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THE  
HISTORY  
OF THE  
ACTS  
OF THE  
HOLY APOSTLES

Confirmed from other AUTHORS;

And consider'd as full EVIDENCE of the

TRUTH of CHRISTIANITY:  
WITH A  
PREFATORY DISCOURSE  
UPON THE  
NATURE of that EVIDENCE.

BEING

Twenty-four SERMONS, preach'd in the Parish-  
Church of St. MARY LE BOW, *London*, in the  
Years 1736, 1737, 1738; at the LECTURE  
founded by the Hon<sup>ble</sup> ROBERT BOYLE, Esq;

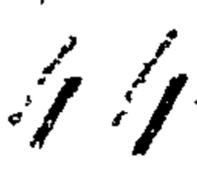
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Chaplain in Ordinary to his MAJESTY.

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THE  
HISTORY  
OF THE  
ACTS *Confirmed.*

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CHAP. X.

*An Account of the Places referred to.*

I Proceed now to the fourth thing, which is to treat of the Places mentioned. The History of the *Acts* takes in a large Extent of Ground, speaking not only of several Countries in general, but of many Cities and Places in particular, the Situations and Distances of which are also sometimes accidentally hinted. And I'll venture to affirm, that the more thoroughly and curiously we examine these, and the more strictly we compare them with the Accounts given us by the ancient Geographers and Historians, the more fully shall we find them confirmed. *Strabo*, a learned Philosopher, who lived in the Reigns of the Emperors *Augustus* and *Tiberius*, and travelled into most Parts of the World, that he might with the greater Accuracy describe the Situation of Countries and Cities, wrote a Geography in seventeen Books. These he finished about thirty Years before the *Acts* of the Apostles were wrote, and almost

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B

every

every Place mentioned in the History of the *Acts* is spoken of by him, and described in exact Agreement therewith.

§ 1. It is said, that *Paul* and *Barnabas* departed from *Antioch* unto *Seleucia*, and sailed thence to *Cyprus* (a). *Strabo* tells us, that *Seleucia* was a City in *Syria*, situate upon the Sea-coast, about fifteen Miles from *Antioch*, and five from the Mouth of the River *Orontes* (b).

It is also said, that they preached at *Salamis*, and went through the Island unto *Paphos* (c). *Salamis* is accordingly placed by *Strabo* at the East End of *Cyprus* (d), and *Paphos* at the West End (e).

It is added, they loosed from *Paphos*, and came to *Perga* in *Pamphylia* (f): And agreeably hereto, *Strabo* informs us, that *Paphos* had a Port (g); that *Perga* was a City in *Pamphylia*, situate upon the River *Cestrus*; and that it is sixty Furlongs sailing up the River to the City (h).

It is further said, that they departed from *Perga* to *Antioch* in *Pisidia* (i), and went afterwards to *Iconium* (k), and thence to *Lystra* and *Derbe*, Cities of *Lycaonia* (l). *Pisidia* is described by *Strabo* as bordering upon *Pamphylia* (m), and *Lycaonia* as adjoining to *Pisidia* (n). He mentions *Antioch* as a City in *Pisidia* (o), *Iconium* as a City in *Lycaonia* (p), and *Derbe*

(a) Ch. xiii. 4. (b) L. 16. p. 751. A. D. (c) Ch. xiii. 5, 6. (d) L. 14. p. 682, B, C, D. (e) P. 681, fin. 683, C, D. (f) Ch. xiii. 13. (g) P. 683, C. (h) L. 14. p. 667, C. (i) Ver. 14. (k) Ver. 51. (l) Ch. xiv. 20, 21. (m) L. 12. p. 569, fin. 570, pr. (n) P. 568, & 569. (o) P. 569, B & 577, A. (p) P. 568, C.

as a City in the Borders of *Isauria* (a), which *Isauria* he also expressly says is in *Lycaonia* (b). He makes no Mention indeed of *Lystra*; but *Pliny*, who wrote a very few Years after him, does (c). And *Hierocles* the Grammarian, in his *Synecdemus*, places it in *Lycaonia*; and in the *Notitia Episcopatum*, it is taken Notice of as a Bishop's See (d).

In their Return, it is said, they passed through *Pisidia* to *Pamphylia*, and, having preached at *Perga*, went down to *Attalia*, and thence sailed to *Antioch* in *Syria*, from whence they set out (e). *Attalia* is accordingly described by *Strabo* as a City of *Pamphylia*, situate upon the Sea-coast (f), and *Antioch* the Metropolis of *Syria*, as seated upon the River *Orontes*, to which a Person might sail up the River from the Sea-coast in a Day's Time (g).

§ 2. *St. Paul* set out a second Time from *Antioch*, in Company with *Silas*, and went through *Syria* and *Cilicia* to *Derbe* in *Lycao-*

(a) P. 569, A.

(b) P. 568, D.

(c) L. 5. § 42. *Lystreni*. It is true, he places them in *Galatia*; but *Cellarius* has clearly proved, that he brings down *Galatia* too far Southward. Vid. Not. Orb. Antiq. Vol. II. l. 3. c. 4. p. 111, 115, 122. *Pliny* says, *Attingit Galatia*—*Lycaoniæ partem Obigenem*. And though, § 42. he places the *Thebaseni* in *Galatia*, yet § 25. he says, *Ipsius Lycaoniæ celebrantur Thebasa in Turo*. *Hyde*, *In confinio Galatiæ*. He seems to me to have no clear Notion of the Bounds of these two Countries, and so it appeared to *Father Harduin*, as you may see by his Notes on the Places I have quoted.

(d) Vid. *Cellar. Not.* Vol. II. l. 3. c. 4. p. 122.

(e) Ch. xiv. 24. 25.

(f) L. 14. p. 666, D. & 667.

(g) L. 16. p. 750, B. 751, A.

*nia* (a). *Strabo* tells us, that *Syria* was bounded in the North by *Cilicia Campestris* (b) (for *Cilicia* was divided into two Parts, the one called *Aspera*, the other *Campestris*); and that *Cilicia aspera*, the Part which was most remote from *Syria*, bordered upon *Lycaonia* (c).

It is added in the History of the *Acts*, Now when they had gone throughout *Phrygia*, and the Regions of *Galatia*, and were forbidden to preach in *Asia*, after they were come to *Mysia*, they essayed to go into *Bithynia* (d). In Agreement herewith, *Strabo* describes *Lycaonia*, *Phrygia*, *Galatia*, *Mysia*, and *Bithynia*, as Countries bordering one upon another (e). He also makes Mention of *Asia* properly so called (f): And *Catullus* the Poet expressly distinguishes it from *Phrygia* (g). And a Scholiast upon *Apollonius Rhodius* says, that *Lydia* was formerly called *Asia* (h).

It is further added, And they, passing by *Mysia*, came down to *Troas*, and loosing from *Troas*, came with a strait Course to *Samothracia*, and the next Day to *Neapolis*, and thence to *Philippi*, which is the chief City of that Part of *Mace-*

(a) Ch. xv. 41. & xvi. 1.

(b) L. 16 p. 749, A, B. & l. 14. p. 676, C, D.

(c) L. 14. p. 668, A, B. l. 12. p. 568, C, D. & p. 537, C.

(d) Ch. xvi. 6, 7.

(e) L. 12. p. 566, C.

(f) L. 12. p. 577, C. l. 13. p. 627, D. compared with p. 625, D. 620, D.

(g) *Epig.* 46. *Linquuntur Phrygii, &c. Ad claras Asiæ volumus urbes.*

(h) *Vid. Spanheim. de Usu & Præst. Numism. T. 1. p. 621, 622. This Strabo also says, ubi supra.*

*donia*, and a Colony (*a*). That *Phrygia*, *Mysia*, and the Country of *Troas*, bordered upon each other, is easily learnt from *Strabo* (*b*); as also that the City of *Troas*, at one Time called *Antigonia*, afterwards *Alexandria* and *Alexandria Troas*, was situate upon the Sea-coast (*c*). That *Samothracia* was an Island over-against the Confines of *Thrace* bordering upon *Macedonia* (*d*). That *Neapolis* bounded the *Strymonick* Bay on the North-side (*e*), placed also by *Pliny*, *Dio*, and *Ptolemy* on the Sea-coast (*f*), and in the *Itinerarium* of *Antoninus* said to be twelve Miles distant from *Philippi* (*g*). And that *Philippi*, (called by the Epitomizer *Datum*) was a City in *Macedonia*, and had Docks for the Building of Ships (*h*). And *Appian* expressly informs

(*a*) Ch. xvi. S, 11, 12.

(*b*) Compare together, l. 12. p. 574, B. & 576, C. & l. 13. p. 581, 583, 613, D. *Æolis proxima est, quondam Mysia appellata, & quæ Hellesponio adjacet, Troas.* Plin. l. 5. § 32.

(*c*) L. 13. p. 581, C. 593, D. & 604, B. *Troadis primus locus Hamantius, dein Cebrenia, ipsaque Troas, Antigonia dicta, nunc Alexandria, Plin. l. 5. § 33.* It is called *Troas* without any Addition, l. 7. ff. de Cens. & l. 8. § 9. ff. eod. & in nummo *Caracallæ*, Col. Aug. *Troas.* Vid. Not. Hard. in Plin. loc. prox. cit.

(*d*) L. 2. p. 124, B. l. 1. p. 28, B. l. 7. p. 331, B.

(*e*) L. 7. p. 330. fin.

(*f*) *A meridie Ægeum mare, cujus in ora a Strymone Apollonia, Ocsyma, Neapolis.* Plin. l. 4. § 18. p. 439. Dio, l. 47. p. 348, A. 351, C.

(*g*) Vid. *Cesar. Not. Vol. I. l. 2. c. 13. p. 676.*

(*h*) The Words of the Epitomizer are these, *Ἔστιν δὲ περὶ τὸν Στρυμονικὸν κόλπον πόλεις καὶ ἕτεραι ὄτιον Μύρκιτος, Ἀργίλος, Δραβίσκος, Δάτον, ὅπερ καὶ αἰεὶ ἐλεγε γόρα, καὶ ἔυκαρπον, καὶ ναυπηγία, καὶ χρυσὸν μέταλλα· εἰ δὲ καὶ παροιμία Δάτον ἀγαθόν, ὡς καὶ ἀγαθῶν Ἀγαθίδες· ὅτι πλείστα μέταλλά ἐσι χρυσὸν ἐν ταῖς κρηνίσιν, ὅπερ νῦν οἱ Φίλιπποι πόλις ἱδρυται;* and a little after, *Ὅτι ἡ νῦν Φίλιπποι πόλις Κρηνίδες ἐκαλεῖτο τὸ παλαιόν.*

informs us, that they navigated Ships up to the City.

It is our Misfortune, that in the Description of *Macedonia*, we have not *Strabo's* own Work, but only an imperfect Abstract. I am persuaded, the other Particulars here mentioned were not omitted by *Strabo*, however they came to be left out by his Abbreviator. That *Philippi* was a Colony, we are assured by *Pliny* (a). And the same thing is fully evident from Coins, and other Monuments of Antiquity (b). *Livy* informs us, that *L. Æmilius Paulus*, having over-

παλαιόν. L. 7. p. 331. The Reason why I say that *Philippi* is the *Datum* here described, are the Words of *Appian*, who assures us it was first called *Crenides*, and then *Datus*, 'Οι δὲ Φίλιπποι πόλις ἐστίν, ἢ Δάτος ὠνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτους κρηναὶ γὰρ εἰσὶ περὶ τῷ λόφῳ ναμάτων πολλάι. De Bell. civ. l. 4. p. 650, A. The Description also exactly agrees. *Appian* tells us, on the North Side was a very large Wood, which, it is probable, supplied them with Timber for the building of Ships: 'Εκ δὲ τῆς δύσεως, πεδίον μέχρι Μουρκίνου τε, καὶ Δραβίσκου, καὶ ποταμῶ Στρυμόνος, τριακοσίων πού καὶ πεντήκοντα σταδίων, εὐφορον πάνυ καὶ καλόν. And a little before, Πρὸς δὲ τῆ μεσημερία ἕλος ἐστὶ, καὶ θάλασσα μετ' αὐτὸ; and towards the Bottom of the Page, Ἐλη καὶ λίμναι μέχρι τῶ Στρυμόνος. The Lake, which came up to the City, was a proper Place for their Docks. Whether they had a Passage from the Sea into this Lake, or from the River *Strymon*, or sailed up the River *Ganga* or *Gangites*, mentioned also by *Appian*, is not so clear; but that they navigated up to the City of *Philippi*, is certain; for *Appian* tells us, that *Tullius Cimber* put into *Philippi* with a Navy carrying a Legion, and other Soldiers: 'Οι δὲ ἀμφὶ τὸν Βροῦτον ἐκ παραλόγου τόλμης ἐς Φιλίππους παρήλθον, ἔνθα αὐτοῖς καὶ ὁ Τύλλιος ἐπικατήχθη, καὶ πᾶς ὁ στρατὸς συνεληλύθει. Vid. p. 648, & 650, A. It is true, other Authors place *Datus* differently, and *Dio* makes even *Crenides* a Place distinct from *Philippi*, l. 47. p. 348, A. It is not an easy Task always to reconcile Historians and Geographers.

(a) *Intus Philippi colonia*, l. 4. § 18. p. 439.

(b) Vid. *Cell. Not.* Vol. I. l. 2. c. 13. p. 676.

come and taken *Perseus* the King, divided *Macedonia* into four Parts, naming them the First, Second, Third, and Fourth (a). *Philippi* was situate in that which was called the First Part: And several learned Men (b) understand St. *Luke* to mean no more here, than that *Philippi* was a City of the First Part of *Macedonia*, which, by a very small Alteration of one of his Words, as they at present stand, he is made to say (c). The Reason is, because *Livy* tells us, that *Æmylius Paulus* appointed *Amphipolis* to be the capital City of the First Part of *Macedonia*. But I cannot think, that there is any need of making even so small an Alteration in the Words of St. *Luke*. For what is there more liable to change than the State of Cities? *Amphipolis*, it is true, was the chief City of the First Part of *Macedonia*, when conquered by *Æmylius*; but can it be hence concluded, that it was so two hundred Years after? It was so remarkably sunk and decayed some Ages after this, that in an ancient *Notitia Ecclesiastica*, it is thrust down to the twenty-second Place even of *Macedonia Prima* (d). It is evident from Coins now extant, that a Roman Colony was planted at *Philippi* first by *Julius Cæsar*, and afterwards renewed by *Augustus* (e). And the great *Spanheim* observes, that it was a Part of the Roman Policy, that their Colonies

(a) L. 45. c. 29.

(b) Vid. *Pierce*, in his Preface to the Notes on the Epistle to the *Philippians*.

(c) Πρώτης instead of πρώτη, or of πρώτη τῆς.

(d) Vid. *Spanheim*. de Usu & Præst. Num. Diss. 9. p. 652, pr:

(e) Id. Diss. 2. p. 105, 106.

should

should be the Metropoles or chief Cities of the Countries in which they were placed. It is highly probable therefore, that either *Philippi* was become a larger and more populous City than *Amphipolis*, before the Colony was fixed there, or that by planting the Colony there, it became such, and was thenceforth esteemed the chief City of that Part of *Macedonia*. This is certain, that *Strabo*, who wrote in the Times of *Augustus* and *Tiberius*, if we may depend upon the Faithfulness of his Abbreviator, takes not the least Notice of *Amphipolis*, though he mentions *Philippi* more than once. Had *Amphipolis* been the capital City of this Part of *Macedonia* in his Time, could he have been guilty of such a Neglect? He mentions other Cities in this Part: Wou'd he omit the Capital? It is possible therefore, that even in *Strabo's* time *Amphipolis* was sunk beneath his Notice (a).

From *Philippi* *St. Paul* and his Companions passed through *Amphipolis* and *Apollonia* to *Thessalonica*, and went thence to *Beræa* (b). *Apollonia* (c), *Thessalonica* (d), and *Beræa* (e), are all mentioned by *Strabo* as Cities in *Macedo-*

(a) It may be objected, that upon the Coins of the City of *Philippi*, there is no Evidence of its being the Metropolis, as there is upon the Coins of other Colonies, which were so. Nor is there any Evidence of this kind upon the Coins of *Amphipolis*, Θεὸς Καῖσαρ Σεβαστός, and on the Reverse, Αμφιπολιτ. Vid. Spanh. de Usu & Præst. Num. Quarto, p. 416. & Hard. Not. in Plin. l. 4. § 17. p. 436. n. 14.

(b) Acts xv. i. 1, 10

(c) L. 7. p. 331, B. Col. 1.

(d) P. 330, A. Col. 2.

(e) P. 330, B. Col. 2.

