of the following chapter. Some have thought that the fourth and fifth verses of the next chapter really belong to this place; or that the first, second, and third verses of it should be read in a parenthesis: but of this there does not appear to be any particular necessity.

On the precept concerning *blood*, I have referred not only to my note on Gen. ix. 4. but also to additional observations at the end of this chapter: for these observations, I am indebted to an excellent work of Dr. Delaney, entitled, *Revelation Examined with Candour*; a work of uncommon merit, and too little known. It is in three small volumes 8vo. and comprises a number of dissertations on the most important facts and histories in the Sacred Writings; and especially those which have been cavilled at by Deists and freethinkers of every description. In every case he is master of his subject; and in every instance, his pretended Anakim opponents are grasshoppers in his hands.

"As to the precept before us, of not eating the blood with the flesh of the creatures, it is evident that, besides the reason expressly assigned by God himself for this prohibition, there are also several others (very wise and very important) why it should be made.

"In the first place then, let me ask any man,

that is capable of rational reflection, Whether he imagines it would be hard or unreasonable in Almighty God, when he granted man a right to take away the lives of other creatures for food; to make such a reserve in that grant, as might be a perpetual monition to mankind, that God was the author and giver of life? It is certain such a monition could have no ill effect; and might, at the same time, be of infinite advantage, in keeping up a constant sense of dependance upon God, and gratitude to him, in the minds of his creatures. And what could answer these ends better, than reserving the blood for sacred use? and assigning that very reason, because it was the life; as a natural and necessary monition to mankind, that God was the author and giver of life.

“When God gave man the fruits of the earth for food, yet he gave them with an exception to the fruit of the tree of knowledge; and in the same analogy, when he gives him the flesh of the creatures for food, he gives it with an exception to the blood. Unlimited grants would but inflame our vanity, and blot out that sense of dependance upon the Divine Being, which is equally necessary to our humility and our happiness.

“Again: if God foresaw that an unlimited grant would be the cause of much unnecessary cruelty to the creatures; that surely was a sufficient reason with infinite goodness, why a limitation should be made. Now, if we find such cruelties wantonly exercised, where such limitations are not known, or not regarded, then surely we must conclude, that the limitation was merciful, and wise, and well appointed. *Plutarch* tells us, that it was customary in his time, to run red hot spits through the bodies of live swine; and to stamp upon the udders of sows ready to farrow, to make their flesh more delicious. And, I believe, Christians have heard of whipping pigs, and torturing other creatures to death, for the same reasons. Could these cruelties be committed, if such men thought themselves bound in conscience to abstain from all unnecessary cruelty to the creatures? and to blood them to death, with all the despatch they could, before they touched them for food.

“But this is not all: cruelties are congenial; and rise by an easy gradation, from being practised upon brutes, to be exerted even against men. Thus it is notorious, that the *Scythians*, from drinking the blood of their cattle, proceeded to drink the blood of their enemies, (as *Herodotus* assures us they did;) and certainly the most natural means of guarding mankind against such cruelties, was to guard them against the least approaches to it; by obliging them to abstain religiously from blood, and all unnecessary cruelty to the brute creation. And if evil foreseen to the brute creation from eating their blood, was a wise reason why such food should be prohibited to men; evil foreseen to man himself from such an allowance, will, I believe, be owed a very good additional reason for such a prohibition; and will any man say, that the *Scythian* cruelty now mentioned, is no evil?

“Again: All animals that feed upon blood are observed to be much more furious than others. Will any man say, that much of their fury is not owing to their food? Have not creatures of the same kind been found to differ

greatly in their tempers, from the difference of their diet? I believe it will be allowed, that blood is a very hot inflaming food. Even flesh is an inflaming fastidious diet, inspiring pride and insolence: and therefore with infinite wisdom was murder so solemnly and immediately prohibited by God, upon the permission of animal food to mankind.

“Bull’s blood was a common poison with the ancient’s: can we imagine there was any peculiar malignity in the blood of that creature above any other? Or may we not rather imagine that the malignity is now only abated by the mixtures commonly conveyed into the stomach with it? It is doubtless matter of much consolation to be assured, that the poison of our luxury is well qualified.

“We, of these nations, who are wont to feed largely upon flesh, are observed to be remarkably subject to evil, scorbutic habits: and if physicians are right in ascribing these evils to our food, I believe it can scarcely be denied that the grosser, less digested juices of that food, contribute much more toward them, than those juices which are purer, and more digested: and therefore, blood, as the grossest of all animal juices, must of necessity do most mischief. And as grosser, less digested juices are less salutary, they must for that very reason, be less elegant, and less pleasing to an untainted palate: and whereas it is found by experience, that bathing and cleanliness are a great relief from scorbutic infections, there is no doubt that this was the very reason why God prescribed washing the clothes, and bathing in water, as the constant penalties of eating flesh with the blood in it.

“And as all flesh which hath the blood drained from it, is more salutary, and will keep better, and will consequently be more useful; it is evident, that the ends of life and health will be better answered by draining away the blood, with all the care we can, from all the flesh we eat; but then it must be owned that the purposes of luxury, as well as cruelty, will be far better served by the contrary practice.

“And forasmuch as the *τὸ στυγερόν ζῆλον*, (suffocated or strangled flesh) was in high esteem in point of deliciousness with all the ancients, and is so still with the present patrons of luxury; it is evident that the apostles in enjoining abstinence from blood and things strangled, did so far prohibit luxury and intemperance, as well as cruelty.

“Besides this, where the ends of luxury cannot be served by blooding, the temptations to cruelty are cut off: and in this is manifested the wisdom of God, in prescribing such a death to the creatures, as would most effectually prevent all temptations to cruelty. And God’s intention in this matter, once known, is an effectual prohibition of all unnecessary cruelty in killing the creatures, to all that fear him; though neither this nor any thing else, can absolutely correct the evil dispositions of men, or put cruelty out of their power.

“Farther yet: *Maimonides* assures us, that the eating of blood gave occasion to one kind of early idolatry among the *Zabii* in the East; the worship of demons, whose food as they imagined, was blood: and therefore they who adored them had communion with them, by eating the same food. And it is remarkable that though they did eat blood in honour of

their demons, yet even *they* thought it foul and detestable food. And it is certain that *Arnobius* upbraids the heathen with tearing and devouring goats alive, in honour of *Bacchus*, in that affected fury, to which they wrought themselves up, in the celebration of his mad and monstrous rites.

“Now, if God had not foreseen these cruelties, corruptions, and inconveniences, consequent to the eating of blood, should we justly deem him infinitely wise? And if, foreseeing them, he had not yet prohibited them in their cause, (which was at once the wisest and the most effectual prohibition,) could we justly deem him infinitely good and gracious to his creatures. When, therefore, we find him, infinitely wise in foreseeing, and infinitely good in forbidding such abominable practices; do we yet hesitate to conclude such prohibitions, the effects of infinite wisdom and goodness?”

“But here it may be asked, if one main intention of Almighty God, in prohibiting blood and things strangled, was to restrain men from luxury as well as cruelty, why did he not rather choose to prohibit luxury and cruelty in express terms?”

“To this I answer, that prohibiting the means was the sure way to prohibit the end. If God had only prohibited luxury and cruelty in general, every man’s own temper, the custom of his country, his humanity or inhumanity, his temperance or gluttony, would have been the measures of that luxury and cruelty; and then, some would have been as cruel as *cannibals*, savage as *Scythians*, and luxurious as *Sybarites*, without imagining they were so: and others, as falsely and foolishly merciful and abstemious as the *Pythagoreans*; and so either the command would have been disobeyed, or the blessing defeated: though, at the same time, this conduct hath no way precluded God from giving particular express prohibitions, both of luxury and cruelty, in several parts of the Scriptures.

“But still it may be imagined, that *Christians* are now, some way or other, exempted from this abstinence; and, therefore, to remove all mistakes of this kind, I now proceed to show, that this prohibition of eating blood lies upon *all mankind* to this day; and upon *Christians* in a peculiar manner.

“And the proof of this lies within the compass of one plain argument, obvious to every capacity; which is as follows:

“If the eating of blood never was permitted, either before the flood or after the flood, or under the law, or under the Gospel; then surely, no man in his senses will say it is now lawful to eat it. Now, that it never was permitted in any of these periods, is undeniable. Nay, the argument is yet stronger; for it was not only not permitted in any of these periods, but, in truth, it is plainly enough prohibited in the first of them; and I think, as clearly prohibited in all the rest.

“First, I say, the eating of any living creature, and consequently of blood, is not only not granted before the flood, but plainly enough prohibited, in that part of the curse denounced upon man after the fall, ‘Cursed is the ground for thy sake: in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face

shalt thou eat bread: till thou return to the ground.’ Can any thing be plainer than, that man is here condemned to eat bread, and the herb of the field, to the day of his death!

“And thus we see that man had no right to the blood of the creatures *before* the flood. That he had no right *after* this, from the grant made to Noah; that no man had any right to it from any concession in the law of Moses, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the Gospel? And that there hath not, but the direct contrary, I now come to prove, from the fifteenth chapter of the Acts; where we read, that after a long and solemn debate upon the question, Whether the Gentile converts to Christianity were obliged to observe the law of Moses? It was at last determined, that they were not; and that none should be required of them, than to abstain from *pollutions of idols, and from fornication, and from things strangled, and from blood.* And, accordingly, a most solemn decree was drawn up to that purpose, by the apostles, and elders, and the whole church at Jerusalem; and transmitted in letters to the brethren at Antioch, Syria, and Cilicia, by four deputies of principal note: Paul and Barnabas, Judas and Silas. And those letters were conceived in these terms: *For it seemed good to the Holy Ghost and to us, &c.* See verses 28, 29.

“Now, if this decree be obligatory upon all Christians, then can it no longer be a doubt with any Christian, whether he is obliged to abstain from blood and things strangled. And if the direction of any one apostle, inspired of God, be obligatory, certainly it can be no doubt, whether a solemn decision of *all* the apostles, expressly declaring the joint determination of the Holy Ghost in the point be also obligatory.

“The only question then is, whether this apostolic decree hath been since repealed; and this will best appear, by considering the arguments for this repeal, produced by the advocates for eating blood: which I now come to examine.

“First then, it is said, that this decree of the apostles was only temporary, to prevent giving offence to the Jews in the infancy of the Christian religion; and consequently the reason of it is long since ceased; and that cessation is a virtual repeal.

“In answer to this, I desire it may be considered, whether the reasons now mentioned, for abstaining from blood, do not equally extend to all ages and nations of the world; and if they do, it is evident that this injunction of the apostles had no peculiar relation, either to the infancy of the Christian religion, or to the people of the Jews: unless it be thought that the Jews are the only people in the world who are obliged to abstain from cruelty to the creatures, or to recognise God as the author and giver of life; or that this nation only were entitled to the atonement made by blood; and if so, how came sacrifices to be instituted immediately after the fall? And how came blood to be prohibited to all the sons of Noah, before there was any such thing as a Jew in the world? This pretence then seems very ill-founded.

“It may indeed be urged with much more plausibility by Christians, that blood being

consecrated to the making of atonement for sin, as a type of the sacrifice of Christ; and that atonement being now received by his blood, as St. Paul expresses it in the fifth chapter of his epistle to the Romans, the reason of abstinence in this point is now ceased; and consequently, that this abstinence is no longer a duty.

“But then it must be remembered, in answer to this reasoning, that the apostolic decree against blood was past many years after this atonement was made: and surely, it is no more unreasonable to abstain from blood now, in commemoration of the atonement made by the blood of Christ, for the sins of the whole world; than it was before to abstain from it in the view of that atonement.

“Again, it is objected, that creatures which died of themselves, and consequently had the blood in them, might be given to the stranger, or sold to an alien; and it is evident, that the stranger and alien were in this case permitted to eat blood.

“And what then? the question is, concerning the eating of blood *separate* from the creature, or eating the blood *designedly* left in the creature, to serve any end of luxury or cruelty: and eating blood in either of these ways, is what I esteem to be unlawful: the eating of blood as such, was never imagined an action, simply, and in itself, sinful: though it was, and is, criminal, in certain circumstances, from the reason and nature of things, as well as the divine prohibition; and it was prohibited, for very wise and very important reasons; and when those reasons ceased, as in the instance objected, the prohibition ceased too: and therefore this objection is so far from overthrowing the doctrine laid down, that in truth it confirms it; for what can be a clearer proof, that the reasons of any divine prohibition are rightly assigned, than this, that as soon as those reasons cease, the prohibition ceases also? When the creature died of itself, its blood could neither be poured out upon the altar, for atonement, nor abused to idolatry; nor revered, in recognition of God's being the author and giver of life: nor spilt, to prevent cruelty in the use of the creatures; and therefore, there, such a small portion of it as could not be separated from the flesh, was permitted to be eaten with it: in effect permitted even to the Jew, under a very light penalty; but where there was a possibility, either of cruelty or abuse, there it was more strictly prohibited; and for this reason, when a creature was torn by a beast, there the flesh was not to be touched by any human creature, but thrown to the dogs; as you may read in the 22d chapter of Exodus, at the 31st verse: and the reason of this distinction is obvious; if men were permitted to make any advantage of creatures torn to death by beasts, what an inlet to all manner of cruelty (as well as villany) might such a permission be! And who can say where it would end? Nay, who knows how far such dilacerations might even be counterfeited to the purposes of idolatry, or indulgence in blood?

“Again: I must beseech all Christians seriously to attend to the tenor of the words, by which abstinence from blood and things strangled is enjoined: ‘It seemed good unto the Holy Ghost, and to us, (say the apostles) to lay upon you no greater burden than these ne-

cessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.’ If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of ‘necessary things?’ Is that the proper appellation for duties of a transient, temporary observance? Did neither the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? Or, suppose it not convenient to make that distinction at that time; how came things of a temporary, and things of an eternal obligation, to be placed upon the same foot of necessity, in the same decree? Or, were fornication and idol pollutions only to be abstained from for a time? And in compliance to the infirmity of the Jews? What monstrous absurdities are these? And what a train of them are they obliged to maintain, who assert this decree to be only of temporary obligation?

“But to proceed: If this was only a temporary necessity, how long did this necessity last?

“To this Dr. Hammond answers, that it lasted till the Jews and Gentiles were formed into one communion. And St. Augustin says, that it lasted till the time that no carnal Israelite appeared in the church of the Gentiles; and again, that it lasted till the temple and the Jewish polity were destroyed.

“To all this I answer, that, if the two first opinions are admitted, then, the necessity of observing the apostolic decree continues to this day: first, because the Jews and Gentiles are indisputably not yet fully formed into one communion: and, secondly, because there was never any time, wherein there was not some carnal Israelite in the church; and I think it must be notorious to many of my readers, that there are some such even in this part of the Christian church, at this day: and so doubtless in every Christian church over the face of the whole earth; and therefore both these opinions are wild and unsupported.

“As to the third opinion, viz. that the necessity of observing this decree lasted only till the destruction of the Jewish temple and polity: to this I answer, that whatever may be thought of the necessity of this decree, it is evident that the wisdom of it, and the advantage of that abstinence which was due to it, extended much farther. Since, without this, that calumny imputed to Christians, of killing infants in their assemblies, and drinking their blood, could never be so easily and so effectually confuted, for nothing could do this so thoroughly, as demonstrating that it was a fundamental principle with Christians to touch no blood of any kind: and what could demonstrate this so effectually as dying in attestation to the truth of it! as it is notorious, both from the apologists and ecclesiastical historians, that many Christian martyrs did.

“But it is farther urged, that this apostolic decree was only given to the Jewish proselytes: and, consequently, that the necessity of abstaining from blood and things strangled, related to them only; this, they tell us, appears, ‘in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews; whither the Gentiles could not come, unless they were proselytes of the gate.’

“Now this opinion, I think, will be sufficiently confuted, by demonstrating these two

things; first, that before the passing of this decree, St. Paul preached Christianity to the whole body of the Gentiles, at Antioch; and secondly, that this decree is directed to the Gentiles at large, and not to the Jewish proselytes.

"Now this transaction at Antioch happened seven years before the decree against blood and things strangled, was passed by the apostles at Jerusalem. Can any man in his senses doubt, after this, whether the apostles preached to the Gentiles before the passing of that decree? When it appears, from the words now recited, that the apostles not only preached to the Gentiles, but preached to them in contradistinction to the Jews: and does any man know the Jews so little, as to imagine, that when the apostles turned to the Gentiles, from them, the Jews would after this suffer those apostles to preach to the Gentiles in their synagogues? Besides, the text says, that the word of the Lord was published throughout all the region; consequently, the apostles were so far from confining themselves to the Jewish synagogue, that they were not confined even to the extent of that ample city, but preached throughout the whole country. This opinion, then, that the apostles preached only to the Jews and proselytes before the passing of this decree against blood at Jerusalem, is demonstrably false; and if they preached to the Gentiles at large, to whom else can that decree be directed? It is directed to the Gentile converts at large; and who can we imagine those converts were, but those to whom Christianity was preached, *i. e.* the Gentiles at large?

"But this is yet farther demonstrated, from St. James' sentence, in this fifteenth chapter of the Acts, upon which the apostolic decree is founded. His words are these:

"19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.

"20. But that we write unto them, that they abstain from pollutions of 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.

"What then? what if Moses had those that preached him in the synagogues every sabbath? Why then, there was no necessity of writing upon these points to any of those who were admitted into the synagogues; because they knew, from the writings of Moses, that all these things were, from the foundation of the world, unlawful to the whole race of Adam.

"My sentence (says the apostle) is, that we write to the Gentile converts upon these points; for Moses hath those of old in every city, that preach him, *i. e.* there is no necessity of writing to any Jewish convert, or to any proselyte convert to Christianity, to abstain from these things: because all that are admitted into the synagogues, (as the proselytes were,) know all these things sufficiently already; and accordingly, upon this sentence of St. James, the decree was founded and directed: doubtless, from the nature of the thing directed to those whom it was fitting and necessary to inform upon these points, *i. e.* those who were unacquainted with the writings of Moses; for the decree, as far as it contained a direction to certain duties, could give no information to any others.

"Again: An objection is raised against this doctrine from the conclusion of the decree, *ye do well*: insinuating, that though they should do well to observe it, yet they did no ill in not observing it.

"I answer, that doing well, in the style of Scripture, as well as common speech, is acting agreeably to our duty; and doing well in necessary things, must certainly be acting agreeably to necessary duty; and certainly the same duty cannot be at the same time necessary and indifferent.

"But it is objected, that if the points contained in this decree, are not parts of the Mosaic law, the decree has no relation to the question in debate; for the debate was whether the Gentile converts to Christianity should be obliged to observe the law of Moses?

"I answer, that the decree hath the clearest relation to the question; inasmuch as it is a decision, that the Gentile converts were not obliged to observe the law of Moses. It hath at the same time a plain relation to the point in question; for what could be more proper, than to take that occasion to let the Gentiles know, that they were obliged to the observance of such duties as were obligatory antecedently to the law of Moses, though they were exempted from that law?

"Again, it is urged, that this decree could only oblige those to whom it was directed, *i. e.* the Gentiles of Antioch, and Syria, and Cilicia.

"As if the decree, and the reason of it, did not equally extend to all Gentile converts throughout the whole world. And as if this doctrine were only taught and received in those particular regions; when it is evident, beyond a possibility of being denied or doubted, that all Christians in every region of the earth, were taught, and actually embraced the same doctrine, at least, for the first three hundred years after Christ.

"But it is still objected, that this dispute could not have happened otherwise than between Gentile and Judaizing converts; and consequently, the decision of it must have respect to the conduct which it was then necessary the Gentiles should hold, with regard to the Jews, who could not converse with them upon the foot of a friendly communication, could not sit at meat, &c. unless the Gentiles abstained from blood, &c.

"Consequently, that this necessity is now censured.

"In answer to this, admitting the premises, I must own I cannot see how this conclusion follows from them, as long as there are Jews and Mahometans in the world to be converted to the Christian religion.

"Fornication, idolatry, luxury, and cruelty to the creatures, are prohibited by this decree; and an original precept from God to Noah, of manifold advantage to mankind, restored: is it to be believed, the apostles could stand in need of a particular occasion to prohibit these enormities; or to restore this blessing?

"Fornication did not appear to the heathen world to be contrary to the law of nature; (nor do the libertines of the age see it to be so to this day) and as they had no restraints upon intemperance, their luxury of food greatly contributed to make them abandoned. How then could the apostles, whose business it was to reform the world, pretend to amend mankind,

without recovering them from these corruptions? And what more effectual method could they take to recover them, than a most solemn and sacred injunction of abstinence in those points contained in the decree of Jerusalem? And that the apostles had nothing less than this in view from that decree, is, I think, fairly and fully to be collected from these words of St. Luke, Acts xvi. 4, 5. *And as they (i. e. Paul and his companions) went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the churches established in the faith, and increased in number daily.*

“Now the decree here referred to, is evidently the decree concerning blood, &c. from the observance of which, the churches were not only increased, by opening the way to a more friendly communication with the Jews, and so facilitating their admission into the Christian church; but they were likewise established in the faith. Does this expression mean nothing! Might we not conclude from it, with some appearance of reason, that the Christian religion had been defective without this establishment?”

“But there are yet two other main fundamental objections against this doctrine, taken from the declarations of our Saviour, St. Peter, and St. Paul.

“And the first of them is built upon those words of our blessed Saviour, in the 15th chapter of St. Matthew, at the 11th verse, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth.* From hence it is inferred, that a man may eat or drink any thing without sin, notwithstanding the apostolic decree.

“But surely no Christian would say this, that saw the absurdities of this assertion; for if this declaration of our Saviour’s destroys the validity of the apostolic decree, then it will follow:

“*First.* That this decree was repealed just twenty years before it was made, which is surely a very extraordinary supposition; for whoever looks into the chronology of his Bible will find, that these words of our Saviour were spoken twenty years before the apostolic council was held at Jerusalem.

“*Secondly.* It will follow, that the whole body of the apostles did, after full debate and mature deliberation, make a most solemn decree, in direct contradiction to the plain, express declaration of their blessed Lord and Saviour.

“And this supposition is surely as modest, and as Christian, as the first was extraordinary: nay, more; they made this decree under the immediate direction and influence of the Spirit of God, and yet made it in direct contradiction to the declaration of the Son of God. I am really at a loss to think whether the absurdity or the blasphemy of these suppositions is most shocking. Let us quit them then, and examine our Saviour’s words by the common rules of reason.

“And to clear this point, I lay this down as a plain rule of interpretation, That general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered. For example, St. Paul, in the tenth chapter of his first epistle to the Corinth-

ians, answering the arguments of those converts who pretended they might innocently eat of those things offered to idols, even in the idol temples, uses these words, *All things are lawful for me, but all things are not expedient.* Will any man infer from hence, that murder and adultery, and incest, were lawful to St. Paul? Or that he thought they were? No, surely! What then can be meant by them? I answer, that the reason and occasion of them must determine that question; and do determine the plain sense of those words to be this: All things that are lawful to any other man, are also lawful to me: but every thing that is lawful to be done is not always expedient: though the liberty you took of eating in the idol temple were lawful; yet if it give offence, you ought not to take it.

“In the same manner should that general expression of our Saviour’s be interpreted, *Not that which goeth into the mouth, defileth the man, but that which cometh out of the mouth, that defileth the man.* Does any man imagine, that our Saviour meant to give full license to gluttony and intemperance by this declaration? Or that a man might deliberately swallow poison by virtue of these words: or, in general, might innocently eat any thing which the law of God at that time forbade to be eaten? These were strange absurdities to be supposed: the sense of the declaration then must be drawn from the reason and occasion of it, which was this: The Pharisees were offended with our Saviour’s disciples for sitting down to meat before they washed their hands, contrary to the tradition of the elders; as if such a violation of a traditional precept, were sin and a pollution. In answer to this, after our Saviour hath shown the iniquity and absurdity of their traditions, he adds, *Not that which goeth into the mouth defileth the man.* Now the question is, what he meant by those words? And if he himself had not told us, I really think that the occasion and common sense would teach us to understand no more by them, than this, that it is not any little soil or filth taken into the mouth, from eating with unwashed hands that can be said to defile a man; nothing of that kind can be called a pollution. This, I say, is the plain, natural, obvious sense of those words. Indeed, the latter part of the declaration is not so plain: *but that which cometh out of the mouth, this defileth the man.* This part of it, I say, is not so intelligible; neither was it so to the disciples, and therefore Peter desired his Lord to declare this parable unto them. And accordingly he did so, by showing that whatsoever pollution was taken in at the mouth was cast out into the draught, but what came out of the mouth, came forth from the heart, as did evil thoughts of all kinds; and then he adds, *these are the things that defile the man—but to eat with unwashed hands defileth not the man.*

“I come now to the last objection of weight, which is this; that the distinction of clean and unclean meats is plainly taken away in the New Testament: and particularly by that voice from heaven in St. Peter’s vision; and that St. Paul clearly determines the lawfulness of eating any thing sold in the shambles, or set before us on the table, *asking no questions for conscience sake.*

“To the first part of this objection, I answer, that the distinction of meats, clean and unclean

commonly supposed to be introduced and established by the law of Moses, is plainly taken away, by the voice from heaven accompanying St. Peter's vision; but how does this concession affect the prohibition of blood, established before the law of Moses? and which hath nothing to do with the distinction of creatures, clean and unclean, taken away at that time?

"But to cut this dispute short, I shall only observe, that the very command to St. Peter in that vision, is so far from taking away the prohibition of blood given to Noah, that it clearly establishes it. The words are these: *Rise, Peter; kill and eat.* Now the Greek word *θύω*, which is here translated *kill*, does in the original signify to *sacrifice*; and the plain sense of the command is this, that Peter should slay those creatures, as creatures were wont to be slain for sacrifice, that is, that he should first draw away the blood, and then eat them. And no man that pretends to any knowledge in the Greek tongue will say, that this word has or can have any other meaning in this place; and therefore the very command which takes away the distinction of creatures, clean and unclean, is so far from taking away the prohibition of blood, that it establishes it.

"Besides, I desire it may be observed, that this command to St. Peter was given in the forty-first year from our Saviour's birth; or, in other words, in the year of our Lord 41; and the decree of the apostles at Jerusalem was in the year of our Lord 52, i. e. the prohibition of blood was established eleven years after the distinction of meats, clean and unclean, was taken away. Ill-fated decree! to be again repealed, so many years before it was made!

"Thus have I defended a divine revelation and command; a command of easy, unexpensive observance; preventive of cruelty, luxury, and many other evils; and conducive to much good! manifestly contributing to the healthfulness and simplicity, and, in consequence of both these, to the elegance and delicacy of food.

"A command, in its nature negative and absolute, as that of the forbidden fruit.

"A command, given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ given immediately after the flood, when the world, as it were, began anew; and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of divine vengeance, both against the Jew and the stranger that should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the immediate influence of the Spirit of God! transmitted from that sacred assembly to the several churches of the neighbouring nations, by the hands of no meaner messengers than two bishops and two apostles; asserted by the best writers and most philosophic spirits of their age, the Christian apologists; and sealed with the blood of the best men, the Christian martyrs! confirmed by the unanimous sentences of fathers, emperors, and councils; and one of those as low as the sixth century. Reverenced (in conformity to the practice and principles even of Jews and Mahometans) by the whole

church of God for the first 300 years after Christ; and by all the churches of the east to this day: churches allowed to be more extensive, and not more corrupt, than that which vaunts itself *Catholic* and *infallible*. And will any man after this dare to villify this command! Will any man in his senses pronounce a precept so given, so repeated, and so ratified by God himself, unmeaning and unimportant? Can we imagine, that it was asserted by the most learned men of the early ages of Christianity, without knowledge? Or obeyed by the most holy, even unto death, without conscience? Or revered by the whole church of God, without reason? And shall we, after all this, contemn this command, because light libertines revile, and insolents despise it? or, at best, because some learned men have given very weak and ungrounded, very unlearned reasons, for believing it repealed? reasons which I have now sufficiently refuted and exposed. And shall such reasons and such authorities weigh against God, and the inspirations of his Holy Spirit? Against the apostles and apologists, and martyrs, and the whole church of God, for the three first and purest ages of the Christian era? Let others glory in their Christian liberty as they like best; but, perhaps to some of these we may say with St. Paul, *Your glorying is not good; know ye not that a little leaven leaveneth the whole lump?*

"If mine be an error, it must be owned at the same time that it is an error on the sure side: it is innocent: it is an error infinitely better authorised, and nearer allied to religion, virtue and humanity, than its contrary! for, (not to mention the precepts of apostles, the opinions of fathers, and the decree of councils) if I err, I err with the most men, (not heathen,) and with the best! with the whole Christian world of the best ages! and the whole eastern world to this day. I err on the side of humanity and health; and a religious gratitude to the author and giver of life, for every creature slain for my support! I err, in opposition to a practice manifestly brutal and savage; a practice which human nature abhors; a savage practice! which overran the west, together with the Goths and Vandals: a practice, introduced by Scythian barbarity, and established by Popery! established, with other works of darkness, in the ages of error and ignorance, and their necessary consequences, immorality and irreligion.

"But though all this be demonstrably true, yet am I sufficiently sensible, that I have all this time been speaking in a great measure to appetite, which hath no ears; and to prejudice which hath no eyes: to perverseness, incapable of attention; and to pride, incapable of conviction: and am so far from being able to bring some men to reason, that I am myself, perhaps, become the object of their pity for attempting it; that I have been feeding the raillery of libertines, and the scoffs of infidels; that even dulness will droll on this occasion, and stupidity break stale jests. Alas! who is so ignorant as not to know, that the *scorner*, foe to every virtue and excellence in life! must, in that very character, be the sworn enemy of every part of religion! of that religion by which every virtue lives, and is esteemed in the world. Who is so ignorant as not to know that this meanest denomination of men subsists upon

earth, like the meanest species of insects: by teasing and tainting to the utmost of their malignant might, and then feeding where they have infected: but God be praised, their impotence affects nothing but infirmity; and the slightest fence is security against them. Some difference, I hope, will be allowed between us on this occasion. I write from the dictates of a good conscience; it is theirs to see if they reproach not from the influence of an evil: I

write from the clearest conviction: let them beware that they rail not from corruption. This I will say without scruple, I reason from the light of an humble, an honest, and a diligent inquiry; and, if they ridicule, they ridicule from the depth of a lazy and a conceited ignorance. How far that ignorance will acquire them at the great day of account, God only knows." DE-LANEY'S *Revelation Examined with Candour*, vol. ii. p. 18, &c.

CHAPTER XVI.

Paul coming to Derbe and Lystra, meets with Timothy, the son of a Jewess by a Greek father, whom he circumcises, and takes with him into his work, 1-3. As they pass through the different cities, they deliver the apostles' decrees to the churches; and they are established in the faith, and daily increase in numbers, 4, 5. They travel through Phrygia, Galatia, Mysia, and to Troas, 6-8; where Paul has a vision relative to his preaching in Macedonia, 9, 10. Leaving Troas he sails to Samothracia and Neapolis, and comes to Philippi in Macedonia, 11, 12. Lydia, a seller of purple, receives the apostles' teaching; she and her family are baptized, 13-15. A young woman with a spirit of divination dispossessed by St. Paul, 16-18. Her masters finding their gain by her soothsaying gone, make an attack upon Paul and Silas, drag them before the magistrates, who command them to be beaten, thrust into the closest prison, and their feet made fast in the stocks, 19-24. Paul and Silas singing praises at midnight, the prison doors are miraculously opened, and all the bonds of the prisoners loosed, 25, 26. The keeper being alarmed, supposing that the prisoners were fled, is about to kill himself, but is prevented by Paul, 27, 28. He inquires the way of salvation, believes, and he and his whole family are baptized, 29-34. The next morning the magistrates order the apostles to be dismissed, 35, 36. Paul pleads his privilege as a Roman, and accuses the magistrates of injustice, who, being alarmed, come themselves to the prison, deliver them, and beg them to depart from the city, 37-39. They leave the prison, enter into the house of Lydia, comfort the brethren, and depart, 40.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

THEN came he to
* Derbe and Lystra:

and, behold, a certain disciple was there, ^b named Timotheus, ^c the son of a certain woman, which was a Jewess, and believed; but his father was a Greek,
² Which ^d was well reported of by

^a Ch. 14. 6.—^b Ch. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. Phil. 2. 19. 1 Thess. 3. 2. 1 Tim. 1. 2. 2 Tim. 1. 2.

NOTES ON CHAPTER XVI.

Verse 1. *A certain disciple*] Bishop Pearce would read the latter part of this verse, and the beginning of the next thus—*a certain disciple named Timotheus, (the son of a certain Jewish woman that believed, and of a father who was a Greek) who was well reported of by the brethren, &c.*

This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was *Eunice*, as we learn from 2 Tim. i. 5. What his father's name was we know not; he was either a mere heathen, or, at most, only a *proselyte of the gate*, who never submitted to circumcision: had he submitted to this rite, he would, no doubt, have circumcised his son; but the son being without it, is a proof that the father was so too. Some MSS. state that Timothy's mother was now a *widow*, but this does not appear to be well founded.

Verse 2. *Which was well reported of*] These words are spoken of *Timothy*, and not of his father. At this time Timothy must have been very young; for, several years after, when appointed to superintend the church at Crete, he appears to have been then so young that there was a danger of its operating to the prejudice of his ministry; 1 Tim. iv. 12. *Let no man despise thy youth.* He had a very early religious education from his godly mother *Eunice*, and his not less pious grandmother *Lois*; and, from his religious instructions, was well prepared for the work to which God now called him.

Verse 3. *Took and circumcised him*] For

the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and ^e 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

^e 2 Tim. 1. 5.—^d Ch. 6. 3.—^e 1 Cor. 9. 20. Galatians 2. 3. See Gen. 1. 2.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

this simple reason, that the Jews would neither have heard him preach, nor would have any connexion with him, had he been otherwise. Besides, St. Paul himself could have had no access to the Jews, in any place, had they known that he associated with a person who was uncircumcised: they would have considered both to be *unclean*. The circumcision of Timothy was a merely *prudential* regulation; one rendered imperiously necessary by the circumstances in which they were then placed; and as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state, because he did not do it in order to *seek justification by the law*; for this he had before, through the faith of Christ. In Gal. ii. 3-5. we read that Paul refused to circumcise *Titus*, who was a Greek, and his parents *Gentiles*, notwithstanding the entreaties of some zealous Judaizing Christians; as their object was to bring him under the yoke of the law: here, the case was widely different, and the necessity of the measure indisputable.

Verse 4. *They delivered them the decrees for to keep*] Τα δογματα, τα κρισιματα υπο των Αποστολων. Bishop Pearce contends that τα δογματα, the decrees, is a gloss, which was not in the text originally; and that the τα κρισιματα, the judgments or determinations of the apostles, was all that was originally written here. He supports his opinion by a reference to the word κρινω, I judge; used by James, chap. xv. 19. whence the whole decision, as it referred—1. To the inexpediency of circumcising the Gentiles; and, 2. To the necessity of observing the

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

cities, they delivered them the decrees for to keep, ^t that were ordained of the apostles and elders which were at Jerusalem.

5 And ^s 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,

7 After they were come to Mysia, they assayed to go into Bithynia; but

Ch. 15. 28, 29.—s Ch. 15. 44.—h 2 Cor. 2. 12. 2 Tim. 4. 13.

four precepts laid down, was called *τα κηρύγματα*, the things that were judged, or decuded on; the judgments of the apostolic council. Instead of *κηρύγματα*, the Syriac has a word that answers to *γρῶγματα*, the decrees that were written. The word *δῶγμα*, from *δοκῶ*, to think proper, determine, decree; signifies an ordinance, or decree properly and deliberately made, relative to any important point; and which, in reference to that point, has the force of law. Our term *dogma*, which we often abuse, is the Greek word in English letters.

Verse 5. *And so were the churches established*] The disputations at Antioch, relative to circumcision, had no doubt spread far and wide among other churches; and unhinged many. The decrees of the apostles came in good time, and prevented farther mischief: the people, saved from uncertainty, became established in the faith: and the church had a daily accession of converted souls.

Verse 6. *Were forbidden of the Holy Ghost to preach the word in Asia.*] The Asia mentioned here could not be *Asia Minor*, in general; for Galatia, Phrygia, Pisidia, Lycaonia, and Pamphylia, were provinces of it; and in these the apostles preached; but it was what is called *Proconsular Asia*, which included only *Ionia*, *Æolia*, and *Lydia*. The apostles were not suffered to visit these places at this time; but they afterward went thither, and preached the Gospel with success; for it was in this *Proconsular Asia* that the seven churches were situated. God chose to send his servants to another place, where he saw that the word would be affectionately received; and probably those in *Proconsular Asia* were not, as yet, sufficiently prepared to receive and profit by it.

Verse 7. *After they were come to Mysia*] They passed through Phrygia into Mysia, which lay between Bithynia on the north, Phrygia on the east, *Æolia* on the south, and the Mediterranean on the west.

But the Spirit suffered them not.] God saw that that was not the most proper time to preach the word at Bithynia; as he willed them to go immediately to Macedonia, the people there being ripe for the word of life. Instead of *το Πνευμα*, the spirit merely; *το Πνευμα Ιησου*, the Spirit of Jesus, is the reading of ABCDE. several others, with both the Syriac, the Coptic, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*, and several of the fathers. The reading is un-

the Spirit suffered them not.

8 And they passing by Mysia, ^h came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a ^l man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

10 And after he had seen the vision, immediately we endeavoured to go ^k into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore, loosing from Troas, we

i Ch. 10. 30.—k 2 Cor. 2. 13.

doubtedly *genuine*, and should be immediately restored to the text.

Verse 8. *Came down to Troas.*] The *Troad*, or part of Phrygia Minor, in which the celebrated city of *Troy* was formerly situated. This city was first built by *Dardanus*, who was its king, and from whom it was called *Dardania*: from *Tros*, his grandson, it was called *Troja*, or *Troy*; and from his son *Ilius*, it was called *Ilium*. It has been long so completely destroyed, that no ascertainable vestige of it remains; insomuch that some have even doubted of its existence. Those who contend for the reality of the history of *Troy*, suppose it to have stood on the site of the modern village *Bounarbachi*, about twelve miles from the sea, on an eminence, at the termination of a spacious plain.

Verse 9. *A vision appeared to Paul in the night*] Whether this was in a *dream*, or whether a *representation* made to the senses of the apostle, we cannot tell. A man of Macedonia appeared to him, and made this simple communication, *Come over to Macedonia, and help us.*

Some suppose that the *guardian angel* of Macedonia appeared to St. Paul in a human shape; others, that it was a divine communication, made to his imagination in a dream.

Verse 10. *We endeavoured to go into Macedonia*] This is the first place that the historian St. Luke refers to himself: *we endeavoured*, &c. And from this it has been supposed, that he joined the company of Paul, for the first time, at Troas.

Assuredly gathering] *Συμρίζοντες*, drawing an inference from the vision that had appeared.

That the Lord had called us for to preach] That is, they inferred that they were called to preach the Gospel in Macedonia, from what the vision had said, *come over, and help us; the help* meaning, *preach to us the Gospel*. Instead of *ὁ Κύριος*, the Lord, meaning Jesus, several MSS. such as ABCDE. several others, with the *Coptic*, *Vulgate*, *Theophylact*, and *Jerome*, have *ὁ Θεός*, God. Though this stands on very reputable authority, yet the former seems to be the better reading; for it was the Spirit of Jesus, ver. 7. that would not suffer them to go into Bithynia, because he had designed that they should immediately preach the Gospel in Macedonia.

Verse 11. *Loosing from Troas*] Setting sail from this place—

The apostles arrive at Philippi, THE ACTS. where they baptize Lydia.

A. M. cir. 4057. came with a straight course
A. D. cir. 53. to Samothracia, and the
An. Olymp. next day to Neapolis.
cir. CCVIII. 1.

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.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Phil. 1. 1.—Or, the first.—Gr. sabbath day.—Luke 24. 45.

With a straight course to Samothracia] This was an island of the Egean sea, contiguous to Thrace, and hence called *Samothracia*, or the *Thracian Samos*. It is about twenty miles in circumference, and is now called *Samandrachi* by the Turks, who are its present masters.

And the next day to Neapolis.] There were many cities of this name; but this was a seaport town of Macedonia, a few miles eastward of Philippi. *Neapolis* signifies the *new city*.

Verse 12. *And from thence to Philippi*] This was a town of Macedonia, in the territory of the *Edones*, on the confines of Thrace, situated on the side of a steep eminence. It took its name from Philip II. king of Macedon. It is famous for two battles fought between the imperial army commanded by *Octavianus*, afterward *Augustus*, and *Mark Antony*; and the republican army commanded by *Brutus* and *Cassius*, in which these were successful: and a second between *Octavianus* and *Antony*, on the one part, and *Brutus* on the other. In this battle the republican troops were cut to pieces, after which *Brutus* killed himself. It was to the church in this city that St. Paul wrote the epistle that still goes under their name. This place is still in being, though much decayed; and is the see of an archbishop.

The chief city of that part of Macedonia] This passage has greatly puzzled both critics and commentators. It is well known that when *Paulus Emilius* had conquered Macedonia, he divided it into four parts, *μέρη*, and that he called the country that lay between the rivers *Strymon* and *Nessus*, the *first part*, and made *Amphipolis* its *chief city*, or metropolis: *Philippi*, therefore, was not its *chief city*. But *Bishop Pearce* has, with great show of reason, argued, that though *Amphipolis* was made the chief city of it by *Paulus Emilius*, yet *Philippi* might have been the chief city in the days of St. Paul, which was two hundred and twenty years after the division by P. Emilius. Besides, as it was at this place that *Augustus* gained that victory which put him in possession of the whole Roman empire, might not he have given to it that dignity which was before enjoyed by *Amphipolis*? This is the most rational way of solving this difficulty: and thereupon I shall not trouble the reader with the different modes that have been proposed to alter and amend the *Greek text*.

And a colony] That is, a colony of Rome; for it appears that a colony was planted here by *Julius Cæsar*, and afterward enlarged by *Augustus*: the people, therefore, were consi-

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, 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.

p Gen. 19. 3. & 33. 11. Judg. 19. 21. Luko 24. 29. Heb. 13. 2.

dered as freemen of Rome, and from this, call themselves *Romans*, ver. 21. The Jewish definition of *κωλυ κολονια* (for they have the *Latin* word in *Hebrew* letters, as St. Luke has it here *κωλονια* in *Greek* letters) is a *free city which does not pay tribute*.

Verse 13. *By a river side, where prayer was wont to be made*] *Ου ετοιμαστο προσευχης ομας*, where it was said there was a *proseucha*. The *proseucha* was a *place of prayer*, or a *place used for worship*, where there was no synagogue. It was a large building, uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea side, and by the sides of rivers. See this subject considered at large in the note on Luke vi. 12. It appears that the apostles had heard from some of the Gentiles, or from some of the Jews themselves, that there was a *place of prayer* by the river side; and they went out in quest of it, knowing that as it was the sabbath, they should find some Jews there.

Spake unto the women] Probably this was before the time of their public worship; and while they were waiting for the assembling of the people in general: and Paul improved the opportunity to speak concerning Christ and salvation, to the women that resorted thither.

Verse 14. *Lydia, a seller of purple*] She probably had her name from the province of *Lydia*, in which the city of *Thyatira* was situated. The *Lydian* women have been celebrated for their beautiful purple manufactures.

Which worshipped God] That is, she was a *proselyte* to the Jewish religion; as were probably all the women that resorted thither.

Whose heart the Lord opened] As she was a sincere worshipper of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was *faithful* to the grace she had received, so God gave her more grace, and gave her now a divine conviction that what was spoken by Paul was true: and therefore she attended unto the things; she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized.

Verse 15. *If ye have judged me to be faithful to the Lord*] The meaning seems to be this; If my present reception of the Gospel of Christ, be a proof to you that I have been faithful to the Lord, in the light previously imparted; and that I am as likely to be faithful to this new grace, as I have been to that already received; and, consequently, not likely by light or sickle

A. M. cir. 4057. 16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us,

and cried, saying, These men are the servants of the most high God, which show 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

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1

† 1 Samuel 28. 7.—Or, of *Python*.

† Ch. 19. 24.—See Mark 1. 25, 34.

conduct, to bring any discredit on this divine work; come into my house and abide there. It is wrong to suppose that this woman had not received a measure of the light of God before this time.

And she constrained us.] She used such entreaties and persuasions, that at last they consented to lodge there.

Verse 16. *As we went to prayer*] *Εἰς προσευχῶν* into the *proseucha*: see on ver. 13. and on Luke vi. 12. The article τῆς, is added here by ABCE; several others; Origen, and Theophylact; this makes the place more emphatic, and seems to determine the above meaning of προσευχῶν to be right, not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion. It appears that the apostles spent some time here; as it is evident from this, and the following verses, that they often resorted to this place to preach the Gospel.

Possessed with a spirit of divination] *ἔχουσα πνεῦμα πυθῶνος*, having a spirit of *Python*, or of *Apollo*. *Pytho* was, according to fable, a huge serpent, that had an oracle at mount Parnassus, famous for predicting future events; that *Apollo* slew this serpent, and hence he was called *Pythius*, and became celebrated as the foreteller of future events; and that all those who either could, or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*. As oftentimes the priestesses of this god became greatly agitated, and gave answers apparently from their bellies, when their mouths remained close: *πυθῶν* was applied to the *πυθαγορίμυθοι*, or *ventriloquists*. *Hesychius* defines *πυθῶν*, *δαίμονιος μαντικῶν*, a *divining demon*; and it was evidently such a one that possessed this young woman; and which St. Paul expelled, ver. 18. See on this subject the notes on Levit. xix. 31. and Deut. xviii. 11.

Brought her masters much gain by soothsaying] *μαρτυροῦσα*, by *divination*, or what we call *telling fortunes*. Our term *soothsaying* comes from the Anglo-Saxon *soð*, *truth*; and *wegan*, to say: i. e. *truth-saying*, or *saying the truth*. For as it was supposed among the heathen, that such persons spoke by the inspiration of their god, consequently what they said must be true. However, our translators might have used a term here that would not have been so creditable to this Pythoness; for, what she said concerning the apostles excepted, she certainly could not be supposed to tell the truth, while her inspiration came from him who is the father of lies. But Satan will sometimes conceal himself under the guise of truth, that he may the more effectually deceive. See below.

Verse 17. *These men are the servants of the spirit*] It is astonishing how such a testimony could be

given in such a case: every syllable of it true, and at the same time full, clear and distinct. But mark the deep design and artifice of this evil spirit: 1. He well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits; and that the whole was the effect of magic; and this, of course, would harden their hearts against the preaching of the Gospel. 2. The GENTILES, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In such a predicament as this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit; and that in the most incontestable manner: for, what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs? And what could have saved the credit of these apostles but the casting out of this spirit of divination; with which, otherwise, both Jews and Gentiles would have believed them in compact.

Verse 18. *Paul, being grieved*] Probably for the reasons assigned above.

Turned—to the spirit] Not to the woman; she was only the organ by which the spirit acted.

I command thee in the name of Jesus] *Jesus* is the Saviour; Satan is *Abaddon* and *Apollyon*, the destroyer. The sovereign Saviour says to the destroyer, Come out of her; and he came out in the same hour. Every circumstance of this case proves it to have been a real possession. We have already had several opportunities of remarking the great accuracy of St. Luke in his accounts of demoniacs; his education as a physician, gave him advantages to detect imposture of this kind where it subsisted; but he sees none in this case. He speaks of the spirit and the damsel, as distinct persons. The damsel had a spirit of divination. Paul turned to the spirit, and said, I command THEE to come out of HER; and he came out in the same hour. Had not St. Luke considered this as a real case of diabolic possession, he has made use of the most improper language he could choose; language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could do so, because he was a good man; it is not

A. M. cir. 4057. name of Jesus Christ, to
A. D. cir. 53. come out of her. And he
An. Olymp. cir. CCVIII. 1. came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they 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

¶ Mark 16. 17.—¶ Ch. 19. 27, 28.—¶ 2 Cor. 6. 5.—¶ Matthew 10. 18.—¶ Or, court.

likely he could be deceived by a parcel of charlatans, because he was a wise man; and it would be absurd to suppose that, while he was under the influence of the Holy Spirit, he could be imposed on by the cunning of even the devil himself.

Verse 19. *When her masters saw*] It appears she was maintained by some men, who received a certain pay from every person whose fortune she told, or to whom she made any discovery of stolen goods, &c. &c.

The hope of their gains was gone] Η ΕΣΠΕΙΣ, this hope; viz. the spirit. So completely was this spirit cast out that the girl could divine no more; and yet she continued a heathen still, for we do not hear a word of her conversion. Had she been converted, got baptized, and associated with the apostles, the family of Lydia, &c. there would have been some show of reason to believe, that there had been no possession in the case; and that the spirit of divination coming out of her, meant no more than that, through scruple of conscience, she had left off her imposing arts, and would no longer continue to pretend to do what she knew she could not perform. But she still continued with her masters, though now utterly unable to disclose any thing relative to futurity!

Drew them into the market-place] This was the place of public resort, and by bringing them here, they might hope to excite a general clamour against them: and probably those who are here called τῶν ἀρχόντων, the rulers, were civil magistrates, who kept offices in such public places, for the preservation of the peace of the city. But these words, the rulers, are suspected to be an interpolation by some critics: I think on no good ground.

Verse 20. *Brought them to the magistrates*] Ἐπαγγέλαις, the commanders of the army, who, very likely, as this city was a Roman colony, possessed the sovereign authority. The civil magistrates, therefore, having heard the case, as we shall soon find, in which it was pretended that the safety of the state was involved, would naturally refer the business to the decision of those who had the supreme command.

Exceedingly trouble our city] They are destroying the public peace, and endangering the public safety.

Verse 21. *And teach customs*] Ἐθῶν, religious opinions, and religious rites.

Which are not lawful for us to receive] The Romans were very jealous of their national worship. Servius, on the following lines of

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.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24 Who, having received such a

¶ 1 Kings 18. 17. Ch. 17. 6.—¶ 2 Cor. 6. 5. & 11. 23, 25. 1 Thess. 2. 2.

Virgil, has given us correct information on this point; and has confirmed what several other writers have advanced:

Rex Hoandrus ait: Non hæc sollemnia vobis

Vas superstitio, octerumque ignava deorum
Imposuit. *Æa. viii. v. 185, &c.*

King Evander said:—It is not vain superstition, ignorant of the ancient worship of the gods, which has imposed these rites on us. *Duo dicit*, says Servius, *non ideo Herculem colimus; aut quia omnem religionem veram putamus; aut quia deos ignoramus antiquos. Cautum enim fuerat, et apud Athenienses, et apud Romanos; ne quis novos introduceret religiones: unde et Socrates damnatus est: et Chaldaei et Judæi, sunt urbe depulsi.*

“He says two things: we do not worship Hercules because we believe every religion to be true; nor are we ignorant of the ancient gods. Great care was taken both among the Athenians and Romans, that no one should introduce any new religion. It was on this account that Socrates was condemned: and on this account the Chaldeans and the Jews were banished from Rome.”

CICERO, De Legibus, lib. ii. c. 8. says, *Separatim nemo habessit deos; nec novos: sed nec advenas, nisi publicè adscitos, privatim colunt.* “No person shall have any separate gods, nor new ones; nor shall he privately worship any strange gods, unless they be publicly allowed.” The whole chapter is curious. It was on such laws as these that the people of Philippi pleaded against the apostles. These men bring new gods, new worship, new rites; we are Romans, and the laws forbid us to worship any new or strange god, unless publicly allowed.

Verse 22. *The multitude rose up together*] There was a general outcry against them; and the magistrates tore off their clothes, and delivered them to the mob, commanding the lictors, or beades, to beat them with rods, γαδίζων. This was the Roman custom of treating criminals, as Grotius has well remarked.

Verse 23. *Laid many stripes upon them*] The Jews never gave more than thirty-nine stripes to any criminal: but the Romans had no law relative to this; they gave as many as they chose; and the apostles had, undoubtedly, the fullest measure. And perhaps St. Paul refers to this, where he says, 2 Cor. xi. 23. ἡ πλεονεξία ὑπερβαλλούσα, in stripes beyond measure, or moderation.

Verse 24. *The inner prison*] Probably what

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 ° And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing

° Ch. 4. 31.—d Ch. 5. 19. & 12. 7, 10.

we would call the *dungeon*; the darkest and most secure cell.

Made their feet fast in the stocks.] The *το ξυλον*, which we here translate *stocks*, is supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain. It is this circumstance to which it is supposed Prudentius refers, in speaking of the torments of St. Vincent:

*Lignaque plantas inserit,
Dinaricatis cruribus.*

"They placed his feet in the stocks, his legs greatly distended." If the apostles were treated in this way, lying on the bare ground, with their flayed backs; what agony must they have suffered! However, they could sing praises notwithstanding.

Verse 25. *At midnight Paul and Silas—sang praises*] Though these holy men felt much, and had reason to fear more, yet they are undismayed, and even happy in their sufferings: they were so fully satisfied that they were right, and had done their duty, that there was no room for regret or self-reproach. At the same time, they had such consolations from God, as could render any circumstances not only tolerable, but delightful. They *prayed* first for grace to support them, and for pardon and salvation for their persecutors; and then, secondly, *sang praises* to God who had called them to such a state of salvation, and had accounted them worthy to suffer shame for the testimony of Jesus. And although they were in the inner prison, they sang so *loud* and so *heartily*, that the prisoners heard them.

Verse 26. *There was a great earthquake*] Thus God bore a miraculous testimony of approbation to his servants. And by the earthquake, and loosing the bonds of the prisoners, showed, in a symbolical way, the nature of that religion which they preached; while it shakes and terrifies the guilty, it proclaims deliverance to the captives, and the opening of the prison-doors to them that are bound; and sets at liberty them that are bruised.

Every one's bands were loosed.] And yet so eminently did God's providence conduct every thing, that not one of the prisoners made his escape; though the doors were open, and his bolts off!

the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, °Sirs, what must I do to be saved?

° Luke 3. 10. Ch. 2. 37. & 9. 6.

Verse 27. *The keeper of the prison—would have killed himself*] Every jailer was made responsible for his prisoner, under the same penalty to which the prisoner himself was exposed. The jailer awaking, and finding the prison-doors open, taking it for granted that all the prisoners had made their escape, and that he must lose his life on the account; chose rather to die by his own hand, than by that of others. For it was customary among the heathens, when they found death inevitable, to take away their own lives. This custom was applauded by their philosophers, and sanctioned by some of their greatest men.

Verse 28. *Do thyself no harm*] As it was now dark, being midnight, St. Paul must have had a divine intimation of what the jailer was going to do; and, to prevent it, cried out aloud, *Do thyself no harm, for we are all here.*

Verse 29. *He called for a light*] That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended.

Came trembling] Terrified by the earthquake, and feeling the danger to which his own life was exposed.

Fell down before Paul and Silas] The persons whom, a few hours before, he, according to his office, treated with so much asperity, if not cruelty, as some have supposed; though by the way, it does not appear that he exceeded his orders in his treatment of the apostles.

Verse 30. *Brought them out*] Of the dungeon in which they were confined.

What must I do to be saved?] Whether this regard personal, or eternal safety, it is a question the most interesting to man. But it is not likely that the jailer referred here to his personal safety. He had seen, notwithstanding the prison-doors had been miraculously opened, and the bonds of the prisoners all loosed, that not one of them had escaped; hence he could not feel himself in danger of losing his life on *this account*; and, consequently, it cannot be his *personal safety* about which he inquires. He could not but have known that these apostles had been preaching among the people what they called the *doctrine of salvation*; and he knew that for expelling a demon they were delivered into his custody: the Spirit of God had now convinced his heart that *he was lost*, and needed *salvation*; and therefore his earnest inquiry is, *how* he should obtain it. The answer of the apostles to the jailer, shows that his

Paul and Silas are delivered THE ACTS. *from prison by the magistrates:*

A. M. cir. 4057. 31 And they said, 'Be-
A. D. cir. 53. lieve on the Lord Jesus
An. Olymp. Christ, and thou shalt be
cir. CCVIII. 1. saved, and thy house.

32 And they spake unto 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

† John 3. 16, 30. & 6. 47. 1 John 5. 10.

inquiry was not about his *personal safety*; as his *believing* on Jesus Christ could have had no effect upon that, in his present circumstances. Men, who dispute against this sense of the word, are not aware that the Spirit of God can teach any thing to a *heart* which the head of a person has not previously learned; therefore they say, that it was impossible that a heathen could make such an inquiry in reference to his *eternal state*, because he would know nothing about it. On this ground, how impertinent would the answer of the apostles have been: *Believe on the Lord Jesus Christ, and thou shalt be put in a state of PERSONAL SAFETY, and thy family!* I contend that neither *he* nor *his family* were in any danger, as long as not one prisoner had escaped: he had, therefore, nothing from this quarter to fear: and, on the ground against which I contend, his own question would have been as impertinent as the apostles' answer.

Verse 31. *Believe on the Lord Jesus*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

Verse 32. *And they spake unto him the word of the Lord*] Thus, by teaching him, and all that were in his house, *the doctrine of the Lord*, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism. And by the way, if *he and all his were baptized straightway*, παραρηρμα, immediately, instantly, at that very time, dum ipsa res agitur, it is by no means likely that there was any *immersion* in the case; indeed all the circumstances of the case, the dead of the night, the general agitation, the necessity of despatch, and the words of the text, all disprove it. The apostles, therefore, had another method of administering baptism besides *immersion*, which, if practised according to the Jewish formalities, must have required considerable time, and not a little publicity. As the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by *baptism*; so here the apostles receive *whole families*, those of Lydia and the jailer, by the same rite. It is therefore pretty evident, that we have in this chapter very presumptive proofs, 1. That *baptism* was administered without *immersion*, as in the case of the jailer and his family; and 2. That *children* were also received into the church in this way; for we can scarcely

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into his house, & he set
meat before them, and re-
joiced, believing in God
with all his house.

35 † And when it was day, the magistrates sent the sergeants, 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.

37 But Paul said unto them, They

‡ Luke 5. 29. & 19. 6.

suppose that the whole families of Lydia and the jailer had no children in them; and, if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen *children* with their proe-lyted parents.

Verse 33. *Washed their stripes*] Ελουσεν απο των πληγων, he washed from the stripes: i. e. he washed the blood from the wounds, and this would not require putting them into a *pool* or *bath*, as some have ridiculously imagined.

Verse 34. *He set meat before them*] They were sufficiently exhausted, and needed refreshment: nor had the apostles any such inherent miraculous power as could prevent them from suffering through hunger: or enable them to heal their own wounds. As they were the instruments of bringing *health* to his soul, he became the instrument of *health* to their bodies. Genuine *faith* in Christ will always be accompanied with *benevolence* and *humanity*, and every fruit that such dispositions can produce. The jailer *believed*—brought them into his house—washed their stripes—and set meat before them.

Verse 35. *And the magistrates sent the sergeants*] The original word παστουχους, means the *lictors*, persons who carried before the consuls the *fusces*, which was a hatchet, round the handle of which was a bundle of *rods* tied. Why the magistrates should have sent an order to dismiss the apostles, whom they had so barbarously used the preceding evening, we cannot tell, unless we receive the reading of the *Codex Bezae* as genuine, viz. Ημερας δε γενομενος, συνηλθοι οι στρατηγοι εις το αυτο, με των αρχων, και αναμνησθητες τον σεισμον του γενομενου, φοβηθησαν, και απεστειλαν τους παστουχους, κ. τ. λ. *And when it was day the magistrates came together into the court, and REMEMBERING THE EARTHQUAKE THAT HAD HAPPENED, they were afraid, and they sent the sergeants, &c.* The *Itala* version of this same MS. has the same reading: so has also the margin of the latter *Syriac*. If this MS. be correct, the cause of the dismissal of the apostles is at once evident: the earthquake had alarmed the magistrates, and taking it for granted that this was a *token* of the *divine displeasure* against them for their unprincipled conduct toward those good men, they wished to get as quietly rid of the business as they could; and therefore sent to dismiss the apostles. Whether this reading be genuine or not, it is likely that it gives the true cause of the magistrates' conduct.

Verse 37. *They have beaten us openly*—being

They enter the house of Lydia, CHAP. XVII. and there meet the brethren.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

have beaten us openly uncondemned, ^b being Romans, and have cast us into prison; and now they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared,

b Chapter 22. 25.

Romans] St. Paul well knew the Roman laws; and on their violation by the magistrates, he pleads. The *Valerial* law forbid any Roman citizen to be bound. The *Porcian* law forbid any to be beaten with rods. "Porcia lex virgas ab omnium civium Romanorum corpore amovit." And by the same law the liberty of a Roman citizen was never put in the power of the licitor. "Porcia lex libertatem civium licitori eripuit." See CICERO *Orat. pro Rabirio*. Hence as the same author observes, *In Verrem*, *Orat. 5.* "Facinus est vinciri civem Romanum, scelus verberari." It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him. And the illegality of the proceedings of these magistrates, was farther evident in their condemning and punishing them unheard. This was a gross violation of a maxim in the Roman law. *Causa cognita, possunt multi absolvi, incognita, nemo condemnari potest.* Cicero. "Many who are accused of evil may be absolved, when the cause is heard: but unheard, no man can be condemned." Every principle of the law of nature, and the law of nations, was violated in the treatment these holy men met with, from the unprincipled magistrates of this city.

Let them come themselves and fetch us out.] The apostles were determined that the magistrates should be humbled for their illegal proceedings: and that the people at large might see that they had been unjustly condemned; and that the majesty of the Roman people was insulted by the treatment they had received.

Verse 38. They feared when they heard—they were Romans.] They feared, because the Roman law was so constituted, that an insult offered to a citizen was deemed an insult to the whole Roman people. There is a remarkable addition here, both in the *Greek*, and *Latin* of the *Codex Bezae*. It is as follows: "And when they were come with many of their friends to the prison, they besought them to go out, saying: we were ignorant of your circumstances, that ye were righteous men. And leading them

when they heard that they were Romans.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

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 entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

k Matt. 8. 34.—k Verso 14.

out, they besought them, saying, Depart from this city, lest they again make an insurrection against you, and clamour against you."

Verse 40. Entered into the house of Lydia] This was the place of their residence while at Philippi; see ver. 15.

They comforted them, and departed.] The magistrates were sufficiently humbled, and the public at large hearing of this circumstance, must be satisfied of the innocency of the apostles. They therefore, after staying a reasonable time at the house of Lydia, and exhorting the brethren, departed; having as yet to go farther into Macedonia, and to preach the Gospel in the most polished city in the world, the city of Athens. See the succeeding chapter.