*nia. Amphipolis*, as I observed before, is not taken Notice of by him, at least not by his Epitomizer. This City however is spoken of by *Herodotus* (a), *Thucydides* (b), and *Scylax* (c) the Geographer, who all lived before *Strabo*, by *Livy* (d), his Contemporary, and *Pliny* (e), who flourished soon after him. It is also mentioned in the *Itinerarium Antonini*; and comparing that *Itinerarium* with what *Strabo* has said of the *Via Egnatia* (f), (a Roman Causeway or Highway made from the Sea-coast opposite to *Italy* quite through *Macedonia* to the River *Hebrus*, and afterwards to *Constantinople*) it seems highly probable, that that Way lay through five of the Cities we have been speaking of, *i. e.* from *Pella* to *Thessalonica*, thence to *Apollonia*, thence to *Amphipolis*, thence to *Philippi*, and thence to *Neapolis*.

From *Beræa* *St. Paul* was conducted to *Athens*, and went thence to *Corinth* (g). These are Cities of so great Fame in Antiquity, that it is almost needless to observe, that *Strabo* makes Mention of both (h), and tells us, that although *Corinth* was destroyed by the *Romans* under *Lucius Mummius*, it was restored by *Julius Cæsar* (i). It is said, that *St. Paul* sailed from *Corinth* into *Syria*, having shorn his Head at *Cenchrea*; that he put in by the Way at

(a) L. 7. c. 114. (b) L. 1. p. 66. & l. 4. p. 320. (c) Περὶ πλῆθους. (d) L. 44. c. 45. & l. 45. c. 29. (e) L. 4. § 17. p. 436, fin. Vid. Cell. Not. Vol. I. p. 675. (f) L. 7. p. 322. D. 323, A, B, C, D. & 329, D. Col. 2. (g) Acts xvii. 15. & xviii. 1. (h) L. 9. p. 395, & c. l. 8. p. 378, pr. (i) P. 379, pr. & 381.

*Ephesus*, and failed thence to *Cæsarea* (a). *Strabo* informs us, that *Corinth* had two Ports, one towards *Italy*, and the other towards *Asia*; that *Cenchrea* was the Port which was towards *Asia* (b); that *Ephesus* had a Port, and was seated in the peninsular *Asia* (c); and that *Stratonis Turris*, which was the ancient Name of *Cæsarea*, was in *Syria*, and had a Station for Ships (d).

§ 3. *St. Paul* set out a third time from *Antioch*, and, having travelled over all the Countries of *Galatia* and *Phrygia*, came to *Ephesus*, and continued disputing there in the School of *Tyrannus* by the Space of two Years, so that all they which dwelt in *Asia* heard the Word of the Lord *Jesus* (e). It appears evident from *Strabo*, that a certain District round *Ephesus* went by the Name of *Asia* properly so called (f).

*St. Paul* went from *Ephesus* to *Macedonia*, thence to *Greece*, and through Fear of the *Jews* returned again to *Macedonia*, set Sail from *Philippi*, and came to *Troas* in five Days. His Companions took Ship here, and failed to *Assos*; but he went thither on Foot. From *Assos*, having taken him on board, they failed to *Mitylene* (g). That a Ship might easily fail from *Philippi* to *Troas* in five Days, may be collected without Difficulty from what *Strabo* has laid

(a) Ch. xviii. 18, 19, 22; pr. (b) L. 8. p. 378, pr. & 380, pr. (c) L. 14. p. 641, C. fin. (d) L. 16. p. 758, D. Vid. Joseph. Antiq. l. 15. c. 9. § 6. (e) Ch. xviii. 22. (f) L. 12. p. 577, C. (g) Acts xx. 1, 2, 3, 6, 13, 14.

down (a). He also informs us, that *Affos* was a Sea-Port, and places it not far from *Troas* (b); and that *Mitylene* was a large City in the Isle of *Lesbos*, having two Ports, the one North, the other South; that from the Sea-coast, which lies between *Affos* and *Polymedium*, upon the Continent, to *Methymna* in *Lesbos*, was but sixty Furlongs (c).

*Paul* and his Companions sailed from *Mitylene*, and the next Day came over-against *Chios*, and the next Day arrived at *Samos*, and tarried at *Trogyllium*, and the next Day came to *Miletus* (d). From the Island of *Chios* to the Isle of *Lesbos*, *Strabo* tells us, is four hundred Furlongs (e), which make not quite forty-six of our Statute-Miles. *Samos*, he informs us, is an Island opposite to *Panionium* and *Ephesus* (f). He does not give us the Distance between that and *Chios*; but if we may make a Conjecture from the Measurement he gives us upon the Continent from *Ephesus* to *Teios* (g), the Distance is not quite so great as it is from *Chios* to *Lesbos*. The same Author says, that *Trogyllium* is the Name both of a Promontory upon the Continent, and of an Island that lies before the Promontory, and that from *Samos* to *Trogyllium* are but forty Furlongs (h), *i. e.* something more than four Miles and a half of our

(a) L. 2. p. 124, C. & l. 10. p. 457, D. Hom. ibi cit.  
 (b) L. 13. p. 581, C, D. p. 610, B, C. (c) L. 13. p. 616, fin.  
 617, A, B. (d) Ch. xx. 15. (e) L. 14. p. 645, D.  
 (f) L. 14. p. 639, B, C. (g) L. 14. p. 643, C, D. (h) L. 14.  
 p. 636, C, D.

Measure. It is probable, the Apostle and his Companions put in at *Samos*, but chose to lodge at *Trogyllium*.

'Tis added, *And the next Day came to Miletus*; whence *St. Paul* sent for the Elders of the Church of *Ephesus*, who came to him there (a). *Strabo* places *Miletus* not far from *Trogyllium*, and says it had four Havens (b). He gives us the Distance from *Miletus* to the Mouth of the River *Mæander* (c), but not from the *Mæander* to *Ephesus*. From *Magnesia*, which stood near the *Mæander*, to *Ephesus*, he makes a hundred and twenty Furlongs (d). And I am apt to think the common Road from *Miletus* to *Ephesus* lay through *Magnesia*; for from *Pyrrha* to the Mouth of the *Mæander* he says was Fens and Bogs (e). And the publick Road from *Physcus* to *Ephesus* he describes as going through *Tralles* and *Magnesia* (f). The Distance therefore from *Ephesus* to *Miletus* upon the common Road, I should conjecture to be about thirty *Roman*, or near twenty-eight of our Statute Miles.

The sacred Historian proceeds and says, “After  
“ we had launched, that is, from *Miletus*, we  
“ came with a strait Course unto *Coos*, and the  
“ Day following unto *Rhodes*, and from thence  
“ unto *Patara* (g).” *Coos*, *Strabo* tells us, is an

(a) Ch: xx. 15, 17. (b) L. 14. 634, D. 635, A. ( ) L. 14. p. 636, A, B. From *Miletus* to *Pyrrha* thirty Furlongs, thence to the Mouth of the *Meander* fifty. (d) L. 14. p. 663, B. & 636, C. (e) P. 636, B. (f) L. 14. p. 663, A, B. (g) Ch. xxi. 1.

Island over-against *Termerium*, a Promontory of the *Myndians*, and not far from *Cnidus*, *Ceramus*, and *Halicarnassus*, Cities in *Caria* (a). He places *Rhodes* near the Turning of the Continent, where the Shore runs to the North, whence the strait Course to the *Propontis* is by keeping in the same Meridian (b). From the few Places he mentions on the Continent between *Coos* and *Rhodes*, or rather, I should say, between the Places on the Shore opposite to these two Islands, we may reasonable conclude, that they were not so far distant, but Persons might easily sail from the one to the other in a Day's Time. *Patara* he describes to be a considerable City of *Lycia* on the East Side of the River *Xanthus*, having a Port for Ships (c). And whoever will be at the Pains of observing *Strabo's* Method in describing these Places, will easily see, that *Coos*, *Rhodes*, and *Patara*, lay in the Way from *Miletus* to *Syria* (d).

It is added by the sacred Historian, *And finding a Ship at Patara sailing unto Phœnicia, we went on board. Now, when we had discovered Cyprus, we left it on the Left-hand, and sailed into Syria, and landed at Tyre* (e). That the Island of *Cyprus* lay between *Patara* and *Syria*, any one who will compare together the Descriptions which *Strabo* has given us of *Lycia*, *Cyprus* and *Syria*, will presently learn (f). The same learned Author makes *Phœnicia* a Part of

(a) L. 14. p. 656, A, B. & 657, B. (b) P. 655, D.  
 (c) P. 666, A. (d) Vid. p. 664, A, B. (e) Ch. xxi. 2, 3.  
 (f) L. 14. p. 664, A. p. 681, D. l. 16. p. 749.

*Syria* (a), and places *Tyre* in *Phœnicia*. This having been a maritime Town of so great Fame in the World, I think I need not add, that he says it had two Ports (b).

The sacred Historian further says, *And when we had taken our Leave of the Brethren of Tyre, we took Ship, and came to Ptolemais, and the next Day to Cæsarea* (c). *Ptolemais*, formerly called *Ace*, is accordingly described by *Strabo* as a large City on the Sea-coast of *Phœnicia*, South of *Tyre* (d), between *Tyre* and *Cæsarea*, formerly named *Stratonis Turris* (e).

§ 4. In the Account of *St. Paul's Voyage to Rome*, it is said, *They entered into a Ship of Adramyttium, meaning to sail by the Coasts of Asia* (f). *Adramyttium* is said by *Strabo* to be a considerable City, having both a Port and Station for Ships (g), situate in *Troas*, *Æolis*, or *Mysia*. For these three Countries lying in the North-West Part of the peninsular *Asia*, he plainly proves, were blended together by ancient Writers (h).

It is added by the sacred Historian, *And the next Day we touched at Sidon* (i). *Sidon*, *Strabo* informs us, was a City and Port of great Antiquity, much celebrated by the Ancients, and very famous in his own Times, situate in *Phœnicia*, North of *Tyre*, and that the Distance

(a) L. 16. p. 749, B. (b) P. 756, C. & 757, A. (c) Ch. xxi. 6, 7, 8. (d) L. 16. p. 758, A. (e) Ibid. D. (f) Ch. xxvii. 1. (g) L. 13. p. 606, fin. & 614, A, B. (h) L. 13. p. 583, A. p. 586, D. l. 12. p. 564, B. 565, C. 571, C, D, &c. l. 13. p. 613, D. (i) Ch. xxvii. 3.

between *Sidon* and *Tyre* was not more than two hundred Furlongs (a). He has not indeed told us the Distance from *Tyre* to *Cæsarea*. The *Peutingerian* Table makes it sixty Roman Miles (b). The *Itinerarium Hierosolymitanum* makes it sixty-three (c); the *Itinerarium Antonini*, seventy-six (d). The whole Distance from *Cæsarea* to *Sidon*, according to *Ptolemy*, is but one Degree (e). But if we take it, according to the largest Computation, viz. that of the *Itinerarium Antonini*, the whole Distance is little more than thirty Leagues, or about ninety-one and a half of our Statute-Miles. If *Strabo* informs us right, the Ancients would sail much further than this in the Space of twenty-four Hours. He tells us, that from *Sammonium* to *Egypt* was four Days and four Nights sailing, computed at five thousand Furlongs (f), i. e. Five hundred and seventy-three of our Statute-Miles. To sail this Distance in four Days and four Nights, they must sail each twenty-four Hours, a hundred and forty-three of our Statute-Miles, which is about six Miles an Hour. *Herodotus* confirms the same thing, telling us, a Ship would sail, in twenty-four Hours, One thousand three hundred Furlongs (g), i. e. very near a hundred and forty-nine of our Statute-Miles. *Aristides* says, that with a fair Wind a Ship would easily make One thousand two hundred Furlongs (h),

(a) L. 16. p. 756, C. p. 757, C, D. (b) Vid. Rel. Pal. l. 2. c. 4. p. 421. (c) Reland. Palæst. l. 2. c. 4. p. 416, 417. (d) Ibid. p. 418. (e) Ibid. c. 10. p. 457, 460, 465. (f) L. 10. p. 475, C. (g) Melpom. (h) Vid. Casaub. not. in lib. 1. p. 35. Strab. p. 23. col. 1.

*i. e.* a hundred and thirty-seven one-third of our Miles; and *Polybius* denies, that they could sail two thousand Furlongs in a Day (*a*).

The Historian proceeds, *And when we had launched from thence, we sailed under Cyprus, because the Winds were contrary; and when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a City of Lycia* (*b*). They sailed between *Cyprus* and *Cilicia*, and then along the *Pamphylian Coast* to *Lycia*. And that these Countries are thus situated, may be easily seen from *Strabo's* Description of them (*c*), who will also teach us, that *Myra* was in *Lycia*, seated upon a high Hill about twenty Furlongs from the Sea (*d*).

The sacred Historian farther says, *And there the Centurion found a Ship of Alexandria sailing into Italy, and he put us therein; and when we had sailed slowly many Days, and scarce were come over-against Cnidus* (*e*). *Alexandria* was the Metropolis of *Egypt*, between which and *Italy* was carried on a very great Commerce, so that there were Ships frequently passing from the one to the other, which is particularly taken Notice of by *Strabo* (*f*). We have already observed from the same learned Author, that *Cnidus* is a City in *Caria* nearly opposite to the Island of *Coos*. In a former Voyage the Apostle seems to have sailed from *Coos* to *Patara*, a City of *Lycia*,

(*a*) Cit. *Strab.* l. i. p. 25, D. Vid. *Casaub.* not. p. 17. Col. 1. D. & col. 2; A.      (*b*) Ch. xxvii. 4, 5.      (*c*) L. 14. p. 681, D.  
 (*d*) L. 14. p. 666, A.      (*e*) Ch. xxvii. 6, 7.      (*f*) L. 17. p. 793, A.

further

further East than *Myra*, in two Days. They were now many Days at Sea, and made less way.

It is added, *The Wind not suffering us, we sailed under Crete, over-against Salmone (a)*. The Wind not permitting them to bear out to Sea, they sailed close by the *Cretan* Shore near to the Eastern End of it, called by *Strabo* *Samonium (b)*, by *Pliny* *Sammonium (c)*; with two *m*'s; by *Dionysius*, *Salmonis (d)*, with an *l*, as in the History of the *Acts*; and it is called *Capo Salomon* at this Day (*e*).

It is further added, *And hardly passing by it, came to a Place, which is called the Fair Havens, nigh whereunto was the City of Lasea (f)*. There is no Mention of these Places in *Strabo*. *Stephanus* has a Name near akin to the former. He tells us, that *Καλὴ Ἀκτὴ*, *i. e.* The Fair Shore, was a City in *Crete (g)*; but he does not say in which Part of the Island it lay, and it is impossible for us to determine, whether it were the same Place which *St. Luke* calls the *Fair Havens*. This is the first Place we have met with, that we have not abundant Authorities for from other Authors. And considering how few of the ancient Writers are come down to us, it is much more to be admired that we have not found many such, than that we have met with this one. *Diodorus Siculus* the Historian names

(a) Ch. xxvii. 7. (b) L. 10. p. 474, D. (c) L. 4. § 20.  
 (d) Ver. 110. (e) Vid. Hard. not. in Plin. l. 4. § 20. n. 7.  
 & Cell. Not. Orb. Ant. Vol. I. l. 2. c. 14. p. 818. (f) Ch.  
 xxvii. 8. (g) De Urbibus:

two Cities in *Crete*, that are found in no other Historian or Geographer (a). *Polybius* does the same (b). And even in that very succinct Account of Affairs, given us by *Velleius Paterculus*, is mentioned a City in *Crete* taken notice of by no other Writer (c). This is more common among the Geographers. *Scylax* speaks of three (d), *Pliny* four (e), *Ptolemy* four (f), and *Stephanus* twenty-seven Cities (g), the Names of which are in no other Authors now extant.

There were not a few who anciently wrote the History and Geography of *Crete* (h). Had they been preserved, we should have had a much more distinct and full Account of the several Parts of that Island than we now have. Doubtless there were many Places in it which are not taken Notice of by any of the Geographers or Historians that are come down to us. It is well known, that *Crete* was very early inhabited, and having the Happiness of good Laws, and excellent Governors, it soon became a most populous, potent, and flourishing Island, and most of the *Grecian* States received their Polity and Laws from thence (i). It is called by *Homer* ἑκατόμπολις (k), as having a hundred

(a) *Cæno* & *Tripodus*. Vid. *Meursii Creta*. (b) *Orii*, l. 4. p. 319, C. This indeed *Meursius* takes to be *Olerii*, and that very probably, *Diatonium*. Excerpt. Legat. c. 45. (c) *Mycenæ*, Cap. 1, p. 1. (d) *Baucas*, *Ormifda*, *Pan*. Vid. *Meursii Creta*. (e) *Clatos*, *Elæa*, *Lafos*, *Pylorus*. *Harduin*, it is true, by his Emendations, has reduced these to one, which is *Lafos*, l. 4. § 20. (f) *Innacherium*, *Pannonia*, *Pœcilasium*, *Rhamnus*. Vid. *Meursii Creta*. (g) *Apea*, *Alba*, *Alloria*, *Anopolis*, *Aulon*, *Axus*, *Bienus*, &c. Vid. *Meur. Creta*. (h) Vid. *Meur. Cret. cap. 1*. (i) Vid. *Shuckford's Connect. Vol. III*. (k) *Iliad*, l. 2. v. 156.

Cities in his Time. And those hundred Cities, we are told, were particularly named by *Xenion*, in his History of *Crete* (a). Many of these Cities were in Ruins long before the *Acts* of the Apostles was wrote. *Strabo* is so very brief in his Account of the Island, that, I think, he mentions but fourteen or fifteen of the Cities which were standing, and five only of those which were destroyed. I am apt to think, that not a few of those which are named by the other Geographers, were of the Number of the Destroyed. Of this sort most evidently was the City *Lasea*, spoken of by *St. Luke*. For after he had mentioned the *Fair Havens*, he adds, *Nigh whereunto was the City of Lasea*, ἢν πόλις Λασαία, the very Phrase made use of by *Strabo* with regard to *Phæstus*, one of the ancient Cities of *Crete*, which was destroyed, dug up and turned into Fields by the *Gortynians* (b). It is not very improbable, that the *Lafos* mentioned by *Pliny* might be the *Lasea* of *St. Luke*. It might be called by both Names, as in the same Island the City *Pergamum* (c) was also called *Pergamea* (d). And though it be reckoned by *Pliny* as an inland City, yet possibly it might be nearer to the

(a) Tzetzes in Lycoph. cit. Meur. cap. 1. p. 2.

(b) L. 10. p. 479, C. Φαισὸς δὲ ἦν αὐτῆ. Vid. & l. 13. p. 612. Ἄμφότεροι δ' ἦσαν, spoken of *Lyrnessus* and *Thebes*, A, fin. Ἡ χρύσα ἦν. C. fin. Ἐνταῦθα δὲ ἦν καὶ τὸ ἱερόν τῆς Σμινθέως Ἀπόλλωνος καὶ ἡ Χρυσίς, C. fin.

(c) Vell. Paterc. pr. Plin. l. 4. § 20.

(d) Virg. Æn. l. 3. v. 132. Plut. Lycurgo. Scylax. Vid. Cell. N. O. Ant. Vol. I. l. 2. c. 14. p. 820. What renders it the more likely is, that *Pliny* does not confine himself to Cities then in being. He mentions *Phæstus* destroyed long before his Time.

*Fair Havens* than any other City was, and therefore described by *St. Luke* as nigh thereunto.

The *Fair Havens* not being a Place fit to winter in, the sacred Historian informs us, that the greater Part of the Passengers advised to depart thence, that they might attain to *Phœnice*, a Haven of *Crete*, lying towards the South-West and North-West (a). This, as I take it, and *Meursius* is of the same Opinion, is mentioned by *Strabo* under the Name of *Phœnix Lampei* (b). It is certainly named both by *Ptolemy* and *Stephanus*, and was a Bishop's See at the Time of the Council of *Nice* (c).

It is afterwards said, that a Tempest arising, they ran under a certain Island, which is called *Clauda* (d). This is not taken notice of by *Strabo*; for he omits almost all the Islands that lay nearest to *Crete* (e). *Ptolemy* speaks of it, and describes it as lying at the West End of *Crete*. It is also mentioned in the *Notitia Ecclesiæ* as having a Bishop (f).

After this *St. Luke* says, *They were driven up and down in Adria* (g). And *Strabo* more than once tells us, that the *Ionian Sea* was in his Days called *Adria* (h). The same we learn from *Ovid* (i), *Philostratus* (k), and *Pausa-*

(a) Ch. xxvii. 12. (b) L. 10. p. 475, A. (c) Vid. Cell. N. O. Antiq. Vol. I. l. 2. c. 14. p. 817. & Meurs. Cret. p. 54, & 55. (d) Ch. xxvii. 16. (e) Compare *Strabo*, l. 10. p. 484, C. with *Pliny*, *Ptolemy*, and *Mela*. (f) Vid. Cell. N. O. A. l. 2. c. 14. p. 826. (g) Ch. xxvii. 27. (h) L. 2. p. 123, D. l. 7. p. 317, pr. (i) *Fastor.* l. 4. v. 501. *Trist.* l. 1. *Eleg.* 10. v. 4. (k) L. 2. *Imag.* in *Polemone*, prop. fin. & de *Vit. Apoll.* l. 4. c. 8. p. 181, C.

*nias* (a). It is evident also from St. *Jerom* and *Orosius*, that this Name reached quite to the *Africk* Shore. For *Hilarion* sailing from *Parætonium* in *Egypt* to *Sicily*, is said to pass through the midst of *Adria* (b). And the *Tripolitan* Province is said by *Orosius* to be bounded on the North by the *Adriatick* Sea (c). The same Author tells us, that the Island of *Crete* is bounded on the South by the *Libyan* or *African* Sea, which they also call the *Adriatick* (d). And *Procopius* says, that the Islands *Gaulus* and *Melita* divide the *Adriatick* and *Tuscan* Sea (e).

The sacred Historian informs us, that they were at length shipwrecked, but that all the Passengers escaped safe to Land upon an Island called *Melita* (f). This is said by *Strabo* to lie opposite to *Pachynum*, a Promontory of *Sicily*, which is described by him as pointing Eastwards towards the *Peloponnesus*, and the Passage to *Crete* (g).

From *Melita*, it is said, they sailed in a Ship of *Alexandria* to *Syracuse* (h). *Syracuse*, *Strabo* tells us, is a City on that Side of *Sicily* which makes the Streights, i. e. the Streights between *Italy* and *Sicily* (i). From *Syracuse* they sailed to *Rhegium* (k). This City *Strabo*

(a) *Eliac.* p. 174. l. 13. *Arcad.* p. 281. l. 33. (b) In *Vit. Hilarionis.* (c) *Tripolitana* Provincia—habet a Septentrione mare Siculum, vel potius Adriaticum. L. 1. c. 2. p. 19.

(d) *Insula Creta* finitur—a meridie Lybico, quod & Adriaticum vocant. *Ibid.* p. 20. (e) In *Vandal.* l. 1. cap. 14. fin. p. 212.

(f) *Ch.* xxviii. 1. (g) L. 6. p. 277, C. & p. 265, D. & l. xvii. p. 834, B, C. (h) *Ch.* xxviii. 12. (i) L. 6. p. 267, B, C. (k) *Ch.* xxviii. 13.

places among the *Bruttii* (a), and describes as situate upon the Coast of the Streights between *Italy* and *Sicily*, and names the Streights themselves from this City (b); and says, that from hence it is fifty Furlongs sailing to the Promontory of *Leucopetra* (c), which is the End or Toe of *Italy* (d).

It is added by the sacred Writer, *And after one Day the South Wind blew, and we came the next Day to Puteoli* (e). This, *Strabo* tells us, was a City in *Campania*, a Place of great Trade, and an excellent Port (f), and more particularly, that it was the Port used by the *Alexandrian* Ships (g). And whoever will consider the Situation of the several Parts of *Italy*, as described by him, will easily perceive, that a South Wind was the fairest to fill the Sails, and convey a Ship from *Rhegium* to *Puteoli* (h). In the *Greek* of *St. Luke* is, δευτεραῖοι ἤλθομεν. They waited one Day at *Rhegium* for a fair Wind, and the next Day the Wind turning South, they set Sail; and two Days after they had set Sail, (for that the Word δευτεραῖοι properly (i) signifies) they arrived at *Puteoli*, which they might easily do.

(a) L. 6. p. 257, A. fin. B.

(b) Ibid. p. 265, D.

(c) P. 259, A.

(d) L. 5. p. 211, D.

(e) Ver. 13.

(f) L. 5. p. 245, C, D.

(g) L. 17. p. 793, A. Omnis in

pilis Puteolorum turba consistit, & ex ipso genere velorum Alexandrinas, quamvis in magna turba navium, intelligit, &c. Sen. ep. 77, pr. *Titus* went this way from *Alexandria* to *Rome*. Suet.

Tit. c. 5. n. 4, 5: Festinans in Italiam, cum Rhegium, dehinc Puteolos oneraria nave appulisset, Romam inde contendit. (h) Vid.

l. 6. p. 266, C, D. p. 259, A. l. 5. p. 210, & seq. (i) Vid.

Raphelii Annot. ex Herod. p. 406. & ex Xenoph. p. 137.

It is added, that as they went towards *Rome*, the Brethren came to meet them as far as *Appii Forum*, and the Three Taverns (a). These Places are not taken Notice of by *Strabo*, but they are both mentioned by *Tully* (b), and the former by *Horace* (c), and were on the famous *Via Appia* that led from *Rome* to *Brundisium*. And by the Computation of the *Itinerarium Antonini* the latter was twenty-three, the former forty-one *Roman Miles* from the City of *Rome*.

We have now examined the Journeys and Voyages of *St. Paul* and his Companions; and of the numerous Places named therein, we find but seven, which are omitted by *Strabo*, the chief of the ancient Geographers that are come down to us. The rest are described by him in exact Agreement with the History of the *Acts*. Of the seven omitted by him, five are fully and clearly spoken of by other ancient Authors. There remain only two therefore, of which a Doubt can be admitted, whether they are mentioned by any of the ancient Writers now extant. And of these two one was a City that had been destroyed (d), and for that Reason probably neglected by the Historians and Geographers that have reached our Age.

(a) Ver. 15.

(b) Ad Attic. l. 2. ep. 10. He dates the Letter from *Appii Forum*, and says, he had sent another but a little before from the *Three Taverns*.

(c) Sat. l. 1. 5. v. 3.

(d) The seven are *Lystra*, *Amphipolis*, *The Fair Havens*, *Lasea*, *Clauda*, *Appii Forum*, and the *Three Taverns*. The two are, *The Fair Havens* and *Lasea*. Of which the former, it is probable, is the *Καλιῶν Ἀκτῶν* of *Stephanus*, the latter the *Lafos* of *Pliny*.

§ 5. Most of the other Places mentioned in the History of the *Acts* are also to be found in *Strabo*. *Philip* is directed by an Angel to go towards the South unto the Way that goeth from *Jerusalem* to *Gaza*, which is desert (a), in order to meet the *Ethiopian* Eunuch, who was returning from *Jerusalem* to his own Country. Agreeably hereto; *Strabo* describes *Gaza* as desert, and places it towards *Egypt*, consequently South of *Jerusalem*, and in the Way to *Ethiopia* (b).

*St. Paul* says to *Lysias*, *I am a Man, which am a Jew of Tarsus, a City in Cilicia, a Citizen of no mean City* (c). *Strabo* tells us, that *Tarsus* in *Cilicia* was so famous for Learning, that it exceeded *Athens*, *Alexandria*, and every Place where Philosophy and other Learning was taught: That *Rome* itself was a Witness of the Multitude of learned Men it produced; for it was full of *Tarsians* and *Alexandrians* (d). And *Josephus* says, it was the most celebrated City of all *Cilicia*, being the Metropolis (e).

*Strabo* informs us, that *Damascus* (f) was a famous City of *Syria*, if not the most renowned of all the Cities that lay in that Part towards

(a) *Acts* viii. 26, 27, 28.

(b) L. 16. p. 759, C. Vid. & *Joseph. de Bell. Jud.* l. 4. c. 11. § ult.

(c) *Acts* xxi. 39. & xxii. 3. & ix. 11.

(d) L. 14. p. 673, C. to p. 675, D.

(e) Ταρσὸς γὰρ παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη μιν-  
τρόπολις ἔσται. *Ant.* l. 1. c. 6. § 1. p. 17.

(f) Mentioned *Acts* ix. 2, 3, 10.

the

the *Persian Dominions* (a). That *Joppa* (b) was a Sea port, whence *Jerusalem*, the Metropolis of the *Jews*, might be seen, that it lay near to *Jamnia*, and between *Cæsareæ* (c) and *Azotus* (d). *Saron* (e), *Eusebius* and *Jeron* tell us, was a Plain that reached from *Joppa* to *Cæsarea* (f). This in the LXX is called *Drumus* (g), and both *Strabo* (h) and *Josephus* (i) speak of Part of it at least under that Name. *Strabo* makes mention also of *Samaria* and *Galilee* (k). In the History of the *Acts*, *Samaria* is the Name both of a City and Country (l), and so it is in *Josephus* (m) and other Writers (n). *Lydda* (o), though omitted by *Strabo*, is mentioned by *Pliny* (p), *Josephus* (q), and many other Au-

(a) L. 16. p. 756, A.

(b) Mentioned Acts ix. 36, 42, 43.

(c) Mentioned Acts viii. 40.

(d) L. 16. p. 759, A, B.

(e) Mentioned Acts ix. 35.

(f) Vid. Reland. Palæst. l. 1. c. 32. p. 188. & Cell. N. O. Ant. l. 3. c. 13. p. 321.

(g) If. lxx. 10.

(h) L. 16. p. 758, fin. & 795, A, prop. fin.

(i) De Bell. l. 1. c. 13. § 2. & Antiq. l. 14. c. 13. § 3. Vid. et LXX. in 4to Reg. xix. 23. If. xxxvii. 24.

(k) L. 16. p. 760, D.

(l) Ch. viii. 1, 5.

(m) De Bell. l. 3. c. 3. § 4, & c. 7. § 32. Antiq. l. 14. c. 4. § 4, prop. fin. & c. 5. § 3. & l. 15. c. 8. § 5.

(n) Hieron. de Locis Hebr. cit. Cellar. N. O. Ant. l. 3. c. 13. p. 313.

(o) Mentioned Acts ix. 32, 35.

(p) L. 5. § 15.

(q) Antiq. l. 13. c. 4. § 9. p. 569, pr. l. 14. c. 11. § 2. & de Bell. l. 2. c. 19. § 1. & l. 3. c. 3. § 5. & l. 4. c. 8. § 1.

thors (a). It is said in the History of the *Acts* to be nigh unto *Joppa* (b). We have not the Number of Miles between these two Places transmitted down to us, but enough is said to convince us, they could not be far the one from the other. *Strabo* has told us, that *Joppa* was near to *Jamnia*, and in the *Itinerarium Antonini* is put down twelve Roman Miles between *Lydda* and *Jamnia* (c).

It is said of the Apostle *Peter* and his Friends, that they set out one Day from *Joppa*, and entered *Cæsarea* the next (d). We have no Account in the *Itinerarium* of the Distance from *Joppa* to *Cæsarea*; but from *Lydda*, which was near to it, we have three Accounts. The *Itinerarium Hierosolymitanum* makes it 36 Roman Miles (e). The *Itinerarium Antonini* in one Place makes 40 (f), in another 59 (g). The Numbers in this last Place are probably corrupted. An *Arab* Writer, quoted by the learned *Reland*, says, that the Distance between *Joppa* and *Cæsarea* was thirty Miles; and *Ptolemy* makes the Difference of Latitude to be twenty-five Minutes (h).

(a) Vid. Cell. N. O. A. l. 3. c. 13. p. 322. & Reland. l. 3. p. 877, 878.

(b) Ch. ix. 38.

(c) P. 32. called there *Lamnia*, as also in the *Pestingerianæ* Tables. Vid. Reland Pal. l. 2. p. 419.

(d) Ch. x. 23, 24.

(e) P. 154.

(f) P. 32.

(g) P. 43.

(h) Vid. Reland. Pal. l. 3. p. 675. & l. 2. p. 460.

*Cæsarea* is in the History of the *Acts* distinguished from *Judæa*. It is said of *Herod Agrippa*, that he went down from *JUDÆA* to *CÆSAREA* (a). In like manner the Prophet *Agabus* is said to have come down from *JUDÆA* to *CÆSAREA* (b). Agreeably hereto *Strabo* places *Cæsarea* in *Phœnicia* (c), and so does *Josephus* (d). The latter gives a Reason why it could not be in that which was properly *Judæa*: Because the *Jews* would not have suffered *Herod* to have built Temples, and erected Images in their Country, these Things being forbidden them, he therefore chose foreign Countries and Cities to adorn and beautify in this manner (e). For *Herod* had built a Temple to *Augustus* in *Cæsarea*, and had placed a Coloss or large Image of his therein (f). Accordingly the *Syrians* which inhabited *Cæsarea*, in the Quarrel they had with the *Jews* about Preference, tell them, that when the City went by the Name of *Stratonis Turris*, i. e. before *Herod* built and adorned it, there was not a *Jew* dwelt in it (g). Notwith-

(a) Ch. xii. 19.

(b) Ch. xxi. 8, 10.

(c) L. 16. p. 758, D.

(d) Antiq. l. 15. c. 9. § 6. Καίται μὲν γὰρ ἡ πόλις ἐν τῇ Φοινίκῃ.