GREAT and lasting good was done by this visit to Philippi: a church was there founded, and the members of it did credit to this profession. To them, the apostle who had suffered so much for their sakes, was exceedingly dear; and they evidenced this by their contributions to his support in the times of his necessity. They sent him money twice to Thessalonica, Phil. iv. 16. and once to Corinth, 2 Cor. xi. 9. and long afterward, when he was a prisoner in Rome, Phil. iv. 9, 14, 18. About five or six years after this St. Paul visited Philippi on his way to Jerusalem; and he wrote his epistle to them about ten years after his first journey thither. The members of the church of Christ in this place were Lydia and her family; and the next in all probability were the jailer and his family. These doubtless became the instruments of bringing many more to the faith: for the false imprisonment and public acquittal of the apostles by the magistrates, must have made their cause popular; and thus the means which were used to prevent the sowing of the seed of life in this city, became the means by which it was sown and established. Thus the wrath of man praised God; and the remainder of it he did restrain. Never were these words more exactly fulfilled than on this occasion.

CHAPTER XVII.

Paul and his company passing through Amphipolis and Apollonia, come to Thessalonica, where they preach the Gospel to the Jews; several of whom believe, 1—4. Others raise a mob, and bring Jason who had received the apostles, before the magistrates: who having taken bail of him and his companions, dismiss them, 5—9. Paul and Silas are sent away by night, unto Berea, where they preach to the Jews; who gladly receive the Gospel, 10—12. Certain Jews from Thessalonica hearing that the Bereans had received the Gospel, come thither and raise up a persecution, 13. Paul is sent away by the brethren to Athens, where he preaches to the Jews, 14—17. He is encountered by the Epicureans and Stoics, who bring him to the Areopagus, and desire him to give a full explanation of his doctrine, 18—20. The character of the Athenians, 21. Paul preaches to them, and gives a general view of the essential principles of theology, 22—31. Some mock some hesitate, and some believe; and among the latter, Dionysius and Damaris, 32—34.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, ^b that Christ must needs have suffered, and risen

again from the dead; and that this Jesus, ^c whom I preach unto you, is Christ.

A. M. cir. 4057
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

4 ^d And some of them believed, and consorted with Paul and ^e 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

^a Luke 4. 16. Ch. 9. 20. & 13. 5, 14. & 14. 1. & 16. 13. & 19. 8.—^b Luke 24. 26, 46. Ch. 18. 28. Gal. 3. 1.

^c Or, whom, said he, I preach.—^d Ch. 28. 24.—^e Ch. 15. 22, 27, 32, 40.

NOTES ON CHAPTER XVII.

Verse 1. *Passed through Amphipolis*] This city was the metropolis of the first division of Macedonia as made by Paulus Emilius; see the note on chap. xvi. 10. It was builded by Cimon the Athenian general, who sent, 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of *Amphipolis*, because included between the two grand branches of that river where they empty themselves into the sea, the river being on both sides of the city.

Apollonia] This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities: and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica. It is very likely, that in these cities there were no Jews: and that might have been the reason why the apostles did not preach the Gospel there, for we find them almost constantly beginning with the Jews: and the Hellenist Jews, living among the Gentiles, became the medium through which the Gospel of Christ was conveyed to the heathen world.

Thessalonica] This was a celebrated city of Macedonia, situated on what was called the *Thermaic* gulf. According to *Stephanus, Byzantinus*, it was embellished and enlarged by Philip, king of Macedon, who called it *Thessalonica*, the *victory of Thessalia*, on account of the victory he obtained there over the *Thessalians*: but prior to this it was called *Thermae*. But *Strabo*, *Tzetzes*, and *Zonaras*, say that it was called *Thessalonica*, from *Thessalonica*, wife, of *Cassander*, and daughter of *Philip*. It is now in possession of the Turks, and is called *Salanochi*, which is a mere corruption of the original name.

A synagogue of the Jews.] Ἡ συναγωγή, THE *synagogue*; for the article here, must be considered as emphatic, there probably being no other synagogue in any other city in Macedonia. The Jews in different parts, had other places of worship called *proseuchas*, as we have seen chap. xvi. 13. at *Thessalonica* alone, they appear to have had a *synagogue*.

Verse 2. *As his manner was*] He constantly offered salvation first to the Jews; and for this purpose attended their sabbath days' meetings at their synagogues.

Verse 3. *Opening and alleging*] Παρατίθεμνος, *proving by citations*. His method seems to have been this: 1st. He collected the Scriptures that spoke of the Messiah. 2d. He applied

these to Jesus Christ; showing that in him all these Scriptures were fulfilled, and that he was the Saviour of whom they were in expectation. He showed also that the *Christ*, or *Messiah*, must needs suffer—that this was predicted, and was an essential mark of the true Messiah. By proving this point he corrected their false notion of a triumphant Messiah; and thus removed the scandal of the cross.

Verse 4. *The devout Greeks*] That is, *Gentiles*, who were proselytes to the Jewish religion, so far as to renounce idolatry, and live a moral life, but probably had not received circumcision.

Verse 5. *The Jews which believed not, moved with envy, took unto them*] Instead of this sentence, the most correct MSS. and versions read simply, προσλαβόμενοι δι' ἰουδαίου—*But the Jews taking, &c.* leaving out the words Ζηλωσαντες, απιθευτες, which believed not, moved with envy; these words do not appear to be genuine; there is the strongest evidence against them; and they should be omitted.

Certain lewd fellows of the baser sort] This is not a very intelligible translation. The original is, των αγροαιων τνας ανδρας αδικησαντες. The word αγροαιων, which we translate the *baser sort*, is by *Hesychius* explained ος η αγροα αναπροβομαι, those who transact business in courts of justice. The same word is used by the Jews in Hebrew letters to signify judges; and אגוריות של גויים agoriot shel goyim, signifies judges of the *Gentiles*. These were probably a low kind of lawyers, what we would call *pettifoggers*, or *attorneys*, without principle, who gave advice for a trifle, and fomented disputes and litigations among the people. The *Itala* version of the *Codex Bezae*, calls them *quosdam forenses*, certain lawyers. As the Jews from their small number, could not easily raise up a mob, they cunningly employed those unprincipled men, who probably had a certain degree of juridical credit and authority, to denounce the apostles as *seditious* men; and this was very likely the reason why they employed those in preference to any others. They were such as always attended forensic litigations, waiting for a job; and willing to defend any side of a question for money. They were *wicked men of the forensic tribe*.

Gathered a company, and set all the city in an uproar] And after having made this sedition and disturbance, charged the whole on the peaceable innocent apostles! This is precisely the same way that persecution against the truth and followers of Christ is still carried on. Some

A. M. cir. 4057. city, on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and

f Rom. 16. 24.—g Ch. 16. 20.—h Luke 23. 2. John 19. 12. 1 Peter 2. 15.

wicked man in the parish gets a wicked attorney and a constable to head a mob, which they themselves have raised ; and having committed a number of outrages, abusing men and women, haul the minister of Christ to some magistrate who knows as little of his office as he cares for the Gospel ; they there charge the outrages which themselves have committed, on the preacher and his peaceable hearers ; and the peace-maker appointed by a good king, according to the wise and excellent regulations of a sound constitution, forgetting whose minister he is, neither administers justice nor maintains truth ; but espousing the part of the mob, assumes, ex officio, the character of a persecutor. The preacher is imprisoned, his hearers fined for listening to that Gospel which has not only made them wise unto salvation, but also peaceable and orderly citizens ; and which would have had the same effect on the unprincipled magistrate, the parish squire, and the mob, had they heard it with the same reverence and respect. Had I not witnessed such scenes, and such prostitution of justice, I could not have described them.

Assaulted the house of Jason] This was the place where the apostles lodged and therefore his goods were clear spoil, and his person fair game. This is a case which frequently occurs where the Gospel is preached in its spirit and power. And even in this most favoured kingdom, the most scandalous excesses of this kind have been committed, and a justice of the peace has been found to sanction the proceedings ; and when an appeal has been made to the laws a grand jury has been found capable of throwing out the true bill !

Verse 6. These that have turned the world upside down are come hither also] The very character our forefathers had for preaching that Gospel in every part of the land, by which the nation has been illuminated, the mob disciplined into regularity and order ; and the kingdom established in the hands of the best of monarchs.

Verse 7. These all do contrary to the decrees of Cæsar] Persecutors always strive to affect the lives of the objects of their hatred by accusing them of sedition, or plots against the state.

That there is another king, one Jesus] How malevolent was this saying ! The apostles proclaimed Jesus as king, that is true ; but never

the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews.

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.

i Ch. 9. 25. Verse 14.—j Isaiah 34. 16. Luke 16. 29. John 5. 39.

once insinuated that his kingdom was of this world. The reverse they always maintained.

Verse 8. And they troubled the people and the rulers] It is evident that there was no disposition in either the people or the rulers, to persecute the apostles. But these wicked Jews, by means of the unprincipled wicked lawyers ; those lewd fellows of the baser sort, threw the subject into the form of law, making it a state question, in which form the rulers were obliged to notice it : but they showed their unwillingness to proceed in a matter which they saw proceeded from malice, by letting Jason and his companions go off on bail.

Verse 9. Taken security] Αὐτόντες το ἰκανόν, having taken what was sufficient, or satisfactory. Sufficient for the present, to prove that the apostles were upright, peaceable, and loyal men ; and that Jason and his friends were the like ; and would be, at any time, forth-coming to answer for their conduct. Perhaps this is the sense of the phrase in the text.

Verse 10. Sent away Paul and Silas by night] Fearing some farther machinations of the Jews and their associates.

Berea] This was another city of Macedonia, on the same gulf with Thessalonica ; and not far from Pella, the birth-place of Alexander the Great.

Verse 11. These were more noble than those in Thessalonica] Ηὐρα ὑπερέσπετοι, were of a better race, extraction, or birth, than those at Thessalonica ; but the word refers more to their conduct, as a proof of their better disposition, than to their birth, or any peculiar lineal nobility. It was a maxim among the Jews, that " none was of a noble spirit, who did not employ himself in the study of the law." It appears that the Bereans were a better educated, and more polished people than those at Thessalonica ; in consequence, far from persecuting, 1. They heard the doctrine of the Gospel attentively : 2. They received this doctrine with readiness of mind : when the evidence of its truth appeared to them sufficiently convincing, they had too much dignity of mind to refuse their assent ; and too much ingenuousness to conceal their approbation : 2. They searched the Scriptures, i. e. of the Old Testament, to see whether these things were so : to see whether the promises and types corresponded with the alleged fulfilment in the person,

A. M. cir. 4057. 12 Therefore many of
 A. D. cir. 53. them believed; also of hon-
 An. Olymp. ourable women which
 cir. CCVIII. 1. were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessa-
 lonica had knowledge that the word of
 God was preached of Paul at Berea,
 they came thither also, and stirred up
 the people.

14 ¹ And then immediately the
 brethren sent away Saul to go as it
 were to the sea: but Silas and Timo-

theus abode there still. A. M. cir. 4057.
 A. D. cir. 53. 1
 An. Olymp. 1
 cir. CCVIII. 1
 15 And they that con-
 ducted Paul brought him
 unto Athens: and ^m receiving a com-
 mandment unto Silas and Timotheus
 for to come to him with all speed, they
 departed.

16 ¶ Now while Paul
 waited for them at Athens,
ⁿ his spirit was stirred in
 him, when he saw the city ^o wholly
 given to idolatry.

¹ Matthew 10. 23.— Ch. 18. 5.

ⁿ 2 Peter 2. 8.— Or, full of idols.

works, and sufferings of Jesus Christ: 4. They continued in this work; they searched the Scriptures daily, whether those things were so.

Verse 12. *Therefore many of them believed*] From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived. And as it was the truth that was proclaimed to them, it is no wonder that they apprehended, believed, and embraced it.

Of honourable women which were Greeks] Probably mere heathens are meant; and these were some of the chief families in the place. Thus we find that the preaching of Paul at Berea, was made the instrument of converting both Jews and Gentiles.

Verse 13. *The Jews of Thessalonica—stirred up the people.*] With what implacable malice did these men persecute the Gospel! And in the same spirit they continue to the present day, though it is evidently the sole cause of their wretchedness.

Verse 14. *To go as it were to the sea*] This passage is generally understood to mean that the disciples took Paul toward the sea, as if he had intended to embark, and return to Troas, but with the real design to go to Athens. But it is more likely that his conductors, in order to his greater safety, left the public, or more frequented road, and took him coastwise to Athens. Or by taking a vessel at that part of the sea nearest to Berea, they might have coasted it to Athens, which was quite a possible case; and as we do not hear of his stopping at any place on his journey to preach, it is very probable that he went by sea to this city. Though sleights and feints may be allowable in cases of life and death, yet there does not appear an absolute necessity for any in this case. And as the text does not necessarily point any out, so we need not have recourse to any. I take it for granted, therefore, that Paul went by sea to Athens.

Silas and Timotheus abode there still.] The persecution, it seems, was directed principally against Paul; *Lo! he stayeth his rough wind in the day of his east wind.* Silas and Timotheus, holy men, were left behind to water the seed which Paul had planted.

Verse 15. *Brought him unto Athens*] This is one of the most celebrated cities in the world, whether we consider its antiquity, its learning, its political consequence, or the valour of its inhabitants. This city, which was the capital of Attica, and the seat of the Grecian empire, was founded by Cecrops, about A. M. 2447, before

Christ 1557, and was called by him *Cecropia*. About thirteen or fourteen hundred years before Christ, in the reign either of *Erichtheus*, or *Erichthonius*, it was called Athens, from *Aθην*, a name of *Minerva*, to whom it was dedicated: and who was always considered the protectress of the city. The whole city at first was built upon a hill or rock, in the midst of a spacious plain; but, in process of time, the whole plain was covered with buildings, which were called the lower city; while the ancient was called *Acropolis*, or the upper city. In its most flourishing state this city was not less than one hundred and seventy-eight stadia, or twenty-two Roman miles, in circumference. The buildings of Athens were the most superb, and best executed in the world; but every thing is now in a state of ruin. Mr. Stuart, in his three folio volumes of the *Antiquities of Athens*, has given correct representations of those that remain; with many geographical notices of much importance. The greatest men that ever lived, scholars, lawyers, statesmen, and warriors, were Athenians. Its institutions, laws, and literature, were its own unrivalled boast, and the envy of the world. The city still exists; the Acropolis in a state of comparative repair; but it is now in the hands of the Turks, who have turned the celebrated *Parthenion*, or temple of *Minerva*, into a mosque. The inhabitants are reckoned at about 1000. Christianity, planted here by St. Paul, still subsists: and about two-thirds of the inhabitants of Athens are Christians, who have several churches and oratories here: and it is the residence of a Greek bishop, who is a Metropolitan. He who considers the ancient glory of this city, whether in its heathen or Christian antiquity, cannot but sigh over its present state.

Verse 16. *He saw the city wholly given to idolatry.*] *Κατωβαλον*, full of idols, as the margin has it, and very properly. Whoever examines the remains of this city, as represented by Mr. Stuart in his *Antiquities*, already referred to, will be satisfied of the truth of St. Luke's remark: *it was full of idols.* Bishop Pearce produces a most apposite quotation from *Pausanias*, which confirms the observation: *Ουκ εστιν αλλαχου τερατα αυτη ειδωλα.* There was no place where so many idols were to be seen. PAUS. in *Attic*. cap. xvii. 24.

PETRONIUS, who was contemporary with St. Paul, in his *Satyr*, cap. xvii., makes Quartilla say of Athens: *utique nostra regio tam PRAEFERTIBUS PLENA EST NUMINIBUS, ut facilius possit*

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
ar. CCVIII. 2.

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.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What

p Or, base fellow.

DEUM QUAM HOMINEM INVENIRE. Our region is so full of deities, that you may more frequently meet with a god than a man.

Verse 17. *Disputed he in the synagogue with the Jews*] Proving that Jesus was the Messiah; and with the devout persons, probably heathens, proselyted to the Jewish religion. *And in the market*: I suppose the ἀγορά, here means some such place as our exchange, where people of business usually met, and where the philosophers conversed and reasoned. The agora was probably like the Roman forum, and like places of public resort in all countries where people of leisure assembled to converse, hear the news, &c.

Verse 18. *Certain philosophers of the Epicureans*] These were the followers of Epicurus, who acknowledged no gods except in name, and absolutely denied that they exercised any government over the world or its inhabitants; and that the chief good consisted in the gratification of the appetites of sense. These points the Epicureans certainly held; but it is not clear that Epicurus himself maintained such doctrines.

And of the Stoics] These did not deny the existence of the gods; but they held that all human affairs were governed by fate. They did not believe that any good was received from the hands of their gods, and considered, as Seneca asserts, that any good and wise man was equal to Jupiter himself. Both these sects agreed in denying the resurrection of the body; and the former did not believe in the immortality of the soul.

EPICURUS, the founder of the Epicurean sect was born at Athens, about A. M. 3663, before Christ 341.

ZENO, the founder of the Stoic sect, was born in the isle of Cyprus, about thirty years before Christ. His disciples were called Stoics, from Στωα, a famous portico at Athens, where they studied. Besides these two sects, there were two others which were famous at this time; viz. the Academics and the Peripatetics. The founder of the first was the celebrated PLATO; and the founder of the second, the no less famous ARISTOTLE. These sects professed a much purer doctrine than the Epicureans and Stoics, and it does not appear that they opposed the apostles; nor did they enter into public disputations with them. Against the doctrines taught by the Epicureans and Stoics, several parts of St. Paul's discourse, in the following verses, are directly pointed.

What will this babblers say?] The word σπερμιολογος, which we translate *babbler*, signifies literally, a collector of seeds, and is the name of a small bird that lives by picking up seeds on the road." The epithet came to be applied to persons who collected the sayings of

will this ^p babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ^r Areopagus, saying, May we

r Or, Mars' hill. It was the highest court in Athens.

others, without order or method; and detailed them among their companions in the same way. The application of the term to *prating, empty, impertinent persons*, was natural and easy; and hence it was considered a term of reproach and contempt; and was sometimes used to signify the vilest sort of men.

A setter forth of strange gods] Ἐπισημασμεν, of strange or foreign demons. That this was strictly forbidden, both at Rome and Athens; see on chap. xvi. 21.

There was a difference in the heathen theology, between θεοι, god, and δαιμον, demon: the θεοι were such as were gods by nature. the δαιμονια were men who were deified. This distinction seems to be in the mind of these philosophers when they said that the apostle seemed to be a setter forth of strange demons, because he preached unto them Jesus, whom he showed to be a man suffering and dying; but was afterward raised to the throne of God. This would appear to them tantamount with their deification of heroes, &c. who had been thus honoured for their especial services to mankind. Horace expresses this in two lines, 2 Epist. i. 5.

Romulus et Liber pater, et cum Castore Pollux,
Post ingentia facta, decorum in templa recepti.

"Romulus, father Bacchus, with Castor and Pollux, for their eminent services, have been received into the temples of the gods."

Verse 19. *They took him, and brought him unto Areopagus*] The Areopagus was a hill not far from the Acropolis, already described, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the Gentile world. It had its name Ἄρειος παγος, Areopagus, or the Hill of Mars, or Ares, from the circumstance, according to poetic fiction, of Mars being tried there by a court of twelve gods, for the murder of Hallirotius, son of Neptune: the meaning of which is, that Ares, a Thessalian prince, having slain Hallirotius, the son of a neighbouring prince, for having violated his daughter Alcippa, was here tried by twelve judges, by whom he was honourably acquitted: in the Athenian laws the death of the ravisher was the regular forfeiture for his crime. The justice administered in this court was so strict and impartial, that it was generally allowed, both the plaintiff and defendant departed satisfied with the decision. "Innocence, when summoned before it, appeared without apprehension; and the guilty, convicted and condemned, retired without daring to murmur." The place in which the judges sat, was uncovered; and they held their sitting by night, to the end that nothing might distract their minds from the great business on which they were to decide; and that the sight of the accused might

A. M. cir. 4058.
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An. Olymp.
cir. CCVIII. 2.

know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell,

* Ch. 2. 12.—Or, the court of the Areopagites.

not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion; or to affect the passions; every thing being confined to simple relation, or statement of facts. When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied with horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the *Eumenides*, or *Furies*, the punishers of the perjured in the infernal world: and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities, was contiguous to the court; so that they appeared as if witnessing the oaths, and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their flint pebbles, on two boards or tables, one of which was for the condemnation, the other, for the acquittal of the person in question.

Verse 20. *Thou bringest—strange things to our ears*] The doctrine of the apostle was different from any they had ever heard; it was wholly spiritual and divine; thus it was *strange*: it was contrary to their customs and manners; and thus it was *strange* also. As it spoke much of the exaltation and glory of Jesus Christ, they supposed him to be a *seller forth of strange gods*; and, therefore, on the authority of the laws, which forbade the introduction of any new deities, or modes of worship, he was called before the Areopagus.

Verse 21. *All the Athenians, and strangers, which were there*] As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then civilised world. The flux of students was in consequence great; and these having much leisure time, would necessarily be curious to know what was passing in the world, and would frequently assemble together in places of public resort, to meet with strangers just come to the city; and either, as St. Luke says, to tell, or hear some new thing. "The Athenian writers give the same account of their fellow-citizens. DEMOSTHENES, in his reply to *Epist. Philippi*, represents the Athenians as πυνδαριμοί κατά την αγοράν, η τι λογεται παντα; *inquiring in the place of public resort, if there are any news?* We find, likewise, that when Thucydides, iii. 38. had said, μετα καινοτητας μη λογου απασθαι αριστοι, *ye are excellent in suffering yourselves to be deceived by novelty of speech*; the old

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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, TO THE UNKNOWN

¶ Or, gods that ye worship. 2 Thess. 2. 4.

scholiast makes this remark upon it, (almost in the words of St. Luke,) ταυτα προς τους Αθηναιους ειπεται, ουδεν τι μεμνησθαι, πλην λεγουσι και ακουσι καινοι; *he here blames the Athenians, who made it their only business to tell and hear something that was new.*"—Bishop Pearce. This is a striking feature of the city of London in the present day. The itch for news, which generally argues a worldly, shallow, or unsettled mind, is wonderfully prevalent: even ministers of the Gospel, negligent of their sacred function, are become in this sense Athenians; so that the book of God is neither read nor studied with half the avidity and spirit as a newspaper. These persons, forgetful not only of their calling, but of the very spirit of the Gospel, read the account of a battle with the most violent emotions; and, provided the victory falls to their favourite side, they exult and triumph in proportion to the number of thousands that have been slain! It is no wonder if such become political preachers, and their sermons be no better than husks for swine. To such the hungry sheep look up, and are not fed. God pity such miserable Athenians, and direct them to a more suitable employment!

Verse 22. *Paul stood in the midst of Mars' hill*] That is, in the midst of the judges, who sat in the Areopagus.

Ye are too superstitious.] Κατα παντα ης δουσιδαιμονιστερος υμας διαγω; I perceive that in all respects ye are greatly addicted to religious practices; and, as a religious people, you will candidly hear what I have got to say in behalf of that worship which I practise and recommend. See farther observations at the end of the chapter.

Verse 23. *Beheld your devotions*] Σκωματα, the objects of your worship: the different images of their gods which they held in religious veneration, sacrificial instruments, altars, &c. &c.

TO THE UNKNOWN GOD.] ΑΓΝΩΣΤΩ ΘΕΩ. That there was an altar at Athens thus inscribed, we cannot doubt, after such a testimony; though St. Jerom questions it in part; for, he says, St. Paul found the inscription in the plural number, but because he would not appear to acknowledge a plurality of gods, he quoted it in the singular; verum, quia Paulus non pluribus Diis indigebat ignotis, sed uno tantum ignoto Deo, singulari verbo usus est. *Epist. ad Magn.* 'This is a most foolish saying: had Paul done so, how much would such a begging of the question have prejudiced his defence in the minds of his intelligent judges! (Ecumenius intimates that St. Paul does not give the whole of the inscription, which this

A. M. cir. 4058.
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cir. CCVIII. 2.

GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth dwelleth not in

Chap. 14. 15.—Matthew 11. 25.—Chap. 7. 48.
Ysa. 50. 8.

temples made with hands; 25 Neither is worshipped with men's 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

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Gen. 2. 7. Numb. 16. 22. Job 12. 10. & 27. 3. & 33. 4.
Isaiah 42. 5. & 57. 16. Zech. 12. 1.

famous altar bore; and which, he says, was the following; Θεοις Ασιας, και Ευρωπης, και Αφρικης, Θεοι αγνωστοι, και ξηροι. To the gods of Asia, and Europe, and Africa: to THE UNKNOWN and strange God. Several eminent men suppose that this unknown God was the God of the Jews: and as his name was considered by the Jews as ineffable, the Θεοις αγνωστοι, may be considered as the anonymous god, the god whose name was not known, and must not be pronounced. That there was such a god acknowledged at Athens, we have full proof. Lucian in his Philopatria, cap. xiii. p. 769. uses this in his oath: εν τωι αγνωστοι τωι εν Αθηναις, I swear by the UNKNOWN GOD at ATHENS. And again, cap. xxix. 180. ημεις δε τωι εν Αθηναις αγνωστοι εφωροντες, και προσκυνησαντες χυρας εις ουρανον εκτενησαντες τωι εν Αθηναις αγνωστοι θεοι καταξιοθης, &c. we have found out the UNKNOWN god at ATHENS—and worshipped him with our hands stretched up to heaven; and we will give thanks unto him, as being thought worthy to be subject to this power. Bp. Pearce properly asks, Is it likely that Lucian speaking thus (whether in jest or in earnest) should not have had some notion of there being at Athens, an altar inscribed to the unknown god? Philostratus, in vit. Apollon. vi. 3. notices the same thing, though he appears to refer to several altars thus inscribed: και ταυτα Αθηναις ου και αγνωστοι θεοι εν Κομοι ιδουται, And this at ATHENS, where there are ALTARS even to the UNKNOWN GODS. Pausanias in Attic. cap. i. p. 4. edit. Kuhn, says, that at Athens, there are Κομοι θεοι τωι ονομαζομενω αγνωστοι, altars of gods which are called, THE UNKNOWN ones. Minutius Felix says of the Romans, aras extruunt etiam ignotis numinibus. "They even build altars to UNKNOWN DIVINITIES." And Tertullian, contra Marcion, says, Invenio plane Diis ignotis aras prostitutas; sed Attica idolatria est. "I find altars allotted to the worship of unknown gods: but this is an Attic idolatry." Now though in these last passages, both gods and altars are spoken of in the plural number, yet it is reasonable to suppose, that on each, or upon some one of them, the inscription αγνωστοι θεοι, To the unknown god, was actually found. The thing had subsisted long, and had got from Athens to Rome in the days of Tertullian and Minutius Felix. See Bp. Pearce and Dr. Cudworth, to whose researches this note is much indebted. Whom therefore ye ignorantly worship] There is here a fine paranomasia, or play on the words. The apostle tells them, that (on their system) they were a very religious people—that they had an altar inscribed αγνωστοι θεοι, to the unknown God: him therefore, says he, whom αγνωστει, ye unknowingly worship, I proclaim to you. Assuming it as a truth, that as the true God was not known by them, and that there was an altar dedicated to the unknown

god, that his God was that God, whose nature and operations he now proceeded to declare. By this fine turn he eluded the force of that law which made it a capital offence to introduce any new god into the state; and of the breach of which he was charged, ver. 18. and thus he showed that he was bringing neither new god, nor new worship among them; but only explaining the worship of one already acknowledged by the state, though not as yet known.

Verse 24. God that made the world, &c.] Though the Epicureans held that the world was not made by God, but was the effect of a fortuitous concourse of atoms, yet this opinion was not popular; and the Stoics held the contrary: St. Paul assumes as an acknowledged truth, that there was a God who made the world, and all things. 2. That this God could not be confined within temples made with hands, as he was the Lord, or governor of heaven and earth. 3. That, by fair consequence, the gods whom they worshipped, which were shut up in their temples, could not be this God; and must be less than the places in which they were contained. This was a strong decisive stroke against the whole system of the Grecian idolatry.

Verse 25. Neither is worshipped with men's hands] This is an indirect stroke against making of images, and offering of sacrifices; he is not worshipped with human hands, as if he needed any thing, or required to be represented under a particular form or attitude; nor has he required victims for his support; for it is impossible that he should need any thing, who himself, gives being, form, and life, to all creatures.

Giveth—life, and breath, and all things] These words are elegantly introduced by St. Paul: God gives life, because he is the fountain of it: he gives breath, the faculty of breathing or respiration, by which this life is preserved: and though breathing, or respiration be the act of the animal, yet the πνευ, the faculty of breathing, and extracting from the atmosphere what serves as a pabulum of life, is given by the influence of God: and the continued power thus to respire, and extract that pure oxygen gas, which is so evident a support of animal life, is as much the continued gift of God, as life itself is. But as much more is necessary to keep the animal machine in a state of repair, God gives the τα παντα, all the other things which are requisite for this great and important purpose; that the end for which life was given may be fully answered. St. Paul also teaches, that divine worship is not enacted and established for God, but for the use of his creatures; he needs nothing that man can give him: for man has nothing but what he has received from the hand of his Maker.

Verse 26. Hath made of one blood] In AB. some others, with the Coptic, Ethiopic, Vul-

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

nations of men for to dwell
on all the face of the earth;
and hath determined the
times afore appointed, and the
bounds of their habitation;
That they should seek the Lord,
if haply they might feel after him, and

find him, though he be
not far from every one of
us:

A. M. cir. 4058
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

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.

* Deut. 32. 8.—b Rom. 1. 20.—c Ch. 14. 17.

d Col. 1. 17. Heb. 1. 3.—e Titus 1. 12.

gale, *Italia, Clement, and Bede*, the word *αἷμα-
τος, blood*, is omitted. *He hath made of one*
(meaning Adam) *all nations of men*: but *αἷμα,
blood*, is often used by the best writers, for *race,
stock, kindred*, so *Homer, Iliad vi. ver. 211.*

Ταυτῆς τοῦ γένους τοῦ καὶ αἵματος συχνομα-
θῆναι.

I glory in being of that same race and blood.

So *Virgil, Æn. viii. ver. 142.* says,
Sic genus amborum scindit se sanguine ab uno.
Thus, from one stock, do both our stems divide.

See many examples of this form in *Kypke*.
The Athenians had a foolish notion, that they
were self-produced, and were the *aboriginals*
of mankind. *Lucian* ridicules this opinion,
*Ἀθηναῖοι φασὶ τοὺς πρῶτους ἀνθρώπους ἐκ τῆς Ἀτ-
τικῆς ἀναφῆναι, καθάπερ τὰ λαχάρα.* *The Athe-
nians say that the first men sprung up in Attica,*
like radishes. *Luc. Philopseud. 3.*

To dwell on all the face of the earth] God in
his wisdom produced the whole human race
from one man; and having in his providence
scattered them over the face of the earth, by
showing them that they sprang from one com-
mon source, has precluded all those contentious
wars and bloodshed, which would necessarily
have taken place among the nations of the
world, as each in its folly might have arrogated
to itself a higher and more excellent origin
than another.

And hath determined the times afore appoint-
ed] Instead of *προσταταγμένους καιροὺς, the times*
afore appointed, ABDE. and more than forty
others, with both the *Syriac*, all the *Arabic*,
the *Coptic*, *Æthiopic*, MS. *Slavonian*, *Vulgate*,
and *Itala*, read *προσταταγμένους καιροὺς, the*
appointed times. The difference between the
two words is this, *προστατασσειν*, signifies *to place*
before others; but *προστατασσειν*, is *to command*,
decree, appoint. The *προσταταγμένοι καιροὶ*,
are the constituted or decreed times; that is,
the times appointed by his providence on which
the several families should go to those countries
where his wisdom designed they should dwell.
See *Gen. x.* and see *Pearce* and *Rosenmuller*.

And the bounds of their habitation.] Every
family being appointed to a particular place,
that their posterity might possess it for the pur-
poses for which infinite wisdom and goodness
gave them their being, and the place of their
abode. Every nation had its lot thus appointed
by God, as truly as the Israelites had the land
of Canaan. But the removal of the Jews from
their own land, shows that a people may forfeit
their original inheritance: and thus the *Canaan-
ites* were supplanted by the Jews; the Jews by
the Saracens; the Saracens by the Turks; the
Greeks by the Romans; the Romans by the
Goths and Vandals; and so of others. See the
notes on *Gen. xi.*

Verse 27. That they should seek the Lord]

This is a conclusion drawn from the preceding
statement. God, who is infinitely great and
self-sufficient, has manifested himself as the
maker of the world, the creator, preserver, and
governor of men. He has assigned them their
portion, and dispensed to them their habitations,
and the various blessings of his providence, to
the end that they should seek him in all his
works.

Feel after him] *ὑλαφισμαθῆναι αὐτοῦ*, That they
might grope after him, as a person does his
way, who is blind or blindfolded. The Gen-
tiles, who had not a revelation, must grope
after God, as the principle of spiritual life, that
they might find him to be a spirit, and the
source of all intellectual happiness: and the
apostle seems to state that none need despair
of finding this fountain of goodness, because he
is not far from every one of us.

Verse 28. For in him we live, and move, and
have our being.] He is the very source of our
existence: the principle of life comes from him:
the principle of motion also, comes from him;
one of the most difficult things in nature to be
properly apprehended: and a strong proof of
the continual presence and energy of the Deity.

And have our being] *καὶ ὡμεν, and we are*:
we live in him, move in him, and are in him.
Without him we not only can do nothing: but
without him we are nothing. *We are*, i. e. we
continue to be; because of his continued pres-
ent all-pervading and supporting energy.
There is a remarkable saying in *Synopsis*
Sohar, p. 104. "The holy blessed God never
does evil to any man. He only withdraws his
gracious presence from him, and then he neces-
sarily perisheth." This is philosophical and
correct.

As certain also of your own poets] Probably
he means not only *Aratus*, in whose poem in-
titled *Phænomena*, the words quoted by St.
Paul are to be found literatim, *τοῦ γὰρ καὶ γένος*
ἡμεῶν; but also *Cleanthes*, in whose *Hymn to*
Jupiter, the same words (*Ἐκ σου γὰρ γένος ἡμεῶν*)
occur. But the sentiment is found in several
others, being very common among the more
enlightened philosophers. By saying *your own*
poets, he does not mean poets born at *Athens*,
but merely *Grecian* poets, *Aratus* and *Clean-
thes* being chief.

We are also his offspring.] *Τοῦ γὰρ καὶ γένος*
ἡμεῶν. The *Phænomena* of *Aratus*, in which
these words are found, begins thus:

Ἐκ Διὸς ἀρχήματα, τὸν ἐσθλοῦτε ἀσθῆναι ἑοικῶ
Ἀσθῆτον· μετὰ δὲ Διὸς πάσαι μὲν ἀσθῆται,
Πάσαι δ' ἀνθρώπων ἀγοραὶ· μετὰ δὲ βαλεῖται
καὶ λιμῆνος· πάντα δὲ Διὸς κληροῦμεθα πατήρ·
ΤΟΤ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ἙΜΕΝ· ἰ δ' ἔπειτα
ἀνθρώποισι
Δεῖξαι σημαίνου. κ. τ. λ.

With *Jove* we must begin; nor from him rove;
Him always praise, for all is full of *Jove!*

Some mock at his doctrine, but CHAP. XVII. *Dionysius and others believe.*

A. M. cir. 4058. 29 Forasmuch then as
A. D. cir. 54. we are the offspring of
An. Olymp. God, ' we ought not to
cir. CCVIII. 2. think that the Godhead is like unto
gold, or silver, or stone, graven by art
and man's device.

30 And * the times of this ignorance
God winked at; but ^b now command-
eth all men every where to repent.

31 Because he hath appointed a day,
in the which ¹ he will judge the world
in righteousness by *that* man whom he
hath ordained; *whereof* he hath ² given
assurance unto all men, in that ³ he

¹ Isaiah 40. 18.—² Ch. 14. 16. Rom. 3. 25.—³ Luke 24. 47.
Titus 2. 11, 12. ¹ Peter 1. 14. & 4. 3.

He fills all places where mankind resort,
The wide spread sea, with every abolt'ring port.
Jove's presence fills all space, upholds this ball;
All need his aid; his pow'r sustains us all,
For *we* his offspring are; and he in love
Points out to man his labour from above;
Where signs unerring, show when best the soil,
By well-tun'd culture, shall repay our toil, &c.

Green.

Aratus was a Cilician, one of St. Paul's own
countrymen, and with his writings St. Paul
was undoubtedly well acquainted, though he
had flourished about 300 years before that time.

Verse 29. *Forasmuch then as we are the off-
spring of God, &c.*] This inference of the apos-
tle was very strong and conclusive; and his
argument runs thus: "If we are the offspring
of God, he cannot be like those *images of gold,
silver, and stone*, which are formed by the *art,
and device of man*; for the parent must resem-
ble his offspring. Seeing, therefore, that *we
are living and intelligent* beings, *viz*, from whom
we have derived that being, must be *living and
intelligent*. It is necessary also, that the object
of religious worship should be much more *excel-
lent*, than the worshipper; but a *man is*, by
innumerable degrees, more excellent than an
image made out of gold, silver, or stone; and
yet, it would be impious to worship a *man*:
how much more so, to worship these *images as
gods*! Every man in the Areopagus must have
felt the power of this conclusion; and taking it
for granted that they had felt it, he proceeds:

Verse 30. *The times of this ignorance God
winked at*] He who has an indisputable right
to demand the worship of all his creatures, has
mercifully overlooked those acts of idolatry,
which have disgraced the world, and debased
man: but *now*, as he has condescended to give
a fuller revelation of himself, he *commands*, as
the sovereign, *all men, every where*, over every
part of his dominions, *to repent, μετανοειν, to
change their views, designs, and practices*; be-
cause *he hath appointed a day in which he will
judge the world in righteousness*; and as justice
will then be done, no *sinner*, no persevering
idolater, shall escape punishment.

The word *νεφελειν*, which we translate, *to
wink at*, signifies simply *to look over*; and seems
to be here used in the sense of *passing by*, not
particularly noticing it. So God overlooked or
passed by the times of heathenish ignorance:
as he had not given them the *talent of divine
revelation*, so he did not require the improve-
ment of that talent: but now, as he had given

hath raised him from the A. M. cir. 4058.
dead. A. D. cir. 54.

32 ¶ And when they had An. Olymp.
heard of the resurrection cir. CCVIII. 2.
of the dead,
some mocked: and others said,
We will hear thee again of this
matter.

33 So Paul departed from among
them.

34 Howbeit, certain men clave unto
him, and believed: among the which
was Dionysius the Areopagite, and a
woman named Damaris, and others
with them.

¹ Ch. 10. 42. Rom. 2. 16. & 14. 18.—² Or, offered faith.
¹ Ch. 2. 24.

them that revelation, he would no longer *over-
look*, or *pass by* their ignorance or its fruits.

Verse 31. *He hath appointed a day*] He has
fixed the time in which he will judge the world,
though he has not revealed this time to man.

By that man whom he hath ordained] He has
also appointed the Judge, by whom the inhabit-
ants of the earth are to be tried.

Whereof he hath given assurance] ΠΙΣΤΗΝ ΝΑ-
ΕΑΡΧΩΝ ΠΑΡΟΝ, having given to all this *indubita-
ble proof*, that Jesus Christ shall judge the
world, by raising him from the dead. The
sense of the argument is this: "Jesus Christ,
whom we preach as the Saviour of men, has
repeatedly told his followers that he would
judge the world: and has described to us, at
large, the whole of the proceedings of that
awful time, Matt. xxv. 31, &c. John v. 25.
Though he was put to death by the Jews, and
thus he became a victim for sin, yet God raised
him from the dead. By raising him from the
dead, God has set his seal to the doctrines he has
taught: one of these doctrines is, that he *shall
judge the world*; his resurrection, established
by the most incontrovertible evidence, is there-
fore a proof, an incontestable proof, that he
shall judge the world, according to his own
declaration."

Verse 32. *When they heard of the resurrec-
tion, &c.*] Paul undoubtedly had not finished
his discourse: it is likely that he was about to
have proclaimed salvation through Christ cru-
cified; but on hearing of the *resurrection of the
body*, the assembly instantly broke up; the *Epa-
cureans* mocking, εχλευαζον, began to laugh;
and the *Stoics* saying they would take another
opportunity to bear him on that subject. And
thus the assembly became dissolved, before the
apostle had time to finish his discourse; or to
draw all the conclusions he had designed from
the premises he had laid down. St. Stephen's
discourse was interrupted in a similar manner.
See chap. vii. 54. and the note there.

Verse 33. *So Paul departed from among
them.*] He could not be convicted of having
done any thing contrary to the law; and when
the assembly broke up, he was permitted to go
about his own business.

Verse 34. *Certain men clave unto him*] Be-
came affectionately united to him: and *believed*
the doctrines he had preached.

Dionysius the Areopagite] There can be no
doubt that this man was one of the judges of

this great court : but whether the president or otherwise we cannot tell. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion : for no person was a judge in the Areopagus, who had not borne the office of *archon*, or chief governor of the city ; and none bore the office of judge in this court, who was not of the highest reputation among the people, for his intelligence and exemplary conduct. In some of the Popish writers we find a vast deal of groundless conjectures concerning Dionysius, who they say, was first bishop of Athens, and raised to that dignity by Paul himself ; that he was a martyr for the truth ; that Damaris was his wife, &c. &c. concerning which the judicious Calmets says, *Tout cela est de peu d'autorité.* "All this has little foundation."

1. In addition to what has been said in the notes on this subject, I may add the original word *δυσδαιμονιστος*, from *δύω*, I fear, and *δαιμων*, a demon, signifies "greatly addicted to the worship of the invisible powers : " for as the word *δαιμων* signifies either a good or evil spirit ; and *δύω*, I fear, signifies not only to fear in general, but also to pay religious reverence ; the word must be here taken in its best sense, and so undoubtedly St. Paul intended it should ; and so doubtless his audience understood him ; for it would have been very imprudent to have charged them with *superstition*, which must have been extremely irritating, in the very commencement of a discourse in which he was to defend himself, and prove the truth of the Christian religion. He stated a fact, acknowledged by the best Greek writers ; and he reasoned from that fact. The fact was that the Athenians were the most religious people in Greece, or, in other words, the most idolatrous : that there were in that city more altars, temples, sacrifices and religious services, than in any other place. And, independently of the authorities which may be quoted in support of this assertion, we may at once perceive the probability of it from the consideration that Athens was the grand university of Greece. That here, philosophy, and every thing relating to the worship of the gods was taught ; and that religious services to the deities must be abundant. Look at our own universities of Oxford and Cambridge ; here are more prayers, more religious acts and services, than in any other places in the nation : and very properly so. These were founded to be seminaries of learning and religion ; and their very statutes suppose religion to be essential to learning ; and their founders were in general religious characters ; and endowed them for religious purposes. These, therefore, are not superstitious services, for as *superstition* signifies "unnecessary fears, or scruples in religion ; observance of unnecessary and uncommanded rites or practices."—JOHNSON—it cannot be said of those services which are founded on the positive command of God, for the more effectual help to religious feelings, or as a preventative of immoral practices. I consider the Athenians, therefore, acting in conformity to their own laws and religious institutions ; and Paul grants that they were much addicted to religious performances : this he pays as a compliment, and then takes occasion to show that their religion was defective ; they had not a right object of

devotion ; they did not know the true God, the true God was, to them, the unknown God ; and this, an altar in their own city acknowledged. He therefore began to declare that glorious Being to them, whom they ignorantly worshipped. As they were greatly addicted to religious services, and acknowledged that there was a Being to them unknown, and to whom they thought it necessary to erect an altar ; they must, consistently with their character as a religious people, and with their own concession in the erection of this altar, bear quietly, patiently, and candidly, a discourse on that God whose being they acknowledged, but whose nature they did not know. Thus St. Paul by acknowledging their religious disposition, and seizing the fact of the altar being inscribed to the unknown God, assumed a right which not a philosopher, orator, or judge, in the Areopagus could dispute, of bringing the whole subject of Christianity before them, as he was now brought to his trial, and put on his defence. The whole of this fine advantage, this grand stroke of rhetorical prudence, is lost from the whole account, by our translation, *ye are in all things too superstitious*, thus causing the defendant to commence his discourse with a charge which would have roused the indignation of the Greeks, and precluded the possibility of their hearing any thing he had to say in defence of his conduct.

2. That the original word, on the right interpretation of which I have laid so much stress, is taken in a good sense, and signifies religious worship and reverence, I shall show by several proofs : some of which may be seen in Mr. Parkhurst, under the word *δυσδαιμονία*, which Suidas explains by *ωλοβία πρὸς τοὺς θεοὺς*, reverence toward the Deity. And Hesychius, by *φοβία*, the fear of God. "In this good sense, it is often used by Diodorus Siculus. Herodotus says of Orpheus, he led men, *ὡς δυσδαιμονίας*, to be religious ; and exhorted them, *εἰς τὸ σωθεῖν*, to piety ; where it is manifest that *δυσδαιμονία*, must mean religion, and not superstition. But what is more to the present purpose, the word is used by Josephus, not only where a heathen calls the pagan religion, *δυσδαιμονίας* (Antiq. lib. xix. cap. 5. s. 3. or where the Jewish religion is spoken of by this name, in several edicts that were made in its favour by the Romans, as in Antiq. lib. xiv. cap. 10. s. 13. 14, 16, 18, 19.) but also where the historian is expressing his own thoughts in his own words : thus of King Manasseh, after his repentance and restoration he says, *ἐπειράζων πρὸς τὴν αὐτοῦ (θεοῦ) τὴν δυσδαιμονίαν ἡγεσθαι*, he endeavoured to behave in the most religious manner toward God.—Antiq. lib. x. cap. 3. s. 2. And speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law ; he observes that the Jews were drawn together on this occasion, *τὴν δυσδαιμονίαν*, by their religion, as if it had been by an engine ; *εργατὸν τοῦ*.—De Bell. lib. ii. cap. 12. s. 2." It would be easy to multiply examples of this use of the word ; but the reader may refer, if necessary, to Wetstein, Pearce, and others.

3. That the Athenians were reputed in this respect, a devout people, the following quotations may prove. Pausanias, in Attic. cap. xvii. p. 39. edit. Kuhn. says, that the Athenians were not only more humane, *ἀλλὰ καὶ ἔς θεοῦ εὐσεβεῖς*,

but more devout toward the gods; and again he says, ἄλλα τῆν ἱεραγῶν ὁμοίαν πᾶσι τὶ ἕργων νοσεύας μετέτιν, it appears plainly how much they exceed others in the worship of the gods; and in cap. xxiv. p. 56. he says, Ἀθηναῖοι πλεῖστοι σπουδάζουσι ἐν τοῖς ἄλλοις, ὅτι τὰ θεῶν ἑστὶ σπουδῆς, that the Athenians are abundantly more solicitous about divine matters than others. And Josephus seals this testimony by the assertion, Contr. Apion, ii. 10. Ἀθηναῖοι νοσεύεσθαι τῶν Ἑλλήνων πάντες λέγουσι; every body says that the Athenians are the most religious people of all the Greeks. See Bp. Pearce. From all these authorities it is palpable, that St. Paul must have used the term in the sense for which I have contended.

4. In the preceding notes, I have taken for granted that Paul was brought to the Areopagus to be tried on the charge of setting forth strange gods. Bishop Warburton denies that he was brought before the Areopagus on any charge whatever; and that he was taken there that the judges might hear him explain his doctrine, and not to defend himself against a charge which he does not once notice in the whole of his discourse. But there is one circumstance that the bishop has not noticed, viz. that St. Paul was not permitted to finish his discourse, and therefore could not come to those particular parts of the charge brought against him, which the bishop thinks he must have taken up most pointedly, had he been accused, and brought there to make his defence. The truth is, we have a little more than the apostle's exordium; as he was evidently interrupted in the prosecution of his defence. As to the supposition that he was brought by philosophers to the Areopagus, that they might the better hear him explain his doctrine, it appears to have little ground; for they might have heard him to as great advantage in any other place: nor does it appear that this court was ever used, except for the solemn purposes of justice. But the question, whether Paul was brought to the Areopagus that he might be tried by the judges of that court, Bp. Pearce answers with his usual judgment and discrimination. He observes: 1. "We are told that one effect of his preaching was, that he converted Dionysius the Areopagite, ver. 34; and this seems to show that he, who was a judge of that court, was present; and if so, probably other judges were present also. 2. If they who brought Paul to Areopagus wanted only to satisfy their curiosity, they had an opportunity of doing that in the market, mentioned, ver. 17. Why then did they remove him to another place? 3. When it is said that they brought Paul to Areopagus, it is said that they took him, ἐπιλαβόμενοι αὐτόν, or, rather, they laid hold on him, as the Greek word is translated, Luke xxiii. 26. and chap. xx. 20, 26. and as it ought to have been here, in chap. xxi. 30, 33. and especially in this latter verse. 4. It is observable that Paul, in his whole discourse at the Areopagus, did not make the least attempt to move the passions of his audience, as he did when speaking to Felix, chap. xxiv. 25. and to Agrippa, chap. xxvi. 29. but he used plain and grave reasoning, to convince his hearers of the soundness of his doctrine.

Now we are told by Quintilian, in Inst. Orat. ii. 16. that *Athenis actor movere affectus vetabatur*: the actor was forbidden to endeavour to excite the passions. And again, in vi. 1. that

Athenis movere etiam per præconem prohibebatur orator: among the Athenians, the orator was prohibited by the public crier to move the passions of his auditory. And this is confirmed by Philostratus in præm. lib. i. de Vit. Sophist.; and by Athenæus, in his Deipnosoph. xiii. 6. If, therefore, it was strictly forbidden at Athens to move the affections of the courts of justice, especially in that of the Areopagus, we see a good reason why Paul made no attempt in that way; and at the same time, we learn how improperly the painters have done all they could, when they represent Paul speaking at Athens, endeavouring both by his looks and gestures to raise those several passions in his hearers, which their faces are meant to express."

I have only to add here, that though St. Paul did not endeavour to excite any passions in his address at the Areopagus, yet each sect of the philosophers would feel themselves powerfully affected by every thing in his discourse which tended to show the emptiness or falsity of their doctrines; and though he attempted to move no passion; yet, from these considerations, their passions would be strongly moved. And this is the idea which the inimitable Raphael took up in his celebrated Cartoon on this subject; and which his best copier, Mr. Thomas Holloway, has not only engraved to the life, but has also described in language only inferior to the Cartoon itself: and as it affords no mean comment on the preceding discourse, my readers will be pleased to find it here.

By the Cartoons of Raphael, we are to understand certain scripture pieces painted by Raphael d'Urbino, and now preserved in the palace at Hampton-court. They are allowed to be chefs d'œuvre in their kind. They have been often engraved, but never so as to give an adequate representation of the matchless originals, till Mr. Thomas Holloway, who has completely seized the spirit of the artist, undertook this most laborious work, in which he has been wholly engaged for several years; and in which he has, for some time past, associated with himself Messrs. Slann and Webb, two excellent artists, who had formerly been his own pupils. The Cartoon to which I have referred, has been some time finished, and delivered to the subscribers; and with it that elegant description, from which the following is a copious extract:

"The eye no sooner glances on this celebrated Cartoon, than it is immediately struck with the commanding attitude of the speaker, and the various emotions excited in his hearers.

"The interest which the first appearance of St. Paul at Athens had occasioned, was not calculated to subside on a sudden; his doctrines were too new, and his zeal too ardent. From the multitude it ascended to the philosophers. The Epicureans and Stoics particularly assailed him. Antecedently to the scene described in the picture, among the various characters already encountered by the apostle, many undoubtedly in their speculations upon divine subjects, had often imagined a sublimer religion than that commonly acknowledged: such, therefore, would make it their business to hear him again. Others, to whom truth was of less value than the idle amusement of vain disquisition, felt no other motive than curiosity. By far the greater part, however, obstinately bigoted to their particular tenets, and abhorring innova-

tion, regarded him as impious, or a mere babler: these also wished to hear him again, but with no other than the insidious view, that, by a more regular and explicit profession of his doctrines, he might expose his own absurdities, or render himself obnoxious to the state. The drapery accords with the majesty of the figure; and the light is so managed, especially on the arms and hands, as greatly to assist the energy of the action.

"The painter has proceeded from the warmth of full conviction, through various gradations, to the extremes of malignant prejudice and invincible bigotry.

"In the foreground, on the right, is *Dionysius*, who is recorded to have embraced the new religion. With the utmost fervour in his countenance, and with a kind of sympathetic action and unconscious eagerness, he advances a step nearer. His eye is fixed on the apostle; he longs to tell him his conversion, already perhaps preceded by conviction wrought in his mind by the reasonings of the sacred teacher, on previous occasions in the synagogue, and in the forum or market-place. He appears not only touched with the doctrines he receives, but expresses an evident attachment to his instructor: he would become his host and protector.

"This figure is altogether admirable. The gracefulness of the drapery and of the hair; the masculine beauty of the features; the perspective drawing of the arms; the life and sentiment of the hands, the right one especially, are inimitable.

"Behind is *Damaris*, mentioned with him as a fellow-believer. This is the only female in the composition; but the painter has fully availed himself of the character, in assisting his principle of contrast; an excellence found in all the works of Raphael. Her discreet distance, her modest deportment, her pious and diffident eye, discovering a degree of awe, the decorum and arrangement of her train, all interest the mind in her favour.

"Next to these, but at some distance, is a *Stoic*. The first survey of this figure conveys the nature of his peculiar philosophy, dignity, and austerity. Raphael has well understood what he meant in this instance to illustrate. His head is sunk in his breast; his arms are mechanically folded; his eyes, almost shut, glance toward the ground; he is absorbed in reflection. In spite of his stoicism, discomposure and perplexity invade his soul, mixed with a degree of haughty mortification.

"Sir Joshua Reynolds has observed, that 'the same idea is continued through the whole figure, even to the drapery, which is so closely muffled about him, that even his hands are not seen;' and that, 'by this happy correspondence between the expression of the countenance and the disposition of the parts, the figure appears to think from head to foot.'

"Behind the Stoic are two young men, well contrasted in expression: anger in the elder, and in the other youthful pride, half abashed, are finely discriminated.

"Beyond, in the same continued half-circle with the Stoic, is perhaps exhibited the most astonishing contrast ever imagined: that of *inevorable sternness*, and *complete placidity*.

"Of the two figures, the first is denominated a *Cynic*, who, disappointed in his expectation of the ridiculous appearance which he conceived

the apostle, when confronted, would make among them, abandons his mind to rage. His formidable forehead concentrates its whole expression: with a fixed frown and threatening eye, he surveys the object of his indignation. He alone would engage to confute him, or punish his temerity. His eager impatience and irritation are not discovered in his features only; he raises his heel from the ground, and leans with a firmer pressure on his crutch, which seems to bend beneath him.

"Pass from him to the more polished *Epicurean*. This figure exhibits perfect repose of body and mind: no passions agitate the one; no action discomposes the other. His hands, judiciously concealed beneath beautiful drapery, show there can be no possible motion or employment for them. His feet seem to sleep upon the ground. His countenance, which is highly pleasing, and full of natural gentleness, expresses only a smile of pity, at the fancied errors of the apostle, mingled with delight derived from his eloquence. He waits with an inclined head, in passive and serene expectation. If a shrewd intelligence is discovered in his eyes, it is too gentle to disturb the general expression of tranquillity.

"Behind are two other young men: the first discovers a degree of superciliousness with his vexation; his companion is more disgusted, and more morose.

"These, and the two young figures previously described, are not introduced merely to fill up the group; they may be intended as pupils to the philosophers before them, though by some considered as young Romans, who have introduced themselves from ennui or curiosity.

"Beyond is a character, in whose mind the force of truth and eloquence appears to have produced conviction; but pride, vanity, or self-interest, impel him to dissemble. His finger, placed upon the upper lip, shows that he has imposed silence upon himself.

"In the centre is seated a group from the academy. The skill of *Raphael* in this instance is eminent. These figures are not only thrown into shade, to prevent their interference with the principal figure; but, from their posture, they contribute to its elevation; and at the same time vary the line of the standing group.

"It seems as if the old philosopher in profile, on the left, had offered some observations on the apostle's address: and that he was eagerly listening to the reply of his sage friend, in whose features we behold more of the spirit of mild philosophy. The action of his fingers denotes his habit of reasoning, and regularity of argument. The middle figure behind appears to be watching the effect which his remarks would produce.

"The action of the young man, pointing to the apostle, characterizes the keen susceptibility and impetuosity of his age. His countenance expresses disgust, approaching to horror. The other young man turns his head round, as though complaining of unreasonable interruption. The drapery of both the front figures in this group is finely drawn: the opening action of the knees in the one, is beautifully followed and described by the folds; in the other, the compression, in consequence of the bent attitude, is equally executed: the turn of the head gives grace and variety to the figure.

"The head introduced beyond, and rather apart, is intended to break the two answering lines of the dark contour of the apostle's drapery, and the building in the back-ground.

"In the group placed behind the apostle, the mind is astonished at the new character of composition. The finest light imaginable is thrown upon the sitting figure; and as necessary a mass of shade is cast upon the two others.

"It is difficult to ascertain what or whom Raphael meant by that corpulent and haughty personage wearing the cap. His expression, however, is evident: malice and vexation are depicted in his countenance; his stride, and the action of his hand, are characteristic of his temperament.

"The figure standing behind is supposed to be a *magician*. His dark hair and beard, which seem to have been neglected, and the keen mysterious gaze of his eye, certainly exhibit a mind addicted to unusual studies. Under him, the only remaining figure, is one who listens with malignant attention, as though in-

tending to report every thing. He has the aspect of a spy. His eye is full of danger to the apostle; and he crouches below, that he may not be disturbed by communication.

"If this figure be considered with reference to *Dionysius*, it may be remarked that *Raphael* has not only contrasted his characters, but even the two ends of his picture. By this means the greatest possible force is given to the subject. At the first survey, the subordinate contrasts may escape the eye, but these greater oppositions must have their effect.

"When from this detailed display of the Cartoon, the eye again glances over the whole subject, including the dignity of the architecture; the propriety of the statue of Mars, which faces his temple; the happy management of the landscape, with the two conversation figures; the result must be, an acknowledgment, that, in this one effort of art is combined all that is great in drawing, in expression, and in composition."—*Holloway's* description of *Raphael's* Cartoon of Paul preaching at Athens.

CHAPTER XVIII.

Paul leaving Athens, comes to Corinth, meets with Aquila and Priscilla, and labours with them at tent-making, 1—3. He preaches, and proves that Jesus was the Christ, 4, 5. The Jews oppose and blaspheme; and he purposes to go to the Gentiles, 6. Justus, Crispus, and several of the Corinthians, believe, 7, 8. Paul has a vision, by which he is greatly comforted, 9, 10. He continues there a year and six months, 11. Gallio, being deputy of Achaia, the Jews make insurrection against Paul, and bring him before the deputy, who dismisses the cause; whereupon the Jews commit a variety of outrages, 12—17. Paul sails to Syria, and from thence to Ephesus, where he preaches, 18—20. He leaves Ephesus—goes to Caesarea, visits Antioch, Galatia, and Phrygia, 21—23. Account of Apollos and his preaching, 24—28.

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come

from Italy with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

* 1 Cor. 1. 2. Rom. 16. 3.

1 Cor. 16. 19. 2 Tim. 4. 19.

NOTES ON CHAPTER XVIII.

Verse 1. *Paul departed from Athens*] How long he staid here we cannot tell; it is probable it could not be less than three months; but, finding that the Gospel made little progress among the Athenians, he resolved to go to Corinth.

CORINTH was situated on the isthmus that connects Peloponnesus to Attica; and was the capital of all *Achaia*, or Peloponnesus. It was most advantageously situated for trade; for, by its two ports, the *Lecheum* and *Cenchrea*, it commanded the commerce both of the *Ionian* and *Aegean* seas. It was destroyed by the Romans under Mummius, about one hundred and forty-six years before Christ, in their wars with Attica; but was rebuilt by Julius Cæsar, and became one of the most considerable cities of Greece. Like other kingdoms and states, it has undergone a variety of revolutions; and now, under the government of the Turks, is greatly reduced, its whole population amounting only to between thirteen and fourteen thousand souls. It is about forty-six miles east of Athens, and three hundred and forty-two S. W. of Constantinople. Its public buildings were very superb; and there the *order*, called the *Corinthian order*, in architecture, took its rise.

Verse 2. *A certain Jew named Aquila*] Some have supposed that this Aquila was the same with the Onkelos mentioned by the Jews. See the article in Wolfius, *Bibl. Hebr.* vol. ii. p.

1147. We have no evidence that this Jew and his wife were at this time converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them. *Pontus*. See the note on chap. ii. 9.

Claudius had commanded all Jews to depart from Rome] This edict of the Roman emperor is not mentioned by *Josephus*; but it is probably the same to which *Suetonius* refers, in his life of Claudius; where he says, *Judeos impulsore Chresto, assidue tumultuantes, Romæ expulit*. "He expelled the Jews from Rome, as they were making continual insurrections, under their leader *Chrestus*." Who this *Chrestus* was, we cannot tell: probably *Suetonius* meant *Christ*; but this I confess does not appear to me likely. There might have been a Jew of the name of *Chrestus*, who had made some disturbances; and in consequence, *Claudius* thought proper to banish all Jews from the city. But how could he intend *Christ*, who was never at Rome? nor did any one ever personate him in that city; and it is evident he could not refer to any spiritual influence exerted by *Christ* on the minds of the people. Indeed he speaks of *Chrestus* as being the person who was the cause of the disturbances. It is no fictitious name, no name of an absent person, nor of a sect; but of one who was well known by the disturbances which he occasioned, and for which, it is likely, he suffered; and those of his nation were expelled. This decree, which was made, not by the senate, but by the

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

craft, he abode with them,
and wrought: for by their
occupation they were tent-
makers.

4 ° And he reasoned in the syna-
gogue every sabbath, and persuaded

b Ch. 20. 34. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.
c Ch. 17. 2.

emperor himself, continued only in force during his life, if so long; for in a short time after this, Rome again abounded with Jews.