(e) Πόλεις τε κτίζων, καὶ ναὺς ἐγείρων, ἢ ἐν τῇ τῶν Ἰουδαίων, ἔδει γὰρ ἂν ἠνέχοντο, τῶν τοιούτων ἀπηγορευμένων ἡμῖν, ὡς ἀγάλματα καὶ τύπαις μεμορφωμέναις τιμᾶν πρὸς τὸν Ἑλληνικὸν τρόπον, τὴν δ' ἔξω χώραν, καὶ τὰς πόλεις ἕτως κἀπεσχευάζετο. Ibid. § 5.

(f) De Bell. l. 1. c. 21. § 7.

(g) Antiq. l. 20. c. (7. Hudf. but the) 8. in Truth. § 7, pr.

standing this, *Josephus* himself, in another Part of his Works, calls it a City of *Judæa* (a). When he calls it so, he means by *Judæa* the antient Seat of the Twelve Tribes, which is a Sense that both he (b) and other Writers (c) sometimes put upon the Word; but not *Judæa* strictly and properly taken, as distinguished from *Samaria* and *Galilee*.

*Lysias* the *Chiliarch*, or *Tribune*, ordered, that two hundred Soldiers, threescore Horsemen, and two hundred Spearmen, should be ready at the third Hour of Night, *i. e.* about nine o'Clock at Night, to bring *St. Paul* safe to *Cæsarea* (d). *St. Luke* afterwards says, that the Soldiers, as it was commanded them, took *Paul*, and brought him by Night to *Antipatris* (e). Some learned Men understand this as done the same Night (f), but there is not the least Necessity of so understanding it. The Order given by *Lysias* was, that they should travel in the Night-time, that *St. Paul's* going to *Cæsarea* might be concealed from the *Jews*, and there might be no Insurrection or Attempt made to murder him. This Order the Soldiers obeyed, and brought him to *Antipatris* by Night, but it is not said they did this in one Night. They might probably reach *Nico-*

(a) De Bell. l. 3. c. § 1. pr.

(b) Antiq. l. 1. c. 6. § 2. *Κανάαν* — τὴν νῦν Ἰουδαίαν καλεμένην ὀικήσας, ἀπ' αὐτῆς Χαναταῖαν προσηγόρευσε.

(c) Hieron. Euseb. &c. cit. Reland. Palæst. l. 1. p. 35, 36.

(d) Acts xxiii. 23.

(e) V. 31.

(f) Vid. Cell. N. O. Ant. l. 3. c. 13. p. 324.

*polis* the first Night, and resting there all Day, go to *Antipatris* the next Night. So, when it is said in the Verse immediately following, *On the Morrow they left the Horsemen to go with him, and returned to the Castle*; it is not necessary to understand this, as though the two hundred Soldiers and two hundred Spearmen went back to *Jerusalem* in one Day; no, on the Morrow after they arrived at *Antipatris*, knowing that their Prisoner was now safe from any Attempt of the *Jews* (a), and needed not so great a Guard, they returned towards the Castle of *Antonia*, from whence they set out.

*Antipatris*, *Josephus* informs us, was a City built by *Herod* the Great, in Honour of his Father (b). In the *Mishna* it is said to lie in the Way from *Jerusalem* to *Galilee* (c). That it was in the Road from *Jerusalem* to *Cæsarea*, fully appears from the *Itinerarium Hierosolymitanum*, and is sufficiently evident from *Josephus* (d). We are told by the same Author, that from *Jerusalem* to *Cæsarea* was six hundred Furlongs (e), about sixty-eight and a half

(a) *Cestius Gallus* in his Retreat, or rather Flight from the Siege of *Jerusalem*, was pursued by the *Jews* to *Antipatris*. The Reason is, because from *Jerusalem* to *Antipatris* was a mountainous hilly Country, and they had great Advantages over him; but from *Antipatris* to *Cæsarea* was a Plain. They came off the mountainous into a hilly Country indeed at *Nicopolis*; but the Mountains lay close by them from *Nicopolis* to *Lydda*, and from *Lydda* to *Antipatris*. Vid. *Jos. de Bell.* l. 2. c. 19. § 7, 8, 9. & l. 1. c. 4. § 7. & c. 21. § 9.

(b) *Antiq.* l. 16. c. 5. § 2.

(c) *Gittin* 7. m. 7. cit. *Reland. Pal.* l. 3. p. 569.

(d) *De Bell.* l. 2. c. 19. § 1. & l. 4. c. 8. § 1.

(e) *Antiq.* l. 13. c. 11. § 2. & *de Bell.* l. 1. c. 3. § 5.

of our Statute-Miles ; but he has no-where given us the Distance from *Jerusalem* to *Antipatris*. The *Itinerarium Hierosolymitanum* makes it forty-two *Roman* Miles, *i. e.* something more than thirty-eight of our Statute-Miles, twenty-two *Roman* Miles from *Jerusalem* to *Nicopolis*, or *Emmaus*, ten Miles thence to *Lydda*, and ten more from *Lydda* to *Antipatris* (a).

The learned *Cellarius*, to whom the World is greatly indebted for the indefatigable Pains he has taken in collecting and clearing up the antient Geography, supposes an Error in the first of these Numbers, and that instead of twenty-two it ought to be but eight (b), taking for granted, that *Nicopolis* is the same with the *Emmaus* (c) mentioned in *St. Luke's Gospel* (d), and by *Josephus* (e) as sixty Furlongs from *Jerusalem*. So that, according to him, from *Jerusalem* to *Antipatris*, was but twenty-eight *Roman*, or about twenty-five and a half of our Statute-Miles. Agreeably hereto, *Joannes Damascenus* says it is eighteen Miles from *Jerusalem* to *Lydda* (f). *Cellarius* judges this

(a) A Day's Journey to some who ran, was 150 *Roman* Miles according to *Pliny*. To Walkers, a Day's Journey, according to *Herodotus*, is 250 Furlongs, something more than 31 Miles. From *Athens* to *Megara*, according to *Aulus Gellius*, 20 Miles; according to *Procopius*, more than 26 Miles. A Day's Journey in the *Gemara* is 40 *Roman* Miles; in the *Misna*, from *Jerusalem* to *Acrabba*, *Lydda*, or *Jordan*. Vid. *Reland. Palest.* l. 2. c. 1. p. 400, 401.

(b) *N. O. Ant.* l. 3. c. 13. p. 323.

(c) *Ibid.* p. 340, 341.

(d) *Ch.* xxiv. 13.

(e) *De Bell.* l. 7. c. 6. § 6.

(f) Vid. *Cell.* p. 322.

Account

Account to be confirmed by the History of the *Acts*, understanding that the Soldiers which conducted *St. Paul*, performed their Journey to *Antipatris* the same Night they set out (a). But *Reland*, who has with great Industry and Learning given us the Geography of *Palestine* in particular, has, I think, quite removed the Foundation on which *Cellarius* builds, and fully proved, that the *Emmaus*, which was afterwards called *Nicopolis*, was not the same with that mentioned by *St. Luke* and *Josephus* as sixty Furlongs distant from *Jerusalem*, but another *Emmaus* in the Tribe of *Dan* beyond *Beth-horon* between that and *Lydda*, and in the direct Road from *Antipatris* to *Jerusalem* (b).

It is said in the History of the *Acts*, that the Mount called *Olivet* was from *Jerusalem* a Sabbath-day's Journey (c). A Sabbath-day's Journey is explained in the *Syriack Translation* to be about seven Furlongs. *Epiphanius* says it was but six Furlongs (d). Mount *Olivet* is by *Josephus* placed five Furlongs from *Jerusalem* (e). In another Part of his Works he tells us, that *Titus* ordered Part of his Army to encamp, when they were six Furlongs distant

(a) P. 324. paulo post med.

(b) L. 2. c. 6. p. 426, &c. Vid. *Jos. de Bell.* l. 2. c. 19. § 1, 8. & l. 4. c. 8. § 1. *Cellarius* himself proves, that *Beth-horon* was 100 Furlongs, or 12 Miles, distant from *Jerusalem*. *Ibid.* p. 325.

(c) Ch. i. 12.

(d) *Hær.* 66. cit. *Reland. Pal.* l. 2. p. 398.

(e) *Antiq.* l. 20. c. (7. *Huds.* but should be) 8. § 6.

from *Jerusalem* on Mount *Olivet* (a). No doubt the *Mount of Olives* was five, six, seven, or more Furlongs distant from *Jerusalem*, according to the Part of the City reckoned from, or the Part of the Mount to which the Reckoning was made.

Many learned Men think, though this is not said in the History, nor is there any Necessity of so understanding it, that the Reckoning here began from that Part of the Mount from which our Lord ascended to Heaven. St. *Luke* tells us in his Gospel, That that was from *Bethany* (b). But the Town of *Bethany*, St. *John* informs us, was fifteen Furlongs from *Jerusalem* (c). They suppose therefore, that a certain Part of the Mount, extending some Furlongs upwards from the Town or Village, was called by the Name of *Bethany* (d), which is a very easy and natural Supposition, all Villages at this Day communicating their Name to the whole Tract of Ground that belongs to them.

But were it certain, that the Place from which our Lord ascended was close adjoining to the Town or Village of *Bethany*, and that the sacred Historian understood by a Sabbath-day's Journey, the Distance of that Village, the *Talmudists* have given such an Account of

(a) De Bell. l. 5. c. 2. § 3.

(b) Ch. xxiv. 50, 51.

(c) Ch. xi. 18.

(d) Light. V. 1. p. 252. V. 2. p. 304. & 485. Vid. & Wolf. Cur. in Matt. xxi. 1.

Things as would clear this Matter up. They say that a Sabbath-day's Journey is two thousand Cubits (a). This is explained by the Jews to be a Roman Mile (b). They held it lawful for a Person to walk as far as he pleased in any City. The reckoning of two thousand Cubits did not commence till he was out of the City. And if the learned *Buxtorf* has represented their Sense rightly, they included the Suburbs also under the Name of the City (c), and the Suburbs were always two thousand Cubits more. These, put together, make a Sabbath-day's Journey about two Roman Miles from the Walls of the City, which is about the Distance that *Bethany* was from *Jerusalem*.

It is very certain the *Talmudists* have laid down such Rules for the Measurement of their Sabbath-day's Journey from any City or Town, that they frequently included large Spaces beyond the utmost Houses of the Town, sometimes two thousand Cubits (d), and thereby took in neighbouring Towns or Villages. With regard to *Jerusalem* in particular, *Bethphage*, which we learn from the sacred Writers was situate upon *Olivet*, and from others, that it was a Mile Distant from *Bethany*, is by the *Talmudists* reckoned as a Part of *Jerusalem* (e).

(a) Seld. de jure nat. & gent. l. 3. c. 9. p. 314, &c. Light. V. I. p. 252. & V. II. p. 485, fin. Buxt. Lex. Talm. p. 2582.

(b) Rel. Pal. l. 2. c. 1. p. 396, 397.

(c) Lex. Tal. p. 2583.

(d) Light. V. II. p. 304. Seld. de jur. nat. l. 3. c. 9. p. 317, 318, 319.

(e) Buxt. Lex. Tal. p. 1691. Light. V. I. p. 252. V. II. p. 37, 39, 40.

Hence

Hence therefore, a Sabbath-day's Journey reaches *Bethany*. *St. Luke*, speaking in the *Acts* of the Apostles after the *Jewish* manner, a *Sabbath-day's Journey*, must be supposed to reckon as they did, *i. e.* from *Bethphage*. *St. John*, speaking after the *Roman* manner, reckons from the Walls of *Jerusalem*.

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## C H A P. XI.

### *The principal Facts confirmed.*

**H**AVING considered the several incidental and circumstantial Things mentioned in the History of the *Acts*, and seen how far they are confirmed by other Authors, I now proceed to the principal Matters therein related, which are the Propagation of the *Christian* Religion, and the miraculous Means made use of to accomplish it. The Writer of this History gives a plain Narration of the Fulfilment which Christ made of his Promise to endue his Followers with Power from on high, and of their spreading the Gospel-Doctrine by their Preaching, and the Wonders they wrought through some of the most known Parts of the *Roman* Empire, together with the Opposition that was made to it ; but this so very briefly, that it is evident he omits many  
more

more Things than he records. In endeavouring to shew how far what he says is confirmed by other Authors, I shall begin with those who lived at the Time when the Things themselves were transacted. Through the good Providence of God there are some Pieces come down to us, which were written by the Persons principally concerned in the Facts recorded. I mean the Gospels of *St. Matthew*, *St. Mark*, and *St. John*, together with the Epistles of the holy Apostles, most of which were sent before the History of the *Acts* was finished, and contain an ample Confirmation of well-nigh all the Things therein related.

§ 1. In this History is frequent mention made of the Baptism of *John*, the Forerunner of our Lord (a). *John* verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him which should come after him (b), i. e. on *Christ Jesus*. Accordingly we read in the Gospel of *St. Mark*, that *John* did baptize in the Wilderness, and preach the Baptism of Repentance (c) And in all three of the Gospels we are told, that he referred to *Christ*, who should come after him. And *St. John* expressly says, that the Intention hereof was, that the People might believe on him. *He came for a Witness to bear Witness of the Light, that all Men through him might be-*

(a) Ch. i. 22. & xiii. 24. and xviii. 25. and xix. 3, 4.

(b) Ch. xix. 4.

(c) Ch. i. 4.

*lieve.*

*lieve (a). Another Saying of John the Baptist is recorded in the Acts, 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 (b). And agreeably hereto, in the Gospel of St. John, the Baptist is introduced, saying, Ye yourselves bear me Witness, that I said I am not the Christ, but that I am sent before him (c). And the other Part of the Saying, Behold, there cometh one after me, whose Shoes Latchet I am not worthy to loose, is mentioned by all the three Evangelists (d).*

It is represented in the *Acts*, that when our Lord, immediately before his Ascension, ordered his Disciples not to depart from *Jerusalem*, but to wait for the Promise of the Father, he added, *For John truly baptized with Water; but ye shall be baptized with the Holy Ghost not many Days hence (e). And in the Gospel of St. Mark, John the Baptist says, There cometh one mightier than I after me, the Latchet of whose Shoes I am not worthy to stoop down to unloose. I indeed have baptized you with Water, but he shall baptize you with the Holy Ghost (f). And much to the same Purpose in the other two Gospels (g).*

(a) Ch. i. 7.

(b) Ch. xiii. 25.

(c) Ch. iii. 28. & i. 20.

(d) Matt. iii. 11. Mark i. 7. John i. 27.

(e) Ch. i. 5. & xi. 16.

(f) Chap. i. 7, 8.

(g) Matt. iii. 11. John i. 26, 27, 33.

It is said in the *Acts*, *That the Preaching of Jesus began from Galilee after the Baptism which John preached (a)*. And thus it is represented in the three Gospels: St. Matthew says, *Now, when Jesus had heard, that John was cast into Prison, he departed into Galilee. From that Time Jesus began to preach, and say, Repent, for the Kingdom of Heaven is at hand (b)*. And St. Mark: *Now, after that John was put into Prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God (c)*.

§ 2. It is added in the *Acts*, that *the Word preached by Jesus was published throughout all Judæa (d)*. And we read both in St. Matthew and St. Mark, that Christ not only preached himself in the Cities of *Judæa*, but that he chose Twelve, whom he sent on the same Errand (e). St. Peter is represented in the *Acts*, as saying to the Jews, that JESUS of Nazareth was approved of God among them by Miracles, and Wonders, and Signs, which God did by him in the *Midst of them*, appealing to their own Knowledge of the Fact, *as ye yourselves also know (f)*. And in another Place to Cornelius and his Friends, JESUS of Nazareth went about doing Good, and healing all that were oppressed of the Devil (g). And that our blessed Lord

(a) Ch. x. 36, 37. & xiii. 24.

(b) Ch. iv. 12, 17.

(c) Ch. i. 14. See also John i. 43, &c. & ii. 1. — II.

(d) Ch. x. 37.

(e) Matt. x. 5, 6, 7. Mar. vi. 7, 12, 30.

(f) Ch. ii. 22.

(g) Ch. x. 38.

went about from Place to Place, both in *Galilee* and *Judæa*, not only preaching Repentance, and the Gospel Kingdom, but also healing the Diseased and the Lame, and performing the greatest Miracles, is the known Subject of the three Gospels.

It is said in the *Acts*, that *he chose him Apostles*; and the Names of the Eleven, which were then living, are recorded (*a*). His choosing Twelve Apostles is particularly related by *St. Mark*, and both *St. Matthew* and *St. Mark* give us their Names (*b*), all which, excepting one, are the same with those in the *Acts*. The Twelve are represented in the *Acts* as having been with *Christ* from the Beginning of his Ministry, or from *John's* Baptism, and as his Witnesses to the People (*c*). Accordingly, in *St. John's* Gospel, *Jesus* says to the Twelve, “And ye also shall bear Witness, because ye have been with me from the Beginning (*d*).” In the *Acts* *Jesus* tells them, *Ye shall be Witnesses unto me both in Jerufalem and in all Judæa, and in Samaria, and unto the uttermost Parts of the Earth* (*e*). And in the Gospels of *St. Matthew* and *St. Mark*, he commissions them to go teach all Nations (*f*). “Go

(*a*) Ch. i. 2, 13.

(*b*) Matt. x. 1, 2, 3, 4. Mar. iii. 14, &c. & vi. 30. See also John vi. 67, 70, 71.

(*c*) Ch. i. 8, 21, 22. & ii. 32. & iii. 15. & iv. 13, 33. & v. 32. & xiii. 31.

(*d*) Ch. xv. 27.

(*e*) Ch. i. 8.

(*f*) Matt. xxviii. 19, 20.

“ ye into all the World, and preach the Gospel unto every Creature (a) ”.

§ 3. The Circumstances of our Lord's Tryal and Death, referred to in the *Acts*, agree exactly with the Relation in the three Gospels. *St. Paul* is introduced as saying, *Those that dwell at Jerusalem, and their Rulers, though they found no Cause of Death in him, yet desired they Pilate, that he should be slain (b)*. And both *St. Matthew* and *St. Mark* tell us, that though the chief Priests and Jewish Council sought for Witnesses against *Jesus*, yet they found none (c) : That, notwithstanding, they were urgent with *Pilate* to crucify him (d). And this, though he declared, that he found no Fault in him (e). The Apostle *Peter* is represented in the *Acts* as speaking to the Jews in this manner concerning our Saviour, *Whom ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go; but ye denied the Holy one and the Just, and desired a Murderer to be granted unto you (f)*. Both *St. Matthew* and *St. Mark* tell us, when the chief Priests and Elders of the People had bound *Jesus*, they led him away, and delivered him to *Pontius Pilate* the Roman Governor (g). And *St. John*, “ *When Pilate*

(a) Mar. xvi. 15.

(b) Ch. xiii. 28.

(c) Matt. xxvi. 59, 60. Mark xiv. 55.

(d) Matt. xxvii. 22, 23. Mar. xv. 13, 14.

(e) Matt. xxvii. 24. John xviii. 38. & xix. 4.

(f) Ch. iii. 13, 14.

(g) Matt. xxvii. 1, 2. Mar. xv. 1.

“ said

“ said unto them, Shall I crucify your King ?  
 “ the chief Priests answered, We have no King  
 “ but *Cæsar* (a).” And all three relate, that  
 when *Pilate* would have released unto them  
*Jesus*, the *Jews* asked *Barabbas* (b), who, *St. Mark*  
 says, had been guilty of Seditious, and had  
 committed Murder (c). *St. John* further adds,  
 that *Pilate* sought to release *Jesus*, but the  
*Jews* cried out, *If thou let this Man, go thou  
 art not Cæsar’s Friend* (d). *St. Peter*, in the  
 History of the *Acts*, says to the *Jews* concerning  
 our Lord, *Whom ye have crucified* (e); *whom  
 ye slew, and hanged on a Tree* (f). And in  
 another Place more fully, *Him ye have taken,  
 and by wicked Hands have crucified and slain* (g).  
 And all the three Gospels relate, that it was  
 wholly at the Instigation of the *Jews* that  
*Pilate* crucified *Jesus*.

§ 4. The same Apostle, addressing himself  
 to the Disciples, asserts, that *JUDAS*, *who was  
 numbered with us, and had obtained Part of  
 this Ministry, was Guide unto them that took  
 JESUS* (h). In all the three Gospels it is said,  
 that *Judas* betrayed *Jesus* (i); and that the  
 Manner in which he betrayed him, was by

(a) Ch. xix. 15.

(b) Matt. xxvii. 17, 18, 20. Mar. xv. 9, 10, 11. John  
 xviii. 39, 40.

(c) Ch. xv. 7.

(d) Ch. xix. 12.

(e) Ch. ii. 36. & iv. 10.

(f) Ch. v. 30. & x. 39.

(g) Ch. ii. 23.

(h) Ch. i. 16, 17.

(i) John xiii. 2, 10, 11, 21, 26.

being

being Guide to the Officers who were sent to apprehend him (a). And both St. *Matthew* and St. *Mark* expressly affirm, that this *Judas* was one of the twelve Apostles, whom he had chosen (b). St. *Peter* further adds, *Now this Man purchased a Field with the Reward of Iniquity, and falling headlong, he burst asunder in the midst, and all his Bowels gushed out, 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* (c). St. *Mark* tells us, that the chief Priests promised to give Money to *Judas* for the betraying of *Jesus* (d). St. *Matthew* is more particular, and says they contracted with him for thirty Pieces of Silver (e). He informs us afterwards, that this Sum was actually paid him (f); that a Field was purchased with it (g); and that it was called the Field of Blood (h); and that *Judas* made a bad End (i).

§ 5. St. *Paul* is introduced in the *Acts* as saying, *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre* (k). The

(a) Matt. xxvi. 47, 48, 49. Mar. xiv. 43, 44, 45. John xviii. 2, 3.

(b) Matt. x. 4. Mar. iii. 19.

(c) Acts i. 18, 19.

(d) Ch. xiv. 10, 11.

(e) Matt. xxvi. 15.

(f) Ch. xxvii. 3, 5.

(g) Ch. xxvii. 7.

(h) V. 8.

(i) Ch. xxvii. 5.

(k) Ch. xiii. 29.

taking down the Body of *Jesus* from the Cross, and laying it in a Sepulchre, is related by all three Evangelists (a). And that he was buried, is particularly mentioned by *St. Paul* in his first Epistle to the *Corinthians* (b). The Resurrection of *Christ* from the Dead is frequently insisted on in the *Acts* of the Apostles (c). And it is said, that he was seen by, and conversed with, his Disciples many Days after he arose (d), to whom he shewed himself alive after his Passion by many infallible Proofs (e). The Resurrection of *Christ* is particularly related in each of the three Gospels, as also that he was seen by, and conversed with, his Disciples for a considerable Time (f). The same Thing is also confirmed in the Epistles: *St Paul* says to the *Corinthians*, “ That *Christ* rose again the third Day, and “ was seen of *Cephas*, then of the Twelve; “ after that he was seen of above five hundred “ Brethren at once; after that he was seen of “ *James*, then of all the Apostles (g).” And *St. John* informs us, that when the other Disciples had seen *Jesus*, *Thomas* not being with them, he declared, that, “ Except he should

(a) *Matt.* xxvii. 59, 60. *Mar.* xv. 46. *John* xix. 40, 41, 42.

(b) *Ch.* xv. 4.

(c) *Ch.* i. 22. & ii. 24, &c. & iii. 15. & iv. 10, 33. & v. 30. & xvii. 31.

(d) *Ch.* xiii. 31. & i. 3.

(e) *Ch.* i. 3.

(f) *Matt.* xxviii. *Mar.* xvi. *John* xx. & xxi.

(g) *1 Cor.* xv. 4, 5, 6, 7. See *Rom.* i. 4. & iv. 25. & vi. 5. & viii. 11. *1 Cor.* vi. 14. *2 Cor.* iv. 14. *Phil.* iii. 10. *1 Pet.* i. 3. & iii. 21.

“ see in his Hands the Print of the Nails,  
 “ and put his Finger into the Print of the  
 “ Nails, and thrust his Hand into his Side,  
 “ he would not believe :” And that our Lord  
 coming again to his Disciples, when *Thomas* was  
 with them; did accordingly satisfy him: “ Reach  
 “ hither thy Finger, and behold my Hands ;  
 “ and reach hither thy Hand, and thrust it  
 “ into my Side (a).” To which also the same  
 Apostle probably refers in the Beginning of  
 his first Epistle, when he says, “ And our  
 “ Hands have handled of the Word of Life.”  
*St. Peter* is represented as saying to *Cornelius*  
 and his Friends, *Him God raised up the third*  
*Day, and shewed him openly, not to all the*  
*People, but unto Witnesses chosen before of God;*  
*even to us, who did eat and drink with him after*  
*he rose from the Dead (b.)* *St. Mark* says, that  
 after his Resurrection he appeared to the Ele-  
 ven as they sat at Meat (c). And *St. John*  
 naming eight of his Disciples, among whom  
 was *Peter*, who went a fishing, *Jesus* shewed  
 himself to them ; and having prepared broiled  
 Fish and Bread; invited them to come and  
 dine with him (d).

§ 6. There is a particular Relation in the  
*Acts* of his being received up into Heaven in  
 the View of his Apostles (e). *St. Stephen* also

(a) John xx. 24, 25, 27.

(b) Acts x. 40, 41.

(c) Ch. xvi. 14.

(d) Ch. xxi. 1, 2, 9, 13.

(e) Ch. i. 9, 10.

is represented as seeing him in Heaven standing on the Right-hand of God (a). And we read in the Gospel of St. *John*, that he not only foretold the Manner of his Death and his Resurrection, but his Ascension into Heaven (b). “Go to my Brethren, and say unto them, I ascend unto my Father and your Father.” And St. *Mark* tells us, “He was received up into Heaven, and sat on the Right-hand of God (c).” The same Thing is frequently asserted in the Epistles. St. *Peter* says, “He is gone into Heaven, and is on the Right-hand of God; Angels, and Authorities, and Powers, being made subject to him (d).” And St. *Paul* says, “He is passed into the Heavens (e); is made higher than the Heavens (f); is ascended up far above all Heavens (g); where he sitteth at the Right-hand of God (h); far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come (i).”

§ 7. We read in the History of the *Acts*, of the wonderful Effusion of the Holy Ghost upon

(a) *Acts* vii. 55, 56.

(b) *Ch.* xx. 17. & xvi. 16, 28, See vi. 62. & iii. 13.

(c) *Ch.* xvi. 19.

(d) 1 *Pet.* iii. 22.

(e) *Heb.* iv. 14.

(f) *Heb.* vii. 26.

(g) *Eph.* iv. 10.

(h) *Col.* iii. 1.

(i) *Eph.* i. 20, 21. See *Rom.* viii. 24. *Heb.* i. 3. & viii. 1. & x. 12. & xii. 2.

the Disciples after our Lord's Ascension to Heaven (*a*); that the Apostles were enabled to confer the miraculous Gifts of the Spirit on others by laying their Hands on them (*b*); and that the Apostle *Paul* in particular bestowed these extraordinary Endowments (*c*). In exact Agreement herewith, the Apostle *Paul* says in his Epistle to the *Ephesians*, "That when *Christ* ascended on high, he gave Gifts unto Men (*d*);" describes what those Gifts were, and how they were divided and distributed, in his first Epistle to the *Corinthians* (*e*); makes mention of them in his other Epistles (*f*), and professes his Desire of imparting them to the *Romans* (*g*). We read also in this History, that many among the *Christian* Converts were Prophets, and enabled to foretel Things to come (*h*). Agreeably hereto, we find in St. *Paul's* Epistles, that Prophefying was one of the extraordinary Gifts bestowed by *Christ* on his Followers (*i*).

We read in the *Acts*, that the Apostle *Peter* gave Strength and Soundness to the *Lame* (*k*),

(*a*) Ch. ii.

(*b*) Ch. viii. 17, 18.

(*c*) Ch. xix. 6.

(*d*) Eph. iv. 8.

(*e*) Ch. xii. & xiii. & xiv. See also Ch. i. 5, 6, 7.

(*f*) Rom. viii. 23. & xii. 6, 7, 8. 2 Cor. i. 22. & v. 5. Gal. iii. 2, 5. Eph. i. 13. & iv. 30. Heb. vi. 4.

(*g*) Rom. i. 11. see *Whitby* on the Place.

(*h*) Ch. xi. 27, 28. & xiii. 1. & xxi. 9, 10, 11.

(*i*) Eph. iv. 11. 1 Cor. xii. 28. & xiv. 29, &c.

(*k*) Ch. iii. 2. viii. 8.

healed the Paralytick (a), raised the Dead (b); and that by the Hands of the Apostles were many Signs and Wonders wrought among the People, insomuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at least the Shadow of Peter passing by might overshadow some of them. There came also a Multitude out of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits, and they were healed every one (c). It is also said of Stephen the Protomartyr, that, full of Faith and Power, he did great Miracles among the People (d): And of Philip, one of the seven Deacons chosen with Stephen, that the People of Samaria gave Heed unto the Things which he spake, bearing and seeing the Miracles which he did; for unclean Spirits, crying with a loud Voice, came out of many that were possessed; and many taken with Palsies, and that were lame, were healed (e). In Agreement herewith it is written in the Epistle to the Hebrews, “How shall we escape, if we  
 “ neglect so great Salvation? which at  
 “ the first began to be spoken by the Lord,  
 “ and was confirmed unto us by them that  
 “ heard him; God also bearing them Witness  
 “ both with Signs and Wonders, and with  
 “ divers Miracles and Gifts of the Holy Ghost,  
 “ according to his own Will (f).” And in

(a) Ch. ix. 33, 34. (b) V. 40. (c) Acts v. 12, 15, 16:  
 (d) Acts vi. 8. (e) Ch. viii. 6, 7, 13. (f) Ch. ii. 3, 4.

the Conclusion of the Gospel according to *St. Mark*, “ So then, after the Lord had spoken  
 “ unto them,” *i. e.* the Eleven Apostles, “ he  
 “ was received up into Heaven, and sat on  
 “ the Right-hand of God ; and they went  
 “ forth, and preached every-where, the Lord  
 “ working with them, and confirming the  
 “ Word with Signs following (a).”

§ 8. Many and great Miracles are related in the History of the *Acts* to be wrought by *St. Paul* and his Fellow-labourers in their preaching the Gospel to the *Gentiles* (b). And agreeably hereto, *St. Paul* says in his Epistle to the *Corinthians*, “ Truly the Signs of an Apo-  
 “ stle were wrought amongst you in all Pa-  
 “ tience, in Signs, and Wonders, and mighty  
 “ Deeds (c).” And in that to the *Romans*, “ I  
 “ will not dare to speak of any of those Things  
 “ which *Christ* has not wrought by me to  
 “ make the *Gentiles* obedient by Word and  
 “ Deed, through mighty Signs and Wonders,  
 “ by the Power of the Spirit of God ; so that  
 “ from *Jerusalem*, and round about unto *Il-  
 lyricum*, I have fully preached the Gospel  
 “ of *Christ* (d).” I make not the least Doubt  
 but the Apostles wrought Miracles in every City  
 where they came with a View to preach the  
 Gospel, and make Converts. *St. Luke* is so

(a) Ch. xvi. 19, 20.

(b) Ch. xiii. 11. xiv. 3, 8. & xv. 12. & xvi. 18. & xix. 11,  
 12. & xx. 10, 11. & xxviii. 5, 8, 9.

(c) 2 Cor. xii. 12.

(d) Ch. xv. 18, 19.

very succinct in his History of the *Acts*, that he often omits them. He gives us an Account only of a Miracle or two wrought at *Philippi* in his whole Relation of St. *Paul's* second Journey from *Antioch* to the West, when he converted a great Part of *Macedonia* and *Achaia*; though it is evident, from St. *Paul's* own Epistle already quoted, that he at that Time did many Signs and Wonders at *Corinth*. And that he did the same at *Thessalonica*, is not obscurely intimated in his first Epistle to the *Thessalonians* (a). We read nothing in the *Acts* of the Apostles of what St. *Paul* did in *Galatia* the first Time, more than that he went through it (b). And all that is added the second Time he was there is, that he went over all the Country of *Galatia*, strengthening all the Disciples (c). Which indeed is an Intimation, that the first Time he was there he preached the Gospel among them, and made Converts. But from his Epistle to the *Galatian* Churches it is fully evident, that he wrought Miracles among them, and conferred on them the Gifts of the Holy Spirit. For he asks them, “He  
 “ that ministrereth to you the Spirit, and work-  
 “ eth Miracles among you, doth he it by the  
 “ Works of the Law, or by the Hearing of  
 “ Faith (d) ?”

(a) Ch. i. 5.

(b) Act. xvi. 6.

(c) Ch. xviii. 23.

(d) Gal. iii. 3, 5. That he means himself, is evident from the whole Tenour of the Epistle. See Ch. i. 6. & iv. 11, 13, 14, 19.