Verse 3. *He abode with them and wrought*] Bp. Pearce observes, that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, chap. xxii. 3. to learn a trade; that wherever they were, they might provide for themselves in case of necessity. And though Paul, in some cases, lived on the bounty of his converts, yet he chose not to do so at Ephesus, ch. xx. 34; nor at Corinth or other places, 1 Cor. iv. 12. 2 Cor. ix. 8, 9. 1 Thess. iii. 8. and this, Paul did for a reason which he gives in 2 Cor. xi. 9—12. While he was at Corinth, he was supplied, when his own labour did not procure him enough, "by the brethren which came to him there from Macedonia." It appears that the apostle had his lodging with Aquila and Priscilla; and probably a portion of the profits of the business, after his board was deducted. It was evidently no reproach for a man, at that time, to unite public teaching with an honest useful trade. And why should it be so now? may not a man who has acquired a thorough knowledge of the Gospel way of salvation, explain that way to his less informed neighbours; though he be a tent-maker, (what, perhaps we would call a house-carpenter,) or a shoemaker, or any thing else? Even many of those who consider it a cardinal sin for a mechanic to preach the Gospel, are providing for themselves and their families in the same way? How many of the clergy, and other ministers, are farmers, graziers, school-masters, and sleeping partners in different trades and commercial concerns. A tent-maker, in his place, is as useful as any of these.—Do not ridicule the mechanic because he preaches the Gospel to the salvation of his neighbours, lest some one should say, in a language which you glory to have learned, and which the mechanic has not, *Mutato nomine, de TE, fabula narratur.*

There are different opinions concerning what is meant here by the *σκηνοποιος*, which we translate *tent-maker*; some think it means a maker of those small portable tents, formed of skins, which soldiers and travellers usually carried with them on their journeys; others suppose, that these tents were made of linen cloth; some think that the trade of St. Paul was making hangings or curtains, such as were used at the theatres. Others think the *σκηνοποιος* was a sort of umbrella-maker; others, a weaver, &c. &c. In short, we know not what the trade was. I have generally preferred the notion of a carpenter, or *faber lignarius*. Whatever it was, it was an honest useful calling: and Paul got his bread by it.

Verse 4. *He reasoned in the synagogue every sabbath*] Discoursed at large concerning Jesus

the Jews and the Greeks. A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.
5 And ° when Silas and
Timotheus were come from
Macedonia, Paul was ° pressed in the
spirit, and testified to the Jews that
Jesus † was Christ.

d Ch. 17. 14, 15.—e Job 32. 18. Ch. 17. 3. Verse 23.
f Or, is the Christ.

as the Messiah; proving this point from their own scriptures, collated with the facts of our Lord's life, &c.

And persuaded the Jews and the Greeks.] Many, both Jews and proselytes, were convinced of the truth of his doctrine. Among his converts was *Epenetus*, the first fruit of his labour in Achaia, Rom. xvi. 5. and the family of *Stephanus was the next*; and then *Crispus* and *Caius*, or *Gaius*, all of whom the apostle himself baptized, 1 Cor. i. 14—16. See on ver. 8.

Verse 5. *When Silas and Timotheus were come*] We have seen, ch. xvii. 13. that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, that he left Silas and Timotheus behind; to whom he afterward sent word to rejoin him at Athens with all speed. It appears from 1 Thess. iii. 10. that on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the church at Thessalonica. How long they laboured here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought of the church at Thessalonica; and it must have been immediately after this that he wrote his first epistle to that church, which is probably the first, in order of time, of all his epistles.

Paul was pressed in spirit] *ἐπιμαρτυροῦν τῷ πνεύματι*, or he was constrained by the Spirit of God in an extraordinary manner, to testify to the Jews, that Jesus was the Christ. Instead of *τῷ πνεύματι*, in the spirit, τῷ λόγῳ, in the word or doctrine, is the reading of ABDE. three others; both the Syriac, Coptic, Vulgate, Basil, Chrysostom, and others. Griesbach has received this reading into the text, and Bp. Pearce thus paraphrases the verse, "And when Silas and Timotheus were come from Macedonia, Paul set himself, together with them, wholly to the word; i. e. he was fully employed now that he had their assistance in preaching the Gospel, called the word, in chap. iv. 4. xvi. 6, 32. and xvii. 11. St. Luke seems to have intended to express here something relative to St. Paul, which was the consequence of the coming of Silas and Timotheus; and that was rather his labouring with them more abundantly in preaching the word, than his being pressed in spirit." This appears to be the true sense of the word, and that τῷ λόγῳ, is the genuine reading, there can be no doubt; ἐπιμαρτυροῦν, which we translate pressed, and which the Vulgate translates *instabat*, Bp. Pearce thinks should be translated *una cum illis instabat*, he earnestly strove together with them, τῷ λόγῳ, in preaching the word. The true sense is given by Calmet, *Paul s'employoit à prêcher encore avec plus d'ardeur*, Paul was employed with more ardour in preaching, and

A. M. cir. 4053. 6 And ^awhen they opposed themselves, and blasphemed, ^bhe shook his raiment, and said unto them, ¹Your blood be upon your own heads; ²I am clean: ³from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 ^mAnd 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.

9 ¶ Then ^aspake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 ^oFor I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he ^pcontinued there a year and six months, teaching the word of God among them.

g Ch. 13. 45. 1 Peter 4. 4.—b Neh. 5. 13. Matt. 10. 14. Ch. 13. 51.—1 Lev. 20. 9, 11, 12. 2 Samuel 1. 16. Ezekiel 18. 13. & 33. 4.

testifying to the Jews, that Jesus was the Christ. From this time we hear no more of Silas: probably he died in Macedonia.

Verse 6. *When they opposed*] Ἀντιτασσόμενοι, systematically opposing; putting themselves in warlike order against him: so the word implies.

And blasphemed] This is precisely the way in which they still act. They have no arguments against Jesus being the Messiah; but, having made a covenant with unbelief, as soon as they are pressed on this point, they rail and blaspheme.—See the *Tela ignea Satanae*, by *Wagenseil*.

He shook his raiment] This was an action similar to that of *shaking the dust off the feet*: see on Matt. x. 14. See a parallel act, and its signification, in Nehem. v. 13; also I SHOOK MY LAP, and said, *So shall God shake every man from his house and from his labour; even thus shall he be shaken out and emptied*. St. Paul's act on this occasion seems to have been the same with this of Nehemiah; and with the same signification: and it is likely that he was led by a divine impulse to do it; thus signifying the shaking and emptying out of this disobedient people; which took place about sixteen years afterward.

Your blood be upon your own heads] That is, ye alone are the cause of the destruction that is coming upon yourselves, and upon your country.

I am clean] Καθαρός εἶμι, I am pure or innocent of your death and ruin. I have proposed to you the Gospel of Jesus Christ, the only mean by which ye can be saved; and ye have utterly rejected it. I shall labour no more with you; and, from henceforth, will confine my labours to the Gentiles. St. Paul must refer to the Jews and Gentiles of Corinth particularly; for he preached to the Jews occasionally in other places; see chap. xix. 8, 9. and several were brought to the knowledge of the truth. But it seems as if the Jews, from this time, systematically opposed the Gospel of Christ; and yet, general tenders of this salvation were made to them wherever the apostles came: and when they rejected them, the word was sent to the Gentiles; see chap. ix. 8, 9.

Verse 7. *And he departed thence*] From his former lodging, or that quarter of the city where he had dwelt before with Aquila and

k Ezek. 3. 18, 19. & 33. 9. Ch. 20. 26.—1 Ch. 13. 46. & 28. 23.—1 Cor. 1. 14.—Ch. 23. 11.—Jer. 1. 18, 19. Matt. 28. 20.—p Gr. sat there.

Priscilla; and went to lodge with Justus, apparently a proselyte of the gate. This person is called Titus, and Titus Justus, in several MSS. and versions.

Verse 8. *Crispus, the chief ruler of the synagogue*] This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very galling to the Jews. It belonged to the chief, or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely, that on the conversion of Crispus, Sosthenes was chosen to succeed him.

Many of the Corinthians] Those to whom the sacred historian refers, were probably Gentiles; and were the fruits of the apostle's labours, after he had ceased to preach among the Jews.

Verse 9. *Then spake the Lord to Paul by night in a vision*] It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and probably was in danger of his life; see ver. 10: and might have been entertaining serious thoughts of ceasing to preach, or leaving Corinth. To prevent this, and comfort him, God was pleased to give him this vision.

Be not afraid] That this comfort and assurance were necessary, himself shows us in his first epistle to these Corinthians, chap. ii. 3; *I was with you in weakness, and in fear, and in much trembling*.

Verse 10. *No man shall set on thee*] Καὶ οὐδὲς ἐπιβήσεται σοί, no man shall be permitted to lay violent hands upon thee. It is very likely that the Jews had conspired his death; and his preservation was an act of the especial interposition of Divine Providence.

I have much people in this city] Ἐν τῇ πόλει ταύτῃ, in this very city, there are many here who have not resisted my spirit, and consequently are now under its teachings, and are ready to embrace my Gospel as soon as thou shalt declare it unto them.

Verse 11. *He continued there a year and six months*] He was now confident that he was under the especial protection of God: and therefore continued teaching the word, τοῦ λόγου, the doctrine of God. It is very likely

A. M. cir. 4059. 12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 Saying, This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about

to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you : 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."

A. M. cir. 4059. A. D. cir. 55. An. Olymp. cir. CCVIII. 3.

r Ch. 23. 29. & 25. 11, 19.

that it was during his stay here that he wrote his first epistle to the *Thessalonians*, and the second not long after ; and some think that the epistle to the *Galatians* was written during his stay at Corinth.

Verse 12. *When Gallio was the deputy of Achaia*] The Romans comprehended under the name of Achaia, all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus. *Pausanias*, in *Aitic*. vii. 16. says, that the Romans were accustomed to send a governor into that country, and that they called him the *governor of Achaia*, not of Greece ; because the *Achaean*s, when they subdued Greece, were the *leaders* in all the Grecian affairs : see also *Suetonius*, in his life of *Claudius*, cap. xxv. and *Dio Cassius*, lx. 24. Edit. Reimari.

Deputy] Ἀνθυπατεύωντος, serving the office of Ἀνθυπαύτης, or deputy : see the note on chap. xiii. ver. 7.

Gallio] This deputy, or proconsul, was eldest brother to the celebrated *Lucius Annæus Seneca*, the Stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. The name of Gallio was at first *Marcus Annæus Novatus* ; but, having been adopted in the family of *Gallio*, he took the name of *Lucius Junius Gallio*. He, and *Annæus Mela* his brother, father of the poet *Lucan*, shared in the disgrace of their brother *Seneca* ; and by this tyrant, Nero, whose early years were so promising, the three brothers were put to death ; see *Tacitus*, *Annal*. lib. xv. 70. and xvi. 17. It was to this *Gallio* that *Seneca* dedicates his book *De Irâ*. *Seneca* describes him as a man of the most amiable mind and manners : "Quem nemo non parum amat, etiam qui amare plus non potest ; nemo mortaliuni uni tam dulcis est, quam hic omnibus : cum interim tanta naturalis boni vis est, uti artem simulationemque non redoleat." vide *Senec. Præfat. ad Natural. Quæst.* 4. He was of the sweetest disposition, affable to all, and beloved by every man.

Stattius, *Sylvar*. lib. ii. 7. ver. 30. ode on the birth-day of *Lucan*, says not a little in his favour, in a very few words :

*Lucanum potes imputare tervis ;
Hoc plus quam Senecam dedisse mundo,
Aut dulcem generasse Gallionem.*

"You may consider nature as having made greater efforts in producing *Lucan* ; than it has done in producing *Seneca*, or even the amiable *GALLIO*."

And brought him to the judgment seat] They had no power to punish any person in the Roman provinces ; and therefore were obliged to bring their complaint before the Roman governor. *The powers that be are ordained of*

God :—Had the *Jews* possessed the power here, Paul had been put to death !

Verse 13. *Persuadeth men to worship God contrary to the law*] This accusation was very insidious. The *Jews* had permission by the Romans to worship their own God in their own way ; this the laws allowed. The Roman worship was also established by the law. The *Jews* probably intended to accuse Paul of acting contrary to both laws. "He is not a Jew, for he does not admit of circumcision ; he is not a Gentile, for he preaches against the worship of the gods. He is setting up a worship of his own, in opposition to all laws : and persuading many people to join with him : he is therefore a most dangerous man, and should be put to death."

Verse 14. *Paul was now about to open his mouth*] He was about to enter on his defence ; but Gallio perceiving that the prosecution was through envy and malice, would not put Paul to any farther trouble, but determined the matter as follows.

If it were a matter of wrong] ἄδικον, of injustice ; any thing contrary to the rights of the subject.

Or wicked lewdness] Πασχυνόμενον πονηρῶν, destructive mischief. (See the note on chap. xiii. 10. where the word is explained.) Something by which the subject is grievously wronged ; were it any crime against society, or against the state ;

Reason would that I should bear with you.] Κατὰ λόγον ἀντιπροσέχειν ὑμῶν, according to reason, or the merit of the case, I should patiently hear you.

Verse 15. *But if it be a question of words*] Περὶ λόγων, concerning doctrine, and names, whether the person called *Jesus* be the person you call the *Messiah*—*And of your law*, any particular nicety concerning that law which is peculiar to yourselves—*Look ye to it ; settle the business among yourselves ; the Roman government does not meddle with such matters ; and I will not take upon me to decide in a case that does not concern my office.* As if he had said, "The Roman laws give religious liberty to Jews and Greeks ; but if controversies arise among you on these subjects, decide them among yourselves, or dispute about them as much as you please." A better answer could not be given by man ; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to control any man's religious opinion : that was between the object of his worship and his own conscience ; and therefore he was not authorised to intermeddle with subjects of this nature, which the law left to every man's private judg-

A. M. cir. 4050. 16 And he drave them
 A. D. cir. 55. from the judgment seat.
 An. Olymp. 17 Then all the Greeks
 cir. CCVIII. 3. took Sosthenes, the chief ruler of the

synagogue, and beat him A. M. cir. 4050.
 before the judgment seat. A. D. cir. 55.
 And Gallio cared for none An. Olymp.
 of those things. cir. CCVIII. 3.

¶ 1 Cor. 1. 1.

† See Verse 14.

ment. Had all the rulers of the people in every country, acted as this sensible and benevolent Roman, laws against *liberty of conscience*, concerning religious persecution, would not be found to be, as they now are, blot and disgraces on the statute books of almost all the civilized nations of Europe.

Verse 16. *And he drave them from the judgment seat.*] He saw that their accusation was both *fivolous* and *vezatious*, and he ordered them to depart, and the assembly to disperse. The word *απαλασσειν*, which we translate *he drave*, does not signify here any act of violence on the part of Gallio, or the Roman officers, but simply an *authoritative dismission*.

Verse 17. *Then all the Greeks took Sosthenes*] As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office, see ver. 8; and that he was known either to have embraced Christianity, or to have favoured the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, chap. i. 1. Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place. And as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the proconsul would not support them in their opposition to Paul.

But why should the *Greeks* beat Sosthenes? I have in the above note proceeded on the supposition, that this outrage was committed by the *Jews*: and my reason for it is this: 'Οι Έλληνας, the *Greeks*, is omitted by AB. two of the oldest and most authentic MSS. in the world: they are omitted also by the *Coptic* and *Vulgate*, *Chrysostom* and *Bede*. Instead of 'Οι Έλληνας; three MSS. one of the eleventh and two of the thirteenth century, have 'Ιουδαίος, the *Jews*; and it is much more likely that the *Jews* beat one of their own rulers, through envy at his conversion, than that the *Greeks* should do so; unless we allow, which is very probable, (if Έλληνας, *Greeks*, be the true reading,) that these Hellenes were Jews, born in a Greek country, and speaking the Greek language.

And Gallio cared for none of those things.] Και ουδεις τουτων τη Γαλλιας ημελει. *And Gallio did not concern himself; did not intermeddle with any of these things.* As he found that it was a business that concerned their own religion; and that the contention was among themselves; and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard: and their present conduct had no tendency to cause him to form a different opinion of them, from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment

seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the *lictors*, and would not interfere.

The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct showed that it was his opinion, that the civil magistrate had nothing to do with *religious opinions*, or the *concerns of conscience*, in matters where the *safety of the state* was not implicated. He therefore refused to make the subject a matter of legal discussion. Nay, he went much farther; he would not even interfere to prevent either the *Jews* or the apostles from making proselytes. Though the complaint against the apostles was, that they were *teaching men to worship God contrary to the law*; see the note on ver. 15. yet, even in this case, he did not think it right to exert the *secular* power to restrain the *free discussion* and teaching of matters which concerned the *rights of conscience* in things pertaining to the worship of the gods. As to his not preventing the tumult which took place, we may say, if he did see it, which is not quite evident, that he well knew that this could rise to no serious amount; and the *lictors*, and other minor officers, were there in sufficient force to prevent any serious riot; and it was their business to see that the public peace was not broken: besides, as a heathen, he might have no objection to permit this people to pursue a line of conduct by which they were sure to bring themselves and their religion into contempt. These wicked Jews could not disprove the apostle's doctrine, either by argument or scripture; and they had recourse to manual logic, which was an indisputable proof of the badness of their own cause, and the strength of that of their opponents.

But in consequence of this conduct, Gallio has been represented as a man perfectly *careless* and *unconcerned* about religion in general; and therefore has been considered as a proper *type*, or *representative*, of even professed Christians, who are not *decided* in their religious opinions or conduct. As a heathen, Gallio certainly was *careless* about both *Judaism* and *Christianity*. The latter he had probably never heard of but by the cause now before his judgment seat; and, from any thing he could see of the other, through the medium of its professors, he certainly could entertain no favourable opinion of it; therefore, in neither case was he to blame. But the words, *cared for none of these things*, are both misunderstood and misapplied: we have already seen that they only mean that he would not *intermeddle* in a controversy which did not belong to his province; and sufficient reasons have been alleged why he should act as he did. It is granted that many preachers take this for a text, and preach useful sermons from the conviction of the *undecided* and *lukewarm*; and it is to be deplored

A. M. cir. 4059. 18 ¶ And Paul after this
A. D. cir. 55. tarried there yet a good
An. Olymp. while; and then took his
cir. CCVIII. 3. 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.

¶ Numb. 6. 18. Ch. 21. 24.

that there are so many undecided and careless people in the world; and especially in reference to what concerns their eternal interests. But is it not to be lamented also, that there should be preachers of God's holy word, who attempt to explain passages of Scripture which they do not understand? for he who preaches on *Gallio cared for none of those things*, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it, or he wilfully perverts the meaning.

Verse 18. *And Paul—tarried there yet a good while*] The persecuting Jews plainly saw, from the manner in which the proconsul had conducted this business, that they could have no hope of raising a *shite persecution* against the apostles; and the laws provided so amply for the *personal safety* of every Roman citizen, that they were afraid to proceed any farther in their violence. It could not be unknown, that Paul was possessed of the *right of Roman citizenship*; and therefore his person was sacred, as long as he did nothing contrary to the *laws*.

It is probable that at this time Paul staid, on the whole, at Corinth, about two years.

Having shorn his head in Cenchrea] But who was it that shored his head? *Paul or Aquila*? Some think the latter, who had bound himself by the Nazarite vow, probably before he became a Christian: and, being under that vow, his conscience would not permit him to disregard it. There is nothing in the text that absolutely obliges us to understand this action as belonging to *St. Paul*. It seems to have been the act of Aquila alone; and therefore both Paul and Priscilla are mentioned before Aquila; and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to *St. Paul*, and not to Aquila; and interpreters are greatly divided on the subject. *Chrysostom, Isidore of Seville, Grotius, Hammond, Zegerus, Erasmus, Baronius, Pearce, Wesley*, and others refer the vow to Aquila.—*Jerom, Augustin, Bede, Calmet, Dodd, Rosenmuller*, and others, refer it to *St. Paul*. Each party has its strong reasons—the matter is doubtful—the bare letter of the text determines nothing; yet I cannot help leaning to the latter opinion. Perhaps it was from feeling the difficulty of deciding which was under the vow, that the *Ethiopic*, and two *Latin versions*, instead of *σιγαυος*, having *shared*, in the singular, appear to have read *σιγαυοι*, they *shared*; and thus put both *Paul and Aquila* under the vow.

Cenchrea—this was a port on the east side of the Isthmus of Corinth, opposite to the *Lecheum*, which was the other port on the west. And it is likely that it was at *Cenchrea* that *St. Paul* took shipping for Syria, as it would be more convenient for him, and a shorter passage to

796

A. M. cir. 4059. 19 And he came to Ephe-
A. D. cir. 55. sus, and left them there: but
An. Olymp. he himself entered into the
cir. CCVIII. 4. synagogue, and reasoned with the Jews.
20 When they desired *him* to tarry longer time with them, he consented not;

¶ Romans 16. 1.

embark at *Cenchrea*, in order to go by the *Ægean sea* to Syria; than to embark at the *Lecheum*, and sail down into the Mediterranean.

Verse 19. *He came to Ephesus*] Where it appears he spent but one sabbath. It is supposed that Paul left Aquila and Priscilla at this place, and that he went on alone to Jerusalem for it is certain that they were at Ephesus when Apollos arrived there. See verses 24 and 26.

EPHESUS was, at the time in which *St. Paul* visited it, one of the most flourishing cities of Asia Minor. It was situated in that part anciently called *Ionia*, but now *Natolia*: it abounded with the most eminent orators, philosophers, &c. in the world; and was adorned with the most splendid buildings. Here was that famous temple of *Diana*, reputed one of the *seven wonders of the world*.

This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The temple of *Minerva*, which had long served as a Christian church, is now so completely ruined, that its site cannot be easily determined; though some ruins of the walls are still standing, with five or six marble columns forty feet in length and seven in diameter, *all of one piece*. It still has a good harbour, and is about forty miles from Smyrna. In *Chandler's Travels in Asia Minor*, some curious information is given concerning this once eminent city. His account concludes thus: "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wrecks of their greatness: some beneath the vaults of the stadium, once the crowded scene of their diversions: and some live by the abrupt precipice, in the sepulchres which received the ashes of their ancestors. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown: a herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows, from the quarries, seemed to insult its silence. *We heard the partridge call in the area of the theatre, and of the stadium*. The glorious pomp of its *heathen worship* is no longer remembered; and *Christianity*, which was there nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on, in an existence hardly visible." *Travels in Asia Minor*, p. 130. Reader! this city was once the capital of Asia Minor; and its ruins alone prove that it has existed: and in it was one of those *seven churches*, to which a letter was expressly dictated by Jesus Christ himself! Ephesus is properly no more! and the church of Ephesus is blotted out of the map of Christianity. Be silent, and adore.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

21 But bade them farewell, saying, *I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, *if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over

* Ch. 19. 21. & 20. 16.—† 1 Cor. 4. 19. Heb. 6. 3. James 4. 15.—‡ Gal. 1. 2. & 4. 14.

Verse 21. *I must—keep this feast*] Most likely the *passover*, at which he wished to attend for the purpose of seeing many of his friends; and having the most favourable opportunity to preach the Gospel to thousands who would attend at Jerusalem on that occasion. The whole of this clause *I must by all means keep this feast that cometh, in Jerusalem*, is wanting in ABE. six others; with the *Coptic, Æthiopic, Armenian, and Vulgate*. Griesbach leaves it in the text, with the mark of *doubtfulness*; and Professor White in his *Crisæus* says, *probabiliter delenda*. Without this clause the verse will read thus; *But he bade them farewell, saying, I will return again, unto you if God will*. And this he did before the expiration of that same year, chap. xix. 1. and spent three years with them, chap. xx. 31. extending and establishing the church at that place.

Verse 22. *Landed at Cæsarea*] This must have been Cæsarea in Palestine.

Gone up] *To Jerusalem*, though the name is not mentioned; but this is a common form of speech in the evangelists, Jerusalem being always meant when this expression is used; for the word *arabæna*, *to go up*, is often used absolutely, *to signify to go to Jerusalem*: e. g. *go ye up to this feast—I go not up yet*, John vii. 8. *but when his brethren were gone up, then went he also up unto the feast*, ver. 10. *There were certain Greeks—that came up to worship*, John xii. 20. St. Paul himself uses a similar form of expression, *There are yet but twelve days since I went up to Jerusalem for to worship*, Acts xxiv. 11.

Saluted the church] That is, the church at Jerusalem, called emphatically *THE CHURCH*, because it was the *FIRST CHURCH*: the *MOTHER*, or *APOSTOLIC CHURCH*: and from it all other Christian churches proceeded; those in *Galatia, Philippi, Thessalonica, Corinth, Ephesus, Rome*, &c. Therefore, even this last, was only a *daughter church*, when in its *purest state*.

Went down to Antioch.] That is, *Antioch in Syria*, as the word is generally to be understood when without *addition*; so *Cæsarea*, is always to be understood *Cæsarea, in Palestine*, when without the *addition of Philippi*.

Verse 23. *Went over all the country of Galatia and Phrygia*] Both were provinces of Asia Minor: see on chap. ii. 10.

In order] *κατὰ ἕνα*, a word peculiar to St. Luke: see his Gospel, chap. i. 3. viii. 1. and his history of the Acts, chap. iii. 24. xi. 4. and the place above; the only places where this word occurs in the New Testament. It properly signifies, *in order, distinctly, particularly,*

all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught dili-

* Ch. 14. 22. & 15. 32, 41.—† 1 Cor. 1. 12. & 3. 5, 6. & 4. 6. Titus 3. 13.—‡ Rom. 12. 11.

from *κατὰ, according to*, and *ἕνα, order*, as opposed to *confusion, indistinctness, &c.* If St. Paul went up to Jerusalem at this time, which we are left to infer, for Luke has not expressed it, (ver. 22.) it was his *fourth journey* thither; and this is generally supposed to have been the twenty-first year after his conversion. His *first journey* is mentioned chap. ix. 26. his *second*, chap. xi. 30. his *third*, chap. xv. 4. and his *fourth*, chap. xviii. 22. the place above.

Verse 24. *A certain Jew named Apollos*] One MS. with the *Coptic and Armenian*, call him *Apelles*; and the *Codex Bezae Apolloniensis*. It is strange that we should find a Jew, not only with a Roman name, as *Aquila, an eagle*; but with the name of one of the *false gods*, as *Apollos* or *Apollo*, in the text. Query: Whether the parents of this man were not originally *Gentiles*, but converted to Judaism after their son Apollo (for so we should write the word) had been born and named.

Born at Alexandria] This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean sea, between the lake Mareotis, and the beautiful harbour formed by the isle of Pharos, about twelve miles west of the Canopic branch of the Nile, in lat. 31° 10' N. This city was built under the direction of Dinocrates, the celebrated architect of the temple of Diana at Ephesus. It was in this city that *Ptolemy Soter* founded the famous academy called the *Museum*, in which a society of learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here; and here was the *Tower of Pharos*, esteemed one of the *seven wonders of the world*. Alexandria was taken by the French, July 4 1798, under the command of Bonaparte; and was surrendered to the English under General, now Lord Hutchinson, in 1801. And in consequence of the treaty of peace between France and England, it was restored to the Turks. Near this place was the celebrated *obelisk*, called *Cleopatra's Needle*; and the no less famous column, called *Pompey's Pillar*. This city exhibits but very slender remains of its ancient splendour.

An eloquent man] Having strong, rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools.

Mighty in the scriptures] Thoroughly acquainted with the *law and the prophets*; and well skilled in the Jewish method of interpreting them.

Verse 25. *This man was instructed in the way of the Lord*] *κατὰ ἕνα*; he was *catechized*,

A. M. cir. 4000.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

gently the things of the Lord, ^c 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

^c Ch. 19. 3.—^d 1 Cor. 3. 6.

initiated in the way, the doctrine of Jesus as the Christ.

Being fervent in the spirit] Being full of zeal to propagate the truth of God, he taught diligently, *ακριβως*, accurately, (so the word should be translated,) the things of Christ as far as he could know them through the *ministry of John the Baptist*; for it appears he knew nothing more of Christ than what John preached. Some suppose we should read *ουκ*, not, before *ακριβως*, correctly, or accurately, because it is said that Aquila and Priscilla expounded the way of the Lord, *ακριβωτερον*, more perfectly, rather more accurately; but of this emendation there is not the slightest necessity; for surely it is possible for a man to teach accurately what he knows; and it is possible that another, who possesses more information on the subject than the former, may teach him more accurately, or give him a larger portion of knowledge. Apollo knew the baptism of John; but he knew nothing farther of Jesus Christ than that baptism taught: but as far as he knew, he taught accurately; Aquila and Priscilla were acquainted with the whole doctrine of the Gospel: the doctrine of Christ dying for our sins, and rising again for our justification: and in *this* they instructed Apollo; and this was more accurate information than what he had before received, through the medium of John's ministry.

Verse 26. *They took him unto them*] This eloquent man and mighty in the scriptures, who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian woman, in matters that not only concerned his own salvation, but also the work of the ministry, in which he was engaged. It is disgraceful to a man to be ignorant, when he may acquire wisdom; but it is no disgrace to acquire wisdom from the meanest person or thing. The adage is good, *Despise not advice, even of the meanest*: the gagging of geese preserved the Roman state.

Verse 27. *When he was disposed to pass into Achaia*] There is a very long and important addition here in the *Codex Bezae*, of which the following is a translation: *But certain Corinthians who sojourned at Ephesus, and heard him, entreated him to pass over with them to their own country. Then, when he had given his consent, the Ephesians wrote to the disciples at Corinth, that they should receive this man. Who when he was come, &c.* The same addition is found in the latter *Syriac*, and in the *Itala* version, in the *Codex Bezae*.

Which had believed through grace] These words may either refer to Apollo, or to the people at Corinth. It was through grace that they had believed; and it was through grace that Apollo was enabled to help them much.

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into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, ^d helped them much, which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, ^e showing by the scriptures that Jesus ^f was Christ.

A. M. cir. 4000.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

^e Ch. 9. 22. & 17. 3. & Ver. 5.—^f Or, is the Christ.

The words *διὰ τῆς χάριτος*, through grace, are wanting in the *Codex Bezae*, the latter *Syriac*, the *Vulgate*, one copy of the *Itala*, and in some of the fathers. But this omission might have been the effect of carelessness, in the writers of those copies from which the foregoing were taken: the words convey the same idea that is expressed by St. Paul, 1 Cor. iii. 6. *Paul planted, and Apollo watered; but God gave the increase.* Though this eminent man became the instrument of mightily helping the believers in Corinth; yet he was also the innocent cause of a sort of schism among them. For some, taken by his commanding eloquence, began to range themselves on his side, and prefer him to all other teachers. This evil St. Paul reprehends and corrects in his first epistle to the Corinthians. St. Jerom says that Apollo became bishop of Corinth.

Verse 28. *He mightily convinced the Jews*] *Ευρωτες διακαταλυχητος*, he vehemently confuted the Jews; and that publicly, not in private conferences, but in his public preaching: showing by the Scriptures of the Old Testament, which the Jews received as divinely inspired, that Jesus, who had lately appeared among them, and whom they had crucified, was the Christ, the promised Messiah, and that there was salvation in none other: and that they must receive him as the Messiah, in order to escape the wrath to come. This they refused to do: and we know the consequence. Their city was sacked, their temple burnt, their whole civil and religious polity subverted, more than a million of themselves killed, and the rest scattered over the face of the earth.

1. The Christian religion did not hide itself in corners and obscure places at first, in order, privately, to get strength, before it dared to show itself publicly. Error, conscious of its weakness, and that its pretensions cannot bear examination, is obliged to observe such a cautious procedure. With what caution, circumspection, and privacy, did Mohammed propose his new religion! He formed a party by little and little, in the most private manner, before he ventured to exhibit his pretensions openly. Not so Christianity; it showed itself in the most public manner, not only in the teaching of Christ, but also in that of the apostles. Even after the crucifixion of our Lord, the apostles and believers went to the temple, the most public place; and in the most public manner taught and worked miracles. JERUSALEM, the seat of the doctors, the judge of religion, was the first place, in which, by the command of their Lord, the disciples preached Christ crucified. They were therefore not afraid to have their cause tried by the most rigid test of Scrip-

ture; and in the very place too, where that Scripture was best understood.

2. When the same apostles carried this Gospel to heathen countries, did they go to the *villages among the less informed, or comparatively ignorant Greeks*, in order to form a party, and shield themselves by getting the multitude on their side! No! they went to *Cæsarea, to Antioch, to Thessalonica, to Athens, to Corinth, to Ephesus*; to the very places where *learning flourished most, where sciences were best cultivated*; where *imposture* was most likely to be detected, and where the *secular power* existed in the most *despotic manner*, and could at once have crushed them to nothing, could they have been *proved to be impostors*: or had they not been under the immediate protection of heaven! Hence it is evident, that these holy men feared no *rational investigation* of their doctrines, for they taught them in the face of the most celebrated schools in the universe!

3. They preached *Christ crucified* in *JERUSALEM*, where it was the most solemn interest of the Jews to *disprove* their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and the vanity of *idolatry*, in *Athens*, in *Corinth*, and in *Ephesus*, where *idolatry* existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against those *innovators*. What but the fullest confidence of the truth of what they preached, the fullest conviction of the divinity of their doctrine, and the supernatural influence of God upon their souls, could ever have induced these men to preach Christ crucified, either at *Jerusalem* or at *Athens*? I scruple not to assert, that the *bold, public man-*

ner in which the apostles preached the Gospel among the Jews and Greeks, is a most incontestable proof of the conviction they had of its *truth*: and the *success* with which they were favoured, is a demonstration that what they preached as truth, God proved to be truth, by stretching forth his hand to heal; and causing signs and wonders to be wrought in the name of the holy child Jesus. This is an additional proof of the sincerity of the apostles, and of the truth of Christianity. If Paul and Peter, Barnabas and Silas, had not had the fullest persuasion that their doctrine was of God, they would never have ventured to propose it before the *sanhedrim* in *JERUSALEM*; the *literati* of *CORINTH*; and the *Stoics*, and *inexorable judges of the Areopagus* at *ATHENS*.

4. We may be surprised to find that even among the *Jews*, as well as the *Gentiles*, there were persons who used *curious arts*. These were inexcusable; these were to be pitied. Blind as every man is by nature, yet he is conscious that without *supernatural* assistance he can neither secure the *good* he needs, nor avoid the *evil* he fears; therefore he endeavours to associate to himself the influence of *supernatural* agents, in order to preserve him in safety, and make him happy. Thus forsaking and forgetting the *fountain of living water*, he hews out to himself *cisterns* that can hold no water. The existence of magical arts and incantations, whether real or pretended, prove the general belief of the existence of a *spiritual world*, and man's consciousness of his own weakness, and his need of supernatural help. When shall the eye be directed solely to HIM from whom alone true help can come, by whom evil is banished, and happiness restored!

CHAPTER XIX.

Paul, coming to Ephesus, finds certain disciples who had not received the gift of the Holy Ghost, knowing only the baptism of John, but receive it through the imposition of his hands, 1—7. He preaches for three months in the synagogues, 8. Many being hardened, he leaves the synagogues, and teaches daily in the school of Tyrannus for two years, 9, 10. He works many miracles, 11, 12. Account of the vengubond exorcist Jews, and the seven sons of Sveva, 13—17. Many are converted, and burn their magical books, 18—20. Paul purposes to pass through Macedonia, and Achaia, to go to Jerusalem, and afterward to Rome; but having sent Timothy and Erastus to Macedonia, continues a little longer in Asia, 21, 22. Demetrius, a silversmith of Ephesus, raises an uproar against Paul, which, after some tumultuous proceedings, is appeased by the town-clerk, 23—41.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

AND it came to pass, that while ^a Apollos was at Corinth, Paul having passed through the ^b upper coasts,

^a 1 Cor. 1. 12. & 3. 5, 6.

NOTES ON CHAPTER XIX.

Verse 1. *And it came to pass—while Apollos was at Corinth*] The *Codex Bezae* begins this chapter differently, *But when Paul was desirous, according to his own counsel, to go to Jerusalem, the Spirit commanded him to return into Aia; then, passing through the upper parts, he came to Ephesus*. This addition is also found in the *Latin* or *Itala* part of the same MS. and in the margin of the *latter Syriac*.

Paul having passed through the upper coasts] That is, through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycaonia and Lydia: and it is in reference to Ephesus that these are called the *upper coasts*. See their situation on the map.

Verse 2. *Have ye received the Holy Ghost*] It is likely that these were Asiatic Jews, who

came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

^b 1 Mac. 3. 37. & 6. 1.

having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the coming Christ, whom John had proclaimed; but it appears that till this time they had got no farther instruction in the Christian religion. Paul, perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John, and of all others. John baptized with *water*; Jesus baptized with the *Holy Ghost*. And to this day, the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of this spirit, which enlightens their minds, and convinces of sin,

Paul preaches for the space of THE ACTS. three months in the synagogues

A. M. cir. 4060. believed? And they said
 A. D. cir. 56. unto him, ^c We have not so
 An. Olymp. much as heard whether
 cir. CCVIII. 4. there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said,
^d Unto John's baptism.

4 Then said Paul, ^e 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

^c Ch. 8. 16. See 1 Sam. 3. 7.—^d Ch. 18. 25.—^e Matthew 3. 11. John 1. 15, 27, 30. Ch. 1. 5. & 11. 16. & 13. 24, 25. ^f Ch. 8. 16.—^f Ch. G. 6. & 8. 17.

righteousness, and judgment; quickens their souls, witnesses to their conscience that they are the children of God, and purifies their hearts. Those who have not received these blessings from the Holy Spirit, whatever their profession may be, know nothing better than John's baptism: good, excellent in its kind, but inflectual to the salvation of those who live under the meridian of Christianity.

We have not so much as heard whether, &c.] That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11. Luke iii. 16. but they simply meant, that they had not heard that this Spirit, in his gifts, had been given to, or received by any one.

Verse 4. *That they should believe on him which should come after]* John baptized them with the baptism of repentance; this was common to all the baptisms administered by the Jews to proselytes; but telling them that they should believe on him who was coming, was peculiar to John's baptism.

Verse 5. *When they heard this, &c.]* As there is no evidence in the New Testament of persons being rebaptized, unless this be one; many criticisms have been hazarded to prove that these persons were not rebaptized. I see no need of this. To be a Christian, a man must be baptized in the Christian faith; these persons had not been baptized into that faith, and therefore were not Christians: they felt this, and were immediately baptized into the name of the Lord Jesus. This is a plain case: but let one instance be produced of a person being rebaptized, who had before been baptized in the name of the Holy Trinity, or even in the name of Jesus alone. In my view, it is an awful thing to iterate baptism, when it had been before essentially performed: by "essentially performed," I mean administered by sprinkling, washing, or plunging, by or in water; the name of the Father, Son, and Spirit, being invoked at the time. Whoever has had this, has the essence of baptism, as far as that can be conferred by man: and it matters not at what period of his life he has had it; it is a substantial baptism, and by it the

baptized ^f in the name of the Lord Jesus.

6 And when Paul had ^g laid his hands upon them, the Holy Ghost came on them; and ^h they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ⁱ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things ^k concerning the kingdom of God.

9 But ^l when divers were hardened, and believed not, but spake evil ^m of

^g Ch. 2. 4. & 10. 46.—^h Ch. 17. 2. & 18. 4.—ⁱ Ch. 1. 3. & 28. 23.—^j Tim. 1. 15. ^k 2 Pet. 2. 2. Jude 10.—^l See Ch. 9. 2. & 22. 4. & 24. 14. ^m Verse 23.

person has been fully consecrated to the Holy and blessed Trinity; and there should not be an iteration of this consecration on any account whatever. It is totally contrary to the canon law; it is contrary to the decisions of the best divines: it is contrary to the practice of the purest ages of the church of God; it is contrary to the New Testament, and tends to bring this sacred ordinance into disrepute.

Verse 6. *They spake with tongues, and prophesied]* They received the miraculous gift of different languages; and in those languages they taught to the people the great doctrines of the Christian religion: for this appears to be the meaning of the word *προφητεωσεν*, prophesied, as it is used above.

Verse 8. *Spake boldly—three months]* We have often remarked that St. Paul in every place made his first offers of salvation to the Jews; and it was only when they rejected it, that he turned to the Gentiles; see chap. xviii. 6. and the same line of conduct he pursues here: he goes to the school of Tyrannus, at least a public place, to which all might resort, when they obstinately rejected the Gospel in the synagogue.

Disputing and persuading] Διαλογεσθαι και πειθωσθαι, holding conversations with them, in order to persuade them of the truth of the doctrine of Christ.

Verse 9. *When divers were hardened]* Τινι, when some of them were hardened; several no doubt felt the power of divine truth, and yielded consent. Our term *divers*, one of the most bald in our language, has too general a meaning for this place.

Behold the effect of the word of God! it is a savour of life unto life, or death unto death, according as it is received or rejected. The twelve men mentioned above, received it affectionately, and they were made partakers of the Holy Ghost; the others were hardened, for they refused to believe, and they calumniated the doctrine; and became Satan's preachers among the multitude, to prejudice them against Christ and his religion.

Separated the disciples] Paul, and those converted under his ministry, had doubtless been in the habit of attending public worship in the synagogue; but on the persecuting conduct of these Jews, he and his converts wholly with-

He also preaches in the school of CHAP. XIX. Tyrannus, and works miracles.

A. M. cir. 4061. that way before the multi-
 A. D. cir. 57. tude, he departed from them,
 An. Olymp. and separated the disciples,
 cir. CCIX. 1. disputing daily in the school of one
 Tyrannus.

10 And ^o this continued by the space
 of two years; so that all they which
 dwelt in Asia heard the word of the
 Lord Jesus, both Jews and Greeks.

11 And ^o God wrought special mira-
 cles by the hands of Paul:

12 ^o So that from his body were
 brought unto the sick, handkerchiefs

See Ch. 20. 31.—Mark 16. 20. Ch. 14. 3.—Ch. 5. 15. See

drew from the synagogue, and took a place for
 themselves: and constantly afterward held
 their own meetings at a school-room, which
 they hired no doubt for the purpose.

The school of one Tyrannus.] For σχολη, the
 school, one MS. has συναγωγη, the synagogue:
 and for Tyrannus, some have Tyrannios. Some
 have considered the original word as being an
 epithet rather than the name of a person; and
 think that a prince or nobleman is intended,
 because τυραννος, tyrant, is taken in this sense:
 but this is a most unlikely conjecture. It
 appears that the person in question was a
 schoolmaster, and that he lent or hired his room
 to the apostles; and that they preached daily
 in it to as many, both Jews and Gentiles, as
 chose to attend. It is very likely that Tyrannus
 was a Jew, and was at least well affected to the
 Christian cause; for we have many proofs that
 individuals among them kept schools, for the
 instruction of their youth; besides the schools
 or academies kept by the more celebrated
 rabbins. See Schoetgen, and Vitranga.

Verse 10. *By the space of two years*] The
 school-house of Tyrannus was his regular
 chapel; and it is likely that in it he taught
 Christianity, as Tyrannus taught languages or
 sciences.

All they—in Asia heard the word] Meaning
 probably, the Proconsular Asia, for the extent
 of which, see the note on chap. xvi. 6.

Jews and Greeks] For, although he ceased
 preaching in the synagogues of the Jews, yet
 they continued to hear him in the school of
 Tyrannus. But it is likely that Paul did not
 confine himself to this place, but went about
 through the different towns and villages; without
 which, how could all Asia have heard the word?
 By Greeks, we are to understand not only the
 proselytes of the gate, but the heathens in
 general.

Verse 11. *God wrought special miracles*]
 Δυναμεις τε ου τας τυχουσας; miracles of no
 ordinary kind, i. e. extraordinary miracles.

Verse 12. *Handkerchiefs or aprons*] Σουδαρια
 η σιμικινθια; probably the sudaria were a sort
 of handkerchiefs, which in travelling were
 always carried in the hand, for the convenience
 of wiping the face: and the simikinthia were
 either the sashes or girdles that went about the
 loins. These, borrowed from the apostle, and
 applied to the bodies of the diseased, became
 the means, in the hand of God, of their resto-
 ration to health.

The diseases departed from them, and the
 VOL. I. (51)

or aprons, and the diseases departed from them, and
 the evil spirits went out of them.

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.

2 Kings 4. 29.—Matt. 12. 27.—See Mark 9. 38. Luke 9. 49.

evil spirits went out of them.] Here there is a
 most evident distinction made between the
 diseases and the evil spirits: hence they were
 not one and the same thing.

Verse 13. *Certain of the vagabond Jews,
 exorcists*] Τινες απο των περιερχομενων Ιουδαιων
 εξοριστων; certain of the Jews, who went about
 practising exorcisms. Vagabond has a very
 bad acceptation among us; but literally, vaga-
 bundus signifies a wanderer, one that has no
 settled place of abode. These, like all their
 countrymen, in all places, went about to get
 their bread in what way they could: making
 trial of every thing by which they could have
 the prospect of gain. Finding that Paul cast
 out demons through the name of Jesus, they
 thought, by using the same, they might produce
 the same effects: and if they could, they knew
 it would be to them an ample source of revenue;
 for demoniacs abounded in the land.

Verse 14. *Seven sons of one Sceva a Jew,
 and chief of the priests*] The original Ιουδαιου
 αγχυστου, signifies a Jewish high priest; but
 it is not probable that any sons, much less seven
 sons, of a Jewish high priest, should be stroll-
 ing exorcists: it is therefore likely that υιοι
 Σεβα τινος ιπριου, the sons of Sceva, a certain
 priest, as it stands in the Codex Bezae, is the
 true reading. The whole verse in that MS.
 reads thus: *Among them were also the sons of
 Sceva, a priest, who wished to do the same: for
 they were accustomed to exorcise such persons.
 And entering in to the demoniac, they began to
 invoke that name, saying, We command thee
 by Jesus, whom Paul preacheth, to go out. And
 the evil spirit answered, and said unto them,
 Jesus I know, &c.* It has been often remarked,
 that in our Lord's time there were many of the
 Jews that professed to cast out demons; and
 perhaps to this our Lord alludes, Matt. xii. 27.
 See the note there.

Josephus, in speaking of the wisdom of Solom-
 on says, that he had that skill by which dem-
 ons are expelled; and that he left behind him
 the manner of using exorcisms, by which they
 are cast out; and that those arts were known
 among his countrymen down to his own time;
 and then gives us the following relation: "I
 have seen a certain man of my own country,
 whose name was Elcazar, releasing people that
 were demoniacs, in the presence of Vespasian,
 his sons, his captains, and the whole multitude of
 his soldiers. The manner of the cure was this:
 He put a ring that had a root of one of those
 sorts mentioned by Solomon, to the nostrils of

A. M. cir. 4061.
 A. D. cir. 57.
 An. Olymp.
 cir. CCIX. 1.

Magicians, sorcerers, &c. are THE ACTS. converted, and burn their books.

▲ M. cir. 4061. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped 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

A. M. cir. 4061. 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 showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all

† Luke 1. 65. & 7. 16. Ch. 2. 43. & 5. 5, 11.

• Matthew 3. 6.

the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he adjured him to return into him no more, making still mention of *Solomon*, and reciting the incantations that he had composed. And when Eleazar would persuade the spectators that he had such a power, he sat at a little distance a *cup of water*, and commanded the demon as he went out of the man, to overturn it; and when this was done, the skill and wisdom of Solomon were showed very manifestly." *Joseph. ANTIQ.* book viii. cap. 2. sect. 5. *Whiston's* edition.

That there were such incantations among the Jews, we know well, and that there are still such found, and that they are attributed to Solomon: but that they are *his*, remains to be proved: and could this even be done, a point remains which can never be proved, viz. that those *curious arts* were a part of that wisdom which he received from God, as Josephus intimates. Indeed the whole of the above account gives the strongest suspicion of its being a trick by the Jewish juggler, which neither Josephus nor the emperor could detect; but the *ring*, the *root*, the *cup of water*, the *spell*, &c. all indicate imposture. Magicians among the Jews were termed *שם יקב* *bailey shem*, masters of the name, that is, the name of *Jehovah* *יהוה* by a certain pronunciation of which, they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

Verse 15. *Jesus I know, and Paul I know*] In the answer of the demoniac, the verb is varied: *τοι Ιησου γινωσκω, και τον Παυλον επισημαι υμεις δε τις (τιος) εστι.* I acknowledge Jesus; and am acquainted with Paul: but of whom are ye? Ye belong to neither; ye have no authority. And he soon gave them full proof of this. This distinction is observed in my old MS. Bible: *¶ I habe knowe Jesu, and ¶ I wote Poule: forsaethe who ben gee.*

Verse 16. *And the man in whom the evil spirit was, &c.*] Thus we find that one man was more powerful than these *seven brothers*; so that he stripped them of their upper garments, and beat and wounded the whole! Was not this a proof that he derived his strength from the evil spirit that dwelt in him?

Verse 17. *The name of the Lord Jesus was magnified*] They saw that there was a sovereign power in the name of Jesus, which could not be imitated by these lying exorcists; they

therefore revered this name, and despised those pretenders.

Exorcisms or adjurations of evil spirits were very frequent in the primitive church: the name of Jesus was that alone which was used. The primitive fathers speak strong and decisive words concerning the power of this name; and how demons were tormented, and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the church; hence we read of *presbyters, deacons, exorcists, lectors, and door-keepers*. The adjuration was commonly used over the *catechumens*, before they were admitted to baptism. *Gregory of Nazianzen*, and *Cyril of Jerusalem*, speak much of this rite—See my *Succession of Sacred Literature*, under *Cyril*, and *GREGORY Nazianzen*; and see *Suicer*, under. *εξορισμοι*.

Verse 19. *Which used curious arts*] *Τα μαγευα.* From the use of this word in the Greek writers we know that it signified *magical arts, sorceries, incantations, &c.* Ephesus abounded with these. Dio Cassius, speaking of the Emperor Adrian, says, *Ο Αδριανος παρρηγεστατος ην, και ματυριαις μαγικαις παντοδαπεις εχετο,* "Adrian was exceedingly addicted to curious arts, and practised divination and magic." These practices prevailed in all nations of the earth.

Brought their books together] *The Εφορια γραμματα*, or *Ephesian characters*, are celebrated in antiquity; they appear to have been *amulets*, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling demons, and preserving from evils of different kinds. The books brought together on this occasion, were such as taught the *science, manner of formation, use, &c.* of these charms.

Suidas, under *Εφορια γραμματα*, *Ephesian letters*, gives us the following account: "Certain obscure incantations. When Milesius and Ephesus wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the *Ephesian letters* bound to his heels: when this was discovered, and the letters taken away, it is reported, that Milesius threw him thirty times."

The information given by *Hesychius*, is still more curious: *Εφορια γραμματα.* η πο παλαι ε' υστερον δε προσεβησαν τινες ατακτικαι και αλλα φασι δε τωι πρωτωι τα ονοματα, ταδε ΑΣΚΙΟΝ, ΚΑΤΑΣΚΙΟΝ, ΑΙΧ, ΤΕΤΡΑΧ, ΔΑΜΝΑΜΕΝΕΤΣ, ΑΙΣΙΟΝ. Άλλοι δε, το μη Ασκιον, σκοτος το δε Κατασκιον, φασ τε δε Αις, γη Γετραχ δε ονικωτος. Δαμιταμ

A. M. cir. 4061. men : and they counted the price of them, and found it fifty thousand pieces of silver.

20 v So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he

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 ministered unto him, Timothy and Erastus ; but he himself staid in Asia for a season.

v Ch. 6. 7. & 12. 24.— Rom. 15. 25. Galat. 2. 1.— Ch. 20. 22.

v Ch. 18. 21. & 23. 11. Rom. 15. 24-28.— Ch 13. 5.— Rom. 16. 23. 2 Tim. 4. 20.

νους, δε ἡλιος ἄκτις, δε ἀλβες. Τούτα οὗτοι ἱερεῖς ἔσι καὶ ἄγιστα. "The Ephesian letters or characters were formerly six, but certain deceivers added others afterward; and their names, according to report, were these: ASKION, KATASKION, LIX, TETRAX, DAMNUMENEUS, and AISION. It is evident that Askion signifies DARKNESS; Kataskion, LIGHT; Lix, the EARTH; Tetrax, the YEAR; Damnumeneus, the SUN; and Aision, TRUTH. These are holy and sacred things." The same account may be seen in Clemens Alexandrinus, Strom. lib. v. cap. 8. where he attempts to give the etymology of these different terms. These words served, no doubt, as the keys to different spells and incantations; and were used in order to the attainment of a great variety of ends. The Abrazas' of the Basilidians, in the second century, were formed on the basis of the Ephesian letters; for those instruments of incantation, several of which are now before me, are inscribed with a number of words and characters equally as unintelligible as the above; and, in many cases, more so.

When it is said they brought their books together, we are to understand the books which treated of these curious arts; such as the Βιβλία χαρακματα, or Ephesian characters.

And burned them before all] These must have been thoroughly convinced of the truth of Christianity, and of the unlawfulness of their own arts.

Fifty thousand pieces of silver.] Some think that the ἀγυγιον, which we translate piece of silver, means a shekel, as that word is used in Matt. xxvi. 15. where see the note; 50,000 shekels, at 3s. according to Dean Prideaux's valuation, (which is that followed throughout this work) would amount to 7500l.

But as this was a Roman, and not a Jewish country, we may rationally suppose that the Jewish coin was not here current; and that the ἀγυγιον, or silver coin, mentioned by St. Luke, must have been either Greek or Roman; and it is very likely that the sestertius is meant, which was always a silver coin, about the value, according to Arbutnot, of twopence, or 1d. 3q̄, which answers to the fourth part of a denarius, rated by the same author at 7½d. Allowing this to be the coin intended, the 50,000 sestertii would amount to 403l. 12s. 11d.

The Vulgate reads, denariorum quinquaginta millium, fifty thousand denarii; which at 7½d. will amount to 1614l. 11s. 8d. The reading of the Itala version of the Codex Bezae, is very singular, denariorum sestertia ducenta. "Two hundred sestercus of denarii;" which may signify no more than "two hundred sestertii of Roman money;" for in this sense denarius

is certainly used by Cicero, Orat. pro Quint.; where, ad denarium solvere, means to pay in Roman money; an expression similar to our word sterling. This sum would amount to no more than 1l. 12s. 3½d. But that which is computed from the sestertius, is the most probable amount.

Verse 20. So mightily grew the word of God, and prevailed.] The Codex Bezae reads this verse thus: "So mightily grew the word of the Lord, and prevailed; and the faith of God increased and multiplied." It is probable that it was about this time that St. Paul had that conflict which he mentions, 1 Cor. xv. If I, after the manner of men have fought with beasts at Ephesus, &c. See the note there. It means some severe trials not here mentioned, unless we may suppose him to refer to the ferocious insurrection headed by Demetrius, mentioned at the end of this chapter.

Verse 21. Paul purposed in the spirit, &c.] Previously to this, he appears to have concerted a journey to Macedonia, and a visit to Corinth, the capital of Achaia, where he seems to have spent a considerable time; probably the whole winter of A. D. 58; see 1 Cor. xvi. 5, 6. and afterward to go to Jerusalem; but it is likely that he did not leave Ephesus till after pentecost, A. D. 59. (1 Cor. xvi. 8.) And he resolved, if possible, to see Rome, which had been the object of his wishes for a considerable time. See Rom. i. 10, 13. xvi. 23.

It is generally believed that during this period, while at Ephesus, he wrote his first epistle to the Corinthians. He had heard that some strange disorders had entered into that church:—1. That there were divisions among them; some extolling Paul beyond all others; some Peter; others Apollos. 2. He had learned from Stephanus, Fortunatus, and Achaicus, whom he saw at Ephesus, 1 Cor. xvi. 17. vii. 1. that several abuses had crept into their religious assemblies. 3. That even the Christians went to law with each other; and that before the heathens. And 4. That a person professing Christianity in that city, had formed a matrimonial contract with his stepmother. It was to remedy these disorders that he wrote his first epistle to the Corinthians, in which he strongly reprehends all the above evils.

Verse 22. So he sent into Macedonia] He desired Timothy to go as far as Corinth, 1 Cor. iv. 18. and after that to return to him at Ephesus, 1 Cor. xvi. 11. but he himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. Erastus, mentioned here for the first time, appears to have been the chamberlain, Οικονομος, either of Ephesus or Corinth; See Rom. xvi. 23. He was one of St. Paul's companions,

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

23 And ^b the same time there arose no small stir about ^c that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought ^d 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

b 2 Cor. 1. 8.—c See Ch. 9. 2.—d Ch. 16. 16, 19.

and is mentioned as being left by the apostle at Corinth, 2 Tim. iv. 20.

Verse 23. *No small stir about that way*] Concerning the *Gospel*, which the apostles preached; and which is termed *this way*, chap. ix. 2. where see the note.

Verse 24. *Silver shrines for Diana*] It is generally known, that the temple of Diana at Ephesus, was deemed one of the *seven wonders of the world*, and was a most superb building. It appears that the *silver shrines* mentioned here were small portable representations of this temple, which were bought by strangers as matters of *curiosity*, and probably of *devotion*. If we can suppose them to have been *exact models* of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible, they would be held in high estimation, and probably become a sort of substitute for the temple itself, to worshippers of this goddess who lived in distant parts of Greece. The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many *kings*; and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostrates burnt it to the ground the same night on which Alexander the Great was born. It is reported that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterward rebuilt and adorned; but Nero plundered it of all its riches. This grand building remains almost entire to the present day; and is now turned into a Turkish mosque. See an account of it in Montfaucon, *Antiq. Expliq.* vol. 2. with a beautiful drawing on plate vi. No. 20. See also Stuart's *Athens*. There were also *pieces of silver* struck with a representation of the temple of Minerva on one side: many coins occur in the reigns of the first Roman emperors, where temples, with idols in the porch, appear on the reverse: and several may be seen in *Musellius*, in the reigns of Trajan, Hadrian, Antoninus Pius, &c. A beautiful representation of the temple of Diana at Ephesus, may be seen on a medal engraved by Montfaucon, in his *Antiq. Expliq. Suppl.* vol. ii. plate 33. It has eight Doric columns in front, which Pliny says were *sixty feet* in length. In the entrance, the figure of Diana is represented with a sort of tower upon her

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alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that ^e 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.

e Psa. 115. 4. Isaiah 44. 10-20. Jer. 10. 3.

head, her arms supported by two staves : at her feet are represented two stags with their backs toward each other. The sun is represented on the right side of her head, and the moon as a crescent on the left. On each side, and at the bottom of this temple, are the words *ΑΓΑΤΗΝ ΑΣΙΑΣ ΕΠΙΘΥΡΑΝ*. Some think that the medals here referred to, are the same that are meant by the *silver shrines* made by Demetrius and his craftsmen. See the note on ver. 27.

Brought no small gain] There were many made, many sold, and probably at considerable prices.

Verse 25. *By this craft, we have our wealth.*] The word *επαγία* not only signifies *wealth*, but also *abundance*. It was a most lucrative trade; and he plainly saw that if the apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed; and consequently all the gain that he and his fellows derived from it, would be brought to nought.

Verse 26. *This Paul hath persuaded and turned away much people*] From the mouth of this heathen we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles: not only at Ephesus, but almost throughout all Asia, they had persuaded and converted much people: for they had insisted that they could be no gods which are made with hands; and this the common sense of the people must at once perceive.

Verse 27. *The temple of the great goddess Diana*] From a number of representations of the Ephesian goddess Diana, which still remain, we find that she was widely different from Diana the *huntress*. She is represented in some statues all covered over with *breasts*, from the shoulders down to the feet; in others she is thus represented, from the breasts to the bottom of the abdomen, the thighs and legs being covered with the heads of different animals. From this it is evident, that under this name and form, *nature*, the nourisher and supporter of all things, was worshipped: the *sun* and *moon* being grand agents in all natural productions, were properly introduced as her attributes or symbols. Because she was the representative of universal nature, she was called, in opposition to Diana the *huntress*, and *goddess of chastity*, the *GREAT goddess Diana*; not only worshipped in Asia, but throughout the whole world; both the Greeks and the Romans unanimously conjoining in her worship.

Several statues of this Ephesian Diana still remain; and some beautiful ones are repre-

A. M. cir. 4063. 28 And when they heard
A. D. cir. 50. these sayings they were full
An. Olymp. of wrath, and cried out, say-
cir. CCIX. 3. ing, Great is Diana of the Ephesians.

29 And the whole city was filled
with confusion: and having caught
Gaius and Aristarchus, men of Ma-
cedonia, Paul's companions in travel,

[Roman. 16. 23. 1 Cor. 1. 14.

sented by Montfaucon, in his *Antiq. Explic.* vol. 1. book iii. cap. 15. plates 46, 47, and 48. From this father of antiquaries, much information on this subject may be derived. He observes, that the original statue of Diana of Ephesus, which was in that noble temple, esteemed one of the wonders of the world, was made of ivory, as Pliny says; but Vitruvius says it was made of cedar; and others, of the wood of the vine. The images of this goddess are divided into several bands, or compartments; so that they appear swathed from the breasts to the feet. On the head is generally represented a large tower, two stories high. A kind of festoon of flowers and fruits descends from her shoulders: in the void place of the festoon a crab is often represented, and sometimes crowned by two genii or victories. The arms are generally extended, or stretched a little out from the sides; and on each, one or two lions. Below the festoon, between the two first bands, there are a great number of paps, hence she has been styled by some of the ancients, *Multimamma*, and *πολυμαστός*, the goddess with the multitude of paps: on one figure I count nineteen. Between the second and third bands, birds are represented; between the third and fourth, a human head with tritons; between the fourth and fifth, heads of oxen. Most of the images of this goddess are represented as swathed nearly to the ankles, about which the folds of her robe appear. Though there is a general resemblance in all the images of the Ephesian Diana; yet some have more figures or symbols, some less. These symbols are generally paps, human figures, oxen, lions, stags, griffins, sphinxes, reptiles, bees, branches of trees, and roses.

That nature is intended by this goddess is evident from the inscription on two of those represented by Montfaucon, *παναίολος φύσις παντων μητις*, nature, full of varied creatures, and mother of all things. It is evident that this Diana was a composition of several deities: her crown of turrets belongs to Cybele, the mother of the gods; the lions were sacred to her also; the fruits and oxen are symbols of Ceres; the griffins were sacred to Apollo; and the deer or stags to Diana. The crab being placed within the festoon of flowers, evidently refers to the northern tropic Cancer; and the crab being crowned in that quarter, may refer to the sun having accomplished his course, and begun to return with an increase of light, heat, &c. The paps, or breasts, as has already been observed, show her to be the nurse of all things; and the different animals and vegetables, represented on these images, point out nature as the supporter of the animal and vegetable world; the moon and tritons show her influence on the sea; and the sun her influence on the earth.

they rushed with one accord into the theatre.

30 And when Paul would have entered 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 adven-

A. M. cir. 4063.
A. D. cir. 50.
An. Olymp.
cir. CCIX. 3.

[Ch. 20. 4. & 27. 2. Col. 4. 10. Philem. 24.