§ 9. We are told in the *Acts*, that great Opposition was made by the unbelieving *Jews* to the spreading of the Gospel, and that a severe Persecution was raised against the Disciples of *Christ* in *Judæa*, such which occasioned their Dispersion (a). Of this Persecution particular Notice is taken by *St. Paul* in his Epistles. He says to the *Thessalonians*, “ For ye,  
 “ Brethren, became Followers of the Churches  
 “ of God, which in *Judæa* are in *Christ Jesus* ;  
 “ for ye also have suffered like Things of your  
 “ own Countrymen, even as they have of the  
 “ *Jews* (b).” And he exhorts the *Hebrews* in his Epistle to them, “ Call to Remembrance  
 “ the former Days, in which, after ye were  
 “ illuminated, ye endured a great Fight of Af-  
 “ flictions ; partly whilst ye were made a  
 “ Gazing-stock both by Reproaches and Af-  
 “ flictions, and partly whilst ye became Com-  
 “ panions of them that were so used (c).” *St. Paul* himself is represented in the History of the *Acts*, as having been forward, zealous and active in this Persecution (d). He frequently affirms the same Thing in his Epistles, saying to the *Galatians*, “ Ye have heard of my  
 “ Conversation in time past in the *Jews* Re-  
 “ ligion, how that beyond measure I persecuted  
 “ the Church of God, and wasted it (e) ;” and

(a) *Acts* viii. 1. & xi. 19.

(b) 1 *Thess.* ii. 14.

(c) *Heb.* x. 32, 33.

(d) *Ch.* vii. 58. & viii. 1. & ix. 1, 2. & xxii. 4, 5. & xxvi. 9, 10, 11.

(e) *Ch.* i. 13.

telling the *Corinthians*, that he was the least of the Apostles, and not meet to be called an Apostle, because he had persecuted the Church of God (a).

§ 10. He is introduced into the History as saying, that *he was brought up at Jerusalem at the Feet of Gamaliel, and taught according to the perfect Manner of the Law of the Fathers, and in the most straitest Sect of their Religion lived a Pharisee (b)*. Agreeably hereto, in his Epistles he declares, that he “ profited in the Jews Religion above many his Equals in his own Nation, being more exceedingly zealous of the Tradition of his Fathers, and as touching the Law was a *Pharisee (c)*.” In the History is an Account of *Christ’s* appearing to him in his Way to *Damascus (d)*. The same is plainly alluded to in his *Epistle to the Galatians (e)*, in which also he mentions two of his Journeys to *Jerusalem (f)*; and both of them are related in the History of the *Acts*: That, three Years after his Conversion, when he escaped from the *Jews of Damascus (g)*; and the other, fourteen Years after his Conversion, when he went up with *Barnabas* from *Antioch* to con-

(a) 1 Cor. xv. 9. See Gal. i. 23. Phil. iii. 6. 1 Tim. i. 13.

(b) Acts xxii. 3. & xxiii. 6. & xxvi. 5.

(c) Gal. i. 14. Phil. iii. 5.

(d) Acts ix. 3, &c. xxii. 6. & xxvi. 12.

(e) Ch. i. 15, 16, 17.

(f) Gal. i. 18. & ii. 1.

(g) Acts ix. 26.

sult the Apostles and Elders, whether the believing *Gentiles* were to be circumcis'd (a).

St. *Luke* has omitted the Relation of his Journey into *Arabia*, and his Reprehension of the Apostle *Peter* at *Antioch*, both mentioned by himself in his Epistle to the *Galatians* (b); as also the severe Sufferings he enumerates in his second Epistle to the *Corinthians*, *Of the Jews five times received I forty Stripes save one, thrice was I beaten with Rods, thrice I suffered Shipwreck, a Night and a Day have I been in the Deep* (c). These Things it is likely might happen the first nine or ten Years after St. *Paul's* Conversion, during which Time he preached the Gospel in *Arabia* (d), *Syria* and *Cilicia* (e). For of this Part of his Life the Book of the *Acts* gives us a very brief History, probably because St. *Luke* was not then with him. We are told indeed in the *Acts*, as well as in his Epistle to the *Galatians*, of his spending Part of this Time at *Tarsus* in *Cilicia* (f), and of his preaching a whole Year at *Antioch* in *Syria* (g).

We learn from the History, that *the Jews at Damascus took Counsel to kill him, and watched the Gates Day and Night to that End*; but their lying in wait being known, *the Di-*

(a) Ch. xv. 2.

(b) Ch. i. 17. & ii. 11, &c.

(c) Ch. xi. 24, 25.

(d) Gal. i. 17.

(e) Gal. i. 21.

(f) Ch. ix. 30. & xi. 25, 26,

(g) Ch. xi. 26.

*sciples took him by Night, and let him down by the Wall in a Basket (a).* The same providential Escape is related by himself in his second Epistle to the *Corinthians (b)*. He is represented in the *Acts* as telling the People, that *while he prayed in the Temple at Jerusalem, he was in a Trance, and saw the Lord (c)*. The same heavenly Vision is referred to by him in his second Epistle to the *Corinthians (d)*. There is frequent Mention made in the *Acts* of his Mission to the *Gentiles* in particular. Thus, while he was in the Trance we have just now spoken of, the Lord says to him, *Depart, for I will send thee far hence to the Gentiles (e)*. He dwells upon the same very often in his Epistles, calling himself the Apostle of the *Gentiles (f)*, magnifying his Office as such, the Minister of *Jesus Christ* to the *Gentiles (g)*, the Teacher of the *Gentiles (h)*.

That *St. Paul* preached the Gospel both at *Philippi* and *Thessalonica*, Cities of *Macedonia*, we are particularly informed in the History of the *Acts (i)*. And that he did so, is fully evident from the Epistles yet extant, which he

(a) *Acts* ix. 23, 24, 25.

(b) *Ch.* xi. 32, 33.

(c) *Ch.* xxii. 17, 18.

(d) *Ch.* xii.

(e) *Ch.* xxii. 21. See *Acts* ix. 15. & xiii. 2. & xxvi. 17, 18.

(f) *Rom.* xi. 13.

(g) *Rom.* xv. 16.

(h) 2 *Tim.* i. 11. See *Gal.* i. 15, 16, & ii. 8. *Eph.* iii. 1, — 8. 1 *Tim.* ii. 7. *Phil.* ii. 17.

(i) *Ch.* xvi. 12, &c. xvii. 1, &c.

wrote to the Churches in those two Cities (a). We are told in the *Acts*, that St. Paul, and his Fellow-labourer *Silas*, were stripp'd, scourg'd, imprison'd, and their Feet made fast in the Stocks at *Philippi* (b). He gives a plain, tho' brief Hint of these his Sufferings in his Epistle to the *Philippians* (c). He speaks of them more largely in his first Epistle to the *Thessalonians*. "Even after that we had suffered before, and were shamefully entreated, as ye know, at *Philippi*, we were bold in our God to speak unto you the Gospel of God (d)." Hence it is also evident, that he preached first at *Philippi*, and afterwards at *Thessalonica*, according as is related in the History of the *Acts* (e). Which is likewise confirmed by the latter Part of his Epistle to the *Philippians*. "Now, ye *Philippians*, know also, that in the Beginning of the Gospel, when I departed from *Macedonia*, no Church communicated with me concerning giving and receiving, but ye only; for even in *Thessalonica* ye sent once and again unto my Necessities (f)."

(a) Phil. i. 30. 1 Thess. i. 5, 6, 7: & ii. 1, 2, 3, &c: iv. 1, &c. 2 Thess. iii. 7, &c. See *Polycarp's* Epistle to the *Philippians*, who mentions *Paul's* having preached there, and his writing an Epistle to them.

(b) Ch. xvi. 22, 23, 24.

(c) Ch. i. 30.

(d) Ch. ii. 2.

(e) Ch. xvi. & xvii.

(f) Ch. iv. 15, 16.

It is said in the same History, that the unbelieving Jews at *Thessalonica*, moved with Envy, took unto them certain lewd Fellows of the baser Sort, and gathered a Company, and set all the City on an Uproar, and assaulted the House of Jason, and sought to bring them (i.e. Paul and Silas) out to the People; 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, whom Jason hath received; and these all do contrary to the Decrees of Cæsar, saying that there is another King, one Jesus; and they troubled the People, and the Rulers of the City, when they heard those Things; and when they had taken Security of Jason, and of the others, they let them go (a). St. Paul, in his first Epistle to the *Thessalonians*, wrote not long after he had left them, upon the Account of these Troubles, referring to them; says, that “they received the Word in much Affliction (b);” and tells them, “That he had sent *Timothy* to them to establish them, that no Man should be moved by these Afflictions,” adding, “For, verily, when we were with you, we told you before, that we should suffer Tribulation, even as it came to pass; and ye know (c).” The Magistrates, having taken Bail of Jason and other Brethren, it is probable, soon after brought them to a Tryal for the Crimes laid to their Charge, and set a

(a) Acts xvii. 5, — 9.

(b) Ch. i. 6.

(c) Ch. iii. 1, 2, 3, 4.

severe

severe Fine upon them. Thus much seems intimated by the Apostle, when he says in this Epistle, “For ye, Brethren, became Followers of the Churches of God, which in Judæa are in Christ Jesus; for ye also have suffered like Things of your own Countrymen, even as they have of the Jews (a).” And one Part of their Sufferings, he tells us, in his Epistle to the *Hebrews*, was the spoiling of their Goods (b). And in his second Epistle to the *Thessalonians*, he highly commends the *Thessalonians* for their patient bearing these Afflictions, as Matter of great Praise and Glory: “So that we ourselves glory in you in the Churches of God for your Patience and Faith in all your Persecutions and Tribulations that ye endure (c).” We are told in the *Acts*, that the unbelieving *Jews* of *Thessalonica* followed St. Paul to *Beræa*; stirred up the People against him; and drove him from thence also (d). And indeed it appears from that History, that it was the constant Practice of the unbelieving *Jews* in every Place to oppose the Apostle and his Companions in preaching the Gospel, and to stir up the People and Magistrates against them (e). And this is no other than what the Apostle himself fully declares in his first Epistle to the *Thessalonians*,

(a) Ch. ii. 4.

(b) Heb. x. 34.

(c) Ch. i. 4.

(d) Ch. xvii. 13, 14.

(e) See Acts xiii. 50. &amp; xiv. 5, 19. &amp; xviii. 12. &amp; xix. 9.

where

where speaking of the *Jews*, he says, “ Who  
 “ both killed our Lord *Jesus* and their own  
 “ Prophets, and have persecuted us, and please  
 “ not God, and are contrary to all Men, for-  
 “ bidding us to speak to the *Gentiles*, that  
 “ they might be saved (a).” He represents it  
 as their general Practice to hinder him and his  
 Companions from preaching to the *Gentiles*  
 the great Things of their Salvation.

§ 11. We read in the History of the *Acts*,  
 that St. *Paul* preached in the City of *Corinth* (b).  
 This is fully confirmed to us by the two Epi-  
 stles he wrote to the *Corinthians* (c). We find  
 also in the same History, that *Apollos*, a Con-  
 vert from among the *Jews*, an eloquent Man,  
 and mighty in the Scriptures, did for a time  
 teach at *Corinth*, after St. *Paul* had planted the  
 Gospel there (d). This is confirmed by St.  
*Paul*'s first Epistle to the *Corinthians*; “ Who  
 “ then is *Paul*, and who is *Apollos*, but Mi-  
 “ nisters by whom ye believed, even as the  
 “ Lord gave to every Man ? I have planted,  
 “ *Apollos* watered (e).” *Apollos* was with St.  
*Paul* at *Ephesus*, when he wrote this Letter (f).  
 And many Years after he orders *Titus* to bring  
 him on his Way (g). *Crispus* the chief Ruler  
 of the Synagogue is mentioned in the *Acts* as

(a) Ch. ii. 15, 16.

(b) Ch. xviii.

(c) 1 Cor. iv. 15. & ix. 1, 2. & xi. 2, 23. & xv. 1. 2 Cor. i. 15. & xii. 14. & xiii. 12.

(d) Acts xviii. 27. & xix. 1.

(e) Ch. i. 12. & iii. 4, 5, 6.

(f) 1 Cor. xvi. 12.

(g) Tit. iii. 13.

one of *St. Paul's* Converts at *Corinth* (a). And in his first Epistle to the *Corinthians*, *St. Paul* acknowledges, that he had baptized *Crispus* (b).

*Softhenes*, another chief Ruler of a Synagogue, (whether he succeeded *Crispus* when he became a *Christian*, or was chief Ruler of another Synagogue in the same City; for probably there were several Synagogues in so large a City) is spoken of in the *Acts* as having been beaten by the *Greeks* before the Judgment-seat (c). The Learned differ in their Interpretation of this Passage. Some take *Softhenes* to have been at this Time an Enemy to the Apostle *Paul*, and his Accuser, tho' afterwards a Convert to him; and that he was beaten by the unbelieving *Greeks*, in Consequence of the Opinion given by the Judge, and because he had troubled the Proconsul with so impertinent a Cause (d). Others think, that he at this Time favoured *Christianity*, and suffered for that Reason, the *Greeks* beating him at the Instigation of the unbelieving *Jews* (e). However it were, he afterwards joined with *St. Paul* in sending the first Epistle to the *Corinthians*:  
“ *Paul*, called to be an Apostle of *Jesus Christ*,

(a) Ch. xviii. 8.

(b) Ch. iv. 14.

(c) Ch. xviii. 17.

(d) Beza, Grotius, &c.

(e) Martyrologia, Chrysostom, Basnage Ann. p. 654, pr. & fin.

“ and *Stebenes* our Brother, unto the Church  
“ of God which is at *Corinth* (a).”

We are informed in the *Acts*, that *St. Paul* was bred to a handicraft Trade, and exercised it both at *Corinth* and at *Ephesus* (b). That he wrought at his Trade in the City of *Corinth*, to the end he might not be burthensome to the new Converts, and thereby prevent the Success of the Gospel, he more than once intimates in his Epistles to the *Corinthians* (c). That he did the same at *Ephesus*, is also evident from his first Epistle to the *Corinthians*, where he says, “ Even unto this present Hour we  
“ labour, working with our own Hands (d).” For he dwelt at *Ephesus* when he wrote that Epistle (e); and it was customary for him to do the same thing in other Cities, as appears from his Epistles to the *Thessalonians* (f).

§ 12. We read in the *Acts*, that *St. Paul* lived a considerable Time at *Ephesus*, preaching the Gospel there, and that with very great Success; and that a Tumult being raised by *Demetrius*, he and his Companions were in no little Danger of being torn to Pieces by the Multitude, or thrown to the wild Beasts (g). In Agreement herewith he says in his first Epistle to the *Corinthians*, “ I will tarry at

(a) 1 Cor. i. 1.

(b) Ch. xviii. 3. & xx. 34.

(c) 1 Cor. ix. 6, 12, 15, 18. 2 Cor. xi. 7, 9. & xii. 13.

(d) Ch. iv. 11, 12.

(e) See 1 Cor. xvi. 8, 19.

(f) 1 Theff. ii. 9. 2 Theff. iii. 8.

(g) Ch. xix. 1, 9, 10, 19, 20, 29, 30.

“ *Ephesus*

“ *Ephesus* until *Pentecost* ; for a great Door  
 “ and effectual is opened unto me, and there  
 “ are many Adversaries (a).” And the Tumult  
 happening soon after he had sent away this  
 Epistle, he informs them of it in the Begin-  
 ning of the second : “ We would not, Bre-  
 “ thren, have you ignorant of our Trouble  
 “ which came to us in *Asia*, that we were  
 “ pressed out of Measure, above Strength,  
 “ infomuch that we despaired even of Life (b).”

We learn from the *Acts*, that *St. Paul* went  
 through the Region of *Galatia* (c). That he  
 did not travel there as an idle Spectator, but  
 that he preached the Gospel to the Inhabitants,  
 and made many Converts, is evident from what is  
 said in the same History upon his coming  
 there a second Time, *that he went over all the*  
*Country of Galatia and Phrygia in Order,*  
*strengthening all the Churches (d).* Agreeably  
 hereto, *St. Paul* writes in his Epistle to the  
 Churches of *Galatia*, “ Ye know how through  
 “ Infirmary of the Flesh I preached the Go-  
 “ spel unto you at the first, and my Tempta-  
 “ tion, which was in my Flesh, ye despised  
 “ not, nor rejected, but received me as an  
 “ Angel of God, even as *Christ Jesus* —  
 “ For I bear you Record, that if it had been  
 “ possible, ye would have plucked out your  
 “ own Eyes, and have given them to me (e).”  
 That *St. Paul* and his Companions were at  
*Troas*, and that upon his Arrival there another

(a) Ch. xvi. 8, 9.                      (b) Ch. i. 8.                      (c) Ch. xvi. 6.  
 (d) Ch. xvii. 23.                      (e) Ch. iv. 13, 14, 15. & see Ch. i. 6.