All these things considered, it is no wonder that this goddess was called at Ephesus the Great Diana, and that she was worshipped not only in that city, but in all the world. In the worship of this deity, and in the construction of her images, the heathens seem to have consulted common sense and reason in rather an unusual manner. But we must observe also, that among the Greeks and Romans they had two classes of deities; the *dii majores*, and the *dii minores*: the great gods, and the minor gods. The latter were innumerable; but the former, among whom was Diana, were only twelve—Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan; Juno, Vesta, Ceres, Diana, Venus, and Minerva. These twelve were adored through the whole Gentile world, under a variety of names.

Verse 29. *The whole city was filled with confusion*] Thus we find the peace of the whole city was disturbed, not by an apostle preaching the Gospel of Christ, but by one interested, unprincipled knave, who did not even plead conscience for what he was doing; but that it was by this craft he and his fellows got their wealth; and he was afraid to lose it.

Rushed—into the theatre.] The theatres, being very spacious and convenient places, were often used for popular assemblies and public deliberation, especially in matters which regarded the safety of the state. There are several proofs of this in ancient authors. So Tacitus, Hist. ii. 80. speaking concerning Vespasian, says, *Antiochensium theatrum ingressus, ubi illis consulare mos est, concurrentes et in adulterationem effusus alloquitur*. "Having entered into the theatre of the Antiochians, where it was the custom to hold consultations, the people running together, and being profuse in flattery; he addressed them." Frontinus in Stratagem. lib. iii. cap. 2. speaking of a public meeting in the theatre at Agrigentum, observes, *ubi ex more Græcorum locus consulandi præbebatur*: which, according to the custom of the Greeks, is the place for public deliberation. See several examples in *Kypka*.

Verse 31. *Certain of the chief of Asia*] *Τισς των Ασιαρχων*; some of the Anarchs. The Anarchs were those to whom the care and regulation of the public games were entrusted; they were a sort of high priests, and were always persons of considerable riches and influence. These could not have been Christians, but they were what the sacred text states them to have been, *αυτων φίλοι*, his friends: and foreseeing that Paul would be exposed to great danger if he went into the theatre, amidst such a tumultuous assembly, they sent a message to him entreating him not to go into danger so apparent. Query, did he not go, and fight with those wild beasts at Ephesus? 1 Cor. xv. 32.

A. M. cir. 4063. ture himself into the theatre.
A. D. cir. 59. 32 Some therefore cried
An. Olymp. one thing, and some another:
cir. CCIX. 3. for the assembly was confused;
and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^b Alexander ¹beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was

b 1 Tim. 1. 20. 2 Tim. 4. 14.

Verse 32. *Some—cried one thing, and some another*] This is an admirable description of a tumultuous mob gathered together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without *why or wherefore, principle or object.*

For the assembly was confused] Ἡ ἐκκλησία; the same word which we translate *church*; and thus we find that it signifies any assembly, good or bad, lawful or unlawful: and that only the circumstances of the case can determine the precise nature of the assembly to which this word is applied.

Verse 33. *They drew Alexander out of the multitude, the Jews pulling him forward.*] From this and the following verse, it is pretty evident that this Alexander was brought forward on this occasion by the Jews, that he might make an oration to the multitude, in order to exculpate the Jews, who were often by the heathens confounded with the Christians: and cast the whole blame of the uproar upon Paul and his party. And he was probably chosen, because he was an able speaker: and when he beckoned with his hand to gain an audience, the Greeks, knowing that he was a Jew, and consequently as much opposed to the worship of Diana as Paul was, would not hear him: and therefore to drown his apology, τῶ δῆμῳ, for the people, viz. the Jews, they vociferated, for the space of two hours, *Great is Diana of the Ephesians!* There does not seem any just ground from the text to suppose that this Alexander was a Christian: or that he was now about to make an apology for the Christians: it is generally believed that he is the same with Alexander the coppersmith, of whom St. Paul speaks, 2 Tim. iv. 14. and whom, with Philetus, he was obliged to excommunicate, 1 Tim. i. 20. *By the Jews pulling him forward,* we are to understand their earnestness to get him to undertake their defence, and criminate as much as possible, St. Paul and his companions, and the Christian cause in general; which he would no doubt have done, without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

Verse 35. *When the town-clerk*] Ὁ γραμματεὺς, literally, the scribe. The Syriac has ܪܝܫܐ ܕܡܝܢܐܐܝܬܐ reisha damedinatio, the chief or prince of the city. The latter Syriac has, the scribe of the city. Some think that the word recorder, would do better here than town-clerk; and indeed it is evident, that a magistrate of considerable authority and influence is intended.

Ye men of Ephesus] The speech of this man

a Jew, all with one voice A. M. cir. 4063.
about the space of two hours A. D. cir. 59.
cried out, Great is Diana of An. Olymp.
cir. CCIX. 3.

the Ephesians.
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 a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things can-

i Ch. 12. 17.—y Gr. the temple keeper.

may be thus analysed: 1. He states that there was no need of a public declaration that the Ephesians were worshippers of Diana; this every person knew, and nobody attempted to contest it, ver. 35, 36. 2. That the persons accused were not guilty of any public offence, nor of any breach of the laws of the city. 3. That if they were, this was not a legal method of prosecuting them, 33, 39. 4. That they themselves, by this tumultuous meeting, had exposed themselves to the censure of the law: and were in danger of being called into question for it, ver. 40. See Dodd.

Is a worshipper of the great goddess Diana] The word *λατρεύω*, *neocoros*, which we translate *worshipper*, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *sexton*: in process of time, the care of the temple was entrusted to this person: at length the *neocori* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals: and *Ephesus* is supposed to have been the first that assumed this title. At this time, it was commonly known as belonging to this city. "What man is there that knoweth not that the city of the Ephesians is the *neocoros* of the great goddess Diana?" As if he had said, "The whole city is devoted to her worship: it is reputed an honour to our highest characters, even to sweep her temple, and open and shut her doors. Besides, we offer to her the highest sacrifices; and are entrusted with the religious service that pertains to the emperor's safety."

Of the image which fell down from Jupiter?] The original image of the Ephesian Diana (see on ver. 27.) was supposed to have descended from heaven: which intimates, that it was *so old*, that no person knew either its maker, or the time in which it was formed; and it was the interest of the priests to persuade the people that this image had been sent to them as a present from Jupiter himself. Several images and sacred things were supposed, among the heathens, to be presents immediately from heaven. Euripides states the image of Diana of Tauris to be of this kind; and calls it *δωρετικὴ ἀγάλμα*, the image fallen from Jupiter. Numa pretended that the *ancilia*, or sacred shields had come from heaven. In imitation of these, many of the Italian Papists believe that the *shrine of our Lady of Loretto* was also a divine gift to their country. St. Isidore of Damietta says, that the heathen, in

A. M. cir. 4063. not be spoken against, ye
A. D. cir. 59. ought to be quiet, and to do
An. Olymp. nothing rashly.
cir. CCIX. 3.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ¹the law is open, and there are deputies: let

¹ Or, the court days are kept.—Or, ordinary.

order to induce the people to believe that such images came from heaven, either banished or slew the artists, that had formed them, that there might be no evidence of the time, in which, or the persons by whom, they were made: this point secured, it was easy to persuade the credulous multitude, that they had been sent from heaven. The story of the *Palladium*, on which the safety of Troy was said to depend, is well known. It was an image of Minerva, and also supposed to have descended from Jupiter.

Verse 37. *These men—are neither robbers of churches*] ἱεροσυλοῦς; spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: Those men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddess. The apostles acted as prudent men should; they endeavoured to enlighten the minds of the multitude, that the absurdity of their gross errors might be the more apparent; for when they should know the truth, it was likely that they would at once abandon such gross falsehood.

Verse 38. *If Demetrius—have a matter against any man*] If it be any breach of law, in reference to Demetrius and the artists, the law is open, ἀγορευτοὶ ἀγορεύαι; these are the terms of law, public courts, times of sessions or assize; or, rather, the judges are now sitting: so the words may be understood. *And there are deputies*, ἀνθυπατοὶ, proconsuls, appointed to guard the peace of the state, and to support every honest man in his right: let them implead one another; let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

Verse 39. *But if ye inquire any thing concerning other matters*] In which the safety of the state, or the national worship is concerned, know that such a matter is not the business of the mob; it must be heard and determined in a lawful assembly, ἐν τῇ ὀνόματι ἐκκλησίᾳ, one legally constituted, and properly authorized to hear and determine on the subject.

Verse 40. *For we are in danger, &c.*] Popular commotions were always dreaded by the Roman government: and so they should be by all governments; for when *might* has nothing to direct its operations but *passion*, how destructive must these operations be. One of the Roman laws made all such commotions of the people capital offences against those who raised them.

them implead one another. A. M. cir. 4063.
A. D. cir. 59.
An. Olymp. cir. CCIX. 3.
39 But if ye inquire any thing concerning other matters, it shall be determined in a ^a lawful assembly.

40 For we are in danger to be called in question ^b 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, ^che dismissed the assembly.

^a Verse 29. 32. Psalm 34. 19.—Job 5. 13. Psalm 65. 7.

Qui cœlum et concursus fecerit, capite puniatur; "He who raises a mob shall forfeit his life." If such a law existed at Ephesus; and it probably did, from this reference to it in the words of the town-clerk or recorder; then Demetrius must feel himself in great personal danger: and that his own life lay now at the mercy of those whom he had accused; concerning whom he had raised such an outcry, and against whom nothing disorderly could be proved.

Verse 41. *He dismissed the assembly.*] Τῆν ἐκκλησίαν. Another proof that the word ἐκκλησία, which we generally translate church, signifies an assembly of any kind, good or bad, legal or illegal.

1. *How forcible are right words!* From the conduct of this prudent, sensible man, we may learn how much influence persons of this character may have, even over the unbridled multitude. But where the civil power associates itself with the lawless might of the many, there must be confusion and every evil work. What a blessing to the community is the civil law! Were it not for this, the unthinking multitude would destroy others, and at last destroy themselves. Law and justice are from God; and the civil power, by which they are supported and administered, should be respected by all who regard the safety of their persons or property.

2. Though the ministry of St. Paul was greatly blessed at Ephesus, and his preaching appears to have been very popular; yet this sunshine was soon darkened; peace with the world cannot last long; the way of the Lord will always be opposed by those who love their own ways.

3. How few would make an outward profession of religion, where there no gain connected with it: and yet as one justly observes, religion is rendered gainful only by some external part of it. For this very reason, the external part of religion is always on the increase, and none can find fault with it, without raising storms and tempests; while the internal part wastes and decays, no man laying it to heart. Demetrius and his fellows would have made no stir for their worship, had not the apostle's preaching tended to discredit that by which they got their wealth. Most of the outcries that have been made against all revivals of religion; revivals by which the church has been called back to its primitive principles and purity, have arisen out of self-interest. The cry of the church is in danger, has been echoed only by those who found their secular interest at stake; and knew that reformation must unmask them; and show, that the slothful and wicked servants could no

longer be permitted to live on the revenues of that church, which they disgraced by their lives, and corrupted by their false doctrines. He that eats the church's bread, should do the church's work: and he that will not work, should not be permitted to eat.

CHAPTER XX.

Paul retires to Macedonia, 1. He goes into Greece, where he tarries three months; and purposing to sail to Syria, he returns through Macedonia, 2, 3. Several persons accompany him into Asia, and then go before and tarry for him at Troas, 4, 5. Paul and Luko sail from Philippi, and in five days reach Troas, where they meet their brethren from Asia, and abide there seven days, 6. On the first day of the week, the disciples coming together to break bread, Paul preaching to them, and continuing his speech till midnight, a young man of the name of Eutychus, being in a deep sleep, fell from the third loft and was killed, 7-9. Paul restores him to life, resumes his discourse, and continuing it till day break, then departs, 10-12. Luke and his companions sail to Assos, whither Paul comes by land, 13. He embarks with them at Assos, comes to Mylene, 14. Sails thence, and passes by Chios, arrives at Samos, tarries at Trogyllium, and comes to Miletus, 15. Purposing to get as soon as possible to Jerusalem, he sends from Miletus, and calls the elders of the church of Ephesus, to whom he preaches a most affecting sermon, gives them the most solemn exhortations, kneels down and prays with them, takes a very affecting leave of them, and sets sail for Casarea, in order to go to Jerusalem, 16, 38.

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCLX. 3.

AND 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 them much exhortation, he came into Greece,

3 And there abode three months.

1 Cor. 16. 5. 1 Tim. 1. 3.—b Ch. 9. 23. & 23. 12. & 25. 3. 2 Cor. 11. 26.—c Ch. 19. 29. & 27. 2. Col. 4. 10.

NOTES ON CHAPTER XX.

Verse 1. *After the uproar was ceased*] The tumult excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended. He had written to the Corinthians, that he should leave that place after pentecost, 1 Cor. xvi. 8. but it is very probable that he left it sooner.

Verse 2. *He came into Greece*] Εἰς τὴν Ἑλλάδα, into Hellas, Greece properly so called, the regions between Thessaly and Propontis, and the country of Achaia. He did not, however, go there immediately: he passed through Macedonia, ver. 1. in which he informs us, 2 Cor. vii. 5, 6, 7. that he suffered much, both from believers and infidels: but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth, 2 Cor. viii. 16, 17. and sent by him the second epistle which he wrote to that church, as Theodoret and others suppose. Some time after he visited Corinth himself according to his promise, 1 Cor. xvi. 5. This was his third voyage to that city, 2 Cor. xii. 14. xiii. 1. What he did there at this time cannot be distinctly known; but according to St. Augustin, he ordered every thing relative to the holy eucharist, and the proper manner in which it was to be received. See Calmet.

Verse 3. *Abode three months*] Partly, as we may suppose, at Corinth, at Athens, and in Achaia; from which place he is supposed to have sent his epistle to the Romans, because he continued longer here than at any other place; and mentions several of the Corinthians in his salutations to the believers of Rome.

When the Jews laid wait for him] Paul had determined to go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest

and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

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, Tychicus and Trophimus.

A. M. cir. 4064.
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d Ca. 19. 29.—e Ch. 16. 1.—f Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Titus 3. 12.—g Ch. 21. 29. 2 Tim. 4. 20.

road he could take: but hearing that the Jews had laid wait for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the poor saints at Jerusalem; he resolved to go as much of the journey as he conveniently could, by land. Therefore, he returned through Macedonia, and from thence to Troas, where he embarked to sail for Syria, on his way to Jerusalem. The whole of his journey is detailed in this and the following chapter. See also the map.

Verse 4. *And they accompanied him*] Rather, says Bp. Pearce, there followed him as far as to Asia: for they were not in his company till he set sail for Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tarried for him, ver. 5.

Into Asia] Ἀπὸ τῆς Ἀσίας; these words are wanting in two MSS. Erpen, the Æthiopic, Coptic, and Vulgate. Some think that they embarrass this place; for how these could accompany him into Asia, and go before him, and tarry for him at Troas, ver. 6. is not so very clear; unless we suppose, what I have glanced at in the Table of Contents, that they came with him to Asia; but he tarrying a short time, they proceeded on their journey, and stopped for him at Troas, where he shortly after rejoined them. Mr. Wakefield gets rid of the difficulty, by reading the verse thus: Now Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, and Tychicus and Trophimus of Asia, went before, and tarried for us at Troas.

Sopater of Berea] Sopater seems to be the same as Sosipater, whom St. Paul mentions as his kinsman, Rom. xvi. 21. ADE. more than twenty others, with the Coptic, Armenian, latter Syriac in the margin, Vulgate, Itala, Theophylact, Origen, and Bede, add Πύππου, the son of

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after ^h the days of unleavened bread, and came unto them ^l to Troas in five days; where we abode seven days.

7 ¶ And upon ^k the first day of the week, when the disciples came together

^h Exodus 12. 14, 15. & 23. 15.—Ch. 16. 8. 2 Cor. 2. 13. 2 Tim. 4. 13.

PYRRHUS. Griesbach has received this into his text.

Aristarchus of Thessalonica] This person occurs in chap. xix. 29. and is mentioned there as a *Macedonian*. He attended Paul in his journey to Rome, chap. xxvii. 2. and was his *fellow-labourer*, Philemon, ver. 24. and his *fellow-prisoner*, Col. iv. 10, 11. *Secundus* is mentioned no where but in this place.

Gaius of Derbe] This is supposed to be the same who is mentioned chap. xix. 26. and who is there called a *man of Macedonia*, of which some suppose he was a *native*, but descended from a family that came from *Derbe*: but as *Gaius*, or *Caius*, was a very common name, these might have been two distinct persons. One of this name was baptized by St. Paul at Corinth, 1 Cor. i. 14. and entertained him as his *host* while he abode there, Rom. xvi. 23. and was probably the same to whom St. John directs his *third epistle*.

And Timotheus] Of *Lystra* is added by the *Syriac*. This was the same person of whom mention is made, chap. xvi. 1. and to whom St. Paul wrote the *two epistles*, which are still extant; and who was a native of *Lystra*, as we learn from the above place. It was on this evidence, probably, that the ancient *Syriac* translator added of *Lystra* to the text. This reading is not supported by any MSS.

Tychicus—of Asia] This person was high in the confidence of St. Paul. He styles him a *beloved brother, and faithful minister in the Lord*, whom he sent to the Ephesians, that he *might know their affairs, and comfort their hearts*, Ephes. chap. vi. 21, 22. He sent him for the same purpose, and with the same commendations, to the Colossians, Col. iv. 7, 8. Paul seems also to have designed him to superintend the church at Crete, in the absence of Titus; see Tit. iii. 12. He seems to have been the most intimate and confidential friend that Paul had.

Trophimus.] Was an *Ephesian*; and both he and *Tychicus* are called *Ἐφεσίοις*, *Ephesians*, instead of *Ἀσιαῖοι*, *Asiatics*, in the Codex Bezae, both Greek and Latin, and in the *Sahidic*. He accompanied Paul from Ephesus into Greece, as we see here; and from thence to Jerusalem, chap. xxi. 29. He had, no doubt, travelled with him on other journeys, for we find by 2 Tim. iv. 20. that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at Ephesus.

Verse 5. *Tarried for us at Troas.*] See the preceding verse. *Troas* was a small town in Phrygia Minor, in the province called the *Troad*; see chap. xvi. 8.

Verse 6. *Days of unleavened bread*] The

^l to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until mid night.

8 And there were many lights ^m in the upper chamber, where they were gathered together.

9 And there sat in a window a cer-

^k 1 Cor. 16. 2. Rev. 1. 10.—Ch. 2. 42, 46. 1 Cor. 10. 16. & 11. 20, &c.—m Ch. 1. 13.

seven days of the passover, in which they ate unleavened bread. See the account of this festival in the notes on Exod. xii. It is evident from the manner in which St. Luke writes here, that he had not been with St. Paul since the time he accompanied him to *Philippi*, chap. xvi. 10—12. but he now embarks at Philippi with the apostle, and accompanies him to Troas, and continues with him through the rest of his journey.

To Troas in five days] So long they were making this voyage from Philippi, being obliged to keep always *by the coast*, and in sight of the land; for the magnetic needle was not yet known. See the situation of these places upon the map.

Verse 7. *Upon the first day of the week*] What was called *κύριακον*, the *Lord's day*, the Christian sabbath, in which they commemorated the resurrection of our Lord; and which, among all Christians, afterward took the place of the *Jewish sabbath*.

To break bread] To break $\epsilon\upsilon\chi\alpha\text{ρισ}\tau\acute{\iota}\alpha$ *eucaristia*, the eucharist, as the *Syriac* has it; intimating by this, that they were accustomed to receive the holy sacrament on each Lord's day. It is likely that, besides this, they received a common meal together. Some think the *αγάπη*, or *love feast*, is intended.

Continued his speech until midnight.] At what time he began to preach we cannot tell; but we hear when he concluded. He preached during the whole night, for he did not leave off till the break of the next day, ver. 11. though about midnight his discourse was interrupted by the fall of Eutychus. As this was about the time of pentecost, and we may suppose about the beginning of May, as Troas was in about 40 degrees of north latitude, the sun set there at seven P. M. and rose at five A. M. so that the night was about eight hours long; and taking all the interruptions together, and they could not have amounted to more than two hours; and, taking no account of the preceding day's work, Paul must have preached a sermon not less than six hours long. But it is likely that a good part of this time was employed in hearing and answering questions; for *διελογησθε*, and *διαλεγόμενοι*, may be thus understood.

Verse 8. *Upper chamber*] It was in an *upper chamber* in the temple that the primitive disciples were accustomed to meet: on that account, they might have preferred an *upper chamber* whenever they could meet with it. The pious Quessel supposes, that the *smoke* issuing from the *many lamps* in this upper chamber, was the cause of Eutychus falling asleep; and this, he says, the apostle mentions, in charity, to excuse the young man's appearing negligent.

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tain young 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 ² fell on him; and embracing *him* said, ^o 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.

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.

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14 And when he met with us at Assos, we took him in, and came to Mitylene.

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.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for ^p he hastid if it were possible for him, ^r to be at Jerusalem ^s the day of pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

1 Kings 17. 21. 2 Kings 4. 34.—Matt. 9. 24.—p Ch. 18. 21.

& 19. 21. & 21. 4, 12.—r Ch. 24. 17.—s Ch. 2. 1. 1 Cor. 16. 8

Verse 9. *There sat in a window*] This was probably an opening in the wall, to let in light and air, for there was no *glazing* at that time; and it is likely that Eutychus fell backward through it, down to the ground, on the outside; there being nothing to prevent his falling out, when he had once lost the power to take care of himself, by getting into a deep sleep.

Verse 10. *And Paul—fell on him*] Επεσον αυτω, stretched himself upon him, in the same manner as Elisha did on the Shunamite's son, 2 Kings iv. 33—35, though the action of lying on him, in order to communicate warmth to the flesh, might not have been continued so long as in the above instance; nor indeed was it necessary, as the natural warmth had not yet left the body of Eutychus; but the son of the Shunamite had been some time dead.

Verse 11. *Had broken bread*] Had taken some refreshment, in order to their journey.

And talked a long while] Ομιλησας, having familiarly conversed, for this is the import of the word, which is very different from the διαλεγομαι, of the seventh verse, and the διαλογομαι, of the ninth; which imply solemn, grave discourse.

Verse 13. *Sailed unto Assos*] Assos, according to Pausanias, Eliac. ii. 4. and Pliny, Hist. Nat. xxxvi. 27. was a maritime town of Asia, in the Troad. Strabo and Stephanus place it in Mysia. It was also called Apollonia, according to Pliny, ib. lib. v. 30. The passage by sea to this place was much longer than by land; and therefore St. Paul chose to go by land, while the others went by sea.

Intending to take in Paul] αναλαμβανω, to take him in AGAIN; for it appears he had already been aboard that same vessel: probably the same that had carried them from Philippi to Troas, ver. 6.

Verse 14. *Came to Mitylene.*] This was a seaport town in the isle of Lesbos: see its place in the map.

Verse 15. *Over against Chios*] This was a very celebrated island between Lesbos and Samos, famous in antiquity for its extraordinary wines. At this island the apostle did not touch.

Arrived at Samos] This was another island of the Aegean sea, or Archipelago. It does not appear that they landed at Samos; they passed close by it, and anchored at Trogyllium. This was a promontory of Ionia, which gave name to some small islands in the vicinity of Samos; Τη δε Τρογυλλίου προκειται νησιον ομοιωμενον; before Trogyllium is situated an island of the same name. Strabo, lib. xiv. p. 636. Pliny also mentions this place, Hist. Nat. lib. v. cap. 31. Near this place was the mouth of the famous river Meander.

Came to Miletus.] A celebrated city in the province of Caria, about twelve or fifteen leagues from Ephesus, according to Calmet. Miletus is famous for being the birth place of Thales, one of the seven wise men of Greece, and founder of the Ionic sect of philosophers. Anaximander was also born here, and several other eminent men. The Turks, who now possess it, call it Melas.

Verse 16. *To sail by Ephesus*] Not to touch there at this time.

To be at Jerusalem the day of pentecost.] That he might have the opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast; and then he no doubt expected to see there a renewal of that day of pentecost, in which the spirit was poured out on the disciples; and in consequence of which so many were converted to God.

Verse 17. *He sent to Ephesus, and called the elders of the church.*] These are called επισκοποι, bishops, ver. 28. By the πρεσβυτεροι, presbyters, or elders, here, we are to understand, all that were in authority in the church, whether they were επισκοποι, bishops, or overseers; or seniors in years, knowledge, and experience. The πρεσβυτεροι, or elders, were probably the first order in the church; an order which was not so properly constituted; but which rose out of the state of things. From these presbyteroi, the επισοποι, overseers or superintendents, were selected. Those who were eldest in years, Christian knowledge and experience, would naturally be preferred to all others, as overseers of the church of Christ. From the

A. M. cir. 4064. 18 And when they were
A. D. cir. 60. come to him, he said unto
An. Olymp. them, Ye know, 'from the
cir. CCIX. 4. first day that I came into Asia, after
what manner I have been with you at
all seasons,

19 Serving the Lord with all humility
of mind, and with many tears and
temptations, which beset me 'by the
lying in wait of the Jews:

20 And how 'I kept back nothing

† Ch. 18. 19. & 19. 1, 10.—‡ Ver. 3.—§ Ver. 27.—¶ Ch. 18. 5.

Greek word *πρεσβυτερος*, comes the Latin *presbyterus*; the English *presbyter*, the French *prêtre*, and our own term *priest*: and all, when traced up to their original, signify merely an *elderly* or *aged* person; though it soon became the name of an *office*, rather than of a *state* of years. Now, as these *elders* are called *πρεσβυτεροι*, *bishops*, in ver. 28. we may take it for granted that they were the same *order*; or rather, that these superintendents of the church were indifferently called either *presbyters* or *bishops*.

As he had not time to call at Ephesus, he thought it best to have a general convocation of the heads of that church to meet him at Miletus; that he might give them the instructions mentioned in the succeeding parts of this chapter.

Verse 18. *After what manner I have been with you*] The Codex Bezae adds here, *for three years, and even more*, which reading might have been borrowed from ver. 31. though the time assigned by it is too long.

Verse 19. *Serving the Lord with all humility, &c.*] This relates not only to his zealous and faithful performance of his *apostolic functions*, but also to his *private walk* as a Christian; and shows with what carefulness this apostle himself was obliged to walk, in order to have his calling and election as a Christian, ratified and made firm.

Verse 20. *I kept back nothing*] Notwithstanding the dangers to which he was exposed, and the temptations he must have had to suppress those truths that were less acceptable to the unrenewed nature of man, or to the particular prejudices of the *Jews* and the *Gentiles*; he fully and faithfully, at all hazards, declared what he terms, ver. 27. *the whole counsel of God*. "Behold here," says the judicious and pious Calmet, "the model of a good shepherd—full of doctrine and zeal: he communicates with profusion, and yet with discretion, without jealousy and without fear, what God had put in his heart, and what charity inspires. A good shepherd, says St. Bernard, should always have abundance of bread in his *scrip*, and his *dog* under command. His *dog* is his *zeal*, which he must *lead*, *order*, and *moderate*; his *scrip* full of bread, is his *mind* full of useful knowledge: and he should ever be in readiness to give nourishment to his flock." He who will quarrel with this sentiment, because of the *uncouthness* of the simile, needs pity, and deserves censure.

Verse 21. *Testifying both to Jews and Greeks*] He always began with the *Jews*; and, in this case, he had preached to them alone,

that was profitable *unto you*, but have showed you, and have taught you publicly, 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, not knowing the things that shall befall me there:

† Mark 1. 15. Luke 24. 47. 6. 2. 38.—‡ Ch. 19. 21.

for three months, chap. ix. 8—10. and only left their synagogues, who he found, through their obstinacy, he could not them no good.

Repentance toward God, &c.] As all had sinned against God, so all should humble themselves before him against whom they have sinned—but *humiliation* is no *attemperment* for sin; therefore *repentance* is insufficient, unless *faith* in our Lord Jesus Christ accompany it. *Repentance* disposes and prepares the soul for *pardoning mercy*; but can never be considered as making compensation or past acts of transgression. This *repentance* and *faith* were necessary to the salvation both of *Jews* and *Gentiles*; for all had sinned, and come short of God's glory. The *Jews* must repent, who had sinned so much, and so long, against light and knowledge: the *Gentiles* must repent, whose scandalous lives were unapproach to man. *Faith* in Jesus Christ was also indispensably necessary—for a *Jew* might repent, be sorry for his sin, and suppose that, by a proper discharge of his religious duty, and bringing proper sacrifices, he could conciliate the favour of God: No, this will not do; nothing but *faith in Jesus Christ*, as he end of the law, and the great and only vicarious sacrifice, will do: hence he testified to them the necessity of faith in this Messiah. The *Gentiles* might repent of their profligate lives, turn to the true God, and renounce all idolatry: this is well: but it is not sufficient—they also have sinned, and their present amendment and faith can make no attemperment for what is past: therefore, they also must believe on the Lord Jesus, who died for their sins, and rose again for their justification.

Verse 22. *I go bound in the Spirit*] *Δεδειμένος τῷ πνεύματι*—either meaning the *strong influence* of the *divine spirit* upon his mind, or the *strong propensity* in his own *will*, *wish*, and *desire*, to visit Jerusalem; and in this sense *Stur*, to *bind*, is sometimes used. But it appears more consistent with the mind of the apostle, and with that influence under which we find that he constantly acted, to refer it to the influence of the Holy Ghost: *υπο του πνευματος*, being *under the power of that spirit*; as if he had said, "I have now no choice—God has not left me either to the advices of friends, or to my own prudence: the Spirit of God obliges me to go to Jerusalem; and yet does not intimate to me what peculiar trials shall befall me there; I have only the general intimation that, in every city where I proclaim the Gospel, bonds and afflictions await me." This sense of the word *Kypke* has largely defended in his note here.

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2. Save that * the Holy Ghost witnesseth in every city saying, that bonds and afflictions * able me.

24 But ^b none of these things move me; neither count I my life dear unto myself, ^c so that I might finish my course with joy, ^d and the ministry * which I have received of the Lord Jesus, to testify he Gospel of the grace of God.

25 And now, behold, ^f I know that ye all, among whom I have gone

* Ch. 21. 4, 11. 1 Thes. 3. 3.— Or, wait for me.— Ch. 21. 13. Rom. 8. 35. 2 Cor. 4. 16.— 2 Tim. 4. 7.— Ch. 1. 17. 2 Cor. 4. 1.— Gal. 1. 1. Titus 1. 3.

Verse 24. *None of these things move me*] Οὐδένος λόγου προσουμάς; consider them as nothing; I value them not a straw; they weigh not with me.

Neither count I my life dear] I am not my own; my life and being are the Lord's; he requires me to employ them in his service; I act under his direction, and am not anxious about the issue.

Finish my course with joy] Τὸν ἔργον μου, my ministerial function. We have already met with this word in application to the same subject, chap. xiii. 25. where see the note. And the apostle here adds, by way of explanation, καὶ τὴν διακονίαν, even that ministry which I have received of the Lord. The words μετὰ χαρᾶς, with joy, are omitted by ABD. some others: the Syriac, Ery. Coptic, Sahidic, Ethiopic, Vulgate, and some of the fathers. If we consider them as genuine, they may imply his much; that the apostle wished to fulfil his ministry in such a way as might meet with the divine approbation; for nothing could give him joy, that did not please and glorify God.

To testify] ἀναμαρτυροῦσθαι, earnestly, solemnly, and strenuously, to assert, vindicate and prove the Gospel of the grace of God, not only to be in itself what it professes to be; but to be also, the power of God for salvation to every one that believes.

Verse 25. *Ye all—shall see my face no more.*] This probably refers simply to the persons who were now present; concerning whom he might have had a divine intimation, that they should not be found in life, when he should come that way again. Or it may refer only to Ephesus and Miletus. From the dangers to which he was exposed, it was, humanly speaking, unlikely that he should ever return; and this may be all that is implied: but that he did revisit those parts, though probably not Miletus or Ephesus, appears likely from Philip. i. 25—27. ii. 24. Philemon 22. Hebr. xiii. 19, 23. But in all these places he speaks with a measure of uncertainty; he had not an absolute evidence that he should not return; but in his own mind, it was a matter of uncertainty. The Holy Spirit did not think proper to give him a direct revelation on this point.

Verse 26. *I am pure from the blood of all*] If any man, Jew or Gentile, perish in his sins, his blood shall be upon him; he alone shall be accessory to his own perdition. I am blameless,

preaching the kingdom of God, shall see my face no more.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

26 Wherefore I take you to record this day, that I am ^a pure from the blood of all men.

27 For ^b I have not shunned to declare unto you all ^c the counsel of God.

28 ^d Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ^e hath made you overseers, to feed the church of God,

* Verse 33. Rom. 15. 23.— 1 Ch. 18. 6. 2 Cor. 7. 2.— 1 Ver. 20.— Luke 7. 30. John 15. 15. Eph. 1. 11.— 1 Tim. 4. 16. 1 Pet. 5. 2.— 1 Cor. 12. 28.

because I have fully shown to both the way to escape from every evil.

Verse 27. *I have not shunned to declare*] Οὐ προσουμάμην, I have not suppressed or concealed any thing, through fear or favour, that might be beneficial to your souls. This is properly the meaning of the original word. See the note on ver. 20.

All the counsel of God.] All that God has determined and revealed concerning the salvation of man—the whole doctrine of Christ crucified, with repentance toward God; and faith in Jesus, as the Messiah and great anointed Priest. In Isai. ix. 6. Jesus Christ is called the wonderful counsellor, ἄγγελος τοῦ μεγάλου βουλοῦς Ἀγγέλος. The messenger of the great counsel. To this the apostle may have referred, as we well know that this version was constantly under his eye. Declaring therefore to them the whole counsel of God, παρὸν τὴν βουλὴν τοῦ Θεοῦ, the whole of that counsel or design of God; was, in effect, declaring the whole that concerned the Lord Jesus, who was the messenger of this counsel.

Verse 28. *Made you overseers*] Ἐθετοῦ ἐπισκοποῦς, appointed you bishops: for so we translate the original word in most places where it occurs: but overseers or inspectors, is much more proper, from ἐπι, over, and εἰσπτομαί, I look. The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out, and to find them pasture, are termed ἐπισκοποί, or superintendents. The office of a bishop is from God; a true pastor only can fulfil this office; it is an office of most awful responsibility; few there are who can fill it: and of those who occupy this high and awful place, perhaps we may say, there are fewer still who discharge the duties of it. There are, however, through the good providence of God, Christian bishops, who, while they are honoured by the calling, do credit to the sacred function. And the annals of our church can boast of at least as many of this class of men, who have served their God and their generation, as of any other order, in the proportion which this order bears to others in the church of Christ. That bishop and presbyter, or elder, were at this time of the same order, and that the word was indifferently used of both; see noticed on ver. 17.

Feed the church of God] This verse has been the subject of much controversy, particularly

A. M. cir. 1064. ^m which he hath purchased
A. D. cir. 60. ⁿ with his own blood.
An. Olymp. cir. CCIX. 4.

29 For I know this, that after my departing ^o shall grievous wolves enter in among you, not sparing the flock.

30 Also ^p of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

^m Ephes. 1. 7, 14. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 19. Rev. 5. 9.—ⁿ See Heb. 9. 14.—^o Matt. 7. 15. 2 Pet. 2. 1. 1 Tim. 1. 20. 1 John 2. 19.

in reference to the term *Θεου*, of God, in this place: and concerning it there is great dissension among the MSS. and versions. Three readings exist in them, in reference to which critics and commentators have been much divided; viz. *ἐκκλησίαν του Θεου*, the church of God;—*του Κυριου*, of the LORD;—*Κυριου και Θεου*, of the LORD and God. From the collections of *Wetstein* and *Griesbach*, it appears that but few MSS. and none of them very ancient, have the word *Θεου*, of God; with these only the *Vulgate*, and the latter *Syriac* in the text, agree. *Κυριου*, of the LORD, is the reading of ACDE. several others, the *Sahidic*, *Coptic*, latter *Syriac* in the margin, *Armenian*, *Æthiopic*, and some of the *fathers*. *Κυριου και Θεου*, of the LORD, and of God, is the reading of the great majority; though the most ancient are for *Κυριου*, of the LORD; on this ground *Griesbach* has admitted this reading into the text, and put *Κυριου και Θεου*, in the margin, as being next in authority.

Mr. Wakefield, who was a professed and conscientious Unitarian, decides for *του Θεου*, of God, as the true reading; but instead of translating *του ιδιου αιματος*, with his own blood, he translates, by his own Son; and brings some passages from the Greek and Roman writers, to show, that *αυτος* and *συνγιου*, are used to signify son, or near relative; and were this the only place where purchasing with his own blood occurred, we might receive this saying; but as the redemption of man is, throughout the New Testament, attributed to the sacrificial death of Christ, it is not likely that this very unusual meaning should apply here. At all events, we have here a proof that the church was purchased by the blood of Christ; and, as to his godhead, it is sufficiently established in many other places. When we grant that the greater evidence appears to be in favour of *του Κυριου*, feed the church of the Lord which he has purchased with his own blood; we must maintain that, had not this Lord been God, his blood could have been no purchase for the souls of a lost world.

Verse 29. *After my departing*] Referring, most likely, to his death; for few of these evils took place during his life.

Grievous wolves] Persons professing to be teachers, Judaizing Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the church.

Verse 30. *Also of your own selves*, &c.] From out of your own assembly, shall men arise, speaking perverse things; teaching for truth, what is erroneous in itself; and pervertive of the genuine doctrine of Christ crucified.

31 Therefore watch, and remember, that ^r 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 ^s to the word of his grace, which is able ^t to build you up, and to give you ^u an inheritance among

^r Chap. 19. 10.—^s Hebrews 13. 9.—^t Chap. 9. 31.—^u Chap. 26. 11. Ephes. 1. 18. Col. 1. 12. & 3. 24. Hebrews 9. 15. 1 Pet. 1. 4.

To draw away disciples] To make schisms or rents in the church, in order to get a party to themselves. See here the cause of divisions in the church:—1. The superintendents lose the life of God, neglect the souls of the people, become greedy of gain; and, by secular extortions, oppress the people. 2. The members of the church thus neglected, oppressed, and irritated, get their minds alienated from their rapacious pastors. 3. Men of sinister views take advantage of this state of distraction, foment discord, preach up the necessity of division, and thus the people become separated from the great body, and associate with those who profess to care for their souls, and who disclaim all secular views. In this state of distraction, it is a high proof of God's love to his heritage, if one be found, who, possessing the true apostolic doctrine and spirit, rises up to call men back to the primitive truth: and restores the primitive discipline. How soon the grievous wolves and perverse teachers arose in the churches of Asia Minor, the first chapters of the Apocalypse inform us. The *Nicollitans* had nearly ruined the church of *Ephesus*, Rev. ii. 2, 6. The same sect, with other false teachers, infested the church of *Pergamos*, and preached there the doctrine of *Balaam*, ib. ii. 14, 15. A false prophetess seduced the church of *Thyatira*, ib. ii. 20. All these churches were in Asia Minor, and probably bishops or ministers from each, were present at this convocation.

Verse 31. *Therefore watch, and remember*] The only way to abide in the truth, is to watch against evil, and for good; and to keep in mind the heavenly doctrines originally received. *Unwatchfulness* and *forgetfulness*, are two grand inlets to apostasy.

By the space of three years] *Τριτων*. The Greek word here does not necessarily mean three whole years, it may be months, more or less. In ch. xix. 8. and 10. we have an account of his spending two years and three months among them; probably this is all that is intended. One MS. perceiving that the time of three years was not completed, inserts *δυστων*, the space of two years.

Verse 32. *I commend you to God*] Instead of *Θεο*, to God; several MSS. have *τω Κυρω*, to the LORD; neither reading makes any difference in the sense.

And to the word of his grace] The doctrine of salvation by Christ Jesus.

Which is able to build you up] The foundation is JESUS CHRIST: God is the great master-builder; the doctrine of his grace, or mercy, points out the order and manner, as well as the

A. M. cir. 4064. all them which are sanc-
 A. D. cir. 60. tified.
 An. Olymp. 33

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he

1 Samuel 12. 3. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 17.— Chap. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

extent, &c. of this building. Let us observe the order of these things:—1. The soul of man, which was formerly the habitation of God, is now in a state of ruin. 2. The ruins of this soul must be repaired, that it may again become a habitation of God through the spirit. 3. Jesus Christ is the only foundation, on which this house can be rebuilt. 4. The doctrine of God's grace is the model or plan, according to which the building can be raised. 5. When re-edified, each is to be a lively temple of the Lord, made inwardly pure, and outwardly righteous, and thus prepared for a state of bliss. 6. Being made children of God, by faith in Christ Jesus, and sanctified by his spirit, they have a right to the heavenly inheritance; for only the children of the family can possess the celestial estate. Thus we find they must be saved by grace, and be made thereby children of God; be sanctified by his spirit, and then, being prepared for, they are removed, in due time, into the heavenly inheritance.

Verse 33. *I have coveted no man's silver, &c.* And from this circumstance, they would be able to discover the grievous wolves and the perverters; for these had nothing but their own interests in view; whereas the genuine disciples of Christ neither coveted nor had worldly possessions. St. Paul's account of his own disinterestedness, is very similar to that given by Samuel of his, 1 Sam. xiii. 3—5.

Verse 34. *These hands have ministered, &c.* It was neither "sic nor discrediti" for the apostle to work to maintain himself, when the circumstances of the church were such that it could not support him. Still, many eminent ministers of God are obliged to support themselves and their families, at least in part, in the same way, while indefatigably testifying the Gospel of the grace of God. Whatever it may be to the people, it is no cause of reproach to the minister, to be obliged thus to employ himself.

Verse 35. *I have showed you all things* The preposition *para* is to be understood before *parra*; and the clause should be read thus—*I have showed you in all things, &c.*

It is more blessed to give than to receive. That is, the giver is more happy than the receiver. Where, or on what occasion our Lord spake these words we know not, as they do not exist in any of the four evangelists. But, that our Lord did speak them, St. Paul's evidence is quite sufficient to prove. The sentiment is

said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, 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.

* Rom. 15. 1. 1 Cor. 9. 12. 2 Cor. 11. 9, 12. & 12. 13. Eph. 4. 22. 1 Thess. 4. 11. & 5. 14. 2 Thess. 3. 8.—7 Ch. 7. 60. & 21. 25.— Gen. 45. 14. & 46. 29.— Verse 25.

worthy of Christ. A truly generous mind, in affluence, rejoices in opportunities to do good; and feels happy in having such opportunities. A man of an independent spirit, when reduced to poverty, finds it a severe trial to be obliged to live on the bounty of another; and feels pain in receiving what the other feels a happiness in communicating. Let, therefore, the man who is able to give, feel himself the obliged person: and think how much pain the feeling heart of the supplicant must endure, in being obliged to forego its native independence, in soliciting and receiving the bounty of another. I am not speaking of common beggars; these have got their minds already depraved, and their native independence reduced, by sin and idleness, to servility.

Verse 36. *He kneeled down, and prayed* Kneeling was the proper posture of a supplicant; it argues at once both humility and submission; and he who prays to God, should endeavour to feel the utmost measures of both.

Verse 37. *Fell on Paul's neck.* Leaned their heads against his shoulder, and kissed his neck. This was not an unusual custom in the East.

Verse 38. *That they should see his face no more.* This was a most solemn meeting, and a most affecting parting. The man who had first pointed out to them the Lord Jesus Christ, by whom they had been brought into so glorious a state of salvation, is now going away, in all likelihood, to be seen no more till the day in which the quick and dead shall stand before the throne of judgment. Such a scene, and its correspondent feelings, are more easily imagined than described.

1. As the disciples are stated to have come together on the first day of the week, we may learn from this, that ever since the apostolic times, the Lord's day, now the Christian sabbath, was set apart for religious exercises. such as the preaching of God's holy word, and celebrating the sacrament of the Lord's supper. Besides its being the day on which our blessed Lord rose from the dead, the practice of the apostles, and the primitive church, is an additional reason why we should religiously celebrate this first day of the week. They who, professing the Christian religion, still prefer the Jewish sabbath, have little to support them in the New Testament. How prone is man to affect to be wise above what is written, while

he is, in almost every respect, *below* the teaching so plainly laid down in the divine word.

2. The charge of St. Paul, to the pastors of the church of Christ at Ephesus and Miletus, contains much that is interesting to every *Christian minister*:—1. If he be sent of God at all, he is sent to *feed the flock*. 2. But, in order to feed them, he must have the *bread of life*. 3. This bread he must distribute in its *due season*, that each may have that portion that is suitable to time, place, and state. 4. While he is feeding others, he should take care to have his *own soul fed*: it is possible for a minister to be the instrument of feeding others, and yet starve himself. 5. If Jesus Christ entrust to his care the *souls he has bought by his own blood*: what an awful account will he have to give in the day of judgment, if any of them

perish through his neglect? Though the sinner, dying in his sins, has his *own blood* upon his head; yet, if the watchman has not faithfully warned him, his blood will be required at the watchman's hand. Let him who is concerned read Ezek. ch. xxxii. 3, 4, 5. and think of the account he is shortly to give unto God.

3. *Tenderness and sympathy* are not inconsistent with the highest state of grace. Paul warns his hearers day and night with *tears*. His hearers now *weep sore* at the departure of their beloved pastor. They who can give up a Christian minister with indifference, have either profited little under that ministry, or they have backslidden from the grace of God. The pastors should love as *fathers*, the converts as *children*: and all feel themselves *one family*, under that great *head* Christ Jesus.

CHAPTER XXI.

Paul and his company sail from Miletus, and come to Coos, Rhodes, and Patara, 1. Finding a Phœnician ship at Patara, they go on board, and pass Cyprus, and land at Tyre, 2, 3. Here they find disciples, and stay seven days, and are kindly entertained, 4, 5. Having bade the disciples farewell, they take ship and sail to Ptolemais, salute the brethren, stay with them one day, come to Cæsarea, and lodge with Philip, one of the seven deacons, 6—9. Here they tarry a considerable time, and Agabus the prophet foretells Paul's persecution at Jerusalem, 10, 11. The disciples endeavour to dissuade him from going; but he is resolute, and he and his company depart, 12—16. They are kindly received by James and the elders, who advise Paul, because of the Jews, to show his respect for the law of Moses, by purifying himself with certain others, that were under a vow; with which advice he complies, 17—26. Some of the Asiatic Jews, finding him in the temple, raise an insurrection against him, and would have killed him had he not been rescued by the chief captain, who orders him to be bound and carried into the castle, 27—36. Paul requests liberty to address the people, and is permitted, 37—40.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.

AND it came to pass, that after we were gotten from them, and had launched, 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.

* Ch. 20. 3, 15-17.

NOTES ON CHAPTER XXI.

Verse 1. *Came with a straight course*] Having had, as is necessarily implied, *wind and tide* in their favour.

Coos] An island in the Archipelago, or *Egean sea*, one of those called the *Sporades*. It was famous for the worship of *Æsculapius* and *Juno*: and for being the birth place of *Hippocrates*, the most eminent of *physicians*: and *Apelles*, the most celebrated of *painters*.

Rhodes] Another island in the same sea, celebrated for its *Colossus*, which was one of the seven wonders of the world. This was a brazen statue of *Apollo*, so high that ships in full sail could pass between its legs. It was the work of *Chares*, a pupil of *Lysippus*, who spent twelve years in making it. It was 106 feet high, and so great, that few people could fathom its thumb. It was thrown down by an earthquake, about 224 years before Christ, after having stood sixty-six years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it; this was about A. D. 660, nearly 900 years after it had been thrown down.

Patara] One of the chief seaport towns of Syria.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre : for there, the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days : b who said to Paul through the spirit, that he should not go up to Jerusalem.

A. M. cir. 4064.
A. D. cir. 60.
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b Verse 12. Ch. 20. 23.

Verse 2. *Phœnicia*] A part of Syria. See the note on chap. xi. 19.

Verse 3. *Cyprus*] See the note on chap. iv. 36. and see the *track* of this journey on the *map*.

Tyre] A city of Phœnicia, one of the most celebrated maritime towns in the world. See the notes on chap. xii. 20. Matt. xi. 21.

There, the ship was to unlade her burden.] The freight that she had taken in at Ephesus, she was to unlade at Tyre; to which place she was bound.

Verse 4. *Who said to Paul, through the spirit*] We cannot understand this as a *command* from the Holy Spirit not to go up to Jerusalem; else Paul must have been highly criminal to have disobeyed it. *Through the spirit*, must either refer to their own great *earnestness* to dissuade him from taking a journey which, they plainly saw, would be injurious to him; and so Bp. Pearce understands this place. Or, if it refer to the Holy Spirit, it must mean, that if he regarded his personal safety, he must not, at this time, go up to Jerusalem. The spirit foretold Paul's persecutions, but does not appear to have forbidden his journey: and Paul was persuaded, that in acting as he was about to do, whatever personal risk he ran, he should bring more glory to God by

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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.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

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

• Ch. 20. 36.—d John 1. 11.—e Ephes. 4. 11. 2 Tim. 4. 5.
(Ch. 6. 5. & 8. 26. 40.)

going to Jerusalem, than by tarrying at Tyre, or elsewhere. The purport of this divine communication was, "If thou go up to Jerusalem, the Jews will persecute thee; and thou wilt be imprisoned," &c. As he was apprised of this, he might have desisted, for the whole was conditional: Paul might or might not go to Jerusalem: if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go, nor forbid him: the whole was conditional; and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, 1 Sam. xxiii. 9—13. David prevented the threatened evil by leaving Keilah: Paul fell into it by going to Jerusalem.

Verse 5. *When we had accomplished those days*] That is, the seven days mentioned in the preceding verse.

And they all brought us on our way, with wives and children] It is not likely that Paul, Silas, Luke, &c. had either wives or children with them; and it is more natural to suppose that the brethren of Tyre, with their wives and children, are those that are meant: these, through affection to the apostles, accompanied them from their homes to the ship; and the coming out of the husbands, wives, and children, shows what a general and affectionate interest the preaching and private conversation of these holy men had excited.

Kneeled down on the shore, and prayed] As God fills heaven and earth, so he may be worshipped every where: as well, when circumstances require it, on the seashore, as in the temple. We have already seen, in the case of Lydia, that the Jews had proseuchas by the river sides, &c. and an observation in Tertullian seems to intimate, that they preferred such places, and in the open air offered their petitions to God by the seashore: *Omissis templis, per omne littus, quocumque in aperto aliquando jam præces ad cælum mittunt. Tertul. de Jejunio.*

Verse 6. *Taken—leave*] *ἀσπασμῶν*; having given each other the kiss of peace, as was the constant custom of the Jews and primitive Christians.

They returned home] That is, the men, their wives, and their children.

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.

• Joel 2. 28. Chap. 2. 17.—b Chap. 11. 28.— Verse 33.
Ch. 20. 23.

Verse 7. *We came to Ptolemais*] This was a seaport town of Galilee, not far from mount Carmel, between Tyre and Cæsarea, where the river Belus empties itself into the sea. It was at first called Accho, (and this is the reading of the Syriac and Arabic,) and belonged to the tribe of Asher, Judges i. 31. it was enlarged and beautified by the first of the Egyptian Ptolemies, from whom it was called *Ptolemais*. This place terminated St. Paul's voyage: and this is what is expressed in the text: *And we came from Tyre to Ptolemais, where our voyage ended.* See the Greek text.

Verse 8. *We that were of Paul's company*] *Οἱ παρὰ τοῦ Παύλου*. This clause is wanting in ABC. and many others, the Syriac, Coptic, Vulgate, Armenian, &c.

Came unto Cæsarea] This was Cæsarea of Palestine, already sufficiently described. See on chap. viii. 40.

Philip the evangelist] One of the seven deacons, who seems to have settled here, after he had baptized the eunuch. See on chap. viii. 40.

Verse 9. *Four daughters, virgins, which did prophesy.*] Probably these were no more than teachers in the church; for we have already seen that this was a frequent meaning of the word *prophesy*: and this is undoubtedly one thing intended by the prophecy of Joel, quoted chap. ii. 17, and 18. of this book. If Philip's daughters might be *prophetesses*, why not teachers?

Verse 10. *Agabus.*] See the note on chap. xi. 28.

Verse 11. *Took Paul's girdle, and bound his own hands, &c.*] This was no doubt a prophet, in the commonly received sense of the term: and his mode of acting was like that of the ancient prophets, who often accompanied their predictions with significant emblems. Jeremiah was commanded to bury his girdle by the river Euphrates, to mark out the captivity of the Jews. Jerem. xiii. 4. For more examples of this figurative or symbolical prophesying, see Jerem. xxvii. 2, 3. xxviii. 4. Isai. xx. Ezek. iv. xii. &c.

Into the hands of the Gentiles] That is, the Romans, for the Jews had not, properly speaking, the power of life and death. And as Agabus said, he should be delivered into the hands

Paul declares the success of his CHAP. XXI. ministry among the Gentiles

A. M. cir. 464.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

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, ^k 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.

14 And when he would not be persuaded, we ceased, saying, ^l The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

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.

^k Ch. 20. 24.—Matt. 6. 10. & 26. 42. Luke 11. 2. & 24. 42.
^l Ch. 15. 4.—Ch. 15. 13. Gal. 1. 19. & 2. 9.

of the Gentiles, he showed thereby that they would attempt to destroy his life. This prediction of Agabus was literally fulfilled, see verse 33.

Verse 12. *Brought him not to go up to Jerusalem.*] For they all understood the prophecy to be conditional and contingent; and that it was in Paul's power to turn the scale.

Verse 13. *I am ready not to be bound only*] He was resolute and determined; but was under no constraining necessity. See the note on ver. 4.

Verse 14. *The will of the Lord be done.*] May that which is most for his glory take place! They plainly saw from the prophecy what would take place, if Paul went to Jerusalem; and every one saw that he had power to go, or not to go.

Verse 15. *Took up our carriages*] *Ἀποσκευασαμένους*; we made ourselves ready; packed up our things; got our baggage in order. This is what the text means.

Verse 16. *And brought with them one Mnason, &c.*] It is not very likely that they would bring a man with them, with whom they were to lodge in Jerusalem; therefore, the text should perhaps be read, as Bp. Patrick proposes: *There went with us certain of the disciples of Cæsarea bringing us to one Mnason, with whom we were to lodge.* This is most likely, as the text will bear this translation. But it is possible that Mnason, formerly of Cyprus, now an inhabitant of Jerusalem, might have been down at Cæsarea, met the disciples, and invited them to lodge with him while they were at Jerusalem; and having transacted his business at Cæsarea, might now accompany them to Jerusalem. His being an old disciple, may either refer to his having been a very early convert, probably one of those on the day of pentecost; or to his being now an old man.

Verse 18. *Went in with us unto James*] This was James the less, son of Mary, and cousin to our Lord. He appears to have been bishop of the church in Jerusalem: and perhaps the only

A. M. cir. 464.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto ^a James; and all the elders were present.

19 And when he had saluted them, ^o he declared particularly what things God had wrought among the Gentiles ^p by his ministry.

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 ^r zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that ^q they ought not to

^o Ch. 15. 4, 12. Rom. 15. 18, 19.—^p Ch. 1. 17. Ch. 20. 24.—^q Ch. 22. 3. Rom. 10. 2. Gal. 1. 14.—^r Gal. 2. 3. & 5. 1.

apostle who continued in that city. We have already seen what a very important character he sustained in the council. See chap. xv. 13.

All the elders were present.] It appears that they had been convened about matters of serious and important moment: and some think it was relative to Paul himself; of whose arrival they had heard, and well knew how many of those that believed were disaffected toward him.

Verse 19. *Declared particularly, &c.*] He no doubt had heard that they were prejudiced against him; and by declaring what God had done by him among the Gentiles, showed how groundless this prejudice was: for were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

Verse 20. *How many thousands*] *Ποσας μυριαδας*; how many myriads, how many times 10,000. This intimates that there had been a most extraordinary and rapid work even among the Jews: but what is here spoken is not to be confined to the Jews of Jerusalem; but to all that had come from different parts of the land, to be present at this pentecost.

They are all zealous of the law] The Jewish economy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. Thus God abolished the Mosaic dispensation, by rendering, in the course of his providence, the observance of it impossible.

Verse 21. *Thou teachest—to forsake Moses, &c.*] From any thing that appears in the course of this book to the contrary, this information was incorrect: we do not find Paul preaching thus to the Jews. It is true, that, in his epistles, some of which had been written before this time, he showed that circumcision and uncircumcision were equally unavailable for the salvation of the soul; and that by the deeds of

A. M. cir. 4064.
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An. Olymp.
cir. CCIX. 4.

circumcise their children, neither to walk after the customs.

22 What is it, therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify 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 concerning thee, are nothing; but that thou

† Numb. 6. 2, 13, 18. Ch. 18. 18.

the law no man could be justified; but he had not yet said to any Jew, forsake Moses, and do not circumcise your children. He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to wear that yoke, if they pleased. He had showed them that their ceremonies were useless, but not destructive; that they were only dangerous, when they depended on them for salvation. This is the sum of what Paul had taught on this subject.

Verse 22. *The multitude must needs come together*] Whether this refers to a regular convocation of the church; or to a tumult that would infallibly take place when it was heard that the apostle was come, we cannot pretend to say: but it is evident that James and the elders wished some prudent steps to be taken, in order to prevent an evil that they had too much reason to fear.

Verse 23. *We have four men which have a vow*] From the shaving of the head, mentioned immediately after, it is evident that the four men in question, were under the vow of Nazariteship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the Nazariteship, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews, it was common to make vows to God on extraordinary occasions; and that of the Nazarite appears to have been one of the most common; and it was permitted by their law, for any person to perform this vow by proxy. See the law produced in my note on Numb. vi. 21. "It was also customary for the richer sort to bestow their charity on the poorer sort for this purpose; for Josephus, Ant. lib. xix. cap. 6. sect. 1. observes, that Agrippa, on his being advanced from a prison to a throne, by the Emperor Claudius, came to Jerusalem; and there, among other instances of his religious thankfulness shown in the temple, Ναζαριτων εὐχεσθαι διατάξαι μάλιστα συχτους, he ordered very many Nazarites to be shaven; he furnishing them with money for the expenses of that, and of the sacrifices necessarily attending it." See Bp. Pearce.

Verse 24. *Be at charges with them*] Or, rather, be at charges for them; help them to bear the expense of that vow. Eight lambs, four rams, besides oil, flour, &c. were the

thyself also walkest orderly, and keepest the law.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

† Ch. 15. 20, 29.—† Ch. 24. 18.—† Numb. 6. 13.

expenses on this occasion. See the notes on Numb. vi.

Thou—walkest orderly, and keepest the law.] Perhaps this advice meant no more than, Show them, by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expenses of those, who, from a scruple of conscience, had made a vow, and perhaps were not well able to bear the expense attending it. Had they done this in order to acquire justification through the law, Paul could not have assisted them in any measure with a clear conscience: but as he did assist them, it is a proof that they had not taken this vow on them for this purpose. Indeed, ~~was~~ rather referred to a sense of obligation, and the gratitude due to God for mercies already received, than to the procuring of future favours of any kind. Besides, God had not yet fully shown that the law was abolished, as has already been remarked; he tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away with the besom of destruction.

Verse 25. *As touching the Gentiles*] See the notes on chap. xv. and the additional observations at the end of that chapter.

Verse 26. *To signify the accomplishment, &c.*] Διαγγελλων, declaring the accomplishment, &c. As this declaration was made to the priest, the sense of the passage is the following, if we suppose Paul to have made an offering for himself, as well as the four men: "The next day, Paul taking the four men, began to purify, set himself apart, or consecrate himself with them: entering into the temple, he publicly declared to the priests, that he would observe the separation of a Nazarite, and continue it for seven days, at the end of which he would bring an offering for himself and the other four men, according to what the law prescribed in that case." But it is likely that Paul made no offering for himself, but was merely at the expense of theirs. However we may consider this subject, it is exceedingly difficult to account for the conduct of James and the elders, and of Paul, on this occasion. There seems to have been something in this transaction which we do not fully understand.

The Jews of Asia raise a tumult. CHAP. XXI. *Paul is rescued by the soldiers.*

A. M. cir. 4064. 27 † And when the seven
A. D. cir. 60. days were almost ended,
An. Olymp. x the Jews which were of
cir. CCIX. 4.

Asia, when they saw him in the temple, stirred up all the people, and y laid hands on him,

28 Crying out, Men of Israel, help: This is the man z 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, a Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And b all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill

x Ch. 24. 18.—y Ch. 26. 21.—z Ch. 24. 5, 6.—a Ch. 20. 4.

A. M. cir. 4064. him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 c 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.

33 Then the chief captain came near, and took him, and d 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

b Ch. 26. 21.—c Ch. 23. 27. & 24. 7.—d Verse 11. Ch. 20. 23.

was reckoned to be less holy than that of the Israelites.

Verse 27. *The Jews which were of Asia*] These pursued him with the most deliberate and persevering malice in every place; and it appears that it was through them that the false reports were sent to, and circulated through Jerusalem.
Verse 28. *This is the man that teacheth, &c.*] As much as if they had said, This is the man concerning whom we wrote to you; who in every place endeavours to prejudice the Gentiles against the Jews, against the Mosaic law, and against the temple and its services.
Brought Greeks also into the temple] This was a most deliberate and malicious untruth: Paul could accomplish no purpose by bringing any Greek or Gentile into the temple; and their having seen Trophimus, an Ephesian, with him, in the city only, was no ground on which to raise a slander, that must so materially affect both their lives. Josephus informs us, *War*, lib. v. cap. 5. sect. 2. that on the wall which separated the court of the Gentiles from that of the Israelites was an inscription in Greek and Latin letters, which stated, that no stranger was permitted to come within the holy place, on pain of death. With such a prohibition as this before his eyes, was it likely that St. Paul would enter into the temple, in company with an uncircumcised Greek? The calumny refutes itself.
Verse 30. *They took Paul*] They tumultuously seized on him; and drew him out of the temple, out of the court of the Israelites, where he was worshipping: and—the doors were shut: the doors of the court of the Gentiles, probably to prevent Paul from getting any succour from his friends in the city; for their whole proceedings show that they purposed to murder him: they brought him out of the court of the Israelites, that court being peculiarly holy, that it might not be defiled by his blood; and they shut the court of the Gentiles, that they might have the opportunity, unmolested, of killing him in that place; for the court of the Gentiles

Verse 32. *Ran down unto them*] Ran down the stairs to the porticos mentioned above.

Verse 33. *And took him*] With great violence, according to chap. xxiv. 7. probably meaning an armed force.

To be bound with two chains] To be bound between two soldiers; his right hand chained to the left hand of the one, and his left hand to the right of the other. See the note on ch. xii. 6.

Verse 35. *And when he came upon the stairs*] Those mentioned in the note on ver. 31.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.

the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, * Away with him.

37 ¶ And 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?

A. M. cir. 4059.
A. D. cir. 55.
An. Olymp.
cir. CCIX. 1.

38 Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four

• Luke 23. 18. John 19. 15. Ch. 22. 22.—(See Ch. 5. 36.)

Verse 36. *Away with him.*] That is, kill him; despatch him! for so much this phrase always means in the mouths of a Jewish mob. See on Luke xxiii. 18. and John xix. 15.

Verse 37. *Canst thou speak Greek?*] Claudius Lysias was not a Roman; he had, as himself informs us, purchased his citizenship of Rome with a great sum of money; (see chap. xxii. 28.) and it is very likely that he was but imperfectly acquainted with the Latin tongue; and the tumult that was now made, and the discordant noise, prevented him from clearly apprehending what was said; and as he wished to know the merit of the cause, he accosted Paul with 'ΕΑΛΛΗΝΙΣΤΙΣ γίνεσθαι: dost thou understand Greek? And when he found that he did understand it, he proceeded to question him as below.

Verse 38. *Art not thou that Egyptian, &c.*] The history to which Claudius Lysias refers, is taken from Josephus, *Ant. lib. xx. cap. 7. sect. 6. and War, lib. ii. cap. 13. sect. 5.* and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them, if they would assist him in making an attack on the city. He had address enough to raise a rabble of 30,000 men, and with these advanced as far as the mount of Olives. But Felix, the Roman governor, came suddenly upon him, with a large body of Roman troops, both infantry and cavalry: the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself, with some of his most faithful friends, escaped; of whom no account was ever afterward heard. As Lysias found such an outcry made against Paul, he supposed that he must be some egregious malefactor; and probably that Egyptian who had escaped, as related above. Learned men agree that St. Luke refers to the same fact, of which Josephus speaks; but there is a considerable difference between the numbers in Josephus, and those in Luke: the former having 30,000, the latter only 4,000. The small number of killed and prisoners, only 600 in all, according to Josephus, leads us to suspect that his number is greatly exaggerated; as 600 in killed and prisoners of a mob of 30,000, routed by regular infantry and cavalry, is no kind of proportion; but it is a sufficient proportion to a mob of 4,000. Dean Aldridge has supposed that the number in Josephus was originally 4,000, but

820

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 license, 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,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.

• Ch. 9. 11. & 22. 3.—Ch. 12. 17.

that ancient copyists, mistaking the Greek α delta, four, for Α lambda, thirty, wrote 30,000, instead of 4,000. See Haverkamp's edition, vol. ii. p. 177. There is another way of reconciling the two historians, which is this: When this Egyptian impostor at first began to make great boasts and large promises, a multitude of people, to the amount at least of 30,000, weary of the Roman yoke, from which he promised them deliverance, readily arranged themselves under his banners. As he performed nothing that he promised, 26,000 of these had melted away before he reached mount Olivet: this remnant the Romans attacked and dispersed. Josephus speaks of the number he had in the beginning; St. Luke, of those that he had when he arrived at mount Olivet.

That were murderers?] Σιχαγρι σικαρι, assassins: they derived their name from σικα, a sort of crooked knife, which they concealed under their garments, and privately stabbed the objects of their malice. Josephus.

Verse 39. *I am a man which am a Jew*] A periphrasis for *I am a Jew*. See the note on chap. vii. 2.

Of Tarsus—no mean city] In the notes on chap. ix. 11. I have shown that Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens; and that because of the services rendered to the Romans by the inhabitants, Julius Cæsar endowed them with all the rights and privileges of Roman citizens. When St. Paul calls it *no mean city*, he speaks a language that was common to those who have had occasion to speak of Tarsus. ΧΕΝΕΦΡΟΝ, *Cyri Anabae*. i. calls it *ἡ πόλις ἡ ἀνατολικὴ καὶ ὑδαίματα, a great and flourishing city*. JOSEPHUS, *Ant. lib. i. cap. 6. sect. 6.* says, that it was *πᾶρ' αὐτοῖς τῶν πόλεων ἡ ἀρχαιοτάτη μετροπολις οὖσα, the metropolis and most renowned city among them, (the Cilicians.)* And AMMIANUS MARCELLINUS, xiv. 8. says, *Cilicium Tarsus nobilitat, urbs perspicacibus: Tarsus, a very respectable city, adorns Cilicia.*"

Verse 40. *Paul stood on the stairs*] Where he was out of the reach of the mob; and was surrounded by the Roman soldiers.

Beckoned with the hand] *Waving the hand*, which was the sign that he was about to address the people. So VIRGIL says of Turnus, when he wished, by single combat between himself and Eneas, to put an end to the war:

Significatque manu, et magno sic incipit ore:
Parcite iam, Rutuli; et vos tela iuhibete, Latini.

He beckoned with his hand, and cried out with a loud voice, Desist, ye Rutilians; and, ye Latins, cease from throwing your javelins.

He spake unto them in the Hebrew tongue] What was called then the Hebrew, viz. the Chaldæo-Syriac; very well expressed by the Codex Bezae, τῆ ἰδίᾳ διαλέκτῳ in their own dialect.

Never was there a more unnatural division than that in this chapter: it ends with a single comma! The best division would have been at the end of the 25th verse.

PAUL's embarkation at Tyre is very remarkable. The simple manner in which he was escorted to the ship by the disciples of Tyre, men, women, and children, and their affectionate and pious parting, kneeling down on the shore

and commending each other to God, are both impressive and edifying. Nothing but Christianity could have produced such a spirit in persons, who now, perhaps for the first time, saw each other in the flesh. Every true Christian is a child of God; and consequently, all children of God have a close spiritual affinity. They are all partakers of the same spirit, are united to the same head; are actuated with the same hope, and are going to the same heaven. These, love one another with pure hearts fervently; and these alone are capable of disinterested and lasting friendship. Though this kind of friendship cannot fail, yet it may err, and with officious affection endeavour to prevent us from bearing a necessary and most honourable cross. See verses 12, 13. It should therefore be kept within scriptural bounds.

CHAPTER XXII.

Paul, in his address to the people, gives an account of his birth and education, 1-3. His prejudices against Christianity, 4, 5; and of his miraculous conversion, and call to the apostleship, 6-21. The Jews hearing him say, that God had sent him to preach the Gospel to the Gentiles, become exceedingly outrageous, and clamour for his life, 22, 23. The chief captain orders him to be examined by scourging; but he, pleading his privilege as a Roman citizen, escapes the torture, 24-29. The next day the chief captain brings Paul before the chief priests and their council, 30.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

MEN, brethren, and fathers, hear ye my defence, which I make now unto you.

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 toward God, as ye all are this day.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

Ch. 21. 29. 2 Cor. 11. 32. Phil. 3. 5. Deut. 33. 3. 2 Kings 4. 38. Luke 10. 39.

Ch. 5. 34. Ch. 36. 5. Ch. 21. 20. Gal. 1. 14. Rom. 10. 2.

NOTES ON CHAPTER XXII.

Verse 1. Men brethren, and fathers] A Hebrew form of expression for brethren and fathers: for two classes only are addressed. See the note on chap. vii. 2.

Hear ye my defence] Μου της απολογιας, this apology of mine: in this sense the word apology was anciently understood: hence the Apologies of the primitive fathers, i. e. their defences of the Christian religion. And this is its proper literal meaning: but it is now used only as implying an excuse for improper conduct. That this is an abuse of the term, requires no proof.

Verse 2. When they heard that he spake in the Hebrew tongue] He had probably been traduced by the Jews of Asia, as a mere Gentile, distinguished only by his virulence against the Jewish religion; which virulence proceeded from his malice and ignorance.

Verse 3. I am verily a man which am a Jew] A periphrasis for, I am really a Jew: and his mentioning this, adds weight to the conjecture in the preceding note. He shows that he could not be ignorant of the Jewish religion: as he had the best instructor in it which Jerusalem could produce.

Yet brought up, &c.] Bp. Pearce proposes that this verse should be thus read and translated: but brought up in this city; instructed at the feet of Gamaliel, according to the most exact manner, being exceedingly zealous for the law of our fathers, as ye all are this day.

Born in Tarsus] See the notes on chap. ix. 11. and xxi. 39.

Feet of Gamaliel] See a full account of this man in the note on chap. v. 34.

It has been generally supposed that the phrase brought up at the feet, is a reference to the Jewish custom, viz. that the disciples of the rabbins sat on low seats, on the ground, while the rabbin himself occupied a lofty chair. But we rather learn from Jewish authority, that the disciples of the rabbins stood before their teachers, as Vitringa has proved in his treatise De Synag. Vit. lib. i. p. 1. cap. 7. Kypke therefore contends, that παρα τους ποδας, at the feet, means the same as πλεσιοι, near, or before, which is not an unfrequent mode of speech among both sacred and profane writers. Thus in chap. iv. 35, 37. chap. v. 2. ετιθου παρα τους ποδας των αποστολων, they laid it at the apostles' feet means only, they brought it to the apostles. So in 2 Maccab. iv. 7. παρα ποδας του τον ιδου ορατης κειμενος they saw death already lying at their feet; that is, as the Syriac translator has properly rendered it, they saw death immediately before them. So Themistius, Or. 27. p. 341. who adds the term by which the phrase is explained, εσι και πλεσιοι αυ τῳ δυναμετω λαμβανου, ante pedes id semper et prope est, illi qui accipere potest. Also Lucian De Conser. Hist. p. 669. εν παρα ποδας οι ελεγχου. The refutation of which is at hand. The same kind of form occurs in the Hebrew, Exod. xi. 8. All the people that are at thy feet, ברגלך beraglaica, i. e. who are with thee, under thy command, 2 Sam. xv. 16. And the king went out, and all his household

A. M. cir. 404. 4 ^ε And I persecuted this way unto the death, binding and delivering into prisons both men and women;

5 As also the high priest doth bear me witness, and ^h all the estate of the elders: ¹ 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.

6 And ^k 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.

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 thou Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And ^l 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.

^ε Ch. 8. 3. & 26. 9, 10, 11. Phil. 3. 6. 1 Tim. 1. 13.— Luke 23. 66. Ch. 4. 5.— Ch. 9. 2. & 26. 10, 12.— Ch. 9. 3. & 26. 12, 13.— Ch. 9. 7. Dan. 10. 7.— Ch. 9. 17.— Chap. 10. 2. * 1 Tim. 3. 7.— p Ch. 3. 13. & 5. 30.

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 ^m one Ananias, a devout man according to the law, ⁿ having a good report of all the ^o 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, ^p The God of our fathers ^r hath chosen thee, that thou shouldest know his will, and ^s see ^t that Just One, and ^u shouldest hear the voice of his mouth.

15 ^v For thou shalt be his witness unto all men of ^w what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, ^x and wash away thy sins, ^y calling on the name of the Lord.

17 And ^z it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And ^a saw him saying unto me, ^b Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

^r Ch. 9. 15. & 26. 16.— Cor. 9. 1. & 15. 2.— Ch. 3. 14 & 7. 52.— 1 Cor. 11. 23. Gal. 1. 12.— Ch. 23. 11.— Chap. 4. 20. & 26. 18.— Ch. 2. 23. Heb. 10. 32.— Ch. 9. 14. Rom. 19. 13.— Ch. 9. 26. 2 Cor. 12. 2.— Ver. 14.— Matt. 10. 14.

beraglain, at his feet; that is, with him, in his company. See *Kypke*.

According to the perfect manner] That is, according to that strict interpretation of the law; and especially the traditions of the elders, for which the Pharisees were remarkable. That it is Pharisaism that the apostle has in view, when he says he was taught according, *ακριβως* to the most exact manner, is evident; and hence, in xxvi. 5. he calls Pharisaism *ακριβεσταν*, the most exact system; and under it, he was zealous toward God; scrupulously exact in every part of his duty, accompanying this with reverence to the Supreme Being, and deep concern for his honour and glory.

Verse 4. *I persecuted this way*] *ταυτην τον οδον*; this doctrine, this way of worshipping God, and arriving at a state of blessedness. See on chap. ix. 2.

Binding and delivering into prisons] See on chap. viii. ix. 2.

Verse 5. *The high priest doth bear me witness, &c.*] He probably referred to the letters of authority, which he had received from the high priest; and the whole estate of the elders, *ωνων το πρεσβυτηριον*, the whole of the presbytery, that is, the sanhedrim: and it is likely that he

had those letters to produce. This zeal of his against Christianity, was an ample proof of his sincerity as a Pharisaical Jew.

Verse 6—13. *As I made my journey, &c.*] See the whole of this account, and all the particular circumstances, considered at large in the notes on chap. ix. 1, &c. and the observations at the conclusion of that chapter.

Verse 14. *And see that Just One*] The Lord Jesus, called the *Just One*, in opposition to the Jews, who crucified him as a malefactor: see the note on chap. vii. 52. This is an additional proof that Jesus Christ did actually appear unto Saul of Tarsus.

Verse 15. *Thou shalt be his witness unto all*] Thou shalt proclaim Christ crucified, both to Jews and Gentiles.

Verse 16. *Arise, and be baptized*] Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit.

Wash away thy sins, &c.] Let this washing of thy body represent to thee the washing away of thy sins; and know that this washing away of sin can be received only by invoking the name of the Lord.

Verse 17. *When I was come again to Jeru*

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

19 And I said, Lord, they know that I imprisoned and ^d 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 ^e consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience

^c Verse 4.—^d Matthew 10, 17.—^e Chap. 7, 58.—^f Luke 11, 48. Chap. 8, 1. & 7, 28. Romans 1, 32.—^g Chap. 9, 15. & 13, 2, 46, 47. & 18, 6. & 20, 17. Rom. 1, 5.

salem] It is likely that he refers to the first journey to Jerusalem, about three years after his conversion, chap. ix. 25, 26. and Gal. i. 18.

I was in a trance] This circumstance is not mentioned any where else, unless it be that to which himself refers in 2 Cor. xii. 2—4. when he conceived himself transported to the third heaven; and if the case be the same, the appearance of Jesus Christ to him, and the command given, are circumstances related only in this place.

Verse 19. I imprisoned and beat in every synagogue] This shows what an active instrument Saul of Tarsus was, in the hands of this persecuting priesthood; and how very generally the followers of Christ were persecuted, and how difficult it was at this time to profess Christianity.

Verse 20. When the blood of thy martyr Stephen was shed] See on chap. vii. 58. viii. 1. All these things Paul alleged as reasons why he could not expect to be received by the Christians: for how could they suppose that such a persecutor could be converted?

Verse 21. I will send thee far hence unto the Gentiles.] This was the particular appointment of St. Paul: he was the apostle of the Gentiles; for though he preached frequently to the Jews; yet, to preach the Gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination. Hence we find him and his companions travelling every where; through Judea, Phœnicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the isles of the Mediterranean sea, the isles of the Ægean sea, Italy; and some add Spain, and even Britain. This was the diocese of this primitive bishop: none of the apostles travelled, none preached, none laboured as this man; and, we may add, none was so greatly owned of God. The epistles of Peter, John, James, and Jude, are great and excellent; but when compared with those of Paul, however glorious they may be, they have no glory, comparatively, by reason of that glory which excellet. Next to Jesus Christ, St. Paul is the glory of the Christian church. Jesus is the foundation; Paul, the master-builder.

Verse 22. They gave him audience unto this sword] Namely, that God had sent him to the

unto this word, and then lifted up their voices, and said, ^b Away with such a fellow from the earth: for it is not fit that ^h he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain 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

& 11, 13. & 15, 16. Galat. 1, 15, 16. & 2, 7, 8. Eph. 3, 7, 8. 1 Timothy 2, 7. 2 Timothy 1, 11.—ⁱ Chap. 21, 36.—^j Chap. 25, 24.

Gentiles: not that they refused to preach the law to the Gentiles, and make them proselytes; for this they were fond of doing, so that our Lord says, they compassed sea and land to make a proselyte: but they understood the apostle as stating, that God had rejected them, and called the Gentiles to be his peculiar people in their place; and this they could not bear.

Away with such a fellow] According to the law of Moses, he who attempted to seduce the people to any strange worship, was to be stoned, Deut. xiii. 15. The Jews wished to insinuate that the apostle was guilty of this crime, and that therefore he should be stoned, or put to death.

Verse 23. Cast off their clothes] Bp. Pearce supposes that shaking their upper garments, is all that is meant here; and that it was an ancient custom for men to do so, when highly pleased, or greatly irritated: but it is likely, that some of them were now actually throwing off their clothes, in order to prepare to stone Paul.

Threw dust into the air] In sign of contempt, and by way of execration. Shimei acted so in order to express his contempt of David, 2 Sam. xvi. 13. where it is said, he cursed him as he went; and threw stones at him; or, as the margin, he dusted him with dust. Their throwing dust in the air, was also expressive of extraordinary rage and vindictive malice. The apostle being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air, not only showed their rage, but also their veneration, that they could not get the apostle into their power.

Verse 24. Examined by scourging] As the chief captain did not understand the Hebrew language, he was ignorant of the charge brought against Paul, and ignorant also of the defence which the apostle had made; and as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation; and therefore he determined to put him to the torture, in order to find out the nature of his crime. The practice of putting people to the rack, in order to make them confess, has, to the disgrace of human nature, existed in all countries.

Verse 25. And as they bound him, &c.] They were going to tie him to a post, that they might scourge him.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

A. M. cir. 4064. that stood by, † Is it lawful for
A. D. cir. 60. you to scourge a man that is a
An. Olymp. Roman, and uncondemned?
cir. CCIX. 4.

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 obtained I this freedom. And Paul said, But I was free-born.

† Ch. 16. 37.—1 Or, tortured him.—m Ch. 21. 34. & 23. 10,

Is it lawful, &c.] The Roman law absolutely forbade the binding of a Roman citizen. See the note on chap. xvi. 37.

Verse 28. *With a great sum obtained I this freedom.*] So it appears that the freedom, even of Rome, might be purchased; and that it was sold at a very high price.

But I was free-born.] It has been generally believed that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a charter or grant from Julius Cæsar. Calmet disputes this, because Tarsus was a free not a colonial city; and he supposes that Paul's father might have been rewarded with the freedom of Rome for some military services; and that it was in consequence of this that Paul was born free. But, that the city of Tarsus had such privileges, appears extremely probable. In chap. xxi. 39. Paul says he was born at Tarsus in Cilicia, and in this chap. ver. 28. he says he was free-born; and at ver. 26. he calls himself a Roman; as he does also chap. xvi. 37. From whence it has been concluded, with every show of reason, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. PLINY, in *Hist. Nat.* lib. v. 27. tells us that Tarsus was a free city. And APPIAN, *De Bello Civil.* lib. v. p. 1077. Ed. Tollii, says that Anthony, Ταρσεως λευθαρους ηγειν, και ατελις φορων, made the people of Tarsus free, and discharged them from paying tribute. DIO CASSIUS, lib. xlvii. p. 508. Edit. Reimar. farther tells us, Adeo Cæsari priori, et ejus gratia etiam posteriori, favebat Tarsenses, ut urbem suam pro TARSO, JULIO-POLIS, vocaverint; "that, for the affection which the people of Tarsus bore to Julius Cæsar, and afterward to Augustus, the latter caused their city to be called Juliopolis." The Greek text is as follows—αυτη προθις της Καισαρι προτερα, και δε ακουσι ταδωντην οι Ταρσεως ηχων, οτι και Ιουλιου πολις αν αυτου μετονομασι. To which I add, that PHILO, de Virt. vol. ii. p. 587. Edit. Mang. makes Agrippa say to Caligula, φιλον οτιαν πατριδας ολας τις Ρωμαϊκας ηξισσας πολιτας: you have made whole countries, to which your friends belong, to be citizens of Rome. See the note on chap. xxi. 39. These testimonies are of weight sufficient to show that Paul, by being born at Tarsus, might have been free-born, and a Roman. See Bp. Pearce, on Acts xvi. 37.

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.

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.

A. M. cir. 4064. they departed from him
A. D. cir. 60. which should have
An. Olymp. examined him:
cir. CCIX. 4.

28. & 25. 26.—m Matt. 26. 3, 59. & 27. 1, 2, 12. Psa. 125. 3.

Verse 29. *After he knew that he was a Roman*] He who was going to scourge him, durst not proceed to the torture, when Paul declared himself to be a Roman. A passage from Cicero, Orat. pro. Verr. Act. ii. lib. v. 64. throws the fullest light on this place—Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætorem, si non effugium, ne moram quidem mortis mentione atque usurpatione civitatis assequi potuit. "Whoever he might be whom thou wert hurrying to the rack, were he even unknown to thee, if he said that he was a Roman citizen, he would necessarily obtain from thee, the Prætor, by the simple mention of Rome, if not an escape, yet at least a delay of his punishment." The whole of the sixty-fourth and sixty-fifth sections of this oration, which speaks so pointedly on this subject, are worthy of consideration. Of this privilege, he farther says, lb. in cap. lvii. *Ille vox et exclamatio Civis Romanus sum, que sæpe multis in ultimis terris opem inter barbaros et saltem tulit, &c.* That exclamation, *I am a Roman citizen*, which oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth, &c.

PLUTARCH, likewise, in his *Life of Pompey*, (vol. iii. p. 445. Edit. Bryan.) says, concerning the behaviour of the pirates, when they had taken any Roman prisoner, Ελευθεροειν δε το υβριστικωτατον ε. τ. λ. what was the most contemptuous was this; when any of those whom they had made captives, cried out, Ρωμαϊκος ανησ, THAT HE WAS A ROMAN, and told them his name, they pretended to be surprised, and be in a fright, and smote upon their thighs, and fell down (on their knees) to him, beseeching him to pardon them! It is no wonder then that the torturer desisted, when Paul cried out that he was a Roman; and that the chief captain was alarmed, because he had bound him.

Verse 30. *He—commanded—all their council to appear*] Instead of ελθου, to come, which we translate to appear; συναλθου, to assemble, or meet together, is the reading of ACE, nearly twenty others; the *Ethiopic, Arabic, Vulgate, Chrysostom*, and *Theophylact*; this reading Griesbach has received into the text: and it is most probably the true one; as the chief captain wished to know the certainty of the matter, he desired the Jewish council, or sanhedrim, to assemble, and examine the business thoroughly.

Paul defending himself, is smitten CHAP. XXIII. *by order of the high priest.*

that he might know of what the apostle was accused; as the law would not permit him to proceed against a Roman in any judicial way, but on the clearest evidence: and as he understood that the cause of their enmity was something that concerned their religion; he considered the sanhedrim to be the most proper judge, and therefore commanded them to assemble; and there is no doubt that himself, and a sufficient number of soldiers, took care to attend, as the person of Paul could not be safe in the hands of persons so prejudiced, unprincipled, and enraged.

This chapter should end with the twentieth verse, and the following should begin with the thirtieth; this is the most natural division, and is followed by some of the most correct editions of the original text.

1. In his address to the council, Paul asserts that he is a Jew, born of and among Jews; and that he had a regular Jewish education: and he takes care to observe, that he had early imbibed all the prejudices peculiar to his countrymen; and had given the fullest proof of this in his persecution of the Christians. Thus, his assertions, concerning the unprofitableness of the legal ceremonies, could neither be attributed to ignorance nor indifference. Had a Gentile, no

matter how learned or eminent, taught thus, his whole teaching would have been attributed to ignorance, prejudice, and envy. God therefore, in his endless mercy, made use of a most eminent, learned, and bigoted Jew, to demonstrate the nullity of the whole Jewish system, and show the necessity of the Gospel of Jesus Christ.

2. At the close of this chapter, Dr. Dodd has the following judicious remark:—"As unrighteous as it was in the Roman officer, on this popular clamour, to attempt putting this holy apostle to the torture; so reasonable was St. Paul's plea as a Roman citizen, to decline that suffering. It is a prudence worthy the imitation of the bravest of men, not to throw themselves into unnecessary difficulties. True courage widely differs from rash and heedless temerity: nor are we under any obligation, as Christians, to give up our civil privileges, which ought to be esteemed 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 who may come after us, should engage us to labour to transmit them to posterity improved, rather than impaired." This should be an article in the creed of every genuine Briton.

CHAPTER XXIII.

Paul, defending himself before the high priest, he commands him to be smitten on the mouth, 1, 2. Paul sharply reproves him, and being reproached for this by one of the attendants, accounts for his conduct, 3—5. Seeing that the assembly was composed of Pharisees and Sadducees, and that he could expect no justice from his judges, he asserts that it was for his belief in the resurrection, that he was called in question; on which the Pharisees declare in his favour, 6—9. A great dissension arises, and the chief captain fearing lest Paul should be pulled to pieces, brings him into the castle, 10. He is comforted by a dream, 11. More than forty persons conspire his death, 12—15. Paul's sister's son, hearing of it, informs the captain of the guard, 16—22. He sends Paul by night under a strong escort of horse and foot, to Cæsarea, to Felix; and with him a letter, stating the circumstances of the case, 23—33. They arrive at Cæsarea, and Felix promises him a hearing when his accusers shall come down, 34, 35.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

* Ch. 24. 16. 1 Cor. 4. 4. 2 Cor. 12. & 4. 2. 2 Tim. 1. 3.

NOTES ON CHAPTER XXIII.

Verse 1. *I have lived in all good conscience*] Some people seem to have been unnecessarily stumbled with this expression. What does the apostle mean by it? Why, that while he was a Jew, he was one from principle of conscience; that what he did, while he continued Jew, he did from the same principle:—that when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become one. That, in a word, he was sincere through the whole course of his religious life; and his conduct had borne the most unequivocal proofs of it. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man: and that he was now as fully determined to maintain his profession of Christianity, as he ever was to maintain that of Judaism, previously to his acquaintance with the Christian religion.

Verse 2. *The high priest Ananias*] There was a high priest of this name who was sent a prisoner to Rome by Quadratus, governor of Syria: to give an account of the part he took in the quarrel between the Jews and the Sa-

2 And the high priest Ananias, commanded them that stood by him, to smite him on the mouth.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.

3 Then said Paul unto him, God

Heb. 13. 18.—1 King. 22. 24. Jer. 20. 2. John 18. 22.

maritans; see Joseph. Antiq. lib. xx. cap. 6. s. 8. but whether he ever returned again to Jerusalem, says Dr. Lightfoot, is uncertain; still more uncertain whether he was ever restored to the office of high priest; and most uncertain of all, whether he filled the chair at the time Paul pleaded his cause; which was some years after Felix was settled in the government. But Krebs has proved, that this very Ananias, on being examined at Rome, was found innocent, returned to Jerusalem, and was restored to the high priesthood; see Joseph. Antiq. lib. xx. cap. 9. s. 2. but of his death I find nothing certain. See Krebs on this place, (Observat. in Nov. Testament. à Flavio Josepho) who successfully controverts the opinion of Dr. Lightfoot, mentioned at the beginning of this note. There was one Ananias, who is said to have perished in a tumult raised by his own son, about five years after this time; see Joseph. Antiq. lib. x. cap. 9. War, lib. ii. cap. 17.

To smite him on the mouth.] Because he professed to have a good conscience while believing on Jesus Christ, and propagating his doctrine.

A. M. cir. 4064. shall smite thee *thou* whited
A. D. cir. 60. wall: for sittest thou to judge
A. N. Olymp. me after the law, and ^c com-
cir. CCLX. 4. mandest me to be smitten contrary to
the law ?

4 And they that stood by said, Re-
vilest thou God's high priest ?

5 Then said Paul, ^d I wist not, breth-
ren, that he was the high priest: for it
is written, ^e 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 breth- A. M. cir. 4064.
ren, ^f I am a Pharisee, the A. D. cir. 60.
son of a Pharisee: ^g of the An. Olymp.
hope and resurrection of the dead I cir. CCLX. 4.
am called in question.

7 And when he had so said, there
arose a dissension between the Phari-
sees and the Sadducees: and the mul-
titude was divided.

8 ^h For the Sadducees say that there
is no resurrection, neither angel, nor
spirit: but the Pharisees confess both.

9 And there arose a great cry: and
the scribes *that were* of the Pharisees'

^c Lev. 19. 35. Deut. 25. 1, 2. John 7. 51.—^d Chap. 24. 17.
^e Erod. 22. 28. Eccles. 10. 20. 2 Pet. 2. 10. Jude 8.

^f Ch. 26. 5. Phil. 3. 5.—^g Ch. 24. 15, 21. & 26. 6. & 28. 30.
^h Matt. 22. 23. Mark 12. 18. Luke 20. 27.

Verse 3. *God shall smite thee, thou whited wall!* Thou hypocrite! who sittest on the seat of judgment, pretending to hear, and seriously weigh the defence of an accused person; who must in justice and equity be presumed to be innocent, till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its protection; nor ever suffers any penalty to be inflicted, but what is prescribed as the just punishment for the offence. As if he had said, "Thinkest thou that God will suffer such an insult on his laws, on justice, and on humanity, to pass unpunished?"

Verse 5. *I wist not, brethren, that he was the high priest!* After all the learned labour that has been spent on this subject, the simple meaning appears plainly to be this:

St. Paul did not know that Ananias was high priest; he had been long absent from Jerusalem; *political changes* were frequent: the high priesthood was no longer in *succession*, and was frequently bought and sold; the Romans put down one high priest and raised up another, as political reasons dictated. As the person of Ananias might have been wholly unknown to him; as the *hearing* was very sudden, and there was scarcely any time to consult the formalities of justice: it seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten him; and as, in a council or meeting of this kind, the presence of the high priest was not indispensably necessary, he did not know that the person who presided was not the *Sagan*, or high priest's deputy, or some other person put into the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce the divine displeasure against him.

Thou shalt not speak evil of the ruler of thy people. If I had known he was the high priest, I should not have publicly pronounced this execration; for respect is due to his *person* for the sake of his *office*. I do not see that Paul intimates that he had done any thing through inadvertence; nor does he here confess any fault; he states two facts:—1. That he did not know him to be the high priest. 2. That such a one or any ruler of the people should be revered. But he neither recalled nor made an apology

for his words: he had not committed a trespass, and he did not acknowledge one. We must beware how we attribute either to him in the case before us.

Verse 6. *I am a Pharisee the son of a Pharisee!* Instead of *Φαρισαίου, of a Pharisee, ABC.* some others, with the *Syriac* and *Vulgate*, have *Φαρισαίου, of the Pharisees*; which, if acknowledged to be the genuine reading, would alter the sense thus, *I am a Pharisee, and a disciple of the Pharisees*, for so the word *son* is frequently understood.

Of the hope and resurrection! Concerning the hope of the resurrection; the *και*, and being here redundant; indeed it is omitted by the *Syriac*, all the *Arabic*, and the *Ethiopic*. St. Paul had preached the resurrection of the dead, on the foundation and evidence of the resurrection of Christ. For *this*, he and the apostles were, some time before, imprisoned by the high priest and elders, ch. iv. 1—3. and v. 17. because they preached *την οραν* Jesus, the resurrection of the dead. This they could not bear; for, if Jesus Christ rose from the dead, their malice and wickedness, in putting him to death, were incontrovertibly established.

Verse 7. *And the multitude was divided!* St. Paul, perceiving the assembly to consist of Pharisees and Sadducees, and finding he was not to expect any justice, thought it best thus to divide the council, by introducing a question on which the Sadducees and Pharisees were at issue. He did so; and the Pharisees immediately espoused his side of the question, because in opposition to the Sadducees, whom they abhorred, as irreligious men.

Verse 8. *The Sadducees say that there is no resurrection!* It is strange, since these denied a future state, that they observed the ordinances of the law; for they also believed the five books of Moses to be a revelation from God; yet they had nothing in view but *temporal good*; and they understood the promises in the law as referring to these things alone. In order, therefore, to procure them, they watched, fasted, prayed, &c. and all this they did that they might obtain happiness in the present life. See the account of the Pharisees and Sadducees, Matt. iii. 7. and xvi. 1.

Verse 9. *The scribes—arose, and strove!* Διμαχιστοί, they contended forcibly—they came to an open rupture with the Sadducees; and,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

part arose, and strove, saying, 'We find no evil in this man: but ¹ if a spirit or an angel hath spoken to him, ¹ let us not fight against God.

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.

11 And ² the night following, the Lord stood by him, and said, Be of good 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, ³ certain of the Jews banded together, and bound themselves ⁴ under a curse, saying that they would neither eat nor drink till they had killed Paul.

¹ Chap. 25. 25. & 26. 31.—² Chap. 22. 7. 17, 18.—³ Chap. 5. 39.

in order to support their own party against them, they even admitted as truth, St. Paul's account of his miraculous conversion; and therefore they said, *if a spirit or an angel hath spoken to him, &c.* He had previously mentioned that Jesus Christ had appeared to him, when on his way to Damascus; and, though they might not be ready to admit the doctrine of *Christ's resurrection*; yet they could, consistently with their own principles, allow that the *soul* of Christ might appear to him, and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who neither believed in angel nor spirit, while the Pharisees confessed both.

Let us not fight against God.] These words are wanting in ABCE. several others, with the *Coptic, Ethiopic, Armenian*, latter *Syriac, Vulgate*, and some of the *fathers*.

Verse 10. *The chief captain—commanded the soldiers to go down*] It appears that the chief captain was present during these transactions, and that he had a body of soldiers in readiness in the castle of Antonia; and it was from *this*, that he commanded them to *come down* for the rescue and preservation of Paul.

Verse 11. *Be of good cheer, Paul*] It is no wonder, if, with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God, what the end of the present trials would be: to comfort him, and strengthen his faith, God gave him this vision.

So must thou bear witness also at Rome] This was pleasing intelligence to Paul, who had long desired to see that city, and preach the Gospel of Christ there. He appears to have had an intimation that he should see it; but *how*, he could not tell; and this vision satisfied him that he should be sent thither by God himself. This would settle every fear and scruple concerning the issue of the present persecution.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

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.

15 Now, therefore, ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son, heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for

⁴ Ch. 18. 9. & 27. 23, 24.—⁵ Verse 21. 30. Ch. 25. 3.—⁶ Or, with an oath of execration.

Verse 12. *That they would neither eat nor drink, &c.*] These forty Jews were no doubt of the class of the *Sicarii*, mentioned before, (similar to those afterward called *assassins*) a class of fierce zealots, who took justice into their own hand; and who thought they had a right to despatch all those who, according to their views, were not orthodox in their religious principles. If these were, in their bad way, *conscientious* men, must they not all perish through hunger, as God put it out of their power to accomplish their vow? No: for the doctrine of sacerdotal absolution was held among the Jews, as among the Papists: hence it is said in *Hieros. Avodah Zarah*, fol. 40. "He that hath made a vow not to eat any thing, wo to him if he eat; and wo to him, if he do not eat. If he eat, he sinneth against his vow; and if he do not eat, he sinneth against his life." What must such a man do in this case! Let him go to the wise men, and they will loose him from his vow, as it is written, Prov. xii. 18. "*The tongue of the wise is health.*" When vows were so easily dispensed with, they might be readily multiplied. See *Lightfoot*.

Verse 15. *And we, or ever he come near, are ready to kill him.*] We shall lie in wait, and despatch him before he can reach the chief captain. The plan was well and deeply laid; and nothing but an especial providence could have saved Paul.

Verse 16. *Paul's sister's son*] This is all we know of Paul's family. And we know not how this young man got to Jerusalem; the family, no doubt, still resided at Tarsus.

Verse 17. *Bring this young man unto the chief captain*] Though St. Paul had the most positive assurance from divine authority, that he should be preserved; yet he knew that the divine providence acts by reasonable and prudent means: and that, if he neglected to use the means in his power, he could not expect

A. M. cir. 4084. he hath a certain thing to
A. D. cir. 60. tell him.
An. Olymp. sir. CCIX. 4.

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.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire 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 showed these things to me.

23 ¶ And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea,

¶ Verse 12.—† Ch. 21. 23. & 24. 7.—† Ch. 22. 30.—† Ch. 18.

God's providence to work in his behalf. He who will not help himself, according to the means and power he possesses, has neither reason nor revelation to assure him that he shall receive any assistance from God.

Verse 23. Two hundred soldiers] Στρατιωνας. infantry, or foot soldiers.

Horsemen three score and ten] There was always a certain number of horse, or cavalry, attached to the foot.

Spearmen] Δεξιολαβους, persons who held a spear or javelin in their hand ; from α τη δεξια λαβου, taking or holding a thing in the right hand. But the Codex Alexandrinus reads δεξιολαβους, from δεξια, the right hand ; and Καλλων, to cast, or dart, persons who threw javelins. But both words seem to mean nearly the same thing.

The third hour of the night.] About nine o'clock, P. M. for the greater secrecy ; and to elude the cunning, active malice of the Jews.

Verse 24. Provide them beasts] One for Paul, and some others for his immediate keepers.

Felix the governor] This Felix was a freedman of the Emperor Claudius, and brother of Pallas, chief favourite of the emperor. Tacitus calls him Antonius Felix ; and gives us to understand, that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. E libertis Antonius Felix

and horsemen three score and ten, and spearmen two hundred, at the third hour of the night ;

A. M. cir. 4084. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner :

26 Claudius Lysias unto the most excellent governor 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.

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. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

15. & 23. 10.—† Ch. 26. 31.—† Ver. 25.—† Ch. 24. 8. & 25. 8.

per omnem scitiam ac libidinem jus regium servili ingenio exercuit. Hist. v. 9. He had, according to Suetonius, in his life of Claudius, chap. 28. three queens to his wives ; that is, he was married thrice, and each time to the daughter or niece of a king. Drusilla, the sister of Agrippa, was his wife at this time : see chap. xxiv. 22. He was an unrighteous governor, a base, mercenary, and bad man : see chap. xxiv. 2.

Verse 25. He wrote a letter after this manner] It appears that this was not only the substance of the letter, but the letter itself ; the whole of it is so perfectly formal, as to prove this : and, in this simple manner, are all the letters of the ancients formed. In this also we have an additional proof of St. Luke's accuracy.

Verse 30. I sent straightway to thee] As the proper person before whom this business should ultimately come ; and by whom it should be decided.

Farewell] Εμμεν, be in good health.

Verse 31. Antipatris.] This place, according to Joseph. Ant. lib. xiii. cap. 23. was anciently called Capharsaba, and is supposed to be the same which, in 1 Maccab. vii. 31. is called Capharsalama or Capharsahma. It was rebuilt by Herod the Great, and denominated Antipatris, in honour of his father Antipater. It was situated between Joppa and Cæsarea,

A. M. cir. 4064. 32 On the morrow they
A. D. cir. 60. left the horsemen to go with
An Olymp. him, and returned to the
cir. CCIX. 4. 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

* Chapter 21. 39.

on the road from Jerusalem to this latter city. Josephus says it was fifty *stadia* from Joppa. The distance between Jerusalem and Cæsarea, was about seventy miles.

Verse 32. *On the morrow they left the horsemen*] Being now so far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard: the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cæsarea with Paul. We need not suppose that all this troop did reach Antipatris on the same night in which they left Jerusalem; therefore, instead of *they brought him by night to Antipatris*, we may understand the text thus—*Then the soldiers took Paul by night, and brought him to Antipatris*. And the 32d verse need not be understood as if the foot reached the castle of Antonia the next day, (though all this was possible,) but that, having reached Antipatris, and refreshed themselves, they set out, the same day, on their march to Jerusalem; on the morrow they returned, that is, they began their march back again to the castle. See on chap. xxiv. 1.

Verse 33. *Who*] That is, the seventy horsemen mentioned above.

Verse 35. *I will hear thee*] *ἀνακούσωμαί σου*; I will give thee a fair, full, and attentive hearing when thy accusers are come; in whose presence thou shalt be permitted to defend thyself.

In Herod's judgment hall] *ἐν τῷ πραιτωρίῳ*, in Herod's *praetorium*, so called because it was built by Herod the Great. The *praetorium* was the place where the Roman *praetor* had his residence: and, it is probable that, in or near this place, there was a sort of *guard-room*, where state prisoners were kept. Paul was lodged here till his accusers should arrive.

On the preceding chapter many useful observations may be made.

1. Paul, while acting contrary to the Gospel of Christ, pleaded *conscience* as his guide. *Conscience* is generally allowed to be the *rule of human actions*; but it cannot be a *right rule*, unless it be *well-informed*. While it is *unenlightened*, it may be a guide to the perdition of its professor: and the cause of the ruin of others. That conscience can alone be trusted, in which the light of God's Spirit, and God's truth, dwells. An ill-informed conscience may burn even the saints, for God's sake!

2. No circumstance in which a man can be placed, can excuse him from showing respect and reverence to the *authorities* which God, in the course of his providence, has instituted, for the benefit of civil or religious society. All such authorities come originally from God; and can never lose any of their *rights* on account of the persons who are invested with them. An

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.

A. M. cir. 4064.
A. D. cir. 60.
An Olymp.
cir. CCIX. 4.

J Ch. 24. 1, 10. & 25. 16.— Matt. 27. 27.

evil can never be of *use*; and a *good* may be *abused*: but it loses not its character, essential qualities, or usefulness, because of this abuse.

3. Paul availed himself of the discordant sentiments of his judges, who had agreed to show him no justice; that he might rid himself out of their hands. To take advantage of the sentiments and dispositions of an audience, without deceiving it; and to raise dissension between the enemies of the truth, is an innocent artifice, when *truth itself* is not violated; and when *error* is exposed thereby to public view.

4. The Pharisees and Sadducees strove together. God frequently raises up defenders of the principles of truth, even among those who, in practice, are its decided enemies. "Though," says one, "I do not like the truth, yet will I defend it." A man clothed with sovereign authority, vicious in his heart, and immoral in his life, fostered those principles of truth and righteousness, by which error was banished from these lands, and pure, and undefiled religion, established among us for many generations.

5. The *Providence of God*, and his *management of the world*, are, in many respects, great mysteries; but, as far as we are individually concerned, all is plain. Paul had the fullest assurance, from the mouth of Christ himself, that *he should see Rome*; and, consequently, that he should be extricated from all his present difficulties. Why then did he not quietly sit still, when his nephew informed him that forty men had conspired to murder him? Because he knew that God made use of the *prudence*, with which he has endowed man, as an *agent*, in that very providence by which he is supported; and that, to neglect the natural means of safety with which God provides us, is to tempt and dishonour him, and induce him in *judgment* to use those means *against us* which, in his *mercy*, he had designed for our comfort and salvation. *Prudence* is well associated even with an apostolical spirit. Every *being* that God has formed, he designs should accomplish those functions for which he has endowed it with the requisite powers.

6. *Claudius Lysias* sent Paul to Felix. "In the generality of human events," says one, "we do not often distinguish the designs of God from those of men. The design of *Lysias* in preserving Paul from the rage of the Jews, was to render his own conduct free from exception: the design of God was, that he might bring Paul safely to Rome, that he might attack idolatry in its strongest fort, and there establish the Christian faith." God governs the world, and works by *proper means*; and counterworks *evil* or *sinister devices*, so as ultimately to accomplish the purposes of his will; and cause all things to work together for good to them that love him.

7. Felix acted *prudently* when he would not even hear St. Paul till he had his *accusers face to face*. How many false judgments, evil surmises, and uncharitable censures, would be avoided, did men always adopt this reasonable plan. Hear either side of a complaint sepa-

rately, and the evil seems very great; hear both together, and the evil is generally lessened by one half. *Audi et alteram partem*—hear the other side, says a heathen: remember, if you have an ear for the first complainant, you have one also for the second.

CHAPTER XXIV.

After five days, Ananias the high priest, the elders, and one Tertullus an orator, come to Cæsarea to accuse Paul. 1. The oration of Tertullus, 2—8. Paul's defence, 10—21. Felix, having heard his defence, proposes to leave the final determination of it till Claudius Lysias should come down; and in the mean time orders Paul to be treated with humanity and respect, 22, 23. Felix and Drusilla his wife, hear Paul concerning the faith of Christ; and Felix is greatly affected, 24, 25. On the expectation of obtaining money for his liberation, Felix keeps Paul in prison, 26; and being superseded in the government of Judea by Porcius Festus, in order to please the Jews, he leaves Paul bound, 27.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

A^d 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, Tertullus began to accuse him, saying,

a Chapter 21. 27.

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 far-

b Ch. 23. 2, 30, 35. & 25. 2.

NOTES ON CHAPTER XXIV.

Verse 1. *After five days*] These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city; see ver. 11. Calmet reckons the days thus:—St. Luke says, that Paul was apprehended at Jerusalem when the seven days of his vow were nearly ended, chap. xxi. 27. that is, at the end of the *fifth* day after his arrival. The next day, which was the *sixth*, he was presented before the sanhedrim. The night following, he was taken to Antipatris. The next day, the *seventh*, he arrived at Cæsarea. Five days afterward, that is, the *twelfth* day after his arrival at Jerusalem, the high priest and the elders, with Tertullus, came down to accuse him before Felix. But see the note on chap. xxiii. 32.

A certain orator named Tertullus] This was probably a Roman proselyte to Judaism; yet he speaks every where as a Jew. Roman orators, advocates, &c. were found in different provinces of the Roman empire: and they, in general, spoke both the Greek and Latin languages; and being well acquainted with the Roman laws and customs, were no doubt very useful. *Luitprandus* supposed that this Tertullus was the same with him who was colleague with Pliny the younger, in the consulate, in the year of Rome, 852; who is mentioned by Pliny, *Epist. v. 15*. Of this there is no satisfactory proof.

Verse 2. *Tertullus began to accuse him*] There are three parts in this oration of Tertullus:—1. The *exordium*. 2. The *proposition*. 3. The *conclusion*. The *exordium* contains the praise of Felix and his administration, merely for the purpose of conciliating his esteem, 2—4. The *proposition* is contained in ver. 5. The *narration and conclusion*, in ver. 6—8.

By thee we enjoy great quietness] As bad a governor as Felix most certainly was, he rendered some services to Judea. The country had long been infested with robbers; and a very formidable banditti of this kind, under

one Eliezar, he entirely suppressed.—Joseph. *Antiq. lib. xx. cap. 6*. Bell. lib. ii. cap. 22. He also suppressed the sedition raised by an Egyptian impostor, who had seduced 30,000 men; see on chap. xxi. 38. He had also quelled a very afflictive disturbance which took place between the *Syrians* and the *Jews of Cæsarea*. On this ground Tertullus said, *By thee we enjoy great quietness; and illustrious deeds are done to this nation by thy prudent administration*: this was all true; but, notwithstanding this, he is well known, from his own historians, and from Josephus, to have been not only a very bad man, but also a very bad governor. He was mercenary, oppressive, and cruel; and of all these the Jews brought proofs to Nero, before whom they accused him; and, had it not been for the interest and influence of his brother *Pallas*, he had been certainly ruined.

Verse 3. *We accept it always, and in all places*] We have at all times a grateful sense of thy beneficent administration; and we talk of it in all places, not only before thy face, but behind thy back.

Verse 4. *That I be not farther tedious unto thee*] That I may neither trespass on thy time, by dwelling longer on this subject; nor on thy modesty, by thus enumerating thy beneficent deeds.

Hear us of thy clemency] Give us this farther proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was artful enough, though it was lame. The orator had certainly a very bad cause, of which he endeavoured to make the best. Felix was a bad man and bad governor; and yet he must praise him to conciliate his esteem. Paul was a very good man, and nothing amiss could be proved against him; and yet he must endeavour to blacken him as much as possible, in order to please his unprincipled and wicked employers. His oration has been blamed as *weak, lame, and imperfect*; and yet, perhaps few, with so bad a cause, could have made better of it.

A. M. cir. 464. A. D. cir. 60. An. Olymp. cir. CCLIX. 4.
 ther tedious unto thee, I pray thee that thou wouldst hear us of thy clemency a few words.

5 ^c For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6 ^d Who also hath gone about to profane the temple ; whom we took, and

• Luke 23. 2. Ch. 6. 13. & 16. 20. & 17. 6. & 21. 28. 1 Pet. 2. 12,

Verse 5. For we have found this man, &c.] Here the proposition of the orator commences. He accuses Paul ; and his accusation includes four particulars :—1. He is a pest, λοιμος ; an exceedingly bad and wicked man. 2. He excites disturbances and seditions against the Jews. 3. He is the chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated. 4. He has endeavoured to pollute and profane the temple ; and we took him in the fact.

A pestilent fellow] The word λοιμος, pestis, the plague or pestilence, is used both by Greek and Roman authors, to signify a very bad and profligate man ; we have weakened the force of the word by translating the substantive adjectively. Tertullus did not say that Paul was a pestilent fellow ; but he said that he was the very pestilence itself. As in that of Martial, xi. 92.

Non vitiosus homo es, Zoile, sed vitium.

" Thou art not a vicious man, O Zoilus, but thou art vice itself."

The words λοιμος, and pestis, are thus frequently used.—See Wetstein, Bp. Pearce, and Kypke.

A mover of sedition] Instead of σασι, sedition ; ABE. several others, with the Coptic, Vulgate, Chrysostom, Theophylact, and Ecu-menius, read σασις, commotions ; which is probably the true reading.

Among all the Jews] Bp. Pearce contends, that the words should be understood thus, one that stirreth up tumults AGAINST all the Jews ; for, if they be considered otherwise, Tertullus may be considered as accusing his countrymen ; as if they, at Paul's instigation, were forward to make insurrections every where. On the contrary, he wishes to represent them as a persecuted and distressed people, by means of Paul and his Nazarenes.

A ringleader] Πρωτοστατην. This is a military phrase, and signifies the officer who stands on the right of the first rank ; the captain of the front rank of the sect of the Nazarenes : της των Ναζωραίων αίρεσις, of the heresy of the Nazarenes. This word is used six times by St. Luke, viz. in this verse, and in ver. 14. and in chap. v. 17. xv. 5. xxvi. 5. and xxviii. 22 ; but in none of them does it appear necessarily to include that bad sense which we generally assign to the word heresy.—See the note on chap. v. 17. where the subject is largely considered ; and see farther on ver. 14.

Verse 6. Hath gone about to profane the

would ^a have judged according to our law ;

7 ^f But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 ^g 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

15.—d Ch. 21. 28.—f John 18. 31.—g Ch. 21. 33.—e Ch. 23. 30.

temple] This was a heavy charge, if it could have been substantiated : because the Jews were permitted by the Romans to put any person to death who profaned their temple. This charge was founded on the gross calumny mentioned, chap. xxi. 28, 29. for as they had seen Trophimus, an Ephesian, with Paul in the city, they pretended that he had brought him into the temple.

Would have judged according to our law.] He pretended that they would have tried the case fairly, had not the chief captain taken him violently out of their hands ; whereas, had not Lysias interfered, they would have murdered him on the spot.

Verse 7. With great violence] Μετα πολλης βιας, I rather think means with an armed force. Tertullus intimates that Lysias interfered contrary to law, and brought soldiers to support him in his infringement on their constitution. This is what he seems to say and complain of ; for the Jews were vexed with Lysias for rescuing the apostle from their hands.

Verse 8. Commanding his accusers to come, &c.] Here Tertullus closes his opening and statement of the case ; and now he proceeds to call and examine his witnesses : and they were no doubt examined one by one, though St. Luke sums the whole up in one word—The Jews also assented, saying that these things were so. Whoever considers the plan of Tertullus' speech, will perceive that it was both judicious and artful. Let us take a view of the whole :—1. He praises Felix, to conciliate his favour. 2. He generally states the great blessings of his administration. 3. He states, that the Jews, throughout the whole land, felt themselves under the greatest obligations to him ; and extolled his prudent and beneficent management of the public affairs every where. 4. That the prisoner before him was a very bad man ; a disturber of the public peace ; a demagogue of a dangerous party ; and so lost to all sense of religion, as to attempt to profane the temple ! 5. That, though he should have been punished on the spot ; yet, as they were ordered by the chief captain to appear before him, and show the reasons why they had seized on Paul at Jerusalem, they were accordingly come ; and having now exhibited their charges, he would, 6. Proceed to examine witnesses, who would prove all these things to the satisfaction of the governor. 7. He then called his witnesses, and their testimony confirmed and substantiated the charges. No bad cause was ever more judiciously and cunningly managed.

A. M. cir. 4064. that these things were so.
A. D. cir. 60. 10 ¶ Then Paul, after that
An. Olymp. the governor had beckoned
cir. CCLIX. 4. unto him to speak, answered, 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 mayest understand, that there are yet but twelve days since I went up to Jerusalem^b for to worship.

12^a And they neither found me in the

^a A. D. 53, Felix mad Procurator over Judea. Verse 17. Ch. 21. 26.—^b Ch. 25. 8. & 26. 17.

Verse 10. *Then Paul—answered*] The apostle's defence consists of two parts:—1. The *exordium*, which has for its object the praise of his judge, whose qualifications to discern and decide on a question of this nature, he fully allows; and expects, from this circumstance, to have a favourable hearing. 2. The *tractation*, which consists of two parts, I. REFUTATION; 1. Of the charge of polluting the temple; 2. Of stirring up sedition; 3. Of being a leader of any sect who had a different worship from the God of their fathers. II. AFFIRMATION: 1. That he had lived so as to preserve a good conscience toward God, and toward men; 2. That so far from polluting the temple, he had been purified in it; and was found thus, worshipping according to the law of God; 3. That what Tertullus and his companions had witnessed, was perfectly false, and he defied them to produce a single proof; and appeals to those who had been witnesses of his conduct in Jerusalem, who should have been there, could they have proved any thing against him.

Thou hast been of many years a judge] *Cumanus* and *Felix* were, for a time, joint governors of Judea; but, after the condemnation of *Cumanus*, the government fell entirely into the hands of *Felix*: and from *Josephus* we learn, that this was now the sixth or seventh year of his administration; which might be called many years, when the very frequent removals of the governors of the provinces are considered.—See *Josephus' Antiq.* lib. xx. 7. and see the margin.

A judge—Κρις, the same here in signification, as the Hebrew שופט *shophet* which means a ruler or governor. This was the title of the ancient governors of Israel.

The more cheerfully] Ευθυμωτερον, with a better heart, or courage; because as thy long residence among us has brought thee to a thorough acquaintance with our customs, I may expect a proper decision in my favour, my cause being perfectly sound.

Verse 11. *There are yet but twelve days*] This is his reply to their charge of sedition; the improbability of which is shown, from the short time he had spent in Jerusalem, quite insufficient to organise a sedition of any kind; nor could a single proof be furnished that he had attempted to seduce any man; nor unbinge any person from his allegiance by subtle disputations, either in the temple, the synagogues, or the city. So that this charge necessarily fell to

temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after^b the way which they call heresy, so worship I the¹ God of my fathers, believing all things which are written in^m the law and in the prophets:

15 And^a have hope toward God, which they themselves also allow,

^b See Amos 8. 14. Ch. 9. 2.—¹ 2 Tim. 1. 3.—^m Ch. 26. 22. & 28. 23.—^a Ch. 23. 6. & 26. 6, 7. & 28. 30.

the ground, self-confuted; unless they could bring substantial proof against him, which he challenges them to do.

Verse 14. *That after the way which they call heresy*] See the explanation of this word in the note on chap. v. 17. and see before, ver. 5 where what is here translated *heresy*, is there rendered *sect*. At this time, the word had no bad acceptation, in reference to religious opinions. The Pharisees themselves, the most respectable body among the Jews, are called a *sect*; for Paul, defending himself before Agrippa, says, that he lived a Pharisee according to the strictest sense, sect, or heresy, of their religion. And *Josephus*, who was a Pharisee, speaks εν τω βασιλευσιν αἱρεσιν, of the heresy, or sect, of the Pharisees. *LIFE*, chap. xxxviii. Therefore it is evident that the word *heresy* had no bad meaning among the Jews; it meant simply a religious sect. Why then did they use it by way of degradation to St. Paul? This seems to have been the cause. They had already two accredited sects in the land; the Pharisees and Sadducees: the interests of each of these were pretty well balanced, and each had a part in the government, for the council or sanhedrim was composed both of Sadducees and Pharisees: see chap. xxiii. 6. They were afraid that the Christians, whom they called Nazarenes, should form a new sect, and divide the interests of both the preceding; and what they feared, that they charged them with: and on this account the Christians had both the Pharisees and the Sadducees for their enemies. They had charged Jesus Christ with plotting against the state, and endeavouring to raise seditions; and they charged his followers with the same. This they deemed a proper engine to bring a jealous government into action.

So worship I the God of my fathers] I bring in no new object of worship; no new religious creed. I believe all things as they profess to believe; and acknowledge the law and the prophets, as divinely inspired books; and have never, in the smallest measure, detracted from the authority or authenticity of either.

Verse 15. *And have hope toward God, &c.*] I not only do not hold any thing by which the general creed of this people might be altered, in reference to the present state; but also, I hold nothing different from their belief, in reference to a future state; for if I maintain the doctrine of the resurrection of the dead, it is what themselves allow.

A. M. cir. 4064. ° that there shall be a resurrection of the dead, both of the just and unjust.

16 And ^h herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years ^r I came to bring alms to my nation, and offerings.

18 [°] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult :

19 [°] Who ought to have been here before thee, and object, if they had aught against me.

• Dan. 12. 2. John 5. 28, 29.—P Ch. 23. 1.—Ch. 11. 29, 30. & 20. 16. Rom. 16. 25. 9 Cor. 8. 4. Gal. 2. 10.

Verse 16. *And herein do I exercise myself*] And this very tenet is a pledge for my good behaviour: for as I believe there will be a resurrection, both of the just and unjust, and that every man shall be judged for the deeds done in the body; so, I exercise myself day and night, that I may have a conscience void of offence toward God and toward men.

Toward God] In entertaining no opinion contrary to his truth; and in offering no worship contrary to his dignity, parity, and excellence.

Toward men.] In doing nothing to them that I would not, on a change of circumstances, they should do to me: and in withholding nothing, by which I might comfort and serve them.

Verse 17. *Now after many years, &c.*] And as a full proof that I act according to the dictates of this divine and beneficent creed, though I have been many years absent from my own country, and my political relation to it is almost necessarily dissolved; yet, far from coming to disturb the peace of society, or to injure any person, I have brought ALMS to my nation, the fruits of my own earning and influence among a foreign people, and OFFERINGS to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

Verse 18. *Found me purified in the temple*] And the Jews of Asia, who stirred up the persecution against me in Jerusalem, found me purified in the temple, regularly performing the religious vow into which I had entered; giving no cause for suspicion; for I made no tumult, nor had I any number of people with me, by whom I could have accomplished any seditious purpose.

Verse 20. *An evil-doing in me, while I stood before the council*] The Jews of Asia, the most competent witnesses, though my declared enemies, and they who stirred up the persecution against me, should have been here; why are they kept back? Because they could prove nothing against me. Let these therefore who are here, depose, if they have found any evil in me, or proved against me, by my most virulent adversaries, when examined before them in their council at Jerusalem.

Verse 21. *Except it be for this one voice*] The Sadducees who belong to that council, and who

20 Or else let these same ^{A. M. cir. 4064.} here say, if they have found ^{A. D. cir. 60.} an evil-doing in me, while I ^{An. Olymp. cir. CCIX. 4.} stood before the council,

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.

22 † And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When ^r Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion

• Ch. 21. 26, 27. & 26. 21.—† Ch. 23. 30. & 25. 16.—Ch. 23. 6. & 28. 20.—† Verse 7.

deny the resurrection of the dead, may indeed blame me for professing my faith in this doctrine; but as this is a doctrine credited by the nation in general, and as there can be nothing criminal in such a belief; and they can bring no accusation against me relative to any thing else, this, of course, is the sum of all the charges to which I am called to answer before you this day.

Verse 22. *And when Felix heard these things*] There is considerable difficulty in this verse. Translators greatly vary concerning the sense; and the MSS. themselves read variously. Mr. Wakefield's translation appears to be as proper as most: *Now Felix, upon hearing these things, put them off by saying, when Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will inquire fully into your business.*

Calmet's translation is nearly to the same sense.

Felix having heard these things, put them off to another time, saying, when I shall have acquired a more accurate knowledge of this sect; and when the tribune Lysias shall have come from Jerusalem, I will judge of your business.

And this mode of interpretation is rendered the more likely from the circumstance, that, previously to the coming down of Lysias, Felix had sent for Paul, and heard him concerning the faith of Christ; and this he appears to have done, that he might be the better qualified to judge of the business when it should come again before him. See on ver. 20.

Verse 23. *He commanded a centurion to keep Paul*] He gave him into the custody of a captain, by whom he was most likely to be well used: and to let him have liberty; he freed him from the chains with which he was bound to the soldiers, his keepers. See on chap. xxi. 33. And that he should forbid none of his acquaintance, τῶν ἰδίων, of his own people, his fellow apostles, and the Christians in general, to minister or come unto him; to furnish him with any of the conveniences and comforts of life; and visit him as often as they pleased. This was an ample proof that Felix found no evil in him: and he would certainly have dismissed him, but for two reasons: 1. He wanted to please the Jews, whom he knew could depose grievous

A. M. cir. 4064. to keep Paul, and to let him
A. D. cir. 60. have liberty, and that he
An. Olymp. should forbid none of his ac-
cir. CCIX. 4. quaintance to minister or come unto
him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

• Ch. 27. 3. & 28. 16.

things against his administration. 2. He hoped to get money from the apostle or his friends, as the purchase of his liberty.

Verse 24. His wife Drusilla] We have already seen that Felix was thrice married; two of his wives were named Drusilla; one was a Roman, the niece or granddaughter of Anthony and Cleopatra, mentioned by Tacitus, lib. v. cap. 9. The other, the person in the text, was a Jewess, daughter to Herod Agrippa the Great. See chap. xii. 1, &c. When she was but six years of age, she was affianced to Epiphanes, son of Antiochus, king of Comagena, who had promised to embrace Judaism on her account; but as he did not keep his word, her brother Agrippa (mentioned chap. xxv. 13.) refused to ratify the marriage. About the year of our Lord 53, he married her to Azizus, king of the Emesenes, who received her on condition of being circumcised. Felix having seen her, fell desperately in love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband; on which Felix took her to wife. She appears, on the whole, to have been a person of an indifferent character: though one of the finest women of that age. It is said that she, and a son she had by Felix, were consumed in an eruption of mount Vesuvius. See Josephus, Antiq. lib. xx. cap. 7. and see Calmet and Rosenmüller.

Heard him concerning the faith in Christ.] For the purpose mentioned in the note on ver. 21. that he might be the more accurately instructed in the doctrines, views, &c. of the Christians.

Verse 25. As he reasoned of righteousness] Δικαιοσύνης; the principles and requisitions of justice and right; between God and man; and between man and his fellows, in all relations and connexions of life.

Temperance] Εὐχρηστίας, chastity; self-government, or moderation with regard to a man's appetites, passions, and propensities of all kinds.