Time in his Return from *Macedonia*, a Church of *Christians* assembled on the first Day of the Week to break Bread, and hear him preach, is related in the History of the *Acts* (a). And he himself says in his second Epistle to the *Corinthians*, “Furthermore, when I came to  
 “ *Troas* to preach *Christ’s* Gospel, and a Door  
 “ was opened unto me of the Lord, I had no  
 “ Rest in my Spirit, because I found not *Titus*  
 “ my Brother, but taking my Leave of them,  
 “ I went from thence into *Macedonia* (b).” This happened when he left *Ephesus* upon the Account of the Tumult, and was upon his Road to *Macedonia*. His calling there at this Time is omitted by *St. Luke* (c). It is probable he might make some few Converts the first time of his being there. He had far greater Success the second; for now he says a Door was opened unto him; and upon his third coming, in his Return from *Greece* and *Macedonia*, we read of a Church of *Christians* assembled on the first Day of the Week.

§ 13. We have a large Account in the *Acts*, that *St. Paul*, being apprehended by the *Jews* in the Temple at *Jerusalem*, was rescued out of their Hands by the chief Captain *Lysias*. And, being detained in Prison more than two Years in *Judæa*, was at length sent by *Festus* the Governor to *Rome*, and lived there as a

(a) Ch. xvi. 8. & xx. 6, &c.

(b) Ch. ii. 12, 13.

(c) See *Acts* xx. 1.

Prisoner two Years (a). His Imprisonment in *Judæa* is mentioned by himself in his Epistle to the *Hebrews*; "For ye had Compassion of me in my Bonds (b)." His Imprisonment at *Rome* is very frequently spoken of in his Epistles to *Philemon* (c), the *Colossians* (d), the *Ephesians* (e), the *Philippians* (f). In this last he says, "My Bonds in *Christ* are manifest in all the Palace, and in all other Places (g)." And afterwards in the same Chapter, "Unto you it is given in the Behalf of *Christ*, not only to believe on him, but also to suffer for his sake, having the same Conflict which ye saw in me, and now hear to be in me (h)." Whence it appears, that Part of the Church of *Philippi* were at this Time in Prison for the sake of the Gospel. For this is the Conflict, these are the Sufferings, which they had seen the Apostle undergo when he was among them at *Philippi*; and this is the Conflict or Sufferings which they now heard he underwent at *Rome*. And at the Conclusion of the same Epistle it is said, "All the Saints salute you, chiefly they that are of *Cæsar's* Household (i)."

§ 14. *St. Paul* is represented as saying in his Defence before the *Roman* Governor *Felix*,

(a) Ch. xxi. & xxvii.

(b) Heb. x. 34.

(c) Ver. 9, 10, 13.

(d) Ch. iv. 3, 18.

(e) Ch. iii. 1. & iv. 1. & vi. 20.

(f) Ch. i. 7. & iv. 61.

(g) Ch. i. 13.

(h) Ver. 29, 30.

(i) Phil. iv. 22.

*Now after many Years I came to bring Alms to my Nation, and Offerings (a).* This is abundantly confirmed in his Epistles. Therein he gives Directions to the Churches, that their Alms may be ready, writing to the *Corinthians* thus: “ Now concerning the Collection for the Saints, as I have given Order to the Churches of *Galatia*, even so do ye; upon the first Day of the Week let every one of you lay by him in store, as God hath prospered him, that there be no Gatherings when I come. And when I come, whomsoever you shall approve by your Letters, them will I send to bring your Liberality unto *Jerusalem*; and if it be meet, that I go also, they shall go with me. Now I will come unto you, when I shall pass through *Macedonia (b).*” After this, that he might raise the Emulation of the wealthy *Corinthians*, he sets before them the great Readiness and Chearfulness which the poor *Macedonians* shewed in making their Contributions when he came to them: “ Moreover, Brethren, we make known unto you the Grace of God bestowed on the Churches of *Macedonia*: How that in a great Trial of Affliction, the Abundance of their Joy, and their deep Poverty abounded unto the Riches of their Liberality. For, to their Power, I bear Record, yea, and beyond their Power, they were willing of themselves, praying us with much

(a) Acts xxiv. 17.

(b) 1 Cor. xvi. 1 — 5.

“ Intreaty,

“ Intreaty, that we would receive the Gift,  
 “ and take upon us the Fellowship of the mi-  
 “ nistring to the Saints (a).” And in his  
 Epistle to the *Romans* declares, he was just then  
 setting out from *Corinth* on his Journey to *Je-  
 rusalem* on this Errand : “ But now I go unto  
 “ *Jerusalem* to minister unto the Saints. For  
 “ it has pleased them of *Macedonia* and *Achaia*  
 “ to make a certain Contribution for the poor  
 “ Saints which are at *Jerusalem* (b).”

§ 15. There is not the least Mention of the  
 Cities of *Coloss* or *Laodicea* in the History of  
 the *Acts*, which History leaves *St. Paul* Pri-  
 soner at *Rome* for the first Time. During this  
 Imprisonment he wrote his Epistle to the *Jo-  
 lossians*. And in that declares, that he never  
 had been either with them or at *Laodicea*. For  
 thus he writes, “ I would that ye knew what  
 “ great Conflict I have for you, and for them  
 “ at *Laodicea*, and for as many as have not  
 “ seen my Face in the Flesh (c).” There is  
 no Account in the *Acts* of *St. Paul*’s having  
 been in *Italy* or at *Rome* till he was carried there  
 a Prisoner from *Judæa*. It is said indeed of  
 him the last Time he was at *Ephesus*, *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 (d).* This is exactly agreeable with

(a) 2 Cor. viii. 1 — 4. See also Ch. ix. 1 — 5.

(b) Ch. xv. 25, 26. See Gal. ii. 10.

(c) Ch. ii. 1.

(d) Acts xix. 21.

what he writes in his Epistle to the *Romans*, which, as we observed before, was sent from *Corinth*, when he was just entering upon his Journey to *Jerusalem* with the Collection for the poor Saints. In the Beginning of the Epistle he tells them : “ It was his Desire and  
 “ Prayer to come to them ; that he longed to  
 “ see them ; that he had often purposed to  
 “ come, and that, as much as in him lay, he  
 “ was ready to preach the Gospel to them  
 “ that are at *Rome* also (a).” And at the End of the Epistle says, It was his Resolution to come to them immediately after he had been at *Jerusalem* : “ Whenever I take my Journey  
 “ into *Spain*, I will come to you — but now  
 “ I go to *Jerusalem* to minister unto the Saints  
 “ ——— When therefore I have performed this,  
 “ and have sealed unto them this Fruit, I will  
 “ come by you into *Spain* (b).”

In the same Epistle he says, “ From *Jerusalem* round about to *Illyricum*, I have fully  
 “ preached the Gospel of *Christ* (c).” Which is a general Confirmation of the whole History of his Travels in the Book of *Acts*. For in that History he is said to have gone through *Syria*, *Cilicia*, and most, if not all the Countries in *Peninsular Asia*, to have come over into *Europe*, and to pass through *Macedonia* into *Greece*. Now *Beræa*, the last City in which *St. Paul* is said to have preached in *Macedonia*,

(a) Rom. i. 10, — 15.

(b) Ch. xv. 24, — 28.

(c) Rom. xv. 19.

could not be far from *Dessaretia*, which was part of the antient *Illyricum* (a). At the same time I must own, it does not seem at all improbable to me, that *St. Paul* might, in one of his Journeys through *Macedonia*, (for *St. Luke* relates his passing through *Macedonia* three times) make an Excursion into some of the nearer Parts of *Illyricum*, and plant the Gospel among them, tho' not taken Notice of in the History of the *Acts* (b). It is certain however, that during *St. Paul's* Life, the Gospel was preached even in the remoter Parts of *Illyricum*, and not improbably by the Apostle himself after his Release from his first Imprisonment at *Rome*. For in his second Epistle to *Timothy*, written when he was a second Time Prisoner in that great City, he informs him, that he had sent *Titus* to *Dalmatia* (c).

*St. Paul* says, in his first Epistle to the *Corinthians*, “Unto the *Jews* I became as a *Jew*, “that I might gain the *Jews* (d).” Of this we have three Instances in the *Acts* of the Apostles ; his circumcising of *Timothy* (e),

(a) Vid. Cellar. N.O. Ant. l. 2. c. 13. Vol. I. p. 656, -- 660.

(b) All that *St. Luke* says of his second Journey is this: *And when he had gone over those Parts, and had given them much Exhortation, he came into Greece.* Acts xx. 2. All that is said of his third Journey is, that whereas he intended to have sailed from *Greece* into *Syria*, knowing that the *Jews* laid wait for him, he changed his Mind, and passed through *Macedonia*. V. 3, &c. At either of these Times might he make an Excursion into *Illyricum*, but most probably in his second Journey.

(c) 2 Tim. iv. 10.

(d) 1 Cor. ix. 20.

(e) Ch. xvi. 3.

his shaving his Head at *Cenchrea* (a), and purifying himself in the Temple with those four Men which had a Vow on them (b).

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## C H A P. XII.

### *A further Confirmation of principal FACTS.*

**T**HROUGH the good Providence of God there are some Pieces yet extant, written by the Persons concerned in the Facts recorded in the History we are treating of, which contain an ample Confirmation of almost all the Things related therein, as I have already in great part made appear to you. I would now further observe the Agreement there is between the *Acts* and the Epistles, in the Names and Descriptions of St. *Paul's* Fellow-labourers and Converts.

§ 1. In the History of the *Acts*, *Barnabas* is joined with St. *Paul* in the Commission given him to preach the Gospel to the *Gentiles* (c). And St. *Paul*, writing to the *Galatians*, says, “ When *James*, *Cephas*, and *John*, who seemed

(a) Ch. xviii. 18.

(b) Ch. xxi. 24, 26.

(c) Ch. xiii. 2, 3, 4.

“ to be Pillars, perceived the Grace that was  
 “ given unto me, they gave to me and *Barna-*  
 “ *bas* the Right-hand of Fellowship, that we  
 “ should go unto the Heathen, and they unto  
 “ the Circumcision (a).” It is related in the  
*Acts*, that *Paul* and *Barnabas* having preached  
 to the *Gentiles*, and being returned to *Antioch*,  
 after some Time spent there, went up to *Je-*  
*rusalem* to the Apostles and Elders to consult  
 them, whether it were necessary to circumcise  
 the *Gentile* Converts (b)? This Journey is men-  
 tioned by St. *Paul* in his Epistle to the *Gala-*  
*tians*: “ Then, fourteen Years after,” (*i. e.* after  
 his Conversion) “ I went up again to *Jerusa-*  
 “ *lem* with *Barnabas*, and took *Titus* with  
 “ me also. And I went up by Revelation, and  
 “ communicated unto them that Gospel, which  
 “ I preach among the *Gentiles*.” And adds after-  
 wards, that he would not suffer *Titus*, being  
 a *Greek*, to be circumcised (c).

When *Paul* and *Barnabas* were sent to the  
*Gentiles*, they took with them *John*, whose  
 Surname was *Mark*, to be their Minister (d);  
 who left them, after they had passed through the  
 Island of *Cyprus* (e). When they were setting  
 out a second Time to preach to the *Gentiles*,  
 and visit the Churches they had planted, *Bar-*  
*nabas* determined to take *Mark* again with

(a) Gal. ii. 9. Vid. 1 Cor. ix. 6.

(b) Acts xiv. 26, 28. & xv. 2.

(c) Gal. ii. 1, 2, 3.

(d) Acts xii. 25. & xiii. 5.

(e) Ch. xiii. 13.

them ;

them; but *Paul* thought it not proper, because he had so soon quitted them, and went not with them to the Work. Upon which they parted, *Barnabas* taking *Mark*, and sailing to *Cyprus* (a). *Mark* is several times named in the Epistles. In one of them he is said to be Sister's Son to *Barnabas* (b), which may explain to us the Reason why *Barnabas* was so much set upon taking him with them. The Apostle *Peter*, speaking of him, calls him my Son (c); probably because converted by him to the *Christian* Faith. He was with *St. Paul* at *Rome* during his first Imprisonment there, and had by that Time fully regained his Esteem. For both in his Epistle to *Philemon* (d), and in that to the *Colossians*, he calls him his Fellow-labourer (e); and desires of the *Colossians*, that if he came among them, they would give him a kind Reception. That notwithstanding his quitting *Paul* and *Barnabas*, he afterwards travelled over a great Part of *Asia Minor*; or what is now called *Anatolia*, in order to establish the Churches in the Faith, and was thereby personally known to them, seems probable from the Salutations sent from him to them by *St. Peter* in his Epistle (f). And the great Value that *St. Paul* retained for him even to the last, is expressed in his second Epistle to *Timothy*: In which, not long before his Martyrdom, and when all had forsaken him, he

(a) Acts xv. 36, &c.  
v. 13.

(d) Ver. 24.

(b) Col. iv. 10.

(e) Ch. iv. 11.

(c) 1 Pet.

(f) 1 Pet. v. 13.

writes to *Timothy* thus: “ Take *Mark*, and  
 “ bring him with thee; for he is profitable to  
 “ me for the Ministry (a).”

When *Paul* and *Barnabas* parted, it is said  
 in the History of the *Acts*, that *Paul* took with  
 him *Silas* (b), who is described as a chief Man  
 among the Brethren (c). There is frequent  
 Mention made of him as a Companion of St.  
*Paul* in this his second Journey to preach to  
 the Gentiles (d). And he is said to have been  
 with him particularly at *Corinth* (e), and at  
*Thessalonica* (f). This doubtless is the same  
 Person who in the Epistles is named *Sylvanus*;  
 for *Silas* is no other than a Contraction of the  
*Latin* Name *Sylvanus*, which Manner of Con-  
 traction is usual among the *Greeks* (g). St.  
*Paul*, in his second Epistle to the *Corinthians*,  
 expressly says, that “ the Son of God was  
 “ preached among them by him and *Sylva-*  
 “ nus (h).” *Sylvanus* is also joined with St.  
*Paul* in the two Epistles directed to the *Thes-*  
*salonians*, which were sent to them from the  
 City of *Corinth* the first Time of St. *Paul*'s  
 being there (i). *Sylvanus* is likewise named  
 by St. *Peter* as the Person by whom he sent  
 his Epistle (k); which Epistle is directed to  
 the *Christian* Converts in *Pontus*, *Galatia*,

(a) 2 Tim. iv. 11.                      (b) Ch. xv. 40.                      (c) Ch. xv.  
 22, 32.                      (d) Acts xvi. 19, 25, 29, & xvii. 10, 14, 15.  
 (e) Acts xviii. 5.                      (f) Acts xvii. 4.                      (g) Vid. *Wolffii*  
*Curæ* in Act. xv. 27. And in Rom. xvi. 8, 14. Grot. in 2 Cor.  
 i. 19. & Act. xiii. 9.                      (h) 2 Cor. i. 19.                      (i) 1 Thess. i. 1.  
 2 Thess. i. 1. Compare 1 Thess. iii. 1, 2, 6. with Acts xvii.  
 14, 15. & xviii. 5.                      (k) 1 Pet. v. 12.

*Cappadocia,*

*Cappadocia, Asia, Bithynia* (a). That *Silas* accompanied *St. Paul* through the Region of *Galatia*, we are expressly informed in the History of the *Acts* (b). It is highly probable he afterwards went through the other Countries here mentioned, making of Converts, and establishing them already made; for he is described by *St. Peter* as a faithful Brother unto them (c).

The next Person mentioned in the History, as *St. Paul's* Companion, is *Timothy*, a certain Disciple whom he met at *Lystra*, well reported of by the Brethren there; him would Paul have to go forth with him (d). And we read of him as accompanying *St. Paul* in various Places (e). Agreeably hereto, *St. Paul* in his Epistles styles him his Work-fellow (f): “For he worketh the Work of the Lord, as I also do (g).” “Our Brother and Minister of God, and our Fellow-labourer in the Gospel of Christ (h).” And says to the *Philippians*, “Ye know the Proof of him, that, as a Son with the Father, he hath served

(a) 1 Pet. i. 1. chiefly to the heathen Converts. See 1 Pet. ii. 10. & iv. 3. Vid. Wolf. Cur. in 1 Pet. i. 1. (b) Ch.

xvi. 6. (c) A faithful Brother unto you, as I suppose. 1 Pet. v. 12. The Words *ὡς λογίζομαι*, translated as I suppose, do not signify any Doubt, but a Judgment passed upon full Evidence. Vid. Raphel. Annot. Xenoph. p. 202. Alberti Observ. p. 302. Rom. iii. 28. & viii. 18. Peter went through these Countries, preaching the Gospel, and probably *Sylvanus* might accompany him. Vid. Hieronym. de Scriptor. Eccles. c. i. and Epiph. Hær. 27. n. 6. (d) Acts xvi. 1, 2, 3.

(e) Acts xvii. 14. & xviii. 5. & xix. 22. & xx. 4. (f) Rom.

xvi. 21.

(g) 1 Cor. xvi. 10.

(h) 1 Theff. iii. 2.