And judgment to come] Κριματος του μελλοντος; the day of retribution, in which the unjust, intemperate, and incontinent, must give account of all the deeds done in the body. This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Edessa of his wife; and in his conduct toward St. Paul, and the motives by which that conduct was regulated. And as to Drusilla, who had forsaken the husband of her youth, and forgotten the covenant of her God, and become

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25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

26 He hoped also that money should have been given him of Paul, that he

• Exodus 23. 8.

the willing companion of this bad man, she was worthy of the strongest reprobation; and Paul's reasoning on righteousness, temperance, and judgment, was not less applicable to her, than to her unprincipled paramour.

Felix trembled] "The reason of Felix's fear," says Bp. Pearce, "seems to have been, lest Drusilla, who was a Jewess, and knew that what she had done was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her disturbed. What is said of Felix, ver. 26. seems to show that he had no remorse of conscience for what he had done." On the head of Drusilla's scruples, he had little to fear; the king of Edessa, her husband, had been dead about three years before this; and as to Jewish scruples, she could be little affected by them: she had already acted in opposition to the Jewish law, and she is said to have turned heathen, for the sake of Felix. We may, therefore hope, that Felix felt regret for the iniquities of his life; and that his conscience was neither so seared, nor so hardened, as not to receive and retain some gracious impressions from such a discourse, delivered by the authority, and accompanied with the influence of, the Spirit of God. His frequently sending for the apostle to speak with him in private, is a proof that he wished to receive farther instructions in a matter, in which he was so deeply interested, though he certainly was not without motives of a baser kind; for he hoped to get money for the liberation of the apostle.

Go thy way for this time] His conscience had received as much terror and alarm as it was capable of bearing; and probably he wished to hide, by privacy, the confusion and dismay, which, by this time, were fully evident in his countenance.

Verse 26. He hoped also that money should have been given him] Bp. Pearce asks, "How could St. Luke know this?" To which I answer, From the report of St. Paul, with whom Felix had frequent conferences, and to whom he undoubtedly expressed this wish. We may see here, the most unprincipled avarice in Felix, united to injustice. Paul had proved before him the innocence of the charges brought against him by the Jews. They had retired in confusion, when he had finished his defence. Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him, on the hope of a ransom. He saw that Paul was a respectable character; that he had opulent friends; that he was at the head of a very numerous sect, to whom he was deservedly dear; and he took it therefore for granted, that a considerable sum of money would be given

(53)

A. M. cir. 464.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

might loose him : wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius

7 Exodus 23. 2. Chap.

for his enlargement. Felix was a freed man of the Emperor Claudius; consequently had once been a slave. The stream rises not above its source: the meanness of the slave is still apparent, and it is now insufferable, being added to the authority and influence of the governor. Low bred men should never be entrusted with the administration of public affairs.

Verse 27. After two years] That is, from the time that Paul came prisoner to Caesarea.

Porcius Festus] This man was put into the government of Judea about A. D. 60, the sixth or seventh year of Nero. In the succeeding chapter we shall see the part that he took in the affairs of St. Paul.

Willing to show the Jews a pleasure] As he had not got the money which he expected, he hoped to be able to prevent the complaints of the Jews against his government, by leaving Paul, in some measure, in their hands. For it was customary for governors, &c. when they left, or were removed from a particular district or province, to do some public, beneficent act, in order to make themselves popular. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor. Josephus states the matter thus: "Now when Porcius Festus was sent as successor to Felix, by Nero, the principal of the Jewish inhabitants of Caesarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, had not Nero yielded to the importunate solicitations of his brother Pallas, who was at that time in the highest reputation with the emperor;" Ant. lib. xx. cap. 9. Thus, like the dog in the fable, by snatching at the shadow, he lost the substance. He hoped for money from the apostle, and got none; he sought to conciliate the friendship of the Jews, and miscarried. Honesty is the best policy; he that fears God, need fear nothing else. Justice and truth never deceive their possessor.

1. Envy and malice are indefatigable, and torment themselves in order to torment and ruin others. That a high priest, says pious Quesnel, should ever be induced to leave the holy city,

Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound.

A. M. cir. 466.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

12. 3. & 25. 9, 14.

and the functions of religion, to become the accuser of an innocent person; this could be no other than the effect of a terrible dereliction, and the punishment of the abuse of sacred things.

2. Tertullus begins his speech with flattery, against which every judge should have a shut ear; and then he proceeds to calumny and detraction. These generally succeed each other. He who flatters you, will in course calumniate you for receiving his flattery. When a man is conscious of the uprightness of his cause, he must know, that to attempt to support it by any thing but truth, tends directly to debase it.

3. The resurrection of the body was the grand object of the genuine Christian's hope; but the ancient Christians only hoped for a blessed resurrection, on the ground of reconciliation to God, through the death of his Son. In vain is our hope of glory, if we have not got a meetness for it. And who is fit for this state of blessedness, but he whose iniquity is forgiven, whose sin is covered, and whose heart is purified from deceit and guile!

4. We could applaud the lenity shown to St. Paul by Felix, did not his own conduct render his motives for this lenity very suspicious. "To think no evil, where no evil seems," is the duty of a Christian; but to refuse to see it, where it most evidently appears, is an imposition on the understanding itself.

5. Justice, temperance, and a future judgment, the subjects of St. Paul's discourse to Felix and Drusilla, do not concern an iniquitous judge alone; they are subjects which should affect and interest every Christian; subjects which the eye should carefully examine, and which the heart should ever feel. Justice respects our conduct in life, particularly in reference to others; temperance, the state and government of our souls, in reference to God. He who does not exercise himself in these, has neither the form nor the power of godliness; and consequently must be overwhelmed with the shower of divine wrath in the day of God's appearing. Many of those called Christians, have not less reason to tremble at a display of these truths, than this heathen.

CHAPTER XXV.

Porcius Festus being appointed governor of Judea, instead of Felix, the Jews beseech him to have Paul brought up to Jerusalem, that he might be tried there; they lying in wait to kill him on the way, 1-3. Festus refuses, and desires those who could prove any thing against him, to go with him to Caesarea, 4, 5. Festus having tarried at Jerusalem about ten days, returns to Caesarea, and the next day Paul is brought to his trial; and the Jews of Jerusalem bring many groundless charges against him, against which he defends himself, 6-8. In order to please the Jews, Festus asks Paul if he be willing to go up to Jerusalem, and be tried there? 9. Paul refuses, and appeals to Caesar, and Festus admits the appeal, 10-13. King Agrippa, and Bernice, his wife, come to Caesarea to visit Festus, and are informed by him of the accusations against Paul, his late trial, and his appeal from them to Caesar, 14-21. Agrippa desires to hear Paul; and a hearing is appointed for the following day, 22. Agrippa, Bernice, the principal officers and chief men of the city being assembled, Paul is brought forth, 23. Festus opens the business with generally stating the accusations against Paul, his trial on these accusations, the groundless and frivolous nature of the charges, his own conviction of his innocence, and his desire that the matter might be heard by the king himself; that he might have something specifically to write to the emperor to whom he was about to send Paul agreeably to his appeal, 24-25.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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, ^b laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which

* Chap. 24. 1. Verse 15.—Ch. 23. 12, 15.—Ch. 18. 14. Verse 18.

NOTES ON CHAPTER XXV.

Verse 1. *Now when Festus was come into the province*] By the province is meant Judea; for after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but seventeen years of age: therefore *Cuspius Fadus* was sent to be procurator. And when afterward Claudius had given to Agrippa the tetrarchy of Philip, that of Betanea and Abila, he nevertheless kept the province of Judea more immediately in his own hands, and governed it by procurators sent from Rome. *Josep. Ant. l. xx. cap. 7. sect. 1.* Felix being removed, *Porcius Festus* is sent in his place; and having come to Cæsarea, where the Roman governor generally had his residence, after he had tarried three days he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt for the purpose of the better administration of justice among them.

Verse 2. *The high priest—informed him against Paul*] They supposed, that, as Felix, to please them, on the resignation of his government left Paul bound: so Festus, on the assumption of it, would to please them, deliver him into their hand: but as they wished this to be done under the colour of justice, they exhibited a number of charges against Paul, which they hoped would appear to Festus a sufficient reason why a new trial should be granted; and he be sent to Jerusalem to take this trial. Their motive is mentioned in the succeeding verse.

Verse 4. *Festus answered, that Paul should be kept at Cæsarea*] It is truly astonishing that Festus should refuse this favour to the heads of the Jewish nation, which to those who were not in the secret, must appear so very reasonable; and especially as, on his coming to the government, it might be considered an act that was likely to make him popular; and he could have no interest in denying their request. But God had told Paul, that he should testify of him at Rome, and he disposed the heart of Festus to act as he did; and thus disappointed the malice of the Jews, and fulfilled his own gracious design.

He—would depart shortly] So had the provi-

among you are able, go down with me, and accuse this man, if there be any wickedness in him.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCIX. 2.

6 And when he had tarried among them ^d more than ten days, he went down unto Cæsarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, ^e and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself,

^d Or, as some copies read, *no more than eight or ten days.*
^e Mark 15. 3. Luke 23. 2, 10. Ch. 24. 5, 13.

dence of God disposed matters, that Festus was obliged to return speedily to Cæsarea; and thus had not time to preside in such a trial at Jerusalem. And this reason must appear sufficient to the Jews: and especially, as he gave them all liberty to come and appear against him, who were able to prove the alleged charges.

Verse 5. *Let them—which among you are able*] *Οἱ δυνάτοι, those who have authority*; for so is this word often used by good Greek authors, and by *Josephus*. Festus seems to have said: "I have heard clamours from the multitude relative to this man; but on such clamours, no accusation should be founded: yourselves have only the voice of the multitude as the foundation of the request which you now make. I cannot take up accusations which may affect the life of a Roman citizen, on such pretences. Are there any respectable men among you; men in office and authority, whose character is a pledge for the truth of their depositions, who can prove any thing against him? If so, let these come down to Cæsarea, and the cause shall be tried before me, and thus we shall know whether he be a malefactor or not."

Verse 6. *When he had tarried—more than ten days*] The strangeness of this mode of expression suggests the thought, that our printed text is not quite correct in this place; and this suspicion is confirmed by an examination of MSS. and versions: *ἡμέρας ἢ δέκα ἢ ἑνδεκά, not more than EIGHT OR ten days*, is the reading of ABC. several others of great respectability, with the *Coptic, Armenian, and Vulgate*. Griesbach admits this reading into the text, and of it, professor White says, *Lectio indubie genuina*: "This is doubtless the genuine reading."

Verse 7. *The Jews—laid many and grievous complaints against Paul*] As they must have perceived that the Roman governors would not intermeddle with questions of their law, &c. they no doubt invented some new charges, such as *sedition, treason, &c.* in order to render the mind of the governor evil affected toward Paul; but their malicious designs were defeated, for assertion would not go for proof before a Roman tribunal: this court required proof, and the blood-thirsty persecutors of the apostle could produce none.

Verse 8. *While he answered for himself*] In this instance St. Luke gives only a general

Paul answers for himself before CHAP. XXV. Festus, who consults the council.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CXX 2.

Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.

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 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no

f Chap. 6. 13. & 24. 12. & 28. 17.—g Chap. 24. 27.
h Verse 20.

account, both of the accusations and of St. Paul's defence. But from the words in this verse, the charges appear to have been threefold. 1. That he had broken the law. 2. That he had defiled the temple. 3. That he defied in treasonable practices; to all of which he no doubt answered particularly; though we have nothing farther here than this, *Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.*

Verse 9. *Willing to do the Jews a pleasure*] This was merely to please them, and conciliate their esteem: for he knew, that as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem.

Verse 10. *I stand at Cæsar's judgment seat*] Every procurator represented the person of the emperor in the province over which he presided; and as the seat of government was at Cæsarea, and Paul was now before the tribunal on which the emperor's representative sat; he could say, with the strictest propriety, that he stood before Cæsar's judgment-seat, where, as a freeman of Rome, he should be tried.

As thou very well knowest.] The record of this trial before Felix, was undoubtedly left for the inspection of Festus; for, as he left the prisoner to his successor, he must also leave the charges against him, and the trial which he had undergone. Besides, Festus must be assured of his innocence, from the trial through which he had just now passed.

Verse 11. *For if I be an offender*] If it can be proved that I have broken the laws, so as to expose me to capital punishment, I do not wish to save my life by subtleties; I am before the only competent tribunal: here my business should be ultimately decided.

No man may deliver me unto them.] The words of the apostle are very strong and appropriate. The Jews asked as a favour, *χαρι*, from Festus, that he would send Paul to Jerusalem, ver. 3. Festus, willing to do the Jews, *χαρι*, this favour, asked Paul if he would go to Jerusalem, and there be judged, ver. 9. Paul says, I have done nothing amiss either against the Jews or against Cæsar, therefore no man *μὴ δύναται αὐτοῖς χαρισθῆναι*, can make a present of me to them; that is, favour them so far as to put my life into their hands, and thus gratify them by my death. Festus, in his address to Agrippa, ver. 16. admits this, and uses the same form of speech: *It is not the custom of the Romans χαρισθῆναι*, gratuitously, to

wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

i Verse 25. Ch. 18. 14. & 23. 29. & 26. 31.—k Ch. 26. 32 & 2. 19.

give up any one, &c. Much of the beauty of this passage is lost, by not attending to the original words. See on ver. 16.

I appeal unto Cæsar.] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust: but even before the sentence was pronounced he had the privilege of an appeal in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. *ANTE sententiam appellari potest in criminali negotio, si iudex contra leges hoc faciat.*—GROTUS.

An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others having authority, as violators of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cæsar. *Lege Juliâ de vi publica damnatur, qui aliqua potestate præditus, civem Romanum ad imperatorem appellentem necarit, necarive jusserit, torserit, verberaverit, condemnaverit, in publica vincula duci jusserit.*—Pauli Recept. Sent. lib. v. t. 26.

This law was so very sacred and imperative, that in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians; hence, in his letter to Trajan, lib. x. ep. 97. he says, *Fuerunt alii similis amentia, quos quia cives Romani erant, annotavi in urbem remittendos.* "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cæsar.

Verse 12. *Conferred with the council*] From this circumstance we may learn, that the appeal of Paul to Cæsar was conditional; else Festus could not have deliberated with his council whether it should be granted; for he had no power to refuse to admit such an appeal. We may, therefore, understand Paul thus: "I now stand before a tribunal where I ought to be judged; if thou refuse to hear and try this cause, rather than go to Jerusalem, I appeal to Cæsar." Festus, therefore, consulted with the council, whether he should proceed to try the cause, or send Paul to Rome; and it appears that the majority were of opinion that he should be sent to Cæsar.

Hast thou appealed unto Cæsar, &c.] Rather, *Thou hast appealed unto Cæsar, and to Cæsar thou shalt go.* The Jews were disappointed of their hope; and Festus got his hand creditably

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

13 ¶ And after certain days King Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ¹ There is a certain man left in bonds by Felix :

15 ^m About whom, when I was at Jerusalem, the chief priests and the

elders of the Jews informed me, desiring to have judgment against him.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

16 ^a 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 license to answer for himself, concerning the crime laid against him.

1 Chapter 24. 27.

¶ Ver. 2, 3.—¶ Ver. 4, 5.

drawn out of a business with which he was likely to have been greatly embarrassed.

Verse 13. *King Agrippa*] This was the son of Herod Agrippa, who is mentioned chap. xii. 1. Upon the death of his father's youngest brother Herod, he succeeded him in the kingdom of Chalcis, by the favour of the Emperor Claudius; *Joseph. Ant. lib. xx. cap. 4. s. 2.* and Bell. lib. ii. cap. 12. s. 1. Afterward, Claudius removed him from that kingdom to a larger one, giving him the tetrarchy of Philip, which contained Trachonitis, Batanea, and Gaulonitis. He gave him, likewise, the tetrarchy of Lysanias, and the province which *Varus* had governed, *Joseph. Ant. lib. xx. cap. 6. s. 1.* Bell. lib. ii. cap. 12. s. 8. Nero made a farther addition, and gave him four cities, *Abila, Julius, in Perræa, Tarichæa, and Tiberias* in Galilee; *Joseph. Ant. lib. xx. cap. 7. s. 4.* Bell. lib. ii. cap. 13. s. 2. Claudius gave him the power of appointing the high priest among the Jews; *Joseph. Ant. lib. xx. cap. i. s. 3.* and instances of his exercising this power may be seen in *Joseph. Ant. lib. xx. cap. 7. s. 8. 11.* This king was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling against the Romans; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem: he survived the ruin of his country several years: see Bishop *Pearce* and *Calmet*.

Bernice, or as she is sometimes called *Berenice*, was sister of this Agrippa, and of the *Drusilla*, mentioned chap. xxiv. She was at first married to her uncle Herod, king of Chalcis, *Joseph. Ant. lib. xix. cap. 9. s. 1.* and on his death, went to live with her brother Agrippa, with whom she was violently suspected to lead an incestuous life. Juvenal, as usual, mentions this in the broadest manner,—Sat. vi. yer. 155:—

Diinde Ademas notissimus, et Berenice, In digito factus pretiosior: hunc dedit olim Barbarus inceaus, dedit hunc Agrippa sorori.

“Next, a most valuable diamond, rendered more precious by being put on the finger of *Berenice*, a barbarian gave it to this incestuous woman formerly; and Agrippa gave this to his sister.” *Josephus* mentions the report of her having criminal conversation with her brother Agrippa. *Θημις επισχοουσε, ουτι τ' εδιδωκε ουρου.* To shield herself from this scandal, she persuaded *Polemo*, king of *Cilicia*, to embrace the Jewish religion, and marry her; this he was induced to do, on account of her great riches; but she soon left him, and he revolted to heathenism; see *Joseph. Ant. lib. xx. cap. vii. s. 3.* After this, she lived often with her brother,

and her life was by no means creditable; she had, however, address to ingratiate herself with *Titus Vespasian*, and there were even rumours of her becoming empress — *propterque insignem reginæ Berenices amorem, cui etiam suppetias pollicitus ferebatur.*—*Suet. in Vit. Titii.* Which was prevented by the murmurs of the Roman people: *Berenicem statim ab urbe dimisit, inuisus inuitam.* *Ibid. Tuetius* also, *Hist. lib. ii. cap. 1.* speaks of her love intrigue with *Titus*. From all accounts, she must have been a woman of great address; and, upon the whole, an exceptionable character.

Verse 14. *Declared Paul's cause unto the king*] Festus knew that Agrippa was better acquainted with such matters than he was: and he wished, in some sort, to make him a party in this business.

Verse 15. *Desiring to have judgment against him.*] Instead of *δίκην, judgment, καταδίκην, condemnation, sentence of death,* is the reading of ABC and several others; which is probably genuine. This is evidently the meaning of the place, whichever reading we prefer. Nothing could satisfy these men but the death of the apostle. It was not justice they wanted, but his destruction.

Verse 16. *It is not the manner of the Romans to deliver any man to die*] *Χαριζομαι τινα εθροπον, to MAKE A PRESENT of any man; gratuitously to give up the life of any man through favour or caprice.* Here is a reference to the subject discussed on verse 11.

Before that he which is accused have the accusers face to face, &c.] For this righteous procedure, the Roman laws were celebrated over the civilized world. *APPIAN*, in his *Hist. Roman.* says, *ου πατριον εστιν ακριβης καταδικαζοθαι.* *It is not their custom to condemn men before they have been heard.* And *PHILO De Præsid. Rom.* says, *τοτι γαρ κοιτους ιουτοι: ταξιχοντες δικαστας εϊ του, και του κατοχορου και απολογουμηνου ακουοντες, μηδενος ακριβου προεπαταρισσων αξιουντες, εβραζων ουτι προς εχθραν, ουτι προς χαριτι, αλλα προς ται φρεσιν της αληθειας τα δεδρατα ινας δικαιο.* “For then, by giving sentence in common, and bearing impartially both plaintiff and defendant, not thinking it right to condemn any person unheard, they decided as appeared to them to be just; without either enmity or favour, but according to the merits of the case.”—See Bp. *Pearce*. England can boast such laws, not only in her statute-books, but in constant operation in all her courts of justice. Even the king himself, were he so inclined, could not imprison, nor punish a man, without the regular procedure of the law; and *twelve honest men*, before

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment seat, and 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.

21 But when Paul had appealed to

o Verse 6.—p Ch. 18. 15. & 23. 29.—r Or, I was doubtful

whom the evidence has been adduced, the case argued, and the law laid down and explained, are ultimately to judge whether the man be guilty or not guilty. Here, in this favoured country, are no arbitrary imprisonments—no bastiles—no lettres de cachet. Lex facit Regem: the law makes the king, says Bracton, and the king is the grand executor and guardian of the laws—laws, in the eyes of which, the character, property, and life, of every subject, are sacred.

Verse 18. They brought none accusation of such things as I supposed] It was natural for Festus, at the first view of things, to suppose that Paul must be guilty of some very atrocious crime. When he found that he had been twice snatched from the hands of the Jews; that he had been brought to Cæsarea, as a prisoner two years before; that he had been tried once before the sanhedrim, and once before the governor of the province: that he had now lain two years in bonds, and that the high priest and all the heads of the Jewish nation had united in accusing him, and whose condemnation they loudly demanded; when, I say, he considered all this, it was natural for him to suppose the apostle to be some flagitious wretch; but when he had tried the case, and heard their accusations and his defence, how surprised was he to find, that scarcely any thing that amounted to a crime was laid to his charge; and that nothing that was laid to his charge could be proved!

Verse 19. Questions—of their own superstition] Παισι τις ιδίας δεισιδαιμονίας; questions concerning their own religion. Superstition meant something as bad among the Romans, as it does among us; and is it likely that Festus, only a procurator, should thus speak to Agrippa, a king, concerning his own religion? He could not have done so without offering the highest insult. The word δεισιδαιμονία must therefore simply mean religion; the national creed, and the national worship, as I have at large proved it to mean, in the observations at the end of chap. xvii.

And of one Jesus, which was dead, &c.] In this way does this poor heathen speak of the death and resurrection of Christ! There are

be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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 entered into the place of hearing, with the chief captains, and principa. 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 this man, about whom

how to inquire heretof.—r Or, judgment.—t See Ch. 9. 15.

many who profess Christianity that do not appear to be much farther enlightened.

Verse 20. I doubted of such manner of questions.] Such as, whether he had broken their law, defiled their temple: or, whether this Jesus, who was dead, was again raised to life?

Verse 21. Unto the hearing of Augustus] Εἰς τὴν τοῦ Σεβαστοῦ διαγνώσιν; to the discrimination of the emperor. For, although σεβαστος, is usually translated Augustus, and the Roman emperors generally assumed this epithet, which signifies no more than the venerable, the august; yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.

Verse 22. I would also hear the man myself.] A spirit of curiosity, similar to that of Herod, Luke xxiii. 8.

As Herod, the father of this Agrippa, had been so active an instrument in endeavouring to destroy Christianity, having killed James, and was about to have put Peter to death also, had not God sent him to his own place; there is no doubt that Agrippa had heard much about Christianity: and as to St. Paul, his conversion was so very remarkable, that his name, in connexion with Christianity, was known not only throughout Judea, but through all Asia Minor and Greece. Agrippa, therefore, might naturally wish to see and hear a man of whom he had heard so much.

Verse 23. With great pomp] Μετὰ πολλῆς φαντασίας; with much phantasy, great splendour, great parade, superb attendance, or splendid retinue: in this sense the Greek word is used by the best writers. Wurstlein has very justly remarked that these children of Herod the Great, made this pompous appearance in that very city where, a few years before, their father, for his crime, was smitten of God, and eaten up by worms! How seldom do the living lay any of God's judgments to heart!

The place of hearing] A sort of audience-chamber, in the palace of Festus. This was not a trial of Paul; there were no Jews present to accuse him, and he could not be tried but at Rome, as he had appealed to Cæsar. These grandees wished to hear the man speak of his

A. M. cir. 4066. " 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.

¶ Verse 2, 3, 7.—v Ch. 22. 22.

religion, and in his own defence, through a principle of curiosity.

Verse 26. *I have no certain thing to write*] Nothing alleged against him has been substantiated.

Unto my Lord] The title *Κυριος*, *Dominus*, *Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbad, even by public edicts, the application of it to themselves. *Tiberius* himself was accustomed to say, that he was *lord* only of his *slaves*, *emperor* or general of the *troops*, and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest: they affected the title. *Nero*, the then emperor, would have it; and *Pliny* the younger is continually giving it to *Trajan*, in his letters.

Verse 27. *For it seemeth to me unreasonable*, &c.] Every reader must feel the awkward situation in which *Festus* stood. He was about to send a *prisoner* to *Rome*, to appear before *Nero*, though he had not *one charge* to support against him; and yet he *must* be sent, for he had appealed to *Cæsar*. He hoped therefore that *Agrippa*, who was of the Jewish religion, would be able to discern more particularly the merits of this case; and might, after hearing *Paul*, direct him how to draw up those letters, which, on sending the prisoner, must be transmitted to the emperor.

This chapter ends as exceptionably as the twenty-first. It should have begun at ver. 13. and have been continued to the end of the twenty-sixth chapter; or both chapters have been united in one.

1. FROM *St. Paul's* appeal to *Cæsar*, we see that it is lawful to avail ourselves, even in the

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.

v Ch. 23. 9, 20. & 26. 31.—x Verse 11. 12.

cause of God, of those *civil privileges* with which his mercy hath blessed us. It is often better to fall into the hands of the *heathen*, than into the hands of those, who, from mistaken views of religion, have their hearts filled with bitter persecuting zeal. Those who can murder a man, pretendingly for God's sake, because he does not think exactly with them on ceremonial or speculative points of divinity, have no portion of that religion which came down from God.

2. The Jews endeavoured by every means to deny the resurrection of our Lord; and it seems to have been one part of their accusation against *Paul*, that he asserted, that the *Man Jesus*, whom they had crucified, was risen from the dead. On this subject, a pious writer observes, "What a train of errors and miseries does one single instance of deceit draw after it! and what a judgment upon those, who, by corrupting the guards of the sepulchre, the witnessess of the resurrection of our Lord, have kept their whole nation in infidelity!" Thus it often happens in the world, that one bad counsel, one single lie or calumny once established, is the source of infinite evils.

3. The grand maxim of the Roman law and government, to condemn no man unheard, and to confront the accusers with the accused, should be a sacred maxim with every magistrate and minister, and among all private Christians. How many harsh judgments and uncharitable censures would this prevent! Conscientiously practiced in all Christian societies, detraction, calumny, tale-bearing, whispering, back-biting, misunderstandings, with every unbrotherly affection, would necessarily be banished from the church of God.

CHAPTER XXVI.

Paul answers for himself before *Agrippa*, to whom he pays a true compliment, in order to secure a favourable hearing, 1-3; gives an account of his education from his youth up, 4, 5; shows that the Jews persecuted him for his maintaining the hope of the resurrection, 6-8; states his persecution of the Christians, 9-11; gives an account of his miraculous conversion, 12-15; and of his call to the ministry, 16-18. His obedience to that call, and his success in preaching the doctrine of Christ crucified, 19-23. While he is thus speaking, *Festus* interrupts him, and declares him to be mad through his abundant learning, 24: which charge he modestly refutes with inimitable address, and appeals to King *Agrippa* for the truth and correctness of his speech, 25-27. On which, *Agrippa* confesses himself almost converted to Christianity, 28. *Paul's* affectionate and elegant address to him on this declaration, 29. The council breaks up, and they all pronounce him innocent, 30-32.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

THEN *Agrippa* said unto *Paul*, Thou art permitted to speak for thyself.

Then *Paul* stretched forth the hand, and answered for himself:

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

• Ch. 24. 10. Prov.

18. 13. Job 7. 51.

NOTES ON CHAPTER XXVI.

Verse 1. *Then Paul stretched forth the hand*] This act, as we have already seen on chap. xxi. 40. was merely to gain attention; it was no

rhetorical flourish, nor designed for one. From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a concourse of people stood, we can

A. M. cir. 406G.
A. D. cir. 62.
An. Olymp.
cir. CC'X. 2.

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 : wherefore I beseech thee to hear me patiently.

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

b Ch. 25. 10.—c Ch. 22. 3. & 23. 6. & 24. 15. 22. Phil. 3. 5. d Ch. 23. 6.—e Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Dent. 18. 15. 9 Sam. 7. 12. Psa. 132. 11. Isai. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14, 15, 16. Ezek. 34. 23. & 37. 24.

easily conceive the attitude of St. Paul. When the right hand was stretched out, the left remained under the cloak, which being thrown off the right shoulder, to give the arm the fuller liberty, it then rested on the left : under these circumstances, the hand could be stretched out gracefully, but was confined to no one attitude, though the third and fourth fingers were generally clenched.

Verse 2. *I think myself happy*] As if he had said, this is a peculiarly fortunate circumstance in my favour, that I am called to make my defence before a judge so intelligent, and so well acquainted with the laws and customs of our country. It may be necessary just to observe, that this Agrippa was king of Trachonitis, a region which lay on the north of Palestine, on the east side of Jordan, and south of Damascus. For his possessions, see on chap. xxv. 13.

Verse 4. *My manner of life, &c.*] The apostle means to state, that though born in Tarsus, he had a regular Jewish education, having been sent up to Jerusalem for that purpose : but at what age, does not appear ; probably about twelve, for at this age the male children were probably brought to the annual solemnities. See on Luke ii. 41.

Verse 5. *After the most straitest sect*] That is, the Pharisees : who were reputed the strictest in their doctrines, and in their moral practices, of all the sects then among the Jews. The sects were, the Pharisees, Sadducees, and Essenes.

Verse 6. *For the hope of the promise*] This does not appear to mean, the hope of the Messiah, as some have imagined : but the hope of the resurrection of the dead, to which the apostle referred in chap. xxiii. 6. where he says, to the Jewish council, (from which the Roman governor took him,) of the hope and resurrection of the dead I am called in question. See the notes there : and here, he says, I stand and am judged for the hope of the promise, &c. and to which, he says, ver. 7. the twelve tribes hope to come. The Messiah had come, and was gone

for the hope of the promise made of God unto our fathers :

A. M. cir. 406G.
A. D. cir. 62.
An. Olymp.
cir. CC'X. 2.

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 ?

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

Dan. 9. 24. Mic. 7. 20. Ch. 13. 32. Rom. 15. 8. Tit. 2. 13. James 1. 1.—f Gr. right and day.—g Luke 9. 37. 1 Tim. 5. 5. 1 Thess. 3. 10.—h Phil. 3. 11.—i John 16. 2. 1 Tim. 1. 13. 1 Ch. 8. 3. Gal. 1. 13.—k Ch. 9. 14, 21. & 22. 5.

again, as Paul well knew ; and what is here meant, is something which the Jews hoped to come to, or attain ; not what was to come to them ; and this single observation excludes the Messiah from being meant. It was the resurrection of all men from the dead, which Paul's words signified ; and this the Jews had been taught to hope for, by many passages in the Old Testament. I shall only add, that when, in the next verse, this hope of the promise is mentioned as what the Jews did then hope, *καταρτυσαν to come to* ; it is the very same word which Paul, in Phil. iii. 11. uses to express the same thing : *If by any means* (says he) *καταρτυσω, I might attain to the resurrection of the dead.* Bp. Pearce.

Verse 8. *That God should raise the dead*] As Agrippa believed in the true God, and knew that one of his attributes was omnipotence, he could not believe that the resurrection of the dead was an impossible thing ; and to this belief of his, the apostle appeals ; and the more especially, because the Sadducees denied the doctrine of the resurrection, though they professed to believe in the same God. Two attributes of God stood pledged to produce this resurrection : his truth, on which his promise was founded ; and his power, by which the thing could be easily effected ; as that power is unlimited.

Some of the best critics think this verse should be read thus : *What ! should it be thought a thing incredible with you, if God should raise the dead ?*

Verse 10. *Many of the saints*] From what is said in this verse, it seems that Paul, before his conversion, was invested with much power : he imprisoned the Christians, punished many in various synagogues, compelled them to blaspheme, to renounce, and perhaps to execrate Christ, in order to save their lives ; and gave his voice, exerted all his influence and authority against them, in order that they might be put to death : and from this it would seem, that there were other persons put to death besides

A. M. cir. 4066. my voice against them.
 A. D. cir. 62. 11 ° And I punished them
 An. Olymp. oft in every synagogue, and
 cir. CCX. 2. compelled them to blaspheme; and
 being exceedingly mad against them,
 I persecuted them even unto strange
 cities.

12 ° Whereupon as I went to Damas-
 cus with authority and commission
 from the chief priests,

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.

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

• Ch. 22. 19.—• Ch. 9. 3. & 22. 6.—• Ch. 22. 15.—• Ch. 22. 21.
 • Isai. 35. 5. & 43. 7. Luke 1. 70. John 8. 12. 2Cor. 4. 4. Eph.

St. Stephen, though their names are not men-
 tioned.

Verse 11. *Being exceedingly mad against them*] Only a madman will persecute another because of his differing from him in religious opinions; and the fiercest persecutor is he who should be deemed the most furious madman.

Unto strange cities.] Places out of the jurisdiction of the Jews: such as Damascus, which he immediately mentions.

Verse 12. *Whereupon as I went to Damascus*] See the whole account of the conversion of Saul of Tarsus explained at large in the notes on chap. ix. 2, &c.

Verse 16. *But rise, &c.*] The particulars mentioned here, and in the two following verses, are not given in chap. ix. nor in chap. xxii. where he gives an account of his conversion. He has detailed the different circumstances of that important event, as he saw it necessary; and perhaps there were several others which then took place, that he had no opportunity of mentioning, because there was nothing in succeeding occurrences which rendered it necessary to produce them.

To make thee a minister] *ὑποτάξω*, an under-
 over; that is, one who is under the guidance and authority of another; an assistant, or servant. So Paul was to act solely under the authority of Jesus Christ; and tug hard at the oar, in order to bring the vessel through the tempestuous ocean, to the safe harbour. See the concluding observations on John, chap. vi.

And a witness] *μάρτυρα*, a martyr. Though this word literally means a witness, yet we apply it only to such persons as have borne testimony to the truth of God, at the hazard and expense of their lives. In this sense also, ancient history states St. Paul to have been a witness; for it is said he was beheaded at Rome, by the command of Nero.

In the which I will appear] Here Christ gives him to understand, that he should have farther communications from himself; and this may refer either to those interpositions of Divine Providence, by which he was so often rescued

thou me? it is hard for thee
 to kick against the pricks.

15 And I said, Who art
 thou, Lord? And he said, I am Jesus
 whom thou persecutest.

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;

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 darkness to light, and from
 the power of Satan unto God, ° that
 they may receive forgiveness of sins,
 and ° inheritance among them which

1. 18. 1 Thess. 5. 5.—° 2 Cor. 6. 14. Eph. 4. 18. & 5. 9. Col
 1. 13. 1 Pet. 2. 9, 25.—° Luke 1. 77.—° Eph. 1. 11. Col. 1. 12

from destruction, or to those encouragements which he received in dreams, visions, trances, &c. or to that general inspiration under which he was enabled to apprehend and reveal the secret things of God, for the edification of the church. To all of which may be added, that astonishing power, by which he was so often enabled to work miracles, for the confirmation of the truth.

Verse 17. *Delivering thee from the people*] From the Jews—and from the Gentiles, put here in opposition to the Jews; and both meaning mankind at large, wheresoever the providence of God might send him. But he was to be delivered from the malice of the Jews, that he might be sent with salvation to the Gentiles.

Verse 18. *To open their eyes*] To be the instrument of informing their understanding in the things of God.

To turn them from darkness to light] From heathenism and superstition, to the knowledge and worship of the true God.

From the power of Satan unto God] *ἡ ἐξουσία τοῦ σατανα*, from the authority and domination of Satan; for, as the kingdom of darkness is his kingdom, so those who live in this darkness are under his dominion; and he has authority and right over them. The blessed gospel of Christ is the means of bringing the soul from this state of spiritual darkness and wretchedness, to the light and liberty of the children of God; and thus they are brought from under the power and authority of Satan, to be under the power and authority of God.

That they may receive forgiveness of sins] That all their sins may be pardoned, and their souls sanctified; for nothing less is implied in the phrase, *ἀφίξις ἁμαρτιῶν*, which signifies the taking away, or removal of sins.

And inheritance] By remission of sins, i. e. the removal of the guilt and pollution of sin they become children of God; and if children, then heirs: for the children of the heavenly family shall alone possess the heavenly estate. And as the inheritance is said to be among them that are sanctified; this is a farther

A. M. cir. 4066. are ^a sanctified by faith that
A. D. cir. 62. is in me.

An. Olymp. 19 Whereupon, O King
cir. CCX. 2. Agrippa, I was not disobedient unto
the heavenly vision :

20 But ^a showed first unto 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 ^b works
meet for repentance.

21 For these causes ^c the Jews caught

^a Ch. 20. 32.— Ch. 9. 20, 22, 29. & 11. 26. & 13. & 14. &
16. & 17. & 18. & 19. & 20. & 21.— Matt. 3. 8.— Chap.
21. 30, 31.

proof that *αφωσις αμαρτιων*, signifies not only
the forgiveness of sins, but also the purification
of the heart.

By faith that is in me.] By believing on
Christ Jesus, as dying for their offences, and
rising again for their justification. Thus we
see that not only this salvation comes through
Christ; but, that it is to be received *by faith*;
and consequently neither by the merit of *works*,
nor by that of *suffering*.

Verse 19. *I was not disobedient unto the hea-
venly vision*] This, O Agrippa, was the cause
of my conversion from my prejudices and mal-
practices against the doctrine of Christ. The
vision was from heaven; I received it as such,
and began to preach the faith which I had be-
fore persecuted.

Verse 20. *But showed first unto them of Da-
mascus*] He appears to have preached at
Damascus, and in the neighbouring parts of
Arabia Deserta for about three years; and
afterward he went up to Jerusalem. See Gal.
i. 17, 18. and see the note on chap. ix. 23.

That they should repent] Be deeply humbled
for their past iniquities; and turn to God as
their Judge and Saviour, avoiding all idolatry,
and all sin; and thus do *works meet for repen-
tance*; that is, show by their conduct that they
had contrite hearts; and that they sincerely
sought salvation from God alone. For the
meaning of the word *repentance*, see the note
on Matt. iii. 2.

Verse 21. *For these causes the Jews—went
about to kill me.*] These causes may be re-
duced to four heads:—1. He had maintained
the resurrection of the dead. 2. The resurrection
of Christ, whom they had crucified and slain.
3. That this Jesus was the promised Messiah.
4. He had offered salvation to the Gentiles, as
well as to the Jews. He does not mention the
accusation of having defiled the temple, nor of
disloyalty to the Roman government; probably,
because his adversaries had abandoned these
charges at his preceding trial before Festus,
see chap. xxv. 8. and see Calmet.

Verse 22. *Having—obtained help of God*]
According to the gracious promise made to
him; see ver. 17.

Witnessing both to small and great] Preach-
ing before kings, rulers, priests, and peasants;
fearing no evil, though ever surrounded with
evils; nor slackening in my duty, notwith-
standing the opposition I have met with both
from Jews and Gentiles. And these continual

me in the temple, and went
about to kill me.

22 Having therefore ob-
tained help of God, I continue unto
this day, witnessing both to small and
great; saying none other things than
those ^a which the prophets and ^b Moses
did say should come:

23 ^c That Christ should suffer, and
^d that he should be the first that should
rise from the dead, and ^e should show
light unto the people, and to the Gentiles.

^a Luke 24. 27, 44. Ch. 24. 14. & 28. 23. Romans 3. 21.
^b John 5. 46.— Luke 24. 26, 46.— ^d 1 Cor 15. 20. Col. 1. 18.
Rev. 1. 5.— ^e Luke 2. 32.

interpositions of God show me, that I have not
mistaken my call; and encourage me to go
forward in my work.

Verse 23. *That Christ should suffer*] That
the Christ, or *Messiah*, should suffer. This,
though fully revealed in the prophets, the pre-
judices of the Jews would not permit them to
receive; they expected their Messiah to be a
glorious secular prince; and to reconcile the
fifty-third of Isaiah, with their system, they
formed the childish notion of two Messiahs—
Messiah ben David, who should reign, conquer,
and triumph; and *Messiah ben Ephraim*, who
should suffer, and be put to death. A distinc-
tion which has not the smallest foundation in
the whole Bible.

As the apostle says he preached *none other
things than those which Moses and the prophets
said should come*; therefore he understood that
both Moses and the prophets spoke of the *resur-
rection of the dead*, as well as of the *passion
and resurrection of Christ*. If this be so, the
favourite system of a learned bishop cannot be
true; viz. that the doctrine of the immortality
of the soul was unknown to the ancient Jews.

*That he should be the first that should rise
from the dead*] That is, that he should be the
first who should rise from the dead, so as to die
no more; and to give, in his own person, the
proof of the resurrection of the human body,
no more to return under the empire of death.
In no other sense can Jesus Christ be said to
be the *first that rose again from the dead*; for
Elijah raised the son of the Shunamite. A dead
man put into the sepulchre of the prophet
Elisha, was restored to life as soon as he
touched the prophet's bones. Christ himself
had raised the widow's son at Nain; and he
had also raised Lazarus, and several others:
all these died again: but the human nature of
our Lord was raised from the dead, and can
die no more. Thus he was the first who rose
again from the dead, to return no more into the
empire of death.

And should show light unto the people] Should
give the true knowledge of the law and the
prophets to the Jews; for these are meant by
the term *people*, as in ver. 17. *And to the
Gentiles*, who had no revelation; and who sat
in the valley of the shadow of death; these
also, through Christ, should be brought to the
knowledge of the truth, and be made a glo-
rious church, without spot, or wrinkle, or any
such thing. That the Messiah should be the

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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.

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:

† 2 Kings 9. 11. John 10. 20. 1 Cor. 1. 23. & 2. 13, 14.

light both of the Jews and Gentiles, the prophets had clearly foretold, see Isai. ix. 1.—*Arise and shine, or be illuminated, for thy light is come, and the glory of the Lord is risen upon thee;* and again, Isai. xlix. 6.—*I will give thee for a light unto the GENTILES, that thou mayest be my salvation to the ends of the earth.* With such sayings as these, Agrippa was well acquainted, from his education as a Jew.

Verse 24. *Paul, thou art beside thyself*] "Thou art mad, Paul!" "Thy great learning hath turned thee into a madman." As we sometimes say, *thou art cracked, and thy brain is turned.* By the *τα πολλά γραμματα*, it is likely that Festus meant no more than this, that Paul had got such a vast variety of knowledge, that his brain was over-charged with it: for, in this speech, Paul makes no particular show of what we call *learning*; for he quotes none of their celebrated authors, as he did on other occasions; see chap. xvii. 28. But he here spoke of spiritual things, of which Festus, as a Roman heathen, could have no conception; and this would lead him to conclude that Paul was actually *deranged*. This is not an uncommon case with many, professing Christianity; who, when a man speaks on experimental religion, on the life of God in the soul of man; or of the knowledge of salvation by the remission of sins; or of the witness of the spirit, &c. &c. things essential to that Christianity by which the soul is saved, are ready to cry out, *Thou art mad; he is an enthusiast; that is, a religious madman; one who is not worthy to be regarded; and yet, strange to tell, these very persons who thus cry out, are surprised that Festus should have supposed that Paul was beside himself!*

Verse 25. *I am not mad, most noble Festus*] This most sensible, appropriate, and modest answer, was the fullest proof he could give of his *sound sense and discretion*. The title *Κρατιστ*, most noble, or most excellent, which he gives to Festus, shows at once that he was far above indulging any sentiment of *anger or displeasure* at Festus, though he had called him a *madman*; and it shows farther, that with the strictest conscientiousness, even an *apostle* may give *titles of respect* to men in *power*; which taken *literally*, imply much more than the persons *deserve* to whom they are applied. *Κρατιστ*, which implies *most excellent*, was merely a *title* which belonged to the *office* of Festus. St. Paul hereby acknowledges him as the *governor*; while perhaps, *moral excellence*, of any kind, could with no propriety be attributed to him.

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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.

& 4. 10.—8 Luke 24. 19. John 7. 4. & 18. 20.

Speak forth the words of truth and soberness.] *Αληθως και σωφρονας*, words of truth and of mental soundness. The very terms used by the apostle would at once convince Festus that he was mistaken. The *σωφρονας* of the apostle, was elegantly opposed to the *μασια* of the governor: the one signifying *mental derangement*; the other *mental sanity*. Never was an answer, on the spur of the moment, more happily conceived.

Verse 26. *Before whom also I speak freely*] This is a farther judicious apology for himself and his discourse. As if he had said, conscious that the king understands all these subjects well, being fully versed in the law and the prophets, I have used the utmost freedom of speech, and have mentioned the tenets of my religion, in their own appropriate terms.

This thing was not done in a corner.] The preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious; and of them Agrippa could not be ignorant; and indeed it appears, from his own answer, that he was not, but was now more fully persuaded of the truth (than ever); and almost led to embrace Christianity.

Verse 27. *Believest thou the prophets?*] Having made his elegant compliment and vindication to Festus—he turns to Agrippa; and with this strong appeal to his religious feeling, says, *Believest thou the prophets?*—and immediately anticipates his reply, and with great address speaks for him, *I know that thou believest.* The inference from this belief necessarily was: As thou believest the prophets, and I have proved that the prophets have spoken of Christ, as suffering, and triumphing over death; and that all they say of the Messiah has been fulfilled in Jesus of Nazareth; then thou must acknowledge that my doctrine is true.

Verse 28. *Almost thou persuadest me to be a Christian.*] *Εν ολιγω μοι περιβεις Χριστιανιστον ζωσθου.* This declaration was almost the necessary consequence of the apostle's reasoning and Agrippa's faith. If he believed the prophets, see ver. 22. and 23. and believed that Paul's application of their words to Christ Jesus was correct, he must acknowledge the *truth* of the Christian religion; but he might choose whether he would *embrace and confess* this truth, or not. However the sudden appeal to his religious faith, extorts from him the declaration *Thou hast nearly persuaded me to embrace Christianity.* How it could have entered into the mind of any man, who carefully considered the *circumstances* of the case, to suppose that these words of Agrippa are spoken *ironically*,

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

29 And Paul said, ^b 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 governor, and Bernice, and they that sat with them :

^b 1 Cor. 7. 7.

is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from fully acknowledging it by secular considerations.

Verse 29. *I would to God, &c.* Εὐχαριστῶ ὑμῶν ὅτι καὶ ἐγὼ ὀλιγὸν καὶ ἐν πολλοῖς—So fully am I persuaded of the infinite excellence of Christianity, and so truly happy am I in possession of it, that I most ardently wish that not only thou, but this whole council, were not almost, but altogether, such as I am, these CHAINS excepted. Thus, while his heart glows with affection for their best interests, he wishes that they might enjoy all his blessings, if possible, without being obliged to bear any cross on the account. His holding up his chain, which was probably now detached from the soldier's arm, and wrapped about his own, must have made a powerful impression on the minds of his audience. Indeed, it appears they could bear the scene no longer; the king was overwhelmed, and rose up instantly, and so did the rest of the council, and went immediately aside; and, after a very short conference among themselves, they unanimously pronounced him innocent; and his last word, τὸν δεσμεύω, BONDS! and the action with which it was accompanied, had made such a deep impression upon their hearts, that they conclude their judgment with that very identical word δεσμεύω. Would to God, says the apostle, that all who hear me this day, were altogether such as I am, except these BONDS! The whole council say—This man hath done nothing worthy of death nor of BONDS! δεσμεύω, BONDS, is echoed by them from the last words of the apostle; as we may plainly perceive that, seeing such an innocent and eminent man suffering such indignity, had made a deep impression upon their hearts. Alas! why should such a man be in BONDS!

Verse 32. *Then said Agrippa, &c.* The king himself, who had participated in the strongest emotions on the occasion, feels himself prompted to wish the apostle's immediate liberation; but this was now rendered impracticable, because he had appealed to Cæsar; the appeal was no doubt registered, and the business must now proceed to a full hearing. Bp. Pearce conjectures, with great probability, that Agrippa, on his return to Rome, represented Paul's case so favourably to the emperor, or his ministers of state, that he was soon set at liberty there, as may be concluded from chap. xxviii. 30. that he dwelt two whole years in his own hired place; and to the same cause it seems to have been owing, that Julius, who had the care of Paul as a prisoner in the ship, treated him courteously; see chap. xvii. 3, 43. And the same may be gathered from chap.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

31 And when they were gone aside, they talked between themselves, saying, ¹ This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, this man might have been set at liberty ^b if he had not appealed unto Cæsar.

^b Ch. 23. 9, 29. & 25. 25.—† Ch. 25. 11.

xxviii. 14, 16. So that this defence of the apostle before Agrippa, Berenice, Festus, &c. was ultimately serviceable to his important cause.

1. THE conversion of Saul was a wonderful work of the Spirit of God; and, as we have already seen, a strong proof of the truth of Christianity; and the apostle himself frequently appeals to it as such.

2. His mission to the Gentiles was as extraordinary as the calling of the Gentiles itself. Every thing is supernatural in a work of grace: for because nature cannot produce the effects, the grace of God, which implies the co-operation of his omniscience, omnipotence, and endless mercy, undertakes to perform the otherwise impossible task.

3. From the commission of St. Paul, we see the state in which the Gentile world was, previously to the preaching of the Gospel.

1. Their eyes are represented as closed; their understanding was darkened; and they had no right apprehension of spiritual or eternal things.

2. They were in a state of darkness; living without the knowledge of the true God, in a region where nothing but ignorance prevailed.

3. They were under the dominion and authority of Satan; they were his vassals, and he claimed them as his right.

4. They were in a state of guiltiness; living, in almost every respect, in opposition to the dictates even of nature itself.

5. They were polluted; not only irregular and abominable in their lives, but also impure and unholly in their hearts. Thus far their state.

Behold what the grace of the Gospel is to do for these Gentiles, in order to redeem them from this state.

1. It opens their eyes; gives them an understanding, whereby they may discern the truth; and without this illumination from above, the truth of God can never be properly apprehended.

2. It turns them from the darkness to the light; a fine metaphor taken from the act of a blind man, who is continually turning his eyes toward the light, and rolling his eyes upward toward the sun, and in all directions, that he may collect as many of the scattered rays as he can, in order to form distinct vision. In this way the Gentiles appeared to be, in vain, searching after the light, till the Gospel came, and turned their eyes to the Sun of righteousness.

3. They are brought from under the bondage and slavery of sin, and Satan, to be put under the obedience of Jesus Christ. So that Christ and his grace, as truly and as fully, rule and

govern them, as sin and Satan did formerly. This is a proof that the change is not by might, nor by power, but by the Spirit of the Lord.

4. He pardons their sin, so that they are no longer liable to endless perdition.

5. He sanctifies their nature, so that they are capable of loving and serving him fervently with pure hearts; and are thus rendered fit for the enjoyment of the inheritance among the saints in light.

Such a salvation, from such a bondage, does the Gospel of Christ offer to the Gentiles—to a lost world. It is with extreme difficulty that any person can be persuaded that he needs a similar mark of grace on his heart, to that which was necessary for the conversion of the

Gentiles. We may rest assured that no man is a Christian merely by birth or education. If Christianity implies the life of God in the soul of man—the remission of sins—the thorough purification of the heart, producing that holiness without which none can see the Lord; then, it is evident, that God alone can do this work, and that neither birth, nor education, can bestow it. By birth, every man is sinful; by practice, every man is a transgressor: for all have sinned. God alone, by faith in Christ Jesus, can save the sinner from his sins. Reader, has God saved thee from this state of wretchedness, and brought thee “into the glorious liberty of his children?” Let thy conscience answer for itself.

CHAPTER XXVII.

It being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion. 1. They embark in a ship of *Adramyttium*, and came the next day to Sidon. 2-3. They sail thence, and pass *Cyprus*, *Cilicia*, and *Pamphylia*, and come to *Myra*, 4, 5. They are transferred there to a ship of *Alexandria* going to Italy; sail past *Cnidus*, *Crete*, *Salmone*, and come to *The Fair Havens*, 6-8. Paul predicts a disastrous voyage, 9-11. They sail from *The Fair Havens*, in order to reach *Crete*, and winter there; but, having a comparatively favourable wind, they sail past *Crete*, meet with a tempest, and are brought into extreme peril and distress. 12-20. Paul's exhortation and prediction of the loss of the ship, 21-25. After having been tossed about in the *Adriatic sea*, for many days, they are at last shipwrecked on the island of *Melita*: and the whole crew, consisting of two hundred and seventy-six persons, escape safe to land, on broken fragments of the ship, 27-44.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

AND when ^a 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 launched, meaning to sail by the coasts of Asia; one ^b Aris-

^a Ch. 25. 12, 25.—^b Ch. 19. 29.

NOTES ON CHAPTER XXVII.

Verse 1. *And when it was determined, &c.*] That is, when the governor had given orders to carry Paul to Rome according to his appeal: together with other prisoners who were bound for the same place.

We should sail] By this it is evident that St. Luke was with Paul; and it is on this account that he was enabled to give such a circumstantial account of the voyage.

Julius, a centurion of Augustus' band] Lipsius has found the name of this cohort on an ancient marble; see Lips. in *Tacit. Hist. lib. ii.* The same cohort is mentioned by *Suetonius*, in his life of Nero, 20.

Verse 2. *A ship of Adramyttium*] There were several places of this name; and in different MSS. the name is variously written. The port in question appears to have been a place in Mysia in Asia Minor. And the Abbé *Vertot*, in his history of the *Knights of Malta*, says, it is now called *Mehedia*. Others think it was a city and seaport of *Africa*, whence the ship mentioned above had been fitted out: but it is more probable that the city and seaport here meant, is that on the coast of the *Ægean sea*, opposite *Mitylene*, and not far from *Pergamos*. See its situation on the map.

Aristarchus, a Macedonian] We have seen this person with St. Paul at Ephesus, during the disturbances there, chap. xix. 29. where he had been seized by the mob, and was in great per-

tarchus, a Macedonian of Thessalonica, being with us.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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, be-

^c Ch. 24. 23. & 28. 15.

sonal danger. He afterward attended Paul to Macedonia, and returned with him to Asia, ch. xx. 4. Now, accompanying him to Rome, he was there a fellow-prisoner with him, *Coloss. iv. 10.* and is mentioned in St. Paul's epistle to *Philemon*, ver. 24. who was probably their common friend. *Dodd*. Luke and *Aristarchus* were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him, and love for the cause of Christianity. How *Aristarchus* became his fellow-prisoner, as is stated *Col. iv. 10.* we cannot tell, but it could not have been at this time.

Verse 3. *Touched at Sidon.*] For some account of this place, see the notes on *Matt. xi. 21.* and *Acts xii. 20.*

Julius courteously entreated Paul] At the conclusion of the preceding chapter, it has been intimated, that the kind treatment which Paul received both from Julius and at Rome, was owing to the impression made on the mind of *Agrippa* and *Festus* relative to his innocence. It appears that Julius permitted him to go ashore, and visit the Christians which were then at Sidon, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained; and it is reasonable to conclude that this soldier would fare well on St. Paul's account.

Verse 4. *We sailed under Cyprus*] See ch. iv. 36.

A. M. cir. 4066. cause the winds were contrary.
 A. D. cir. 62.
 An. Olymp.
 cir. CCX. 2.

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^d Crete; over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous,

^d Or, Candy.—e The fast was on the tenth day of the

Verse 5. *Pamphylia*] See on chap. ii. 10. *Myra*, a city of *Lycia*.] The name of this city is written variously in the MSS. *Myra*, *Murra*, *Smyra*, and *Smyrna*. Grotius conjectures that all these names are corrupted, and that it should be written *Limyra*, which is the name both of a river and city in Lycia. It is certain that in common conversation, the first syllable *li*, might be readily dropped, and then *Myra*, the word in the text, would remain. Strabo mentions both *Myra* and *Limyra*, lib. xiv. p. 666. The former, he says, is twenty stadia from the sea, *πρὸς μύριαστος λιθῶν*, upon a high hill: the latter, he says, is the name of a river; and twenty stadia up this river, is the town *Limyra* itself. These places were not far distant, and one of them is certainly meant.

Verse 6. *A ship of Alexandria*] It appears, from ver. 38. that this ship was laden with wheat, which she was carrying from Alexandria to Rome. We know that the Romans imported much corn from Egypt, together with different articles of *Persian* and *Indian* merchandise.

Verse 7. *Sailed slowly many days*] Partly because the wind was contrary, and partly because the vessel was heavy laden.

Over against Cnidus] This was a city or promontory of Asia, opposite to Crete, at one corner of the peninsula of Caria. Some think that this was an island between Crete, and a promontory of the same name.

Over against Salmone] We have already seen that the island formerly called *Crete*, is now called *Candia*; and *Salmone* or *Sammon*, or *Samonium*, now called Cape *Solomon*, or *Sulamina*, was a promontory on the eastern coast of that island.

Verse 8. *The Fair Havens*] This port still remains, and is known by the same name; it was situated toward the northern extremity of the island.

Was the city of Lasea.] There is no city of this name now remaining: the Codex Alexandrinus reads *Αλασσα*, *Alassa*.

Verse 9. *Sailing was now dangerous, because the fast was now already past*] It is generally allowed that the fast mentioned here, was that

because the fast was now already past, Paul admonished them,

A. M. cir. 4066.
 A. D. cir. 62.
 An. Olymp.
 cir. CCX. 2.

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.

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 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 a haven of Crete, and lieth toward the south-west and north-west.

seventh month, Lev. 23. 27, 29.—f Or, injury.

of the great day of atonement, which was always celebrated on the tenth day of the seventh month, which would answer to the latter end of our September; see Levit. xvi. 29. xxiii. 27, &c. as this was about the time of the autumnal equinox, when the Mediterranean sea was sufficiently tempestuous; we may suppose this feast alone to be intended. To sail after this feast was proverbially dangerous among the ancient Jews. See proofs in *Schoetgen*.

Verse 10. *I perceive that this voyage will be with hurt, &c.*] Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of this sea, after the autumnal equinox; and therefore gave them this prudent warning.

Verse 11. *The centurion believed the master*.] *Ἐπιβοηθῆς*, the pilot:—and owner of the ship: *τὸ ναυκλῆρον* the captain and proprietor. This latter had the command of the ship and the crew; the pilot had the guidance of the vessel along those dangerous coasts, under the direction of the captain: and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased; as he had other state prisoners on board; and probably the ship itself was freighted for government. Paul told them, if they proceeded, they would be in danger of shipwreck; the pilot and captain said there was no danger; and the centurion believing them, commanded the vessel to proceed on her voyage. It is likely that they were now in the port, called *The Fair Havens*.

Verse 12. *Might attain to Phœnice*] It appears that *The Fair Havens* was at the eastern end of the island; and they wished to reach *Phœnice*, which lay farther toward the west.

Toward the south-west and north-west.] *Κατὰ Λιβῆα καὶ κατὰ Χερσόν.* The *libe* certainly means the south-west, called *libe*, from *Lybia*, from which it blows toward the Ægean sea. The *chorus* or *caurus*, means a north-west wind. Virgil mentions this, *Geor.* iii. ver. 356.

Semper hiems, semper spirantes frigora cauri.

“It is always winter: and the cauri, the north-wester, ever blowing cold.”

A. M. cir. 4060.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they

5 Or, beat,

Dr. Shaw lays down this, and other winds, in a Greek compass on his map; in which he represents the drifting of St. Paul's vessel from Crete, till it was wrecked at the island of Meliti. Travels, p. 331. 4to. edit.

Verse 13. *When the south wind blew softly*] Though this wind was not very favourable; yet because it blew softly, they supposed they might be able to make their passage.

They sailed close by Crete.] Kept as near the coast as they could. See the track on the map.

Verse 14. *A tempestuous wind, called Euroclydon.*] Interpreters have been greatly perplexed with this word: and the ancient copyists not less so, as the word is variously written in the MSS. and versions. Dr. Shaw supposes it to be one of those tempestuous winds called *levanters*, which blow in all directions, from N. E. round by the E. to S. E. The *euroclydon* from the circumstances which attended it, he says, "seems to have varied very little from the true east point; for, as the ship could not bear *επιφθάρμην*, *loof up*, against it, ver. 15. but they were obliged to let her drive, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the winds directed it. Accordingly, in the description of the storm, we find that the vessel was first of all under the island *Clauda*, ver. 16. which is a little to the southward of the parallel of that part of the coast of Crete, from whence it may be supposed to have been driven; then it was *loosed* along the bottom of the *gulf of Adria*, ver. 27. and afterward broken to pieces, ver. 41. at *Melita*, which is a little to the northward of the parallel abovementioned; so that the direction and course of this particular *euroclydon*, seems to have been first at east by north; and afterward pretty nearly east by south." These winds, called now *levanters*, and formerly, it appears, *euroclydon*, were no determinate winds, blowing always from one point of the compass: *euroclydon* was probably then, what *levanter* is now, the name of any tempestuous wind in that sea, blowing from the north-east round by east to the south-east; and therefore St. Luke says, there rose against it, (i. e. the vessel,) a tempestuous wind called *euroclydon*: which manner of speaking shows, that he no more considered it to be confined to any one particular point of the compass, than our sailors do their *levanter*. Dr. Shaw derives *επρεκλυδων*, from *επρου κλυδων*, an *eastern tempest*, which is the very meaning affixed to a *levanter* at the present day.

The reading of the Codex Alexandrinus, is *επρεκλυδων*, the north-east wind, which is the same with the *euro-aquilo* of the Vulgate. This reading is approved by several eminent critics; but Dr. Shaw, in the place referred to above, has proved it to be insupportable.

Dr. Shaw mentions a custom which he has several times seen practised by the Mohammedans in these *levanters*: After having tied to the mast, or ensign-staff, some opposite passage

sailed close by Crete. 14 But not long after there arose against it a tempestuous wind called Euroclydon.

Psalm 55. 8.

from the Koran; they collect money, sacrifice a sheep, and throw them both into the sea. This custom, he observes, was practised some thousand years ago by the Greeks: thus *Aristophanes*—

Ἀλλ', ἀργὰ μάλαιναν, παῖδι, ἐξουχάσσῃ
Τόφου γὰρ ἔκλεινον παρασκευάζονταί.

Ran. Act iii. s. 2. ver. 671.

A lamb! boy, sacrifice a black lamb immediately; For a tempest is about to burst forth.

Virgil refers to the same custom—

*Sic fatuus, meritis eris mactavit honores:
Taurum Neptuno; taurum tibi pulcher Apollo.
Nigram Hyemi pecudem, Zephyris fulcibus albam.*

Æa. iii. ver. 118.

Thus he spake, and then sacrificed on the altars the proper eucharistic victims:

A bull to Neptune, and a bull to thee, O beautiful Apollo:
A black sheep to the north wind, and a white sheep to the west.

And again—

*Tres Eryci vitulos, et tempestatibus agnum,
Cedere deinde jubet.*

Æa. iii. ver. 778.

Then he commanded three calves to be sacrificed to Eryx, and a lamb to the tempest. In the days of the prophet Jonah, the mariners in this sea were accustomed to do the same. Then they offered a sacrifice to the Lord, and sowed voices; Jonah i. 16. See Shaw's Travels, 4to. edit. p. 329—33.

The heathens supposed that these tempests were occasioned by evil spirits; and they sacrificed a black sheep, in order to drive the demon away. See the ancient scholiast on Aristophanes, in the place cited above.

Sir George Staunton (Embassy to China, vol. ii. p. 403.) mentions a similar custom among the Chinese, and gives an instance of it, when the yachts and barges of the embassy were crossing the Yellow river:

"The amazing velocity with which the Yellow river runs at the place where the yachts and barges of the embassy were to cross it, rendered, according to the notions of the Chinese crews, a sacrifice necessary to the spirit of the river, in order to ensure a safe passage over it. For this purpose the master, surrounded by the crew of the yacht, assembled upon the fore-castle; and, holding as a victim in his hand a cock, wrung off his head, which committing to the stream, he consecrated the vessel with the blood spouting from the body, by sprinkling it upon the deck, the masts, the anchors, and the doors of the apartments; and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward, and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt; the captain making, at the same time, three profound inclinations of his body, with hands uplifted, and muttering a few words, as if of solicitation to the deity. The loo, or brazen drum, was beaten in the mean time forcibly; lighted matches were held toward heaven, papers, covered with tin or silver leaf, were burnt; and crackers fired off in great abundance by the crew. The captain afterward

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

15 And ^b when the ship was caught, and could not bear up into the wind, ¹ 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 ^k when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into

^b Psa. 122. 1, 2.—Jonah 1. 15.

made libations to the river, by emptying into it from the vessel's prow, the several cups of liquids; and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it in the steerage; and launched afterward, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to heaven, with three inclinations of the body.

“Beside the daily offering and adoration at the altar erected on the left, or honourable side of the cabin in every Chinese vessel, the solemn sacrifices above described are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the fore-castle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board.”

Verse 15. *And when the ship was caught*] Συνερασθητος δε του πλοιου. The ship was violently hurried away before this strong *levanter*; so that it was impossible for her *αντοφθαλμιν*, to face the wind, to turn her to *πρωι* it, so as to shake it out, as I have heard sailors say; and have seen them successfully perform in violent tempests and squalls.

We let her drive.] We were obliged to let her go right before this tempestuous wind, whithersoever it might drive her.

Verse 16. *A certain island—called Claudia*] Called also *Gaudos*: situated at the south-western extremity of the island of Crete, and now called *Gozo*, according to Dr. Shaw.

Much work to come by the boat] It was likely to have been washed overboard; or, if the boat was in tow, at the stern of the vessel, which is probable, they found it very difficult to save it from being *staved*, or broken to pieces.

Verse 17. *Undergirding the ship*] This method has been used even in modern times. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel; and then fasten the two ends on the deck, to keep the planks from starting: as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's voyage round the world. Speaking of a Spanish man of war in a storm: “They were obliged to throw overboard all their upper-deck guns; and take six turns of the cable round the ship, to prevent her opening.” p. 24. 4to. edit.

The quicksands] *εις την συρτιν*, into the *syrt*. There were two famous *syrts*, or quicksands, on the African coast; one called the *syrtis major*, lying near the coast of Cyrene; and the other, the *syrtis minor*, not far from Tripoli.

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the quicksands, strake sail, and so were driven.

18 And we, being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day ¹ 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.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

^k Jonah 1. 15.—Jonah 1. 5.

Both these, like our *Goodwin Sands*, were proverbial for their multitude of shipwrecks. From the *direction* in which this vessel was driven, it is not at all likely that they were in danger of drifting on any of these *syrts*, as the vessel does not appear to have been driven near the *African* coast through the whole of her voyage. And as to what is said, ver. 27. of their being *driven up and down in Adria*, *διαφορμιν εν τη Αδρια*, it must mean their being *tossed about* near to *Sicily*, the sea of which is called *Adria*, according to the old scholiast upon *Dionysius' Periëgesis*, ver. 85. *το Σικελικου τουτο το πελαγος Αδριαν κληουσι*: they call this *Sicilian sea*, *Adria*. We are therefore to consider that the apprehension expressed in ver. 17. is to be taken *generally*: they were afraid of falling into *some shoals*, not knowing in what part of the sea they then were; for they had seen neither sun nor stars for many days; and they had no compass, and consequently could not tell in what direction they were now driving. It is wrong therefore to mark the course of this voyage as if the vessel had been driven across the whole of the *Mediterranean*, down to the *African* coast, and near to the *syrts*, or shoal-banks; to which there is scarcely any reason to believe she had once approximated, during the whole of this dangerous voyage.

Strake sail] *Χαλασαντες το σκυρος*. What this means is difficult to say. As to *striking* or *slackening sail*, that is entirely out of the question, in such circumstances as they were; when it is evident they could carry *no sail at all*, and must have gone under *bare poles*. Some think that *lowering the yards*, and *taking down the top-mast*, is what is intended; but in such a perilous situation this would have been of little service. Others think, letting go their *main* or *sheet anchor*, is what is meant: but this seems without foundation, as it would have been foolishness in the extreme, to have hoped to *ride out* the storm in such a sea. Passing by a variety of meanings, I suppose *cutting away*, or by some means letting down the *mast*, is the action intended to be expressed here; and this would be the most likely means of saving the vessel from foundering.

Verse 18. *Lightened the ship*] Of what, we know not; but it was probably *cumbrous wares*, by which the *deck* was thronged: and which were prejudicial to the due *trim* of the vessel.

Verse 19. *The tackling of the ship*] *Τη σκυων*; all supernumerary anchors, cables, baggage, &c.

Verse 20. *Neither sun nor stars in many days appeared*] And consequently they could make

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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 ^m For there stood by me this night, the angel of God, whose I am, and ⁿ whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: ^o for I believe God, that it shall be even as it was told me.

^m Ch. 23. 11.—ⁿ Dan. 6. 16. Rom. 1. 9. 2 Tim. 1. 3.

no observation; and having no magnetical needle, could not tell in what direction they were going.

Verse 21. *After long abstinence*] ΠΟΛΛΑΣ ΔΕ ΑΣΤΙΝΙΑΣ ΥΠΑΓΧΟΥΣΙ. Mr. Wakefield connects this with the preceding verse, and translates it thus: *Especially as there was a great scarcity of provisions.* But this by no means can agree with what is said, ver. 34—38. The vessel was a corn vessel; and they had not as yet thrown the wheat into the sea, see ver. 38. And we find they had food sufficient to eat, but were discouraged, and so utterly hopeless of life, that they had no appetite for food: besides, the storm was so great that it is not likely they could dress any thing.

Have gained this harm and loss.] It seems strange to talk of gaining a loss: but it is a correct rendering of the original κερδισαι, which expresses the idea of acquisition, whether of good or evil. Those who wish it, may see this use of the term well illustrated by Bp. Pearce, in his note on this verse. The harm was damage to the vessel; the loss was that of the merchandise, furniture, &c.

Verse 22. *There shall be no loss of—life*] This must be joyous news to those from whom all hope that they should be saved was taken away: ver. 20.

Verse 23. *The—God, whose I am, and whom I serve*] This divine communication was intended to give credit to the apostle and to his doctrine; and in such perilous circumstances, to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke: and the fulfilment so exactly coinciding with the prediction, must have shown these heathens, that the God whom Paul served, must be widely different from theirs.

Verse 24. *God hath given thee all them that sail with thee*] Two hundred and seventy-six souls, saved for the sake of one man! This was a strong proof of God's approbation of Paul; and must at least have shown to Julius the cen-

26 Howbeit, ^p we must be cast upon a certain island.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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 it twenty fathoms: and when they had gone a little farther, 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,

^o Luke 1. 45. Rom. 4. 20, 21. 2 Tim. 1. 12.—^p Ch. 28. 1.

turion, that his prisoner was an injured and innocent man.

Verse 26. *We must be cast upon a certain island*] The angel which gave him this information did not tell him the name of the island. It turned out to be *Melita*, on which, by the violence of the storm, they were wrecked some days after.

Verse 27. *Driven up and down in Adria*] See the note on ver. 17.

Deemed that they drew near to some country] They judged so, either by the smell of land, which those used to the sea can perceive at a considerable distance, or by the agitation of the sea, rippling of the tide, &c.

Verse 28. *And sounded*] ΒΟΛΙΣΑΝΤΕΣ, *heaving the lead.*

Twenty fathoms] Ογδονιας υιασι, about forty yards in depth. The ογδονια is thus defined by the Etymologicon. Σημασι ται κρησι τω χειρω, ουι τω πλατι του σθουοι: *It signifies the extent of the arms, together with the breadth of the breast.* This is exactly the quantum of our fathom.

Verse 29. *Cast four anchors out of the stern*] By this time the storm must have been considerably abated; though the agitation of the sea could not have subsided much. The anchors were cast out of the stern, to prevent the vessel from drifting ashore, as they found that the farther they stood in, the shallower the water grew; therefore they dropt the anchor astern, as even one ship's length might be of much consequence.

Verse 30. *The shipmen*] The sailors: let down the boat. Having lowered the boat from the deck into the sea, they pretended that it was necessary to carry some anchors ahead, to keep her from being carried in a dangerous direction by the tide; but with the real design to make for shore, and so leave the prisoners and the passengers to their fate. This was timely noticed by the pious and prudent apostle; who, while simply depending on the promise of God, was watching for the safety and comfort of all

A. M. cir. 4066.
A. D. cir. 62.
A. Olymp.
cir. CCX. 2.

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 ropes of the boat, and let her fall off.

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 Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer,

1 Kings 1. 52. Matt. 10. 30. Luke 12. 7. & 21. 18.—1 Sam. 9. 13. Matt. 15. 36. Mark 8. 6. John 6. 11. 1 Tim. 4. 3, 4.—4 Ch.

Verse 31. *Except these abide in the ship, ye cannot be saved.*] God, who has promised to save your lives, promises this on the condition that ye make use of every means he has put in your power to help yourselves. While, therefore, ye are using these means, expect the co-operation of God. If these sailors, who only understand how to work the ship, leave it, ye cannot escape. Therefore, prevent their present design. On the economy of Divine Providence see the notes on chap. xxiii.

Verse 32. *The soldiers cut off the ropes*] These were probably the only persons who dared to have opposed the will of the sailors: this very circumstance is an additional proof of the accuracy of St. Luke.

Verse 33. *While the day was coming on*] It was then apparently about daybreak.

This day is the fourteenth day that ye have continued fasting] Ye have not had one regular meal for these fourteen days past. Indeed we may take it for granted, that, during the whole of the storm, very little was eaten by any man: for what appetite could men have for food, who every moment had death before their eyes.

Verse 34. *A hair fall from the head*] A proverbial expression for, ye shall neither lose your lives, nor suffer any hurt in your bodies, if ye follow my advice.

Verse 35. *Gave thanks to God*] Who had provided the food, and preserved their lives and health to partake of it. Some think that he celebrated the *holy eucharist* here: but this is by no means likely; he would not celebrate such a mystery among ungodly sailors and soldiers, Jews and heathens; nor was there any necessity for such a measure.

Verse 36. *They lightened the ship*] They hoped that by casting out the lading, the ship would draw less water: in consequence of which, they could get nearer the shore.

Verse 39. *They knew not the land*] And therefore knew neither the nature of the coast, nor where the proper port lay.

A creek with a shore] Κάλπη, sinus, a bay,

and they also took some meat.

A. M. cir. 4066.
A. D. cir. 62.
A. Olymp.
cir. CCX. 2.

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 bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship

2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.—Or, cut the anchors, they left them in the sea, &c.—2 Cor. 11. 25.

with a shore; a neck of land perhaps on either side, running out into the sea, and this little bay or gulf between them; though some think it was a tongue of land, running out into the sea, having the sea on both sides, at the point of which these two seas met, ver. 41. There is such a place as this in the island of Malta, where, tradition says, Paul was shipwrecked; and which is called, *la Cale de St. Paul*. See *Calmet*.

Verse 40. *Taken up the anchors*] Weighed all the anchors that they had cast out of the stern. Some think the meaning of the word is, they slipped their cables; and so left the anchors in the sea. This opinion is expressed in the margin.

Loosed the rudder bands] Or, the bands of the rudders; for large vessels in ancient times had two or more rudders, one at the side, and another at the stern, and sometimes one at the prow. The bands, ζικταγίας, were some kind of fastenings, by which the rudders were hoisted some way out of the water; for, as they could be of no use in the storm, and should there come fair weather, the vessel could not do without them, this was a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek which they now had in view.

Hoised up the mainsail] Αγρομύρα, is not the mainsail, (which would have been quite improper on such an occasion) but the *jib*, or triangular sail, which is suspended from the fore-mast to the bowsprit: with this, they might hope both to steer and carry in the ship.

Verse 41. *Where two seas met*] The tide running down from each side of the tongue of land, mentioned ver. 39. and meeting at the point.

Ran the ship aground] In striving to cross at this point of land, they had not taken a sufficiency of sea-room, and therefore ran aground.

The forepart stuck fast] Got into the sands;

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

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

* Verso 22.

and perhaps the shore here was very bold or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces. It is extremely difficult to find the true meaning of several of the nautical terms used in this chapter. I have given that which appeared to me to be the most likely; but cannot absolutely say, that I have every where hit the true meaning.

Verse 42. *The soldiers' counsel was to kill the prisoners*] What blood-thirsty cowardly villains must these have been! Though, through the providence of God, those poor men had escaped a watery grave, and had borne all the anxiety and distresses of this disastrous voyage, as well as the others; now, that there is a likelihood of all getting safe to land, that could swim; lest these should swim to shore, and so escape, those men, whose trade was in human blood, desired to have them massacred! We have not many traits in the histories of the most barbarous nations that can be a proper counterpart to this quintessence of humano-demonic cruelty.

Verse 43. *Willing to save Paul, &c.*] Had one fallen, for the reasons those cruel and dastardly soldiers gave, so must all the rest. The centurion saw that Paul was not only an innocent, but an extraordinary and divine man; and therefore, for his sake, he prevented the massacre; and unloosing every man's bonds, he commanded those that could, to swim ashore and escape. It is likely that all the soldiers escaped in this way: for it was one part of the Roman military discipline to teach the soldiers to swim.

Verse 44. *And the rest*] That could not swim: some on boards, planks, spars, &c. got safe to land; manifestly by an especial providence of God; for how otherwise could the sick, the aged, the terrified, besides women and children, (of which we may naturally suppose there were some) though on planks, get safe to shore? where still the waves were violent, ver. 41. and they, without either skill or power to steer their unsafe flotillas to the land? It was in this case most evidently, God, who brought them to the haven where they would be.

1. PAUL had appealed to Cæsar; and he must go to Rome to have his cause heard. God admitted of this appeal, and told his servant that he should testify of him at Rome; and yet every thing seemed to conspire together to prevent this appeal, and the testimony which the apostle was to bear to the truth of the Christian religion. The Jews laid wait for his life; and when

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 they escaped all safe to land.

* 2 Cor. 11. 33.

he had escaped out of their hands, and from their territories, then the winds and the sea seemed to combine to effect his destruction. And God suffered all this malice of men, and war of elements, to fight against his servant, and yet over-ruled and counterworked the whole, so as to promote his own glory, and bring honour to his apostle. Had it not been for this malice of the Jews, Festus, Felix, Agrippa, Berenice, and many Roman nobles and officers, had probably never heard the Gospel of Christ. And had it not been for Paul's tempestuous voyage, the 276 souls that sailed with him could not have had such displays of the power and wisdom of the Christian's God, as must have struck them with reverence, and probably was the cause of the conversion of many. Had the voyage been smooth and prosperous, there would have been no occasion for such striking interferences of God; and had it not been for the shipwreck, probably the inhabitants of Malta would not so soon have heard of the Christian religion. God serves his will by every occurrence, and presses every thing into the service of his own cause. This is a remark which we have often occasion to make, and which is ever in place. We may leave the government of the world and the government of the church most confidently to God: hitherto he has done all things well; and his wisdom, power, goodness, and truth, are still the same.

2. In considering the dangers of a sea-voyage we may well say, with pious Quésnel, To what perils do persons expose themselves either to raise a fortune, or to gain a livelihood? How few are there who would expose themselves to the same for the sake of God? They commit themselves to the mercy of the waves; they trust their life to a plank and to a pilot; and yet it is often with great difficulty that they can trust themselves to the providence of God, whose knowledge, power, and goodness are infinite; and the visible effects of which they have so many times experienced.

3. What assurance soever we may have of the will of God; yet we must not forget human means. The life of all the persons in this ship was given to St. Paul; yet he does not, on that account, expect a visible miracle, but depends upon the blessing which God will give to the care and endeavours of men.

4. God fulfils his promises, and conceals his almighty power, under such means and endeavours, as seem altogether human and natural. Had the crew of this vessel neglected any means in their own power, their death would have been the consequence of their inaction and infidelity.

CHAPTER XXVIII.

St. Paul and the rest of the crew, getting safely ashore, find that the island on which they were shipwrecked is called *Melita*. 1. They are received with great hospitality by the inhabitants. 2. A viper comes out of the bundle of sticks laid on the fire, and seizes on Paul's hand, 3. The people, seeing this, suppose him to be a murderer, and thus pursued by divine vengeance. 4. Flaring about it off his hand, without receiving any damage, they change their minds, and suppose him to be a god. 5. 6. *Publius*, the governor of the island, receives them courteously, and Paul miraculously heals his father, who was ill of a fever, &c. 7, 8. He heals several others, also, who honour them much, and give them presents, 9, 10. After three months' stay, they embark in a ship of *Alexandria*, land at *Syracuse*, stay there three days, sail thence, pass the straits of *Rhegium*, and land at *Puteoli*: find some Christians there, tarry seven days, and set forward for *Rome*, 11—14. They are met at *Appii Forum* by some Christians, and Paul is greatly encouraged, 15. They come to *Rome*, and *Julius* delivers his prisoners to the captain of the guard who permits Paul to dwell by himself, only attended by the soldier that kept him, 16. Paul calls the chief Jews together, and states his case to them, 17—20. They desire to hear him concerning the faith of Christ, 21, 22. and having appointed unto him a day, he expounds to them the Kingdom of Christ, 23. Some believe, and some disbelieve; and Paul informs them, that because of their unbelief and disobedience, the salvation of God is sent to the Gentiles, 25—29. Paul dwells two years in his own hired house, preaching the kingdom of God, 30, 31.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CXX. 2.

AND when they were escaped, then they knew that the island was called ^b Melita.

2 And the ^c barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CXX. 2.

^a Ch. 27. 26.—(^b Now, probably, *Malta*.)

^c Romans 1. 14. 1 Cor. 14. 11. Col. 3. 11.

NOTES ON CHAPTER XXVIII.

Verse 1. *They knew that the island was called Melita.*] There were two islands of this name, one in the *Adriatic* gulf, or gulf of *Venice*, on the coast of *Illyrium*, and near to *Epidaurus*; the other in the *Mediterranean* sea, between *Sicily* and *Africa*, and now called *Malta*. It is about fifty miles from the coast of *Sicily*; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference. It is one immense rock of white soft free stone, with about one foot depth of earth on an average, and most of this has been brought from *Sicily*! It produces cotton, excellent fruits, and fine *honey*; from which it appears the island originally had its name: for *MILIA*, *meli*, and in the genitive case *MELIOTOS*, *Melitos*, signifies *honey*. Others suppose, that it derived its name from the *Phœnicians*, who established a colony in it; and made it a place of *refuge*, when they extended their traffic to the ocean, because it was furnished with excellent harbours (on the E. and W. shores:) hence, in their tongue, it would be called מליטה *Melithah*, escape or refuge, from מלט *malat*, to escape.

The *Phœnicians* were probably the first inhabitants of this island; they were expelled by the *Phœnicians*; the *Phœnicians* by the *Greeks*; the *Greeks* by the *Carthaginians*; the *Carthaginians* by the *Romans*, who possessed it in the time of the apostle; the *Romans* by the *Goths*; the *Goths* by the *Saracens*; the *Saracens* by the *Sicilians*; under *Roger*, earl of *Sicily*, in 1190. *Charles V.* emperor of *Germany*, took possession of it by his conquest of *Naples* and *Sicily*; and he gave it in 1525 to the *Knights of Rhodes*, who are also called the knights of *St. John* of *Jerusalem*. In 1798, this island surrendered to the *French* under *Bonaparte*; and in 1800, after a blockade of two years, the island being reduced by famine, surrendered to the *British*, under whose dominion it still remains (1814.) Every thing considered, there can be little doubt that this is the *Melita*, at which *St. Paul* was wrecked, and not that other island in the *Adriatic*, or *Venetian gulf*, as high up northward as *Illyrium*. The following reasons make this greatly evident: 1. *Tradition* has unvaryingly asserted this as the place of the apostle's shipwreck. 2. The island in the *Venetian gulf*, in favour of which *Mr. Byrant* so learnedly contends, is totally out of the track in which the *eurocydon* must have

driven the vessel. 3. It is said in ver. 11. of this chapter, that another ship of *Alexandria*, bound as we must suppose for *Italy*, and very probably carrying *wheat* thither, as *St. Paul's* vessel did, (chap. xxvii. 38.) had been driven out of its course of sailing by stress of weather, up to the *Illyrium Melita*, and had been for that cause obliged to winter in the isle. Now, this is a *supposition* which, as I think, is too much of a *supposition* to be made. 4. In *St. Paul's* voyage to *Italy* from *Melita*, on board the *Alexandrian* ship that had wintered there, he and his companions landed at *Syracuse*, ver. 12, 13. and from thence went to *Rhegium*. But if it had been the *Illyrian Melita*, the proper course of the ship would have been, first, to *Rhegium*, before it reached *Syracuse*, and needed not to have gone to *Syracuse* at all: whereas, in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily*, before the ship could arrive at *Rhegium* in *Italy*. See the map accompanying this part: and see *Bp. Pearce*, from whom I have extracted the two last arguments.

That *Malta* was possessed by the *Phœnicians*, before the *Romans* conquered it, *Bochart* has largely proved; and indeed the language to the present day, notwithstanding all the political vicissitudes through which the island has passed, bears sufficient evidence of its *Punic* origin. In the year 1761, near a place called *Ben Ghisa*, in this island, a sepulchral cave was discovered, in which was a square stone, with an inscription in *Punic* or *Phœnician* characters, on which *Sir Wm. Drummond* has written a learned essay, (*London*, *Valpy*, 1810, 4to.) which he supposes marks the burial-place, at least of the ashes of the famous *Carthaginian* General *Hannibal*. I shall give this inscription in *Samaritan* characters, as being the present form of the ancient *Punic*, with *Sir Wm Drummond's* translation:

27958 939 227 43 998
-89 434 1229 483
-928 11229 24 435 2
222-99 59 20

Chadar Beth Glem kabir Chamibdal
Nakeh bocaleth harch, rakh-
m dach Am beshuth Chanib-
dal ben Bar melec.

A. M. cir. 4066. of the present rain, and be-
 A. D. cir. 62. cause of the cold.
 An. Olymp. 3 ¶ And when Paul had
 cir. CCX. 2.

gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

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.

A. M. cir. 4066
 A. D. cir. 62.
 An. Olymp.
 cir. CCX. 2.

d 2 Cor. 11. 26.

e Genesis 9. 6.

"The inner chamber of the sanctuary of the sepulchre of Hannibal. Illustrous in the consumption of calamity. He was beloved. The people lament, when arrayed in order of battle, Hannibal the son of Bar-Melec."

As this is a curious piece, and one of the largest remains of the Punic language now in existence; and as it helps to ascertain the ancient inhabitants of this island, I thought it not improper to insert it here. For the illustration of this, and several other points of Punic antiquity, I must refer the curious reader to the Essay itself.

Verse 2. *The barbarous people*] We have already seen that this island was peopled by the Phœnicians, or Carthaginians, as Bochart has proved. *Phaleg* chap. xxvii. and their ancient language was no doubt in use among them at that time, though mingled with some Greek and Latin terms: and this language must have been unintelligible to the Romans and the Greeks. With these, as well as with other nations, it was customary to call those *βάρβαροι*, barbarians, whose language they did not understand. St. Paul himself speaks after this manner in 1 Cor. xiv. 11. *If I know not the meaning of the voice, I shall be unto him that speaketh a BARBARIAN; and he that speaketh shall be a BARBARIAN unto me.* Thus *Herodotus* also, lib. ii. 158. says, *Βαρβαρούς πάντας Αἰγυπτίους καλοῦσι τοὺς μὴ εἶναι ὁμογενεσσοῦς. The Egyptians call all those BARBARIANS who have not the same language with themselves.* And *Ovid*, when among the *Geles*, says in *Triat.* vor. 10.

Barbarus hic ego sum, quia non intelligor ulli.

"Here, I am a barbarian, for no person understands me."

Various etymologies have been given of this word. I think that of Bp. Pearce the best. The Greeks who traded with the Phœnicians, formed this word, from their observing, that the Phœnicians were generally called by the name of their parent, with the word *bar* prefixed to that name; as we find in the New Testament, men called *Bar-Jesus*, *Bar-Thomas*, *Bar-Jonas*, *Bar-Timeus*, &c. Hence the Greeks called them *βάρ-βαροι*, meaning the men who are called *Bar Bar*, or have no other names than what begin with *Bar*. And because the Greeks did not understand the language of the Phœnicians, they first, and the Romans in imitation of them, gave the name of *Barbarians* to all such as talked in a language to which they were strangers." No other etymology need be attempted; that is its own proof: and the *Bar-Melec* in the preceding epitaph, is at least collateral evidence. The word *barbarian* is therefore no term of reproach in itself; and was not so used by ancient authors, however fashionable it may be to use it so now.

Because of the present rain and—of the cold.] This must have been some time in October; and when we consider the time of the year, and the tempestuousness of the weather, and their escaping to shore on planks, spars, &c. wet, of course, to the skin, they must have been very cold, and have needed all the kindness that these well-disposed people showed them. In some parts of Christianised Europe, the inhabitants would have stood on the beach, and knocked the survivors on the head, that they might convert the wreck to their own use! This barbarous people did not act in this way; they joined hands with God, to make these sufferers live.

Verse 3. *There came a viper out of the heat*] We may naturally suppose that there had been fuel laid before on the fire, and that the viper was in this fuel, and that it had been revived by the heat; and when St. Paul had laid his bundle on the fire, the viper was then in a state to lay hold on his hand.

Verse 4. *The venomous beast*] Το θηρίον, the venomous animal; for *θηρία* is a general name among the Greek writers for *serpents, vipers, scorpions, wasps*, and such like creatures. Though the viper fastened on Paul's hand, it does not appear that it really bit him; but the Maltese supposed that it did, because they saw it fasten on his hand.

Vengeance suffereth not to live.] These heathens had a general knowledge of retributive justice; and they thought that the stinging of the serpent was a proof that Paul was a murderer. There is a passage in *Baruch* Rabba, fol. 239. that casts some light on this place. "Although the sanhedrim is ceased, yet are not the four deaths ceased. For he that deserves stoning, either falls from his house, or a wild beast tears and devours him. He that deserves burning, either falls into the fire, or a serpent bites him. He that deserves cutting off with the sword, is either betrayed into the power of a heathen kingdom, or the robbers break in upon him. He that deserves strangling, is either suffocated in the water, or dies of a quinsy." See *Lightfoot*.

As these people were heathens, it is not likely that they had any correct notion of the justice of the true God; and therefore it is most probable that they used the word *δικη*, not to express the quality or attribute of any being, but the goddess *Diké*, or vindictive justice, herself, who is represented as punishing the iniquities of men.

Hesiod makes a goddess of what the Maltese called *δικη*, or justice:

Η δε τε παρθένος ενι ΔΙΚΗ, Διός ενχρηστια,
 Κυδνη τ' αιδου τε θειος, οι Ολυμπον εχουσι.
 Και ρ' οποι' αι τις μη βλαπτη σκολιως ουσταζση.
 Αυτικα παρ Διι πατρι καθεζομενη Κρισιωνι
 Γηρυτ' ανθρωπων αδικου νοσθ'

Hesiod. Opera, vet. 264

A. M. cir. 4066. 5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, 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.

A. M. cir. 4066. 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 with many honours; and when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we de-

4 Mark 16. 18. Luke 10. 19.—g Chap. 14. 11.—b James 5. 14, 15.

1 Mark 6. 5. & 7. 32. & 16. 18. Luke 4. 40. Ch. 19. 11, 12. 1 Cor. 12. 9, 28.—k Matt. 15. 6. 1 Tim. 5. 17.

Justice, unspotted maid, derived from Jove, Renown'd and reverenc'd by the gods above: When mortals violate her sacred laws, When judges hear the bribe, and not the cause, Close by her parent god behold her stand, And urge the punishment their sins demand. Cooke.

Verse 5. Shook off the beast into the fire, and felt no harm.] This is a presumptive evidence, that the viper did not bite St. Paul: it fastened on his hand, but had no power to injure him.

Verse 6. When he should have swollen] Πικρασθαι, when he should have been inflamed; by means of an acrid poison introduced into the blood it is soon coagulated; and in consequence, the extremities of the vessels become obstructed, strong inflammation takes place, and all the parts become most painfully swollen.

Lucan ix. v. 791. gives a terrible account of this effect of the bite of a serpent:

illi rubor igneus ora Succendit, tendique cutem, percunte figura Miscera cuncta timor jam toto corpore major: Humanumque egressa nodum super omnia membra Effudit saniem, latet tollente veneno. Epe lateat penitus, congesto corpore mersus; Nec Lorica tenet distenti corporis auctum. And straight a sudden flame began to spread, And paint his visage with a glowing red. With swift expansion swells the bloated skin, Naught but an undistinguished mass is seen; While the fair human form lies lost within, The puffy poison spreads and heaves around, Till all the man is in the monster drowned. Rowe.

See other examples, in the notes on Numb. xxi. 6.

Verse 6. Said that he was a god.] As Hercules was one of the gods of the Phœnicians, and was worshipped in Malta under the epithet of Αλεξιμαχος, the dispeller of evil, they probably thought that Paul was Hercules: and the more so, because Hercules was famous for having destroyed, in his youth, two serpents that attacked him in his cradle.

Verse 7. The chief man of the island] The term πρῶτος, CHIEF, used here by St. Luke, was the ancient title of the governor of this island, as is evident from an inscription found in Malta, which runs thus:

Α. Ν. υἱος κυρ. κῆριου ρομ. πρῶτος Μελιταιῶν.

Lucius Caius, son of Quirinus, a Roman knight, CHIEF of the Melitese. See Bochart Phaleg. and Chan. vol. i. chap. 498, &c. and Grotius. This title is another proof of the accuracy of St. Luke, who uses the very epithet

by which the Roman governor of that island was distinguished.

Verse 8. The father of Publius lay sick] Πυρετός και δυσεντερία; of a fever and dysentery.

Paul—prayed] That God would exert his power: and laid his hands on him, as the means which God ordinarily used to convey the energy of the Holy Spirit; and healed him: God having conveyed the healing power by this means. In such a disorder as that mentioned here by St. Luke, where the bowels were in a state of inflammation, and a general fever aiding the dysentery in its work of death; nothing less than a miracle could have made an instantaneous cure in the patient. Such a cure was wrought, and even the heathens saw that it was the hand of God.

Verse 9. Others—which had diseases] Luke was a physician; yet we do not find him engaging in these cures. As a medical man, he might have been of use to the father of Publius; but he is not even consulted on the occasion. Paul enters in to him, prays for him, lays his hands on him, and he is healed. The other diseased persons who are mentioned in this verse, were doubtless healed in the same way.

Verse 10. Honoured us with many honours] The word τιμη, as Bp. Pearce has remarked, is often used to signify a pecuniary recompense, or present. The Greek word seems to be thus used in 1 Tim. v. 17. Let the elders which rule well, be accounted worthy of double honour, τιμη; which St. Chrysostom, on the place, explains thus: τιν των αναγκασιων χρησιων α sup- plying them with all necessary things. Diodorus Siculus, and Xenophon used the word in the same way. In the sense of a pecuniary recompense, or price, paid for any thing, the word τιμη, is met with in 1 Cor. vi. 20. and vii. 23. And in the Septuagint, Numb. xxii. 17. compared with v. 18. Psal. viii. 5. and xlix. 12. Prov. iii. 9. Bp. Pearce.

Such things as were necessary.] They had before given them many presents, and now they gave them a good sea-stock; all that was necessary for their passage.

Verse 11. After three months] Supposing that they had reached Malta about the end of October, as we have already seen; then it appears that they left it about the end of January, or the beginning of February; and though in

A. M. cir. 4067. parted in 'a ship of Alex-
A. D. cir. 63. andria, which had wintered
An. Olymp. in the isle, whose sign was
cir. CCK. 3. Castor and Pollux.

12 And landing at Syra-
cuse, we tarried there three
days.

A. M. cir. 4067.
A. D. chr. 63.
An. Olymp.
cir. CCX. 3.

13 And from thence we fetched a

1 Ch. 27. 6.

1 Cor. 8. 4.

the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more steady; and, on the whole, the passage more safe.

[*Whose sign was Castor and Pollux.*] These were two fabulous semi-deities, reported to be the sons of *Jupiter* and *Leda*, who were afterward translated to the heavens, and made the constellation called *Gemini*, or the *Twins*. This constellation was deemed propitious to mariners; and, as it was customary to have the images of their gods both on the nead and stern of their ships, we may suppose that this Alexandrian ship had these on either her *pro* or *stern*, and that these gave name to the ship. We, who profess to be a *Christian* people, follow the same heathen custom: we have our ships called the *Castor*, the *Jupiter*, the *Minerva*, the *Leda*, (the mother of *Castor* and *Pollux*), with a multitude of other demon gods and goddesses; so that were ancient *Romans* or *Grecians* to visit our navy, they would be led to suppose, that, after the lapse of more than 2000 years, their old religion had continued unaltered!

Virgil speaks of a vessel called the *Tiger*. *Æneid.* x. ver. 166.

Massicus ætala princeps secat aquora Tigri.
"Massicus, chief, cuts the waves in the brazen-beaked *Tiger*."

Of another called the *Chimera*. *Æn.* v. ver. 118, 223.

Jagentemq; Gyas ingenti mole Chimæram.
"Gyas the vast Chimera's bulk commands."

And of another called the *Centaur*. *Æn.* v. ver. 122, 155, 177.

Centaurio invehitur magna.

"Sergeanthus, in the great Centaur, took the lading place." Besides these names, they had their *tutelary gods* in the ship, from whom they expected succour; and sometimes they had their images on the stern; and when they got safely to the end of their voyage, they were accustomed to crown these images with garlands; thus Virgil. *Geor.* i. ver. 304.

Puppibus et lati nauta imposture coronas.

"The joyous sailors placed garlands on their sterns."

Several ancient fables appear to have arisen out of the names of ships. *Jupiter* is fabled to have carried off *Europa*, across the sea, in the shape of a bull; and to have carried away *Ganymede*, in the shape of an eagle. That is, these persons were carried away, one in a ship called *Taurus*, or *Bull*; and the other in one denominated *Aquila*, the *Eagle*. Why not *Taurus*, as well as *Tigris*? and why not *Aquila*, as well as *Chimera*? which names did belong to ships, as we find from the above quotations.

Verse 12. *Landing at Syracuse*] In order to go to *Rome* from *Malta*, their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the straits of *Rhegium*, and get into the *Tyrrhenian* sea.

Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily.

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ly; and was built about 730 years before the Christian era. It lies 72 miles S. by E. of *Messina*, and about 112 of *Palermo*. Long. 15° 30' W. Lat. 36° 17' N. In its ancient state it was about 22 English miles in circumference; and was highly celebrated for the martial spirit of its inhabitants. This was the birth place of the illustrious *Archimedes*; who, when this city was besieged by the Romans, under *Marcellus*, about 212 years before Christ, defended the place with his powerful engines against all the valour and power of the assailants. He beat their gallies to pieces by huge stones projected from his machines; and by hooks, chains, and levers, from the walls weighed the ships out of the water, and whirling them round, dashed them in pieces against each other, or sunk them to the bottom: several also, he is said to have destroyed by his burning-glasses. When the city was taken by treachery, *Archimedes* was found intensely engaged in the demonstration of a problem. A Roman soldier coming up, and presenting his dagger to his throat, he cried, "Stop, soldier! or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot.

This city was almost totally destroyed by an earthquake in the year 1693: its present population amounts to but about 18,000. Christianity, in some form or other, has existed here ever since *St. Paul* spent the three days in it mentioned in the text.

Verse 13. *We fetched a compass*] *Observe the compass*; whence we coasted about. This will appear evident, when the coast of Sicily is viewed on any correct map of a tolerably large scale.

Rhegium] A city and promontory in Calabria, in Italy, opposite to Sicily. It is now called *Reggio*. It had its name *Ρηγιον*, *Rhegium*, from the Greek *Ρηγμαται*, to break off; because it appears to have been broken off from Sicily.

The south wind blew] This was the fairest wind they could have from *Syracuse*, to reach the straits of *Rhegium*.

The next day to Puteoli] This place, now commonly called *Pozzuoli*, is an ancient town of Naples in the *Terra di Lavoro*; and is supposed to have been founded by the *Samians*, about 470 years before Christ. Within this city are several warm baths, very highly celebrated; and from these, and its springs in general, it seems to have had its ancient name *Puteoli*, from *ΠΥΤΕΙ*, wells or pits; though some derive it from *putor*, a stench or bad smell, because of the sulphureous exhalations from its warm waters. *Varro* gives both these etymologies, lib. iv. de *Ling. Lat.* cap. 5. It is famous for its temple of *Jupiter Serapis*, which is built, not according to the Grecian or Roman manner, but according to the *Asiatic*. Near this place are the remains of *Cicero's* villa, which are of great extent. The town contains, at present, about 10,000 inhabitants. Long. 14° 40' E. Lat. 41° 50' N.

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cir. CCX. 3.

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

m Ch. 10. 23. & 16. 15.—n Ch. 15. 3. Rom. 1. 10.

Verse 14. *Where we found brethren*] That is, *Christians*; for there had been many in Italy converted to the faith of Christ, some considerable time before this, as appears from St. Paul's Epistle to the Romans, written some years before this voyage.

We went toward Rome.] One of the most celebrated cities in the universe, the capital of Italy, and once of the whole world; situated on the river Tiber, 410 miles S. S. E. of Vienna; 600 S. E. of Paris; 730 E. by N. of Madrid; 760 W. of Constantinople; and 780 S. E. of London, Long. 12° 55' E. Lat. 41° 54' N. This famous city was founded by *Romulus*, at the end of the seventh Olympiad, A. M. 3251; of the Flood 1595; and 753 years before the Christian era. The history of this city must be sought for in works written expressly on the subject, of which there are many. *Modern Rome* is greatly inferior to *ancient Rome* in every respect. Its population, taken in 1709, amounted to 138,569 souls only: among whom were 40 bishops, 2686 priests, 3359 monks, 1814 nuns, 893 courtizans, between 8 and 9,000 Jews, and 14 Moors. This city, which once tyrannised over the world by its arms, and over the whole Christian world by its popes, is now reduced to a very low state among the governments of Europe.

Verse 15. *When the brethren heard of us*] By whom the Gospel was planted at Rome is not known: it does not appear that any apostle was employed in this work. It was probably carried thither by some of those who were converted to God at the day of pentecost; for there were then at Jerusalem, not only devout men, proselytes to the Jewish religion, from every nation under heaven, Acts ii. 5. but there were strangers of Rome also, ver. 10. And it is most reasonable to believe, as we know of no other origin, that it was by these Christianity was planted at Rome.

As far as Appii Forum] About 52 miles from Rome! a long way to come on purpose to meet the apostle! The *Appii Forum*, or market of *Appius*, was a town on the *Appian* way, a road paved from Rome to Campania, by the consul *Appius Claudius*. It was near the sea, and was a famous resort for sailors, pedlars, &c. Horace, lib. i. Satyr. 5. ver. 3. mentions this place on his journey from Rome to Brundisium:

*Indo Forum Appi
Differtum nautis, cauponibus atque malignis*

"To Forum Appii thence we steer, a place
Stuffed with rank boatmen, and with vintners base."

This town is now called *Cesarilla de S. Maria*.

And The Three Taverns] This was another place on the same road, and about 33 miles from Rome. Some of the Roman Christians had come as far as *Appii Forum*; others, to

ren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was

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o Ch. 24. 25. & 27. 3.

The Three Taverns. Bp. Pearce remarks, there are some ruins in that place which are now called *Tre Tavernæ*; and this place Cicero mentions in his Epistles to Atticus, lib. ii. 11. *Ab Appi Foro horâ quartâ: dederam aliam paulo ante in Tribus Tabernis.* "Dated at ten in the morning, from *Appii Forum*. I sent off another (epistle) a little before, from *The Three Taverns*."

Zozimus, lib. 2. mentions *τρία ταβερνια*, *The Three Taverns*, or *victualling houses*, where the emperor *Severus* was strangled by the treason of *Maximinus Hercules*, and his son *Mazentius*. See *Lightfoot*.

The word *taberna*, from *trabs*, a beam, signifies any building formed of timber; such as those we call *booths*, *sheds*, &c. which are formed of beams, planks, boards, and the like; and therefore we may consider it as implying, either a temporary residence, or some mean building, such as a cottage, &c. And in this sense Horace evidently uses it, *Carm. lib. i. Od. iv. ver. 13.*

*Pallida mors equo pulsat pede pauperum tabernas
Regumque turris.*

"With equal pace, impartial fate
Knocks at the palace, as the cottage gate." Francis.

This place, at first, was probably a place for booths or sheds; three of which were remarkable; other houses became associated with them in process of time; and the whole place denominated *Tres Tabernæ*, from the three first remarkable booths set up there. It appears to have been a large town in the fourth century, as *Optatus* mentions *Felix a Tribus Tabernis*, Felix of The Three Taverns, as one of the Christian bishops.

Thanked God, and took courage.] He had longed to see Rome, (see Rom. i. 9—15.) and finding himself brought through so many calamities, and now so near the place, that he was met by a part of that church, to which, some years before, he had written an epistle, he gave thanks to God, who had preserved him; and took fresh courage, in the prospect of bearing there a testimony for his Lord and Master.

Verse 16. *The captain of the guard*] *στρατοπιδραχης*. This word properly means the commander of a camp; but it signifies the prefect, or commander of the prætorian cohorts, or emperor's guards.

Tacitus, (*Annal. lib. iv. cap. 2.*) informs us, that, in the reign of *Tiberius*, *Sejanus*, who was then prefect of these troops, did, in order to accomplish his ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it; so that their commander is with peculiar propriety styled by St. Luke, *στρατοπιδραχης*, the commander of the camp. For the arrival of St. Paul at Rome was in the seventh year of Nero;

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suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, ^p 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, ^r though I have committed nothing against the people, or customs of our fathers, yet ^s was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, ^t 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 against ^u it, ^v I was constrained to appeal unto

^p Chap. 25. 8, 10. Psa. 112. 5.—^r Chap. 24. 12, 13, & 25. 8. ^s Ch. 21. 33.—^t Ch. 22. 24. & 24. 10. & 25. 8. & 26. 31.—^u Ch. 25. 11.

and it is certain, from Suetonius, (in Tiber. cap. 37.) that the custom of keeping the prætorian soldiers in a camp near the city was retained by the emperors succeeding Tiberius; for the historian observes, that both Claudius, at his accession to the empire, was received into the camp, *in castra delatus est*, namely, of the prætorian cohorts; and so Tacitus says of Nero, An. lib. xii. cap. 69. that on the same occasion, *illatus castris*, he was brought into the camp. Dr. Doddridge observes, that 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, who succeeded Sejanus, (Joseph. Ant. lib. xviii. cap. 7. sect. 6.;) and from Trajan's order to Pliny, when two were in commission, Plin. lib. x. ep. 65. *Vinctus mihi ad præfectos prætorii mei debet*: he should be sent bound to the prefects of my guards. The person who now had that office was the noted Afranius Burrhus; but both before and after him, it was held by two: Tacit. An. lib. xii. sect. 42. lib. xiv. sect. 51. See Parkhurst.

Burrhus was a principal instrument in raising Nero to the throne; and had considerable influence in repressing many of the vicious inclinations of that bad prince. With many others, he was put to death by the inhuman Nero; and is praised by the historians for moderation and love of justice. His treatment of St. Paul is no mean proof of this. Calmet.

[With a soldier that kept him.] That is, the soldier to whom he was chained, as has been related before, chap. xii. 6.

Verse 17. Paul called the chief of the Jews together] We have already seen, in chap. xviii. 2. that Claudius had commanded all Jews to depart from Rome; see the note there: but it seems they were permitted to return very soon; and from this verse it appears that there were then chiefs, probably of synagogues, dwelling at Rome.

[I have committed nothing] Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

Cæsar: not that I had ought to accuse my nation of.

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20 For this cause, therefore, have I called for you, to see you, and to speak with you: because that ^v for the hope of Israel I am bound with ^w this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where ^x it is spoken against.

23 ¶ And when they had appointed

^v Ch. 26. 6, 7.—^w Ch. 26. 29. Ephes. 3. 1. & 4. 1. & 6. 29. ^x Tim. 1. 10. & 2. 9. Philom. 10. 13.—^y Luke 2. 34. Ch. 24. 5, 14. 1 Peter 2. 12. & 4. 14.

Verse 20. For the hope of Israel I am bound, &c.] As if he had said—this, and this alone, is the cause of my being delivered into the hands of the Romans; I have proclaimed Jesus as the Messiah; have maintained that though he was crucified by the Jews, yet he rose again from the dead; and through him, I have preached the general resurrection of mankind; this, all Israel professes to hope for; and yet it is on this account that the Jews persecute me. Both the Messiah and the resurrection might be said to be the hope of Israel; and it is hard to tell which of them is here meant: see ch. xxiii. 6. xxiv. 15, 21, and xxvi. 6. It is certain that, although the Jews believed in the general resurrection, yet they did not credit it in the manner in which Paul preached it; for he laid the foundation of the general resurrection, on the resurrection of Christ.

Verse 21. We neither received letters, &c.] This is very strange, and shows us that the Jews knew their cause to be hopeless; and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul; and when they were frustrated by his appeal to the emperor, they permitted the business to drop. Calmet supposes they had not time to send; but this supposition does not appear to be sufficiently solid; they might have sent long before Paul sailed; and they might have written officially by the vessel in which the centurion and the prisoners were embarked. But their case was hopeless; and they could not anger any good to themselves from making a formal complaint against the apostle at the emperor's throne.

Verse 22. For as concerning this sect] See the note on chap. xxiv. 14. A saying of Justin Martyr casts some light on this saying of the Jews; he asserts that the Jews not only cursed them in their synagogues, but they sent out chosen men from Jerusalem, to acquaint the world, and particularly the Jews every where, that the Christians were an atheistical and wicked sect, which should be detested and abhorred by all mankind. Justin Martyr. Dial. p. 234.

Verse 23. To whom he expounded—the king-

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him a day, there came many to him into his lodging; y to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, z both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some a believed the things which were spoken, and some believed not.

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,

26 Saying, b Ye unto this people, and say, Hearing ye shall hear, and shall

y Luko 24. 27. Chap. 17. 3. & 19. 8.— See on Chap. 26. 6, 22.— z Chap. 14. 4. & 17. 4. & 19. 9.— Jeremiah 5. 21. Ezekiel 12. 2. Matthew 13. 14, 15. Mark

dom of God] To whom he showed that the reign of the Messiah was to be a spiritual reign; and that Jesus, whom the Jewish rulers had lately crucified, was the true Messiah, who should rule in this spiritual kingdom. These two points were probably those on which he expatiated from morning to evening, proving both out of the law, and out of the prophets. How easily Jesus, as the Messiah, and his spiritual kingdom, might be proved from the law of Moses, any person may be satisfied by consulting the notes written on those books. As to the prophets, their predictions are so clear, and their prophecies so obviously fulfilled in the person, preaching, miracles, passion, and death of Jesus Christ, that it is utterly impossible, with any show of reason, to apply them to any other.

Verse 24. Some believed, &c.] His message was there treated as his Gospel is to the present day; some believe, and are converted; others continue in obstinate unbelief, and perish. Could the Jews then have credited the spiritual nature of the Messiah's kingdom, they would have found little difficulty to receive Jesus Christ as the MESSIAH.

Multitudes of those now called Christians, can more easily credit Jesus as the Messiah than believe the spiritual nature of his kingdom. The cross is the great stumbling-block; millions expect Jesus and his kingdom, who cannot be persuaded that the cross is the way to the crown.

Verse 25. Agreed not among themselves] It seems that a controversy arose between the Jews themselves, in consequence of some believing, and others disbelieving; and the two parties contended together: and, in respect to the unbelieving party, the apostle quoted the following passage from Isai. vi. 9.

Verse 26. Hearing ye shall hear, &c.] See the notes on Matt. xiii. 14. and John xii. 39, 40.

Verse 28. The salvation of God is sent unto the Gentiles] St. Paul had spoken to this effect twice before, chap. xiii. 46. and chap. xviii. 6. where see the notes; but here, he uses a firmer tone, being out of the Jewish territories, and

not understand; and seeing ye shall see, and not perceive:

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

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.

28 Be it known therefore unto you, that the salvation of God is sent c 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

4. 12. Luke 8. 10. John 12. 40. Romans 11. 8.— Matt. 21. 41. 43. Chap. 13. 46, 47. & 18. 6. & 22. 21. & 26. 17, 18. Romans 11. 11.

under the protection of the emperor. By the salvation of God, all the blessings of the kingdom of Christ are intended. This salvation God could have sent unto the Gentiles, independently of the Jewish disobedience: but he waited till they had rejected it, and then reprobated them, and elected the Gentiles. Thus the elect became reprobate, and the reprobate elect.

They will hear it.] That is, they will obey it: for *anousis*, signifies not only to hear, but also to obey.

Verse 29. And had great reasoning among themselves.] The believers contending with the unbelievers; and thus we may suppose that the cause of truth gained ground. For, contentions about the truth and authenticity of the religion of Christ, infallibly end in the triumph and extension of that religion.

Verse 30. Paul dwelt two whole years in his own hired house] As a state-prisoner, he might have had an apartment in the common prison; but peculiar favour was showed him; and he was permitted to dwell alone, with the soldier that guarded him, ver. 16. Finding now an opportunity of preaching the Gospel, he hired a house for the purpose, and paid for it, St. Chrysostom observes, by the fruits of his own labour. Here he received all that came unto him, and preached the Gospel with glorious success; so that his bonds became the means of spreading the truth, and he became celebrated even in the palace of Nero, Phil. i. 12, 13. and we find that there were several saints, even in Caesar's household, Phil. iv. 22. which were, no doubt, the fruits of the apostle's ministry. It is said, that during his two years' residence here, he became acquainted with Seneca the philosopher, between whom and the apostle an epistolary correspondence took place. In an ancient MS. of Seneca's epistles in my own possession, these letters are extant, and are in number fourteen, and have a prologue to them, written by St. Jerom. That they are very ancient cannot be doubted: but learned men have long ago agreed that they are neither worthy of Paul nor of Seneca.

While he was in captivity, the church at Philippi, to which he was exceedingly dear, sent

A. M. cir. 4069. years in his own hired house,
 A. D. cir. 63. and received all that came
 An. Olymp. in unto him,
 cir. CCXI. 1. 31 ^d Preaching the kingdom of God,

d Ch. 4. 31. Eph. 6. 19.

him some pecuniary assistance by the hands of their minister Epaphroditus, who, it appears, risked his life in the service of the apostle; and was taken with a dangerous malady. When he got well, he returned to Philippi, and, it is supposed, carried with him that epistle which is still extant; and from it we learn, that *Timothy* was then at Rome with Paul, and that he had the prospect of being shortly delivered from his captivity. See Phil. i. 12, 13, ii. 25. iv. 15, 16, 18, &c.

Verse 31. *Preaching the kingdom of God*] Showing the spiritual nature of the true church, under the reign of the *Messiah*. For an explanation of this phrase, see the note on Matt. iii. 2.

Those things which concern the Lord] The Redeemer of the world was to be represented as the LORD; as JESUS; and as the CHRIST. As the LORD, ὁ ΚΥΡΙΟΣ, the sole potentate, upholding all things by the word of his power, governing the world and the church; having all things under his control; and all his enemies under his feet; in short, the maker and upholder of all things; and the judge of all men. As JESUS—the Saviour; he who saves, delivers, and preserves: and especially he who saves his people from their sins. For the explanation of the word JESUS, see the note on John i. 17. As CHRIST—the same as Messiah; both signifying the ANOINTED; he who was appointed by the Lord to this great and glorious work; who had the spirit without measure, and who anoints, communicates the gifts and graces of that spirit to all true believers. St. Paul taught the things which concerned or belonged to the Lord Jesus Christ. He proved him to be the Messiah foretold by the prophets, and expected by the Jews; he spoke of what he does as the Lord, what he does as Jesus, and what he does as Christ. These contain the sum and substance of all that is called the Gospel of Christ. Yet, the things which concern the Lord Jesus Christ, necessarily include the whole account of his incarnation, preaching in Judea; miracles, persecutions, passion, death, burial, resurrection, ascension, intercession, and his sending down the gifts and graces of the Holy Spirit. These were the subjects on which the apostle preached or two whole years, during his imprisonment at Rome.

With all confidence] Παύνος, liberty of speech; perfect freedom to say all he pleased, and when he pleased. He had the fullest toleration from the Roman government to preach as he pleased, and what he pleased; and the unbelieving Jews had no power to prevent him.

It is supposed, that it was during this residence at Rome that he converted Onesimus, and sent him back to his master Philemon, with the epistle which is still extant. And it is from ver. 23. and 24. of that epistle, that we learn that Paul had then with him Epaphras, Marcus, Aristarchus, Demas, and Luke.

Here St. Luke's account of Paul's travels

and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

A. M. cir. 4069.
 A. D. cir. 63.
 An. Olymp.
 cir. CCXI. 1.

e Ch. 16. 18. 2 Tim. 2. 8, 9.

and sufferings ends: and, it is probable, that this history was written soon after the end of the two years mentioned in ver. 30.

That the apostle visited many places after this, suffered much in the great cause of Christianity, and preached the Gospel of Jesus with amazing success, are generally believed. How he came to be liberated we are not told; but it is likely that, having been kept in this sort of confinement for about two years, and none appearing against him, he was released by the imperial order.

Concerning the time, place, and manner of his death, we have little certainty. It is commonly believed that, when a general persecution was raised against the Christians by Nero, about A. D. 64. under pretence that they had set Rome on fire, that both St. Paul and St. Peter then sealed the truth with their blood; the latter being crucified with his head downward; the former being beheaded either in A. D. 64 or 65, and was buried in the *Via Ostia*. Eusebius, *Hist. Eccles.* lb. ii. cap. 25. intimates that the tombs of these two apostles, with their inscriptions, were extant in his time; and quotes, as his authority, a holy man of the name of Caius, who wrote against the sect of the *Cataphrygians*, who has asserted this, as from his personal knowledge. See Eusebius, by *Reading*, vol. i. p. 83; and see Dr. Lardner, in his life of this apostle, who examines this account with his usual perspicuity and candour. Other writers have been more particular concerning his death: they say that it was not by the command of Nero that he was martyred, but by that of the prefects of the city, Nero being then absent: that he was beheaded at *Aque Salvie*, about three miles from Rome, on Feb. 22. that he could not be crucified as Peter was, because he was a freeman of the city of Rome. But there is a great uncertainty on these subjects; so that we cannot positively rely on any account that even the ancients have transmitted to us concerning the death of this apostle; and much less on the accounts given by the moderns; and least of all, on these which are to be found in the *Martyrologists*. Whether Paul ever returned after this to Rome, has not yet been satisfactorily proved. It is probable that he did, and suffered death there, as stated above: but still we have no certainty.

THERE are several subscriptions to this book in different manuscripts: these are the principal.—*The Acts of the Apostles*—*The Acts of the Holy Apostles*—*The end of the Acts of the Holy Apostles, written by Luke the evangelist, and fellow-traveller of the illustrious apostle Paul*—by the holy apostle and evangelist Luke, &c. &c.

The versions are not less various in their subscriptions.

The end of the Acts; that is, the History of the Holy Apostles. SYRIAC.

Under the auspices, and help of God, the book of the Acts of the pure Apostles is finished;

whom we humbly supplicate to obtain us mercy by all their prayers.—Amen. And may praise be ascribed to God, the Lord of the universe. ARABIC.

This (book) of the Acts of the Apostles, which has been by many translated into the Roman tongue, is translated from the Roman and Greek tongue into the *Ethiopic*. *ÆTHIOPIC*.

On the nature and importance of the Acts of the Apostles, see what is said in the preface to this book. To which may be added the following observations, taken from the conclusion of Dr. Dodd's Commentary.

“The plainness and simplicity of the narration are strong circumstances in its favour; the writer appears to have been very honest and impartial, and to have set down, very fairly, the objections which were made to Christianity, both by Jews and heathens, and the reflections which enemies cast upon it, and upon the first preachers of it. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and their converts. There is a great and remarkable harmony between the occasional hints dispersed up and down in St. Paul's epistles, and the facts recorded in this history; inasmuch, as that, it is generally acknowledged, that the history of the Acts is the best clue to guide us in the studying of the epistles written by that apostle. The other parts of the New Testament do likewise agree with this history, and give great confirmation to it; for the doctrines and principles are every where uniformly the same: the conclusions of the Gospels contain a brief account of those things which are more particularly related in the beginning of the Acts. And there are frequent intimations in other parts of the Gospels, that such an effusion of the spirit was expected; and that, with a view to the very design which the apostles and primitive Christians are said to have carried on, by virtue of that extraordinary effusion which Christ poured out upon his disciples after his ascension: and, finally, the epistles of the other apostles, as well as those of St. Paul, plainly suppose such things to have happened as are related in the Acts of the Apostles: so that the history of the Acts is one of the most important parts of the sacred history; for neither the Gospels nor epistles could have been so clearly understood without it; but by the help of it the whole scheme of the Christian revelation is set before us in an easy and manifest view.

“Even the incidental things mentioned by St. Luke are so exactly agreeable to all the accounts which remain of the best ancient historians, among the Jews and heathens, that no person who had forged such a history, in later ages, could have had that external confirmation; but would have betrayed himself by alluding to some customs or opinions, since sprung up; or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, for a man to have published a history of such things so early as St. Luke wrote, (that is, while some of the apostles, and many other persons were alive, who were concerned in the transactions which he has recorded,) if his account had not been punctually true, could have been only to have exposed himself to an easy confutation and certain infamy.

“As therefore, the Acts of the Apostles are, in themselves, consistent and uniform, the incidental things agreeable to the best ancient historians which have come down to us, and the main facts supported and confirmed by the other books of the New Testament, and by the unanimous testimony of so many of the ancient fathers, we may, I think, very fairly, and with great justness, conclude, that, if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false: for a doctrine, so good in itself, and attended with so many miraculous and divine testimonies, has all the possible marks of a true revelation.”

On St. PAUL's character and conduct, see the observations at the end of chap. ix. where the subject is particularly considered.

The book of the Acts is not only a *history of the church*, the most *ancient* and most *impartial*, as it is the most *authentic* extant; but it is also a history of God's *grace* and *providence*. The manner in which he has exerted himself in favour of Christianity, and of the persons who were originally employed to disseminate its doctrines, show us the highest marks of the divine approbation. Had not that cause been of God, could he have so signally interposed in its behalf? would he have wrought such a series of miracles for its propagation and support? And would all its genuine professors have submitted to sustain the *loss of all things*, had not his own spirit, by its consolations in their hearts, given them to feel that his *favour* was better than life?

That the *hardships* suffered by the primitive apostles and Christians were great, the facts themselves related in this book, sufficiently declare: that their *consolation* and happiness were abundant, the cheerful manner in which they met and sustained those hardships, demonstrates. He who cordially embraced Christianity, found himself no loser by it; if he lost *earthly good* in consequence, it was infinitely overbalanced by the *spiritual good* which he received. Paul himself, who suffered most, had this compensated by a superabounding happiness. Wherever the Gospel comes, it finds nothing but *darkness, sin, and misery*; and wherever it is received, it communicates *light, holiness, and felicity*. Reader, magnify thy God and Saviour, who hath called thee to such a *state of salvation*. Should thou *neglect* it, how grievous must thy punishment be! Not only receive its doctrines as a system of *wisdom* and *goodness*; but receive them as *motives* of conduct; and as a *rule of life*: and show thy conscientious belief of them, by holding the truth in *righteousness*; and thus adorn these doctrines of God thy Saviour in all things. Amen.

I have often with pleasure, and with great advantage to my subject, quoted Dr. Lardner, whose elaborate works in defence of divine revelation are really beyond all praise. The conclusion of his credibility of the Gospel history is peculiarly appropriate; and the introduction of it here can need no apology. I hope, with him, I may also say,

“I have now performed what I undertook, and have shown, that the account given by the sacred writers of persons and things, is confirmed by other ancient authors of the best

note. There is nothing in the books of the New Testament unsuitable to the age in which they are supposed to have been written. There appears in these writers a knowledge of the affairs of those times, not to be found in authors of later ages. We are hereby assured that the books of the New Testament are genuine, and that they are written by persons, who lived at or near the time of those events, of which they have given the history.

“Any one may be sensible, how hard it is for the most learned, acute, and cautious man, to write a book in the character of some person of an earlier age; and not betray his own time by some mistake about the affairs of the age in which he pretends to place himself; or by allusions to customs or principles since sprung up; or by some phrase or expression not then in use. It is no easy thing to escape all these dangers in the smallest performance, though it be a treatise of theory or speculation: these hazards are greatly increased when the work is of any length; and especially if it be historical, and be concerned with characters and customs. It is yet more difficult to carry on such a design in a work consisting of several pieces, written to all appearance by several persons. Many indeed are desirous to deceive, but all hate to be deceived; and therefore, though attempts have been made to impose upon the world in this way, they have never, or very rarely, succeeded; but have been detected and exposed by the skill and vigilance of those who have been concerned for the truth.

“The volume of the New Testament consists of several pieces; these are ascribed to eight several persons; and there are the strongest appearances, that they were not all written by any one hand, but by as many persons as they are ascribed to. There are lesser differences in the relations of some facts, and such seeming contradictions, as would never have happened, if these books had been all the work of one person, or of several who wrote in concert. There are as many peculiarities of temper and style, as there are names of writers, divers of which show no depth of genius nor compass of knowledge. Here are representations of titles, posts, behaviour of persons of higher and lower rank, in many parts of the world; persons are introduced, and their characters are set in a full light; here is a history of things done in several cities and countries; and there are allusions to a vast variety of customs and tenets of persons of several nations, sects, and religions. The whole is written without affectation, with the greatest simplicity and plainness; and is confirmed by other ancient writers of unquestionable authority. If it be difficult for a person of learning and experience to compose a small treatise concerning matters of speculation, with the characters of a more early age than that in which he writes; it is next to impossible that such a work, of considerable length, consisting of several pieces, with a great variety of historical facts, representations of characters, principles, and customs of several nations, and distant countries, of persons of ranks and degrees, of many interests and parties, should be performed by eight several persons, the most of them unlearned, without any appearance of concert.

“I might perhaps call this argument a de-

monstration, if that term had not been often misapplied by men of warm imaginations; and been bestowed upon reasonings that have but a small degree of probability. But though it should not be a strict demonstration that these writings are genuine; or though it be not absolutely impossible, in the nature of the thing, that the books of the New Testament should have been composed in a later age than that to which they are assigned, and of which they have innumerable characters; yet, I think, it is in the highest degree improbable, and altogether incredible.

“If the books of the New Testament were written by some persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are said to have been written, the things related in them are true. If they had not been matter of fact, they would not have been credited by any persons near that time, and in those parts of the world in which they are said to have been done, but would have been treated as the most notorious lies and falsehoods. Suppose three or four books should now appear among us, in the language most generally understood, giving an account of many remarkable and extraordinary events, which had happened in some kingdom of Europe, and in the most noted cities of the countries next adjoining to it; some of them said to have happened between sixty and seventy years ago, others between twenty and thirty, others nearer our own time: would they not be looked upon as the most manifest and ridiculous forgeries and impostures that ever were contrived? Would great numbers of persons, in those very places, change their religious principles and practices upon the credit of things reported to be publicly done, which no man had ever heard of before? Or, rather, is it possible that such a design as this would be conceived by any sober and serious persons, or even the most wild and extravagant? If the history of the New Testament be credible, the Christian religion is true. If the things that were related to have been done by Jesus, and by his followers, by virtue of powers derived from him, do not prove a person to come from God, and that his doctrine is true and divine, nothing can. And as Jesus does here, in the circumstances of his birth, life, sufferings, and after exaltation, and in the success of his doctrine, answer the description of the great person promised and foretold in the Old Testament, he is at the same time showed to be the Messiah.

“From the agreement of the writers of the New Testament with other ancient writers, we are not only assured that these books are genuine, but also that they are come down to us pure and uncorrupted, without any considerable interpolations or alterations. If such had been made in them, there would have appeared some smaller differences at least between them and other ancient writings.

“There has been in all ages a wicked propensity in mankind, to advance their own notions and fancies by deceits and forgeries: they have been practised by heathens, Jews, and Christians, in support of imaginary historical facts, religious schemes and practices, and political interests. With these views some whole books have been forged; and passages inserted into others of undoubted authority

Many of the Christian writers of the second and third centuries, and of the following ages, appear to have had false notions concerning the state of Judea between the nativity of Jesus and the destruction of Jerusalem; and concerning many other things occasionally mentioned in the New Testament. The consent of the best ancient writers with those of the New Testament, is a proof that these books are still untouched: and that they have not been new modelled and altered by Christians of later times, in conformity to their own peculiar sentiments.

“ This may be reckoned an argument, that

the generality of Christians have had a very high veneration for these books; or else, that the several sects among them have had an eye upon each other, that no alterations might be made in those writings to which they have all appealed. It is also an argument, that the Divine Providence has all along watched over and guarded these best of books (a very fit object of especial care) which contain the best of principles, were apparently written with the best views, and have in them inimitable characters of truth and simplicity.”

See Dr. Lardner's Works, vol. i. p. 419.

Let him answer these arguments, who can.

END OF NOTES ON THE ACTS OF THE APOSTLES.

ADVERTISEMENT

TO THE FOLLOWING

CHRONOLOGICAL TABLES

TO THE BOOKS OF THE

NEW TESTAMENT;

WITH SOME ADDITIONAL OBSERVATIONS ON LUKE III. 1.

THE chronology of the New Testament being, in some sort, completed in the book of the Acts, I have judged it necessary to lay before the reader, a series of tables, which might enable him to judge more readily of the facts laid down in the evangelical and apostolic histories; and of such transactions of the different heathen governments, as took place during the period through which these tables extend; and which had less or more influence on the infant cause of Christianity.

TABLE I.—Contains all the important epochs which have been used by the different civilized nations of the earth; extending from the sixth year before the nativity of our Lord, according to the vulgar era, to A. D. 100; in which 1st. The reigns of the Roman emperors are included, together with—2. The governors of the Jews under the Romans—3. The kings of the Parthians—4. The governors of Syria—5. And the Jewish high priests: and, to make this complete, I have added, 1.—the *Epact*—2. *Easter Term*—3. *Jewish passover*—4. *Dominical Letters*—5. *Years of the Solar Cycle*—6. Ditto of the *Jewish Cycle*—7. *Golden Number*—and 8. The years of the *Dionysian* period.

TABLE II.—Contains the *Fasti Consulares*, or years and names of the Roman Consuls, which are indispensably necessary to ascertain the dates of several transactions in the Roman, Jewish, and Christian history.

TABLE III.—Contains a chronological arrangement of important events, during the period of the above 106 years: in which every occurrence of moment, whether among the Jews, Christians, or Romans, is faithfully noted: the whole calculated to throw light on the connected history of those times and nations. For a particular description of the *eras* above-mentioned, the reader is requested to refer to page 30. of the preface to St. Matthew's Gospel. As these tables are so plain in themselves as to require very little illustration; and the epochs are so fully explained in the preface already referred to; I need say nothing farther of them in this place: but, as some doubts have been entertained concerning the correctness of a chronological statement in the Gospel of Luke, chap. iii. ver. 1. I think it necessary to enter into a more particular consideration of that subject than is contained in my notes on that place.

ADDITIONAL OBSERVATIONS

ON LUKE III. 1.

CHRONOLOGERS are generally agreed that our Lord was born *four* years before the commencement of what is termed the VULGAR ERA of his Nativity; that is in the 749th year from the building of Rome, according to *Varro*. Herod the Great died about the 751st year of Rome, *two* years before the vulgar era, according to the most accurate chronologers; therefore, our common computation must be *four* years too late. It is universally agreed that Augustus reigned till A. D. 14. according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus; or, which is the same, to the 12th year of the sole reign of Tiberius Cæsar; and as, according to the general custom of the Jews, a person was not deemed qualified to enter on the public work of the ministry before he was thirty years of age, (though some did it at twenty-five,) it may be safely stated, that the 15th year of the reign of Tiberius coincided with the thirtieth year of the Baptist's age; and therefore it must have coincided also with the thirtieth year of our Lord's age, as the latter was born only six months after the former.

But here a question of great importance, and apparent difficulty, arises: if, as the greatest chronologers agree, Christ's thirtieth year was the same with the 12th year after the death of Augustus, how then can A. D. 26. which appears in these notes in the margin of Luke, chap. iii. 1. be called both the 12th and 15th year of the reign of Tiberius? There are several ways of solving this difficulty; but I need refer only to the following, which is sufficiently obvious: on August 23, A. D. 11. Augustus associated Tiberius with himself, in the full government of the empire; or, as Velleius Paterculus expresses it, *ut æquam ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi*; "that he might have equal power with himself in all the provinces, and in all the armies of the empire." Now, this accounts exactly for the *three* years of difference which appear to exist between the statement of St. Luke, and the computation of modern chronologists; the former, reckoning from the time in which Tiberius was associated in the empire with Augustus; the latter, from the death of Augustus, when Tiberius became

sole emperor. For, as Tiberius was associated with Augustus on August 28, A. D. 11. and Augustus died August 19, A. D. 14. it appears that the time in which the two emperors reigned conjointly, was exactly two years and 356 days, or *three years* all but *nine* days.

That St. Luke reckoned the years of Tiberius from the above period, as many others certainly did, and not from the *death* of Augustus, is exceedingly probable; because, taken thus, all his dates agree; and a person who has been so careful as St. Luke evidently was, to fix the dates of the most important transactions he relates, by several chronological data, (as I have had occasion more than once to remark on the notes on his Gospel, and the Acts,) could not be guilty of such an oversight as this would be, had he dated from the death of Augustus, every candid reader must allow. Besides, he uses a *term* which may be fairly thus explained, Luke iii. 1. *Ἐν ἑτῷ δεκάτῳ τῆς ἡγεμονίας Τιβερίου*; *In the fifteenth year of the GOVERNMENT of Tiberius*; a term which is applied not only by the sacred writers, but also by the best Greek authors, to signify *government in general*, whether administered by king, emperor, deputy, toparch, prætor, or any other; and that the word should be understood of *government in this general way*, and not of that which is *restricted to a basileus, imperator, or monarch, who reigns alone*, not dividing the empire with any, and consequently being accountable to none is rendered extremely probable by this use of the term in the very next word in this sentence; *Pontius Pilate being GOVERNOR ἡγεμονοῦτος* (executing the office of governor,) of *Judea*; who certainly was not *monarch* of Judea, but a *deputy* of the Roman emperor. As Pilate, therefore, *governed* by the authority of Augustus, so Tiberius reigned in conjoint power with Augustus himself: and therefore, the term *ἡγεμονία, government*; and *ἡγεμονίαν, to exercise, or execute the office of a governor*, is with equal propriety attributed both to Tiberius, in his conjoint authority with Augustus; and to Pontius Pilate, or any other governor acting *under* the imperial authority. It would be easy to multiply examples here, to show that the word may be as well understood of a *conjoint or deputy governor*, as of an *emperor or monarch*. To all this might be added, the consideration that Tiberius must be reputed and called emperor by all the Roman people, as well during the time he was associated with Augustus, as after he became sole monarch. And would it not be natural for them, in speaking on the subject, to say, Tiberius is now in the first, second, or third year of his reign, even while Augustus was yet living? Nor could they speak any other language with propriety. It is true that, after the death of Augustus, the Roman historians generally attribute the whole forty-four years of the reign of Augustus, (the latter *three* of which he had reigned conjointly with Tiberius,) to Augustus himself; and date the reign of Tiberius from the death of his predecessor; and this they do merely for distinction's sake: but we may safely state, that no man, who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor, than Luke has done.

The chronology of very few facts in the whole compass of ancient history, can be ascertained with greater accuracy than that of Herod's death. Josephus, in his Jewish Antiquities, lib. xiv. cap. 14. s. 5. has fixed the time when Herod was named king by the Romans, with so great precision, as to inform us who were the Roman consuls that were in office at the period of this monarch's accession to the throne. His words are: *Ὁ μὲν ἦτορ τῆν βασιλείαν παραλαβάνη, τυχών αὐτῆς ἐπὶ τῆς ἑκατοστῆς καὶ οὐδενκοστῆς καὶ τεταρτῆς Ὀλυμπιάδος, ὑπαταίνοντος Γαίου Δομίτιου Καλλιπῆ το δυνετοῦ, καὶ Γαίου Ασίνου Πολλίονος*. "And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvinius was consul the second time, and Caius Asinius Pollio the first time." Now it is certain, that these consuls were in office A. U. C. 714. according to the computation of Varro, which was that used by the Romans in the celebration of their secular games; and, consequently, this year must have been the same with the thirty-ninth before the commencement of the vulgar era of Christ's nativity, according to the chronological table of Archbishop Ussher, unquestionably one of the most accurate chronologers of modern times. Therefore, as Josephus, Antiq. lib. xvii. cap. 8. s. 1. and Bell. lib. i. cap. 33. s. 8. as well as other historians, has assigned the length of the reign of Herod the Great to be thirty-seven years, it is certain that the death of this king must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the 28th year of the reign of Augustus Cæsar, if we reckon the years of his reign from the battle of Actium, at which time the government of the triumviri was abolished, and that of emperors properly commenced. It is also certain, from most indisputable evidence collected from the whole body of the Roman and Greek historians, that Augustus Cæsar died forty-four years after the battle of Actium, and, consequently, the twelfth year of Tiberius' sole reign, must have been twenty-eight years after the death of Herod; for 16, the years that Augustus reigned after Herod's death ÷ 12 = 28. It therefore follows, from the tables of Roman consuls, which have been carefully preserved in the Chronicon of Eusebius, that there was an interval of sixty-five years between the commencement of Herod's reign and that of Christ's public ministry; consequently, there is every evidence necessary to prove, that St. Luke did reckon the years of Tiberius' reign from the time that this monarch was associated with Augustus in the empire.

By all this it appears, that the time of which St. Luke speaks, was properly the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. And that as Herod did not die, as chronologers generally agree, till the 751st year of Rome, which was the second year of our Lord; therefore, the whole account of the murder of the innocents, as given by St. Matthew, chap. ii. is perfectly consistent. This being the real state of the case, it seems exceedingly strange that learned men should have made objections to the verity of St. Luke's history on this account; and that some, to the disgrace of criticism, should have had the weakness or bigotry to pronounce, on such untenable ground, the evangelical history of the genealogy of our Lord to be spurious! But wisdom is justified of her children.

Table of remarkable Eras TABLE I. *and Chronological Facts.*

Year of the Constantinopolitan era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian period.	Year of the Umbrian period of the world.	Era of the Olympiads.	Year from the Building of Rome.	Year of the era of the Solonides.	Year of the Julian era.	Year of the Cæsarian era of Antioch.	Year of the Spanish era.	Year from the birth of Christ.	Year of the Vulgar era of Christ's nativity.	ROMAN EMPERORS.
5577	5571	5561	4779	4073	CCXII.	829	381	117	114	107	A. D. 73	A. D. 69	1 <i>Otho, 90 days.</i>
5579	5572	5562	4780	4074	2	823	382	118	115	108	74	70	2 <i>Vitellius, eight months.</i>
5579	5573	5563	4781	4075	3	824	383	119	116	109	75	71	3
5580	5574	5564	4782	4076	4	825	384	120	117	110	76	72	4 <i>Vespasian, ten years, nearly.</i>
5581	5575	5565	4783	4077	CCXIII.	826	385	121	118	111	77	73	5
5582	5576	5566	4784	4078	2	827	386	122	119	112	78	74	6
5583	5577	5567	4785	4079	3	828	387	123	120	113	79	75	7
5584	5578	5568	4786	4080	4	829	388	124	121	114	80	76	8
5585	5579	5569	4787	4081	CCXIV.	830	389	125	122	115	81	77	9
5586	5580	5570	4788	4082	2	831	390	126	123	116	82	78	10
5587	5581	5571	4789	4083	3	832	391	127	124	117	83	79	1 <i>Titus Cæsar.</i>
5588	5582	5572	4790	4084	4	833	392	128	125	118	84	80	2
5589	5583	5573	4791	4085	CCXV.	834	393	129	126	119	85	81	1 <i>Domitian Cæsar.</i>
5590	5584	5574	4792	4086	2	835	394	130	127	120	86	82	2
5591	5585	5575	4793	4087	3	836	395	131	128	121	87	83	3
5592	5586	5576	4794	4088	4	837	396	132	129	122	88	84	4
5593	5587	5577	4795	4089	CCXVI.	838	397	133	130	123	89	85	5
5594	5588	5578	4796	4090	2	839	398	134	131	124	90	86	6
5595	5589	5579	4797	4091	3	840	399	135	132	125	91	87	7
5596	5590	5580	4798	4092	4	841	400	136	133	126	92	88	8
5597	5591	5581	4799	4093	CCXVII.	842	401	137	134	127	93	89	9
5598	5592	5582	4800	4094	2	843	402	138	135	128	94	90	10
5599	5593	5583	4801	4095	3	844	403	139	136	129	95	91	11
5600	5594	5584	4802	4096	4	845	404	140	137	130	96	92	12
5601	5595	5585	4803	4097	CCXVIII.	846	405	141	138	131	97	93	13
5602	5596	5586	4804	4098	2	847	406	142	139	132	98	94	14
5603	5597	5587	4805	4099	3	848	407	143	140	133	99	95	15
5604	5598	5588	4806	4100	4	849	408	144	141	134	100	96	1 <i>Nerva.</i>
5605	5599	5589	4807	4101	CCXIX.	850	409	145	142	135	101	97	2
5606	5600	5590	4808	4102	2	851	410	146	143	136	102	98	1 <i>Trajan reigned 19 years, 6 months, and 15 days.</i>
5607	5601	5591	4809	4103	3	852	411	147	144	137	103	99	2
5608	5602	5592	4810	4104	4	853	412	148	145	138	104	100	3

TABLE II.

OF REMARKABLE ERAS, AND ROMAN CONSULS.

Umbrian year of the world.	Rabbinical year of the world.	Year of Rome according to the Fasti Capitolini.	Year of Rome according to Ptolemy.	Year of Rome according to Fabius Pictor.	Year before or of the Vulgar Christian era.	ROMAN CONSULS.
3999	3735	742	746	747	B. C. 6	P. Lælius Balbus, and C. Antistius Vetus
4000	3736	743	747	748	5	Imp. C. Julius Cæsar Octav. Augustus XII., and L. Corn. Sulla
4001	3737	744	748	749	4	C. Calvisius Sabinus, and L. Pausenius Rufus
4002	3738	745	749	750	3	L. Cornelius Lentulus, and M. Valerius Messalinus
4003	3739	746	750	751	2	Imp. C. Julius Cæsar Octav. Augustus XIII., and C. Canin. Gallus
4004	3740	747	751	752	1	Cossus Cornelius Lentulus, and L. Calpurnius Piso
4005	3741	748	752	753	A. D. 1	Caius Julius Cæsar, and M. Æmilius Paulus
4006	3742	749	753	754	2	P. Vinicius, and P. Allenius Varus
4007	3743	750	754	755	3	L. Ælius Lamia, and M. Servilius
4008	3744	751	755	756	4	Sex. Ælius Cætes, and C. Sentius Saturninus
4009	3745	752	756	757	5	L. Valerius Messala Volusus, and Cn. Cornelius Cinna Magnus
4010	3746	753	757	758	6	M. Æmilius Lepidus, and L. Aruntius
4011	3747	754	758	759	7	A. Licinius Nerva Silianus, and Q. Cæcilius Metellus Criticus Silianus
4012	3748	755	759	760	8	M. Furius Camerinus, and Sex. Nonius Quintilianus
4013	3749	756	760	761	9	Q. Sulpicius Camerinus, and T. Statilius Taurus
4014	3750	757	761	762	10	P. Cornelius Dolabella, and C. Junius Silanus
4015	3751	758	762	763	11	M. Æmilius Lepidus, and T. Statilius Taurus
4016	3752	759	763	764	12	Germanicus Cæsar, and G. Ponticus Capito
4017	3753	760	764	765	13	C. Silius, and L. Munucius Plancus
4018	3754	761	765	766	14	Sex. Pompeius, and Sex. Apuleius
4019	3755	762	766	767	15	Drusus Cæsar, and C. Norbanus Flaccus
4020	3756	763	767	768	16	T. Statilius Sisenna Taurus, and L. Scribonius Libo
4021	3757	764	768	769	17	C. Cæcilius Rufus, and L. Pomponius Flaccus Gracianus
4022	3758	765	769	770	18	Tiberius Aug. III. ann Germanicus Cæsar II.
4023	3759	766	770	771	19	M. Junius Silanus, and L. Norbanus Balbus
4024	3760	767	771	772	20	M. Valerius Messala, and M. Aurelius Cotta II.
4025	3761	768	772	773	21	Tiberius Aug. IV., and Drusus Cæsar II.
4026	3762	769	773	774	22	C. Sulpitius Galba, and Q. Haterius Agrippa
4027	3763	770	774	775	23	C. Asinius Pollio, and L. Antistius Vetus
4028	3764	771	775	776	24	Serv. Cornelius Cothegus, and L. Viselius Varro
4029	3765	772	776	777	25	M. Asinius Agrippa, and Cossus Cornelius Lentulus
4030	3766	773	777	778	26	C. Calvisius Sabinus, and Cn. Corn. Lentulus Gotulicus

GOVERNORS of the JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH PRIESTS of the JEWS.	Year of the Dionysian period.	Golden Number.	Year of the Jewish cycle of 19 years.	Year of the Solar Cycle. Letters.	Dominical Letter, or Letters.	Jewish pasover.	Easter Sunday.	Epoch.
	20 Vologesus.			70	*13	10	22	A	Mar. 24	Mar. 26	12
	21			71	*14	*11	23	G	Apr. 12	Apr. 15	23
	22			72	15	12	24	F	Apr. 1	Apr. 7	4
	23			73	*16	13	25	ED	Mar. 21	Mar. 22	15
	24			74	17	*14	26	C	Apr. 9	Apr. 11	26
	25			75	18	15	27	B	Mar. 29	Mar. 31	7
	26			76	*19	16	28	A	Apr. 17	Apr. 18	18
	27			77	1	*17	1	GF	Mar. 5	Mar. 7	29
	28			78	*2	18	2	E	Mar. 25	Mar. 30	11
	29			79	3	*19	3	D	Apr. 13	Apr. 19	22
	30			80	4	1	4	C	Apr. 2	Apr. 4	3
	31			81	*5	2	5	BA	Mar. 22	Mar. 26	14
	1 Artabanus IV.			82	6	*3	6	G	Apr. 10	Apr. 15	25
	2			83	7	4	7	F	Mar. 30	Mar. 31	6
	3			84	*8	5	8	E	Apr. 18	Apr. 20	17
	4			85	9	*6	9	DC	Mar. 7	Mar. 11	28
	5			86	10	7	10	B	Mar. 27	Mar. 27	9
	6			87	*11	*8	11	A	Apr. 15	Apr. 16	20
	7			88	12	9	12	G	Apr. 4	Apr. 8	1
	8			89	*13	10	13	FE	Mar. 24	Mar. 30	12
	9			90	14	*11	14	D	Apr. 12	Apr. 19	23
	1 Pacorus II. This			91	15	12	15	C	Mar. 1	Mar. 4	4
	2 monarch died			92	*16	13	16	B	Mar. 21	Mar. 27	15
	3 about A. D. 106.			93	17	*14	17	AG	Apr. 9	Apr. 15	26
	4 and was suc-			94	18	15	18	F	Mar. 29	Mar. 31	7
	5 cceeded by Chos-			95	*19	16	19	E	Apr. 17	Apr. 20	18
	6 roes I.			96	1	*17	20	D	Mar. 5	Mar. 12	20
	7			97	*2	18	21	CB	Mar. 25	Mar. 27	11
	8			98	3	*19	22	A	Apr. 13	Apr. 16	22
	9			99	4	1	23	G	Mar. 2	Mar. 3	3
	10			100	*5	2	24	F	Mar. 22	Mar. 24	14
	11			101	6	*3	25	ED	Apr. 10	Apr. 12	25

TABLE II. continued.

ROMAN CONSULE.										
Year of the world.	Usherian year of the world.	Babulical year of the world.	Year of Rome according to Fabius Pictor.	Year of Rome according to Frontinus.	Year of Rome according to the Fasti Capitulum.	Year of Rome according to Varro.	Year of the vulgar Christian era.			
4031	3787	774	778	779	780	780	A. D. 27	M. Licinius Crassus Frugi, and L. Calpurnius Piso		
4032	3788	775	779	780	781	781	28	Ap. Junius Silanus, and Silius Nerva		
4033	3789	776	780	781	782	782	29	L. Rubellius Geminus, and C. Fusius or Rufus Geminus		
4034	3790	777	781	782	783	783	30	L. Cassius Longinus, and M. Vinicius		
4035	3791	778	782	783	784	784	31	Tiberius Aug. V., and Ælius Sejanus		
4036	3792	779	783	784	785	785	32	Cn. Domitius Ahenobarbus, and M. Furius Camillus Scribonianus		
4037	3793	780	784	785	786	786	33	L. Sulpicius Galba, and L. Com. Sylla Felix		
4038	3794	781	785	786	787	787	34	Paulus Fabius Persicus, and L. Vitellius		
4039	3795	782	786	787	788	788	35	C. Cestius Gallus, and M. Servilius Nonianus or Montanus		
4040	3796	783	787	788	789	789	36	Sex. Hapinius Alfenus, and Q. Plautius		
4041	3797	784	788	789	790	790	37	Cn. Accoronius Proculus, and Caius Petronius Pontius Nigrinus		
4042	3798	785	789	790	791	791	38	M. Aquilius Julianus, and P. Nonius Asprenas		
4043	3799	786	790	791	792	792	39	Caius Aug. II., and L. Apronius Corsianus		
4044	3800	787	791	792	793	793	40	Caius Aug. III., and L. Gellius Paphlagon		
4045	3801	788	792	793	794	794	41	Caius Aug. IV., and Cn. Sertius Sutorianus		
4046	3802	789	793	794	795	795	42	Tib. Claudius Aug. II., and Caius Cæcina Largus		
4047	3803	790	794	795	796	796	43	Tib. Claudius Aug. III., and L. Vitellius II.		
4048	3804	791	795	796	797	797	44	L. Quinctius Crispinus II. and Marcus Statilius Taurus		
4049	3805	792	796	797	798	798	45	M. Vinicius II., and Taurus Statilius Corvinus		
4050	3806	793	797	798	799	799	46	P. Valerius Asiaticus II., and M. Junius Silanus		
4051	3807	794	798	799	800	800	47	Tib. Claud. Aug. IV., and L. Vitellius III.		
4052	3808	795	799	800	801	801	48	Caius Vitellius, and Q. Vipsanius Publicola		
4053	3809	796	800	801	802	802	49	A. Pompeius Longinus Gallus, and Q. Veranius		
4054	3810	797	801	802	803	803	50	C. Antistius Vetus, and M. Sullius Nervilianus		
4055	3811	798	802	803	804	804	51	Tib. Claudius Aug. V., and Serv. Corn. Orfitus		
4056	3812	799	803	804	805	805	52	Publ. Corn. Sylla Faustus, and Lucius Salvius Otho Titianus		
4057	3813	800	804	805	806	806	53	Decimus Junius Silanus, and Quintus Hæreus Antonianus		
4058	3814	801	805	806	807	807	54	M. Asinius Marcellus, and Marcus Acilius Aviola		
4059	3815	802	806	807	808	808	55	Nero Aug. and L. Antistius Vetus		
4060	3816	803	807	808	809	809	56	Q. Volusius Saturninus, and P. Cornelius Scipio		
4061	3817	804	808	809	810	810	57	Nero Aug. II., and L. Calpurnius Piso		
4062	3818	805	809	810	811	811	58	Nero Aug. III., and Valerius Messalinus		
4063	3819	806	810	811	812	812	59	L. Vipsanius Apronianus, and L. Fonteius Capito		
4064	3820	807	811	812	813	813	60	Nero Aug. IV., and Cassus Cornelius Lentulus		

Year of the Vulgar Christian era.	Year of Rome according to Varro.	Year of Rome according to the Past Capitulum.	Year of Rome according to Frontinus.	Year of Rome according to Fabius Pictor.	Rabbinical year of the world.	Uslarian year of the world.	ROMAN CONSULS.
4065	3821	808	812	813	814	A. D. 61	C. Cassinius Pictus, and C. Petronius Turpilianus
4066	3822	809	813	814	815	62	P. Marius Celsus, and L. Asinius Gallus
4067	3823	810	814	815	816	63	C. Memmius Regulus, and L. Verginius Rufus
4068	3824	811	815	816	817	64	C. Locanius Bassus, and M. Licinius Crassus
4069	3825	812	816	817	818	65	A. Lucinius Nerva Silvanus, and M. Vestinus Atticus
4070	3826	813	817	818	819	66	C. Lucius Polesinus, and C. Suetonius Paulinus
4071	3827	814	818	819	820	67	C. Fonteius Capito II., and C. Julius Rufus
4072	3828	815	819	820	821	68	G. Silius Italicus, and M. Galerius Trachalus
4073	3829	816	820	821	822	69	Serv. Sulpicius Galba Aug. II., and T. Vinus Rufinus
4074	3830	817	821	822	823	70	Titus II. Vespasianus Aug. II., and Titus Caesar
4075	3831	818	822	823	824	71	Flav. Vespasianus Aug. III., and M. Cocceius Nerva
4076	3832	819	823	824	825	72	Vespasianus Aug. IV., and Titus Caesar II.
4077	3833	820	824	825	826	73	Domitianus Caesar II., and M. Valerius Messalinus
4078	3834	821	825	826	827	74	Vespasianus Aug. V., and Titus Caesar III.
4079	3835	822	826	827	828	75	Vespasianus Aug. VI., and Titus Caesar IV.
4080	3836	823	827	828	829	76	Vespasianus Aug. VII., and Titus Caesar V.
4081	3837	824	828	829	830	77	Vespasianus Aug. VIII., and Titus Caesar VI.
4082	3838	825	829	830	831	78	L. Ceionius Commodus, and Coccius Novius Priscus
4083	3839	826	830	831	832	79	Vespasianus Aug. IX., and Titus Caesar VII.
4084	3840	827	831	832	833	80	Titus Aug. VIII., and Domitianus Caesar VII.
4085	3841	828	832	833	834	81	Lucius Flavius Silva Nonius Bassus, and Asinius Pollio Verrucosus
4086	3842	829	833	834	835	82	Domitianus Aug. VIII., and T. Flavius Sabinus
4087	3843	830	834	835	836	83	Domitianus Aug. IX., and Q. Petilius Rufus II.
4088	3844	831	835	836	837	84	Domitianus Aug. X., and Sabinus
4089	3845	832	836	837	838	85	Domitianus Aug. XI., and T. Aurelius Fulvus or Fulvius
4090	3846	833	837	838	839	86	Domitianus Aug. XII., and Ser. Corn. Dolabella Metellianus
4091	3847	834	838	839	840	87	Domitianus Aug. XIII., and A. Volusius Saturninus
4092	3848	835	839	840	841	88	Domitianus Aug. XIV., and L. Minucius Rufus
4093	3849	836	840	841	842	89	T. Aurelius Fulvus II., and A. Sempronius Atratinus
4094	3850	837	841	842	843	90	Domitianus Aug. XV., and M. Cocceius Nerva II.
4095	3851	838	842	843	844	91	M. Ulpius Trajanus, and M. Acilius Glabrio
4096	3852	839	843	844	845	92	Domitianus Aug. XVI., and Q. Volusius Saturninus
4097	3853	840	844	845	846	93	Pompeius Collega, and Cornelius Priscus
4098	3854	841	845	846	847	94	L. Nonius Torquat. Asprenas, and T. Sex. Magius Lateranus
4099	3855	842	846	847	848	95	Domitianus Aug. XVII., and T. Flavius Clemens
4100	3856	843	847	848	849	96	C. Antistius Vetus, and C. Manlius Valens
4101	3857	844	848	849	850	97	Nerva Aug. III., and L. Verginius Rufus III.
4102	3858	845	849	850	851	98	Nerva Aug. IV., and M. Ulpius Trajanus Caesar II.
4103	3859	846	850	851	852	99	A. Cornelius Palma, and C. Sosius Senecio
4104	3860	847	851	852	853	100	Trajanus Aug. III., and M. Corn. Fronto III.

APPENDIX TO TABLE II.

List of the years in which the consuls were either changed, before the end of their term, or died while in office; together with the names of the consuls who succeeded.

- A. D.
- 7. P. Corn. Lent. Scipio and T. Qu. Crisp. Valerianus, July 1.
- 8. Lucius Apronius and Aul. Vibius Habitus, July 1.
- 9. M. Papius Mutilus and Q. Poppaeus Secundus, July 1.
- 10. Serv. Corn. Lent. Maluginensis, July 1.
- 11. L. Cass. Longinus, July 1.
- 12. L. Visellius Varro, July 1.
- 16. P. Pomponius Gracinus, July 1.
- 18. L. Læius Tubero and C. Rubellius Blandus.
- 22. M. Cocc. Nerva and C. Vibius Rufinus.
- 23. Q. Jun. Blaesus succeeded to Pollio, July 1.
- 26. Q. Marcus Barea and T. Rustius Mammrus Gallus, July 1.
- 29. Aulus Plautius and L. Nonius Asprenas, July 1.
- 30. C. Cassius Longinus and L. Nervus Sardinus, July 1.
- 31. Faust. Corn. Sylla and Sex. Tadius or Sextidius Catull. May 9.; L. Fulcinius Trio, July 1.; Pub. Memmius Regulus, October 1.
- 32. A. Vitellius succeeded to M. Furius Camillus Scribonianus, July 1.
- 33. L. Salvius Otho succeeded to Galba, July 1.
- 37. C. Caligula Imp. and Tiber. Claudius, July 1.
- 39. M. Tranquinius succeeded to Caius, Feb. 1.; Cn. Domitius Corbulo, July 1.; Domitianus Africanus, or Afr. Aug. 21.
- 41. Q. Pomponius Secundus succeeded Caius January 7.
- 44. Manius Æmilius Lepidus succeeded Crispinus II.
- 46. Velleius Rufus and Ostorius Scapula.
- 48. L. Vitellius, July 1.
- 49. L. Memmius Pollio and Q. Allius Maximus, May 1.
- 51. C. Minucius Fundanus and C. Vettienus Severus, July 1.; Titus Flavius Vespasianus, Nov. 1.
- 62. L. Antonus Seneca and Trebellius Maximus, July 1.
- 65. Anicius Cerealis succeeded Vespasianus, July 1.
- 69. Salvius Otho Aug. and L. Sals. Otho Titianus, Jan. 15.; L. Verginius Rufus and Vopiscus Pompeius Silvanus, March 1.; Titus Arrius Antoninus and O. Marcius Celsus II. May 1.; C. Fabius Valens and Aulus Alernus Cecina, Sept 1.; Cecius Asprulus succeeded Cecina, Oct. 31.; Cn. Caecilius Simper and C. Quintus Atticus, Nov. 1.
- 70. M. Licinius Mutianus and Publius Valerius Asiaticus, July 1.; L. Annus Bassus and Cecina Furtus, Nov. 1.

A. D.

- 71. Flav. Domitianus Cæsar I. ant. Cn. Pædius Castus, March 1.
- 74. Domitianus Cæsar III. succeeded Titus, July 1.
- 75. Domitianus Cæsar IV. and M. Licinius Sulpianus III. July 1.
- 76. Domitianus Cæsar V. and T. Plautius Silvanus II. July 1.
- 77. Domitianus Cæsar VI. and Cn. Jul. Agricola, July 1.
- 79. M. Titius Frugi and Vitius Vinus or Vimidianus Julianus, July 1.
- 83. C. Valer. Messalinus succeeded Rufus.
- 94. L. Serg. Paulus succeeded Lateranus.
- 97. Cornelius Tacitus succeeded Rufus.

TABLE III.

CHRONOLOGY OF REMARKABLE EVENTS EXTENDING FROM A. M. 3999, TO A. D. 100.

A. M.	A. U. C.	B. C.	
3999	748	6	Tiberius (afterward emperor) is invested by Augustus with the tribunitian power for five years; and soon after he retires to Rhodes.
			Miraculous conception of <i>John Baptist</i> .
4000	740	5	Caius Cæsar, son of the emperor, the first who had the title of <i>Princeps Juvæntutis</i> , Prince of the Youth. He was at this time fifteen years of age.
			Miraculous conception of JESUS CHRIST.
			Birth of <i>John Baptist</i> .
4001	750	4	Jesus Christ, the Son of God, born of the Virgin Mary, at Bethlehem in Judea.
			Wise men from the East, being guided by a star, come and worship the new-born King of the Jews.
4009	751	3	Herod the Great, king of Judea, orders all the male children of Bethlehem, and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was provisionally carried into Egypt before this cruel edict was put into execution.
4002	752	2	Death of Herod the Great in the 37th year of his reign. He is succeeded by his son Archelaus.
			Death of Malthace, mother of Archelaus king of Judea.
		A. D.	
4006	753	2	Death of Lucius, one of the sons of Augustus.
4007	756	3	Death of Caius Cæsar, son of Augustus, in consequence of a wound he had received in Armenia.
			Augustus Cæsar is called <i>Dominus</i> , Lord, by the people; with which title he is displeased, and publicly forbids it by an edict.
			About this time the celebrated <i>Pollio</i> died at his country house in Tusculum, aged eighty.
			Augustus Cæsar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more.
4008	757	4	Tiberius returns from Rhodes to Rome, and is adopted by Augustus.
			Tiberius receives again the tribunitian power.
			Cinna, grandson to Pompey, is charged with being the chief of a conspiracy against the emperor, and afterward pardoned.
			The temple of Janus, after it had been closed ever since B. C. 3, is opened again on account of fresh disturbances in Germany.
			Tiberius subdues the <i>Canninæti</i> , the <i>Attuarii</i> , the <i>Bructeri</i> , and the <i>Cherusci</i> , Germans, who had revolted from the Romans.
			Augustus, that he might raise a tax in Italy, accepts of the proconsular power.
4009	758	5	Tiberius extends his conquests to the Elbe, upon which the Germans sue for peace, which is granted them.
4010	759	6	Revolt of the <i>Pannonians</i> and <i>Ualmatians</i> , against whom Tiberius and Germanicus are sent.
			The Jews and Samaritans complain to Augustus of the tyranny of Archelaus.
4011	760	7	Archelaus, king of Judea, deposed; and his dominions reduced into the form of a Roman province, and annexed to Syria. <i>Copanius</i> was the first governor of Judea.
			About this time Judas of Galilee arose, and drew away much people after him; but he, and as many as obeyed him, were dispersed. Acts v. 37.
4012	761	8	The <i>Pannonians</i> are again brought under subjection to the Romans.
			Jesus Christ, twelve years of age, disputes with the doctors in the temple, who are astonished at his understanding and answers.
4013	762	9	OVID banished by Augustus to Tomos in Pontus.
			Baton, the Dalmatian general, surrenders the town of Anduba to Germanicus, which puts an end to the Dalmatian war.
			Memorable defeat of the Romans under P. Quintilius Varus, governor of Germany, by Arminius, chief of the revolted Germans.
4014	763	10	Tiberius marches against the Germans; and in the course of this and the following year, reduced the Germans again under the Roman yoke; upon which a profound peace takes place in the whole Roman world.
4015	764	11	Tiberius, in consequence of his very important services, is made by Augustus his <i>colleagus</i> in the empire, both in the civil and military government, August 26.
4016	765	12	Imperial edict against diviners and astrologers.
4017	766	13	Augustus Cæsar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year.
4018	767	14	Death of Augustus Cæsar (in the consulship of Sextus Pompeius and Sextus Apuleius) at Nola, August 19, being 76 years of age, all but 35 days.
			There are four epochs from which historians date the years of this emperor's reign. The first is that of the second year of the Julian era, or the 709th of Rome; when, after the death of Julius Cæsar, coming from Macedonia into Italy, he took upon him the rank of emperor, without making any change in the republic, and assembled by private authority some veteran soldiers. The second epoch is the third year of the Julian era, or the 711th of Rome, when, after the death of the two consuls <i>Hirtius</i> and <i>Pansa</i> , he entered into the consulate with Q. Pælius, Sept. 23; or when, on the 27th of November following, he was declared triumvir with <i>Mark Antony</i> , and <i>Emilius Lepidus</i> . The third epoch is the third of September, A. U. C. 723, and the 15th of the Julian era, that is to say, on the day of the battle of <i>Actium</i> . The fourth epoch is the following year, when, after the death of Antony and Cleopatra, he entered triumphantly into Alexandria, the 29th of August, or the first day of the Egyptian year. Thus Augustus, according to the first epoch, reigned fifty-eight years, five months, and four days. This is the epoch which <i>Josephus</i> appears to have followed. According to the second epoch, Augustus reigned fifty-five years, ten months, and twenty-eight days, if we reckon from the time in which he was first made consul; or fifty-five years, eight months, and twenty-two days, from his becoming one of the <i>triumviri</i> . It is from one of these two periods, that <i>Suetonius</i> , <i>Ensebius</i> , <i>Epiphanius</i> , and some others, compute the fifty-six years which they assign to this emperor. But the most common mode of computing the years of the reign of Augustus is, from the battle of <i>Actium</i> , from which time he lived and reigned forty-four years all but thirteen days.

A. M.	A. U. C.	A. D.	
4018	767	14	<i>Tiberius Nero Caesar</i> succeeds Augustus in the empire, August 19. Death of <i>Julia</i> , daughter of Augustus, in the sixteenth year of her exile. She was banished by her father, on the charge of vicious and irregular conduct.
4019	768	15	Extraordinary overflowing of the Tiber, by which several houses are destroyed, and lives lost. Achaia and Macedonia become provinces to <i>Caesar</i> , having been governed before by <i>procurators</i> . War in Germany. <i>Arminius</i> makes the <i>Cherusci</i> take up arms against <i>Germanicus</i> . Drawn battle between the Romans and Germans.
4020	769	16	Battle of <i>Idstavivus</i> gained by the Romans over the Germans under <i>Arminius</i> . Second battle gained by <i>Germanicus</i> over <i>Arminius</i> , in the neighbourhood of the Elbe. The <i>Angrivarians</i> submit to the Romans. Expedition of <i>Germanicus</i> against the <i>Cattani</i> and <i>Marsiens</i> , who immediately submit. Conspiracy of <i>Drusus Libo</i> against <i>Tiberius</i> discovered; upon which the conspirator kills himself.
4021	770	17	Triumph of <i>Germanicus</i> over the <i>Cherusians</i> , the <i>Cattani</i> , the <i>Angrivarians</i> , and other nations between the Rhine and the Elbe, May 26. Terrible earthquake in <i>Asia</i> , which overthrew twelve celebrated cities; among these was <i>Sardis</i> which suffered the most.
4022	771	18	Death of <i>Titus Livy</i> , the historian, at Padua; and of <i>Ovid</i> , in his exile in <i>Scythia</i> . About this time <i>Rhaseupolis</i> , called also <i>Rhascoporis</i> , and <i>Rhaseuporis</i> , king of <i>Thrace</i> , is deprived of his kingdom, and banished. About this time a new island made its appearance in the Archipelago, <i>Pliny</i> , ii. 87. Expedition of <i>Germanicus</i> into the East. <i>Zeno</i> , the son of <i>Polemon</i> , ascends the throne of <i>Armenia</i> , through the favour of <i>Germanicus</i> . The kingdoms of <i>Cappadocia</i> and <i>Commagena</i> reduced into the form of Roman provinces. <i>Q. Veranius</i> is made governor of the former, and <i>Q. Servus</i> of the latter.
4023	772	19	Death of <i>Germanicus</i> . He is buried at <i>Antioch</i> . <i>Rhaseupolis</i> put to death at <i>Alexandria</i> . Death of <i>Arminius</i> , general of the Germans, in the 37th year of his age. <i>Maroboduus</i> , king of the <i>Lombards</i> , dethroned.
4024	773	20	Death of <i>Sallust</i> , the emperor's minister. He was grandson of a sister of <i>Sallust</i> the historian.
4025	774	21	Revolt in <i>Gaul</i> . <i>Sacrovir</i> , chief of the <i>Eduans</i> , defeated by <i>Silius</i> , which puts an end to the <i>Gaulic war</i> . First African war under <i>Tacfarinas</i> , which commenced A. U. C. 770, finished this year to the advantage of the Romans. <i>Tacfarinas</i> is driven into the deserts by <i>Blesus</i> the governor. <i>Malignentis</i> removed from the government of <i>Asia</i> , on account of his being priest of <i>Jupiter</i> . <i>Pompey's</i> theatre destroyed by fire about this time, and rebuilt by <i>Tiberius</i> . Death of <i>Jania</i> , niece of <i>Cato</i> , sister of <i>Brutus</i> , and wife of <i>Cassius</i> . She had survived the battle of <i>Philippi</i> sixty-three years.
4027	776	23	Death of <i>Lucilius Longus</i> , the emperor's most particular friend.
4028	777	24	The <i>Pantomimes</i> expelled Italy.
4028	777	24	The second war of <i>Tacfarinas</i> ended by <i>Dollabella</i> , in which <i>Tacfarinas</i> is slain
4030	779	26	<i>Thrace</i> , agitated by commotions, is reduced to submission by <i>Poppeus Sabinus</i> . The emperor's final departure from <i>Rome</i> . <i>John Baptist</i> began to baptize in <i>Judea</i> , about this time. <i>Pontius Pilate</i> made governor of <i>Judea</i> , which office he held for ten years. In the fifteenth year of the principality of <i>Tiberius Caesar</i> , which was the twelfth of his minority, <i>Jesus Christ</i> , thirty years of age, is baptized by <i>John</i> in <i>Jordan</i> , and enters upon his public ministry.
4031	780	27	Fifty thousand men are said to have been killed by the fall of an amphitheatre at <i>Fisena</i> . Great fire in <i>Rome</i> , which consumed all the quarter of mount <i>Celivus</i> .
4032	781	28	<i>John Baptist</i> beheaded about this time, by order of <i>Herod Antipas</i> .
4032	782	29	Revolt of the <i>Frisians</i> , which is soon terminated. The Jews by the permission of <i>Pontius Pilate</i> , crucify <i>Jesus Christ</i> , who on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven. Miserable death of <i>Julius</i> the traitor. <i>Peter's</i> sermon on the day of pentecost, by means of which three thousand persons are converted to Christianity.
4034	783	30	Ananias and his wife <i>Sapphira</i> suddenly struck dead for their hypocrisy.
4035	784	31	Death of <i>Nero</i> , eldest son of <i>Germanicus</i> . <i>Stephen</i> stoned to death by the Jews. A great persecution of the followers of <i>Christ</i> at <i>Jerusalem</i> takes place after the martyrdom of <i>Stephen</i> .
4036	785	32	An angel sends <i>Philip</i> to baptize the Ethiopian eunuch.
4037	786	33	<i>Galba</i> , afterward emperor, is consul this year. Death of <i>Drusus</i> , son of <i>Germanicus</i> . Conversion of <i>Saul</i> of <i>Tarsus</i> , afterward called <i>Paul</i> . The number of the followers of <i>Christ</i> greatly increase.
4038	787	34	At <i>Lydda</i> , <i>Peter</i> cures <i>Eneas</i> of the palsy; and at <i>Joppa</i> restores <i>Tabitha</i> to life.
4039	788	35	Troubles and revolutions among the <i>Parthians</i> and <i>Armenians</i> .
4040	789	36	Commotions in <i>Cappadocia</i> , which are soon quelled by the Romans. Fire at <i>Rome</i> , which destroyed part of the circus, and the quarter of mount <i>Avontinus</i> . <i>Tiberius</i> declares himself friendly to the Christians, and wishes to enrol <i>Christ</i> among the gods; but is opposed by the senate.
4041	790	37	Death of <i>Tiberius Nero Caesar</i> , on the 16th or 26th of <i>March</i> , in the seventy-eighth year of his age, after having reigned 22 years, six months, and 26 days, if we reckon from the death of <i>Augustus</i> ; and 25 years, 6 months, and 15 days, from the time when he was first associated in the empire with <i>Augustus</i> . He is succeeded by <i>Caius Caligula</i> . <i>Antiochus</i> again put in possession of the kingdom of <i>Commagena</i> , which had been reduced into a Roman province by <i>Germanicus</i> . Disgrace and death of <i>Pilate</i> , governor of <i>Judea</i> .
4042	791	38	<i>Vespasian</i> , afterward emperor, was <i>edile</i> in this year, i. e. a magistrate, who had the care of the public buildings of the city.
4043	792	39	<i>Getulicus</i> and <i>Lepidus</i> put to death upon suspicion of a conspiracy against the emperor.
4044	793	40	The conversion of <i>Cornelius</i> the centurion happened about this time.
4045	794	41	The emperor <i>Caligula</i> slain on the fourth day of the <i>Palatine games</i> . He is succeeded by his uncle <i>Claudius Caesar</i> . <i>Seneca</i> banished to the island of <i>Corsica</i> . War of the Romans against the Germans and Moors. <i>Mauritania</i> reduced into a Roman province.
4046	795	42	The followers of <i>Jesus</i> first called <i>Christians</i> at <i>Antioch</i> .
4047	796	43	<i>Claudius</i> vanquishes the <i>Britons</i> in several battles; and at his return to <i>Rome</i> is honoured with a triumph. Death in <i>Rome</i> , occasioned by <i>Messalina</i> and the freedmen monopolizing and raising the price of the necessaries of life.
4048	797	44	<i>Vespasian</i> fought thirty battles with the <i>Britons</i> , took twenty of their towns, subdued two of the British nations, and possessed himself of the Isle of <i>Wight</i> . <i>James</i> , the brother of <i>John</i> , put to death by <i>Herod</i> .

A. M.	A. U. C.	A. D.	
4049	798	45	An eclipse of the sun on the birth-day of the emperor Claudius. To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notices to be posted up some time before it happened, giving a physical explanation of the phenomenon.
4050	799	46	The dreadful famine foretold by Agabus, rages in Judea, Acts xi. 27, 28. Asinius Gallus, half brother to Drusus, son of Tiberius, conspires against the emperor, and is banished. Thrace, which had hitherto its own king, is made a Roman province. About this time a new island makes its appearance in the <i>Ægean sea</i> . It is named <i>Therasia</i> by Seneca.
4051	800	47	The emperor takes upon himself the title of <i>Cæsar</i> . Secular games celebrated at Rome, in honour of the 800th year of Rome. Claudius adds <i>three new letters</i> to the Roman alphabet, the names of two of which only remain; the <i>Æotic digamma</i> , which answers to our <i>v</i> : and the <i>Antisigma</i> , which answers to a <i>p</i> and an <i>s</i> joined together. Many of the greatest men in Rome are put to death by Claudius, to gratify the revenge and covetousness of Messalina, his wife. Commotions in the East, and in Germany. Incursions of the <i>Cæci</i> into lower Germany. Corbulo reduces them to subjection. Celebrated canal cut between the <i>Rhine</i> and the <i>Mæsse</i> . Claudius by a census is said to find 6,900,000 citizens in Rome.
4052	801	48	The Gauls admitted into the senate, and to the dignities of the empire. L. Salvius Otho, the emperor Otho's father, made patrician.
4053	802	49	Herod Agrippa, king of the Jews, eaten up of worms; Acts xii. 23.
4054	803	50	Seneca recalled from banishment, and made preceptor to Agrippa's son. Cologne founded by Agrippina.
4055	804	51	The <i>Cæsti</i> defeated by Pomponius. Great death in the Roman empire. The <i>Britons</i> making incursions into the Roman settlements, are vanquished by P. Ostorius Scapula.
4056	805	52	The <i>Jews</i> expelled Rome by Claudius. <i>Cætractacus</i> , the British king, is defeated, made prisoner, and carried to Rome. The aqueduct at Rome, begun by Caligula fourteen years before, finished this year by Claudius.
4057	806	53	Nero's marriage with Octavia. Claudius Felix made governor of Judea in the room of Ventidius Cumanus.
4058	807	54	Caius Tiberius Claudius Nero Cæsar, the Roman emperor, poisoned by the empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cæsar, his wife's son. Paul preaches at Athens. Death of Azizus, king of the <i>Emeseniens</i> . <i>Britannicus</i> , son of Claudius Cæsar by Messalina, poisoned by the emperor his brother.
4059	808	55	War of the Romans against the Parthians.
4061	810	57	Apollo, an eloquent man, and mighty in the Scriptures, preaches at Corinth, Acts xviii. 24.
4062	811	58	Artaxata, the capital of Armenia, burnt by Corbulo. Tigranocerta taken by Corbulo. Armenia totally subdued by Corbulo, and given by Nero to Tigranes, great grandson to Artabellus, formerly king of Cappadocia.
4063	812	59	Nero puts his mother Agrippina to death. Death of Domitius Afer, the orator. <i>Ladicca</i> , one of the most famous cities in Asia, destroyed by an earthquake.
4064	813	60	The pantomimes recalled by Nero. Appearance of a comet, at which the vulgar are greatly alarmed. The city of Puteoli, or Pozzuola, obtains from Nero the title of <i>August or Imperial Colony</i> .
4065	814	61	The Britons form a league to recover their independence. They take advantage of the absence of Suetonius Paulinus, their governor, to take up arms against the Romans. <i>Boadicea</i> , the British queen, defeats the Romans, killing 70,000 in various places; but the Britons are at last defeated by Suetonius, the Roman general, with the loss of 80,000. Padanus Secundus, prefect of Rome, assassinated by one of his slaves. King Agrippa confers the high priesthood on <i>Isaiah</i> , the son of Phabius.
4066	815	62	Death of <i>Mark</i> the evangelist. He is said to have been buried at Alexandria. St. Paul sent in bonds to Rome. He is shipwrecked at Malta. Nero puts his empress Octavia to death. <i>Aulus Persius Flaccus</i> , the poet, dies, in the thirtieth year of his age.
4067	816	63	On the fifth of February, a violent earthquake happened in Campania, which destroyed great part of the city of Pompeii, at the foot of mount Vesuvius, and did considerable damage to Herculæum. About this time Nero reduced the <i>Cottian Alps</i> into a Roman province, after the death of King Cottius. The Parthians vanquished by the Romans under Corbulo. Tiridates, king of Parthia, lays down his crown at the foot of Nero's statue. James, the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple, and stoned: and a fuller striking him on the head, with a club, kills him.
4068	817	64	The emperor sends two centurions up the Nile, in order to explore its source; but the centurions failed in their expedition, being stopped by the cataracts and marshy grounds. Great fire in Rome, by which upward of two thirds of this great city was consumed. Nero, charging the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments. The Jews revolt from the Romans, and pelt their governor <i>Florus</i> with stones, which begins the first Jewish war.
4069	818	65	Several great men conspire against the emperor; but the plot is discovered. Death of Seneca and Lucan. Campania wasted by an epidemical sickness, and great tempest. Great fire at Lyons, which nearly consumed the whole city. Nero made the inhabitants of this city a present of four millions of sesterces, (about thirty-two thousand pounds,) toward repairing their losses.
4070	819	66	Tiridates receives the crown of Armenia from the hands of Nero. Vespasian sent by Nero to make war against the Jews. Disturbances in Caesarea between the Jews and the idolaters who inhabited that city. Sedition in Jerusalem, occasioned by Florus. This may be considered the proper commencement of the Jewish war. It took place, according to Josephus, on the sixteenth day of the month of <i>Sivan</i> . <i>Artemisius</i> , which according to Scaliger's calculation, corresponds to our <i>May</i> . The Jews of Caesarea slain to the number of twenty thousand. All Syria filled with slaughter by the battles between the Jews and the Syrians. Cyprus and Macherontum taken by the Jews from the Romans. Jerusalem besieged by Cæstius Gallus. The Christians leave Jerusalem, and fly to Pella, in Galæyria.
4071	820	67	Vespasian invades Judea with an army of 80,000 men, and carries fire and sword wherever he goes. Immense numbers of the Jews are slain in the various sieges. St. Peter and St. Paul put to death about this time.

A. V.	A. U. C.	A. D.	
4071	830	67	Jotapata taken by the Romans after a siege of forty-six days. Japha taken by the Romans. <i>Eleven thousand six hundred</i> Samaritans, that had assembled on the top of mount Gerizim, slain by order of Vespasian. Joppa taken and destroyed by the Romans. Tarichea taken by the Romans, and nearly 40,000 persons, who had taken refuge in it, slain. Death of Corbulo.
4072	831	68	Dreadful calamities in Jerusalem, occasioned by the <i>zealots</i> , who divide themselves into two different parties, and murder one another by thousands, committing the most horrid cruelties. The emperor Nero, on account of his great cruelty and injustice, is obliged to fly from Rome to the house of Phaon, one of his freedmen, about four miles from Rome, where he kills himself: upon which the senate declares Galba emperor.
4073	832	69	On the kalends of January, the images of <i>Galba</i> , in <i>Germany</i> , are thrown down; and on the third day <i>Vitellius</i> is saluted emperor by the army; and on the fifteenth day of the same month, Galba is slain by the partisans of Otho, seven months after the death of Nero: upon which Otho is proclaimed emperor. Civil war between <i>Vitellius</i> and <i>Otho</i> . Engagement in an island in the Po, between the troops of Otho and Vitellius, wherein the latter have the advantage. Battle of Bedriacum, in which Otho's army is defeated; upon which Otho kills himself, after a reign of three months. He is succeeded by Vitellius. Dolabella put to death by order of Vitellius. Civil war between <i>Vitellius</i> and <i>Vespasian</i> . Cremona sacked by Primus. Junius Blaesus poisoned by order of Vitellius. Vespasian acknowledged emperor by a great part of Italy, and all the western provinces The capitol besieged and taken by Vitellius' soldiers. The temple of Jupiter Capitolinus destroyed by fire. Vitellius is killed, after a reign of eight months and a few days, and Vespasian succeeds him in the empire. The Batavians, under <i>Civilis</i> , revolt from the Romans, over whom they obtain two great victories.
4074	833	70	Vespasian orders the capitol to be rebuilt, the first stone of which was laid on the 21st of June Titus, son of Vespasian, sent by the emperor to besiege Jerusalem. The Jewish temple burnt, notwithstanding the endeavours of Titus to preserve it. Jerusalem taken Sept. 7, and destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than <i>eleven hundred thousand</i> persons perished in this siege, by fire, sword, misery, and famine. If to this number be added all that were killed in the several battles fought out of Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost in the whole course of the war, <i>one million three hundred and fifty-seven thousand six hundred and sixty men</i> . The number of prisoners during the war, according to the same historian, amounted to <i>ninety-seven thousand</i> ! See on Matt. xxiv. 31.
4075	834	71	Magnificent triumph of Vespasian for his victories over the Jews. Peace being re-established in the world, the temple of Janus is shut. This is the sixth time of its being shut, according to Orosius.
4076	835	72	Comuagens is made a Roman province. Vologases, king of Parthia, molested by the Alans, a Scythian people, who overrun Media and Armenia.
4077	836	73	Rhodes, Samos, and the neighbouring islands, formed into a province, under the name of the Cyclades, or island province.
4078	837	74	Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the <i>Lustrum</i> ; and of numbering the Roman citizens.
4079	838	75	Dedication of the temple of Peace. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors. Nero's colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian.
4080	839	76	Three cities in the island of Cyprus, destroyed by an earthquake.
4081	830	77	Dreadful plague in Rome, through which <i>ten thousand</i> persons are said to have died in one day!
4082	831	78	Agricola appointed governor of Britain.
4083	832	79	Vespasian dies, after a reign of nine years, eleven months, and twenty-four days, and is succeeded in the Roman empire by his son Titus. Dreadful eruption of mount Vesuvius, which devastated a considerable part of Campania. Death of the elder Pliny, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon.
4084	833	80	Dreadful pestence. Terrible fire at Rome, which raged with great violence for three days and three nights. Many of the public buildings were destroyed, among which were the <i>pantheon</i> , the Octavian library, and the capitol, which had not been long rebuilt.
4085	834	81	Dedication of the amphitheatre begun by Vespasian, and finished by Titus. Titus dies on Sept. 13, after a reign of two years, two months, and twenty days; and is succeeded in the Roman empire by his brother Domitian.
4087	836	83	Domitian's expedition against the Catti, a people of Germany. The emperor returns without having seen the enemy, and causes triumphal honours to be decreed him. It is supposed that about this time he received the surname of <i>Germanicus</i> .
4088	837	84	Sabinus is made colleague with Domitian in the consulate: his prænomen is not known; but he is supposed to be the same with Oppius Sabinus, who lost his life soon after in the Dacia war. The Caledonians defeated by Agricola, with the loss of 10,000 men. The ornaments of triumph are decreed the victor. The fleet of Agricola sailed round Great Britain: before this circumnavigation was made, the Romans were not sure that Britain was an island.
4089	838	85	Domitian orders the nativity of all the great men in Rome to be cast; and such as were said to be born for empire he destroyed. Philosophers banished from Rome by Domitian. The Naxosians revolt from the Romans, but are subdued by Flaccus. Fulvius is made colleague with the emperor this year in the consulate: his prænomen is not known. This Fulvius is supposed to be either T. Aurelius Fulvius, or Fulvius, the grandfather of the emperor Titus Antoninus.
4090	839	86	Institution of the Capitoline games. The Dacian war began this year, according to Eusebius. The Dacians enter the Roman provinces, and make great depredations: but are at last completely overthrown by Julianus.
4092	841	88	The secular games celebrated at Rome this year, not because it was the termination of an even century, from the building of the city; but through the mere caprice of the emperor
4093	842	89	Domitian banished the astrologers from Rome,

A. M.	A. U. C.	A. D.	
4994	843	90	The Marcomans, &c. having defeated the emperor, the latter makes peace with Decebalus, king of the Dacians, and allows him a yearly pension, which is never demanded. He assumes the surname of <i>Dacicus</i> .
4995	844	91	Domitian changes the names of the months of September and October, and calls them Germanicus and Domitianus; which continued only during his life. About this time the temple of Janus is again shut.
4996	845	92	Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive. About this time happened the revolt of L. Antonius, who commanded on the Upper Rhine. He is defeated and killed.
4997	846	93	The kingdom of Chalcis united to the Roman empire. Death of Agricola, the governor of Britain, on the 23d of August, in the year when Collega and Priscus were consuls.
4998	847	94	The Samaritans revolt, but are soon quelled by Domitian; in consequence of which he carries a laurel crown to the capitol, and consecrates it to Jupiter.
4999	848	95	Philosophers and scientific men banished Rome by an order of the senate. Epictetus, the famous stoic philosopher, was among the number of the exiles. Commencement of the second persecution against the Christians. About this time St. John was thrown into a cauldron of boiling oil, near the Latin gate at Rome; but being miraculously preserved, is afterward banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year.
4100	849	96	Acilius Glabrio, who had been consul A. U. C. 844, is put to death by order of the emperor.
4101	850	97	Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva.
4102	851	98	Death of Virginius, the consul, in the eighty-third year of his age. <i>Tacitus</i> , who was at this time consul by subrogation, pronounces his funeral oration. Trajan, who commanded the army in Lower Germany, adopted by Nerva.
4103	852	99	Nerva dies, January 21, after having reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard.
4104	853	100	The Chamavians and Angrivarians defeat the Bructerians, with the loss of 60,000 men. Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade. Adrian, afterward emperor, married to Sabina, daughter of Trajan's nephew. The death of St. John the apostle and evangelist, is generally supposed to have happened about this time.

END OF VOLUME I.