“ with

“ with me in the Gospel (a).” In other Places he calls him his Son. In his Epistle to the *Corinthians*, “ My beloved Son, and faithful in “ the Lord (b).” And in the Epistles he writes to him, “ My own Son in the Faith, my dearly “ beloved Son (c).” We read in the History of the *Acts*, that *Timothy* was with *St. Paul* the first Time he preached at *Corinth* (d). The same Thing is confirmed by *St. Paul* in his second Epistle to the *Corinthians* (e). We read also, that he was with him at *Ephesus* (f). And the same appears from *St. Paul*’s first Epistle to the *Corinthians* (g). We are told in the *Acts*, that he sent *Timothy* from *Ephesus* into *Macedonia* (h). And we learn from *St. Paul*’s Epistles, that he was several times employed by him as his Messenger to the Churches (i); and particularly, that at the same time he was sent from *Ephesus* to *Macedonia*, he was to go also to *Corinth* (k). We learn from *St. Paul*’s second Epistle to the *Corinthians*, that he was with him, whatever Part of *Macedonia* or *Greece* he was in, when he wrote that Letter (l). And that he accompanied him thence to *Corinth*, seems plain from his Epistle to the *Romans* (m). And agreeably hereto, we find him in the History

(a) Ch. ii. 22.                      (b) 1 Cor. iv. 17.                      (c) 1 Tim. i. 2.  
 2 Tim. i. 2.                      (d) Acts xviii. 5.                      (e) Ch. i. 19.  
 (f) Acts xix. 22.                      (g) Ch. iv. 17. This Epistle was written  
 from *Ephesus*, as you may see Ch. xvi. 8, 9.                      (h) Acts xix.  
 22.                      (i) 1 Theff. iii. 2. Phil. ii. 19, 23. 1 Tim. i. 3.  
 (k) 1 Cor. iv. 17.                      (l) 2 Cor. i. 1.                      (m) Ch. xvi. 21.

of the *Acts*, attending St. Paul from Greece into *Asia*, together with the other Trustees for the Collection made for the poor Saints in *Judæa* (a). He was afterwards with St. Paul at *Rome* (b), was a Prisoner about the Time St. Paul was released, but soon after set at Liberty (c).

The next Persons we read of in the History as St. Paul's Companions, were *Aquila* and his Wife *Priscilla*, who came from *Rome*, and settled at *Corinth*; in whose House at *Corinth* St. Paul took up his Lodging, and wrought with them at their Trade of Tent-making (d). They afterwards accompanied St. Paul to *Ephesus*, and being left by him there, instructed *Apollos* in the Doctrine of *Christ* more fully than he had been before taught it, and recommended him to the Brethren at *Corinth* (e). In Agreement herewith, St. Paul, when the second Time at *Ephesus*, writing his first Epistle to the *Corinthians* from thence, sends their Salutations: “*Aquila* and *Priscilla* salute you much in the Lord, with the Church that is in their House (f).” Not long after they returned to *Rome*. For when St. Paul was at *Corinth* the second Time, and wrote thence his Epistle to the *Romans*, he says, “Greet *Priscilla* and *Aquila*, my Helpers in *Christ Jesus*, who have for my Life laid down their own Necks, unto whom not only I give Thanks,

(a) Ch. xx. 4.  
(c) Heb. xiii. 23.  
ver. 18, 19, 24 — 27.

(b) Phil. i. 1. Col. i. 1. Philem. 1.  
(d) Ch. xviii. 2, 3. (e) Ibid.  
(f) Ch. xvi. 19.

“ but

“ but also all the Churches of the *Gentiles*.  
 “ Likewise greet the Church that is in their  
 “ House (a).” They had, it is probable, a  
 considerable Number of Servants to carry on  
 their Trade ; these doubtless were taught by  
 them the *Christian* Faith, by which means  
 they had a Church in their own House where-  
 ever they settled. They were removed to  
*Ephesus* again, when *St. Paul* was a second  
 Time Prisoner at *Rome*. For he sends his Sa-  
 lutations to them in his second Epistle to *Ti-*  
*mothy* (b).

It is said in the History of the *Acts*, that *St. Paul* sent into *Macedonia*, from *Ephesus*, two of them that ministered unto him, *Timothy* and *Erastus* (c). In *St. Paul's* Epistle to the *Romans* is Mention made of *Erastus* as Chamberlain of the City of *Corinth* (d). And in his second Epistle to *Timothy* he writes, “ *Erastus* abode at *Corinth* (e).” We read in the History, that *Demetrius*, and his Workmen at *Ephesus*, seized upon *Gaius* and *Aristarchus* Men of *Macedonia*, *Paul's* Companions in Travel (f). Agreeably hereto, *St. Paul* in his Epistle to *Philemon* calls *Aristarchus* his Fellow-labourer (g). The same *Aristarchus* is said in the History to have accompanied *St. Paul* from *Greece* into *Asia* (h), and after-

(a) Rom. xvi. 3, 4, 5. It is not unlikely they might expose their Lives to preserve that of *St. Paul* in the Tumult made at *Ephesus*, or when he fought with the wild Beasts there. (b) Ch.

iv. 19. (c) Ch. xix. 22. (d) Rom. xvi. 23.

(e) Ch. iv. 20. (f) Acts xix. 29. (g) V. 24.

(h) Acts xx. 4.

wards from *Judæa* to *Rome* (a). And that he was with *St. Paul* in his first Imprisonment at *Rome*, appears from his Epistles. For he sends his Salutations thence both to the *Colossians* and to *Philemon*. And in his Epistle to the former, calls him his Fellow-prisoner (b). There is a *Gaius* also mentioned by *St. Paul* in his Epistles. In his first Epistle to the *Corinthians* he says, "That he baptized *Gaius* (c)." And in his Epistle to the *Romans*, which was written from *Corinth*, he calls him his Host, "*Gaius* mine Host, and of the whole Church, saluteth you (d)." This *Gaius*, from the Description here given of him, seems to be the same Person to whom *St. John* directs his third Epistle (e). But whether he be the same spoken of in the *Acts*, is wholly uncertain, because it is a Name that was very common at that time. And whether *St. Luke* meant the same Person by the *Gaius* whom he describes as a *Macedonian* (f), and the *Gaius* which he says was of the City of *Derbe* (g), is equally uncertain. I am inclin'd to think they were two Persons, though some have imagined, that he might arise from a Family in *Derbe*, be born or bred at *Thessalonica*, and have his settled Habitation at *Corinth* (h), a Conjecture or Invention arising wholly from an Unwillingness to allow, that there were

(a) *Acts* xxvii. 2.(b) *Philemon* 24. *Col.* iv. 10.(c) *Ch.* i. 14.(d) *Rom.* xvi. 23.(e) *Vid.* *Ver.* 5, 6.(f) *Acts* xix. 29.(g) *Acts* xx. 4.(h) *Vid.**Benson* in loc.

two Persons of the same Name among St. Paul's Companions, whereas it is certain there were more than one Couple of the same Name among the Twelve chosen by our Lord (a).

We read in the History of the *Acts*, that *Sopater* of *Beræa* accompanied St. Paul from *Greece* to *Asia* (b). And we find by the Epistle to the *Romans*, that *Sosipater* (which doubtless is the same Name) was with St. Paul at *Corinth*, when he was setting out on that Journey (c). *Tychicus* went also with St. Paul from *Greece* into *Asia* (d), and probably accompanied him in his Voyage to *Rome*. For he is sent by St. Paul from *Rome*, when Prisoner there the first time, with the Epistles to the *Ephesians* and the *Colossians*: "But that ye also may know  
 " my Affairs, and how I do, *Tychicus*, a be-  
 " loved Brother, and faithful Minister in the  
 " Lord, shall make known to you all things,  
 " whom I have sent unto you for the same Pur-  
 " pose, that ye might know our Affairs, and  
 " that he might comfort your Hearts (e)." *Trophimus* was another who went with St. Paul out of *Greece* into *Asia* (f), and is mentioned in the History as being with him at *Jerusalem* (g). All that we find of him in the Epistles is, that he was with St. Paul in the Island of *Crete* after his Release from his first Imprisonment at *Rome*. For he tells *Timothy* in his second Epistle, "*Trophimus* have I left at *Mi-*

(a) Matt. x. 2, 3, 4. (b) Ch. xx. 4. (c) Ch. xvi. 21.  
 (d) Acts xx. 4. (e) Eph. vi. 21, 22. Col. iv. 7, 8. (f) Acts  
 xx. 4. (g) Acts xxi. 29.

“ *letum* sick (a).” It is evident from the Style, that St. *Luke*, the Author of the History of the *Acts*, accompanied St. *Paul* from Greece into *Asia* (b), and afterwards from *Jerusalem* to *Rome* (c). And we accordingly learn, from the Epistles to the *Colossians*, and to *Philemon*, that he was with him at *Rome*. For he sends his Salutation to both, styling him in the one Epistle the beloved Physician (d), in the other his Fellow-labourer (e). He was also with St. *Paul* during his second Imprisonment at *Rome*. For he writes to *Timothy* in his second Epistle, “ Only *Luke* is with me (f).”

§ 2. St. *Peter* is represented in the History of the *Acts*, as saying to the *Jews*, *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* (g): And St. *Paul*, *It was necessary that the Word of God should have been first spoken unto you; but seeing ye put it from you, lo! we turn to the Gentiles* (h): And in another Place, *Your Blood be upon your own Heads; I am clean: From henceforth I will go unto the Gentiles* (i). And our Saviour is introduced as saying to his Disciples, *But ye shall receive Power, after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost Part of the Earth* (k).

(a) Ch. iv. 20.                      (b) Acts xx. 5, 6, 13. & xxi. 1, &c.  
 (c) Acts xxvii. 1, &c.              (d) Col. iv. 14.                      (e) Philem. 24.  
 (f) Ch. iv. 11.                      (g) Ch. iii. 26.                      (h) Ch. xiii. 46.  
 (i) Ch. xviii. 6.                      (k) Ch. i. 8.

Agreeably hereto, we find in the Gospel of St. *Matthew*, that the first Commission given by our Saviour to his Disciples was restrained to the *Jews*: “Go not into the Way of the *Gentiles*, and into any City of the *Samaritans* enter ye not; but go rather to the lost Sheep of the House of *Israel* (a).” After his Resurrection the Commission was extended to all Nations (b). And St. *Paul*, in his Epistle to the *Romans*, alluding hereto, says, “I am not ashamed of the Gospel of *Christ*; for it is the Power of God unto Salvation to every one that believeth, to the *Jew* first, and also to the *Greek* (c).”

In the History of the *Acts* our Saviour says to his Disciples, that *they should be Witnesses unto him unto the uttermost Part of the Earth* (d): And St. *Paul* to the *Athenians*, *But now God commandeth all Men every-where to repent* (e): And unto the *Jews* at *Antioch* in *Pisidia*, *Lo! we turn to the Gentiles; for so hath the Lord commanded, saying, I have set thee to be a Light of the Gentiles, that thou shouldst be for Salvation to the Ends of the Earth* (f). And agreeably hereto, we find in the Gospels of St. *Matthew* and St. *Mark*, that the Disciples were enjoined by our Lord, “To go teach all Nations (g), to go into all the World, and preach the Gospel to every Creature (h).” And St.

(a) *Matt.* x. 5, 6. See also *Ch.* xv. 24. (b) *Matt.* xxviii. 19. (c) *Ch.* i. 16. (d) *Ch.* i. 8. (e) *Acts* xvii. 30. (f) *Acts* xiii. 46, 47. (g) *Matt.* xxviii. 19. (h) *Mark* xvi. 15.

*Mark* informs us, that they actually did so :  
 “ They went forth and preached every-  
 “ where (a).” We learn the same also from  
 the Epistles of St. *Paul*, who writes to the  
*Romans*, “ That the Sound of the Gospel  
 “ Preachers was gone into all the Earth, and  
 “ their Words unto the End of the World (b).”  
 And in another Place, “ That the Gospel My-  
 “ stery is made known to all Nations (c).” And  
 to the *Colossians*, “ That the Gospel was preached  
 “ to every Creature which is under Hea-  
 “ ven (d).”

That the Gospel was spread through *Pontus*,  
*Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, St.  
*Peter* is Witness, who directs his Epistles to the  
*Christians* inhabiting those Parts (e). That it  
 had also reached *Babylon*, is evident from the  
 Salutation of that Church, which he sends to  
 the *Christians*, to whom his Epistle is directed (f).  
*Tacitus* the *Roman* Historian, a *Heathen*, in-  
 forms us, that at the Time when *Nero* burnt  
 the City, *i. e.* about the Time when St. *Peter*  
 and St. *Paul* were put to Death, or it may be a  
 Year or two before, there were many *Christians*  
 at *Rome*, *ingens Multitudo*, a large Multitude  
 were informed against as being *Christians* (g).  
*Clemens Romanus*, mentioned by St. *Paul* in his  
 Epistle to the *Philippians* as his Fellow-la-  
 bourer, whose Name was written in the Book  
 of Life (h), not long after the Apostle's De-

(a) Ver. 20.

(b) Ch. x. 18.

(c) Ch. xvi. 25, 26.

(d) Ch. i. 6, 23.

(e) 1 Pet. i. 1.

(f) 1 Pet. v. 13.

(g) Ann. l. 15. c. 44.

(h) Ch. iv. 3.

cease sent an Epistle in the Name of the Church of *Christ* at *Rome* to the Church of *Corinth*, in which he says, “ That *St. Paul* preached both  
 “ in the East and in the West, taught the whole  
 “ World Righteousness, and travelled to the  
 “ utmost Bounds of the West (a).” And in another Epistle to the same Church intimates, that the Christians were become more numerous than the *Jews* (b). *Ignatius*, Bishop of *Antioch* in *Syria*, who was sent by the Emperor *Trajan* to *Rome*, in order to be exposed to the wild Beasts, in his Way thither was met by the Bishops, Elders, and other Messengers of various Churches. The Epistles, which he wrote upon this Occasion to the Churches at *Ephesus*, *Magnesia*, *Tralles*, *Rome*, *Philadelphia*, and *Smyrna*, are yet extant. In that to the *Ephesians* he speaks of Bishops as appointed unto the utmost Bounds of the Earth (c). *Pliny*, a *Heathen* Author, who was Governor of *Bithynia*, a *Roman* Province under the Emperor *Trajan*, writing to the Emperor, informs him,  
 “ That there were many Christians of every  
 “ Age, of every Rank, and of both Sexes, in  
 “ the Province; that the Christian Religion  
 “ was spread not only in the Cities, but through  
 “ the Villages and Countries; that their Tem-  
 “ ples were forsaken, their sacred Solemnities  
 “ omitted, and that there was seldom found any  
 “ one to buy their Sacrifices (d).”

(a) § 5. (b) § 2. Ἐπειδὴ ἔρημος ἐδόκει εἶναι ἀπὸ τῶν  
 Θεῶν ὁ λαὸς ἡμῶν· νυνὶ δὲ πιστεύσαντες, πλείους ἐργαζόμεθα.  
 τῶν δοκάντων ἔχειν Θεόν. (c) § 3, fin. (d) L. 10 ep. 91.

*Justin Martyr*, who wrote his Apology for the Christians, about the Year of Christ 140, in his Dialogue with *Trypho the Jew*, says, “ That there is no sort of Men whatsoever, “ whether *Barbarians* or *Greeks*, or by what “ Names soever they are called, whether they “ be such as are said to dwell in Waggon, or “ without Houses, or are such as dwell in Tents, “ and feed Cattle, there is no sort among whom “ Prayers and Thanksgivings are not offered to “ the Father and Maker of all things through “ the Name of the crucified *Jesus* (a).” *Irenæus*, who flourished not many Years after, and had, when a Youth, been a Hearer of *Polycarp*, who was ordained Bishop of *Smyrna* by the Apostles (b), speaks of the Christian Church as spread through the whole World to the utmost Ends of the Earth (c). “ Neither, says he, have “ the Churches, which are seated in *Germany*, “ received or delivered down any other Faith, “ neither the Churches which are in *Spain*, nor “ those which are in *France*, nor those in the “ East, nor those in *Egypt*, nor those in *Libya*, “ neither those which are placed in the midst “ of the World (d).” Again; “ The Vine- “ yard is not now fenced in, but spread through “ the whole World, the Church is renowned “ every-where, the Wine-press is dug in all “ Places, and there are in every Place those “ who receive the Spirit (e).” And fully in-

(a) P. 345, C. (b) Iren. l. 3. c. 3. § 4. Euseb. H. E. l. 3. c. 36, pr. (c) L. 1. c. 10. § 1. (d) Ibid. § 2. (e) L. 4. c. 36. § 2.

timates,

estimates, that there were Christians in *Cæsar's* Court (a).

*Clemens Alexandrinus*, who flourished in the same Century, and received the Christian Doctrine from those who immediately succeeded the Apostles (b), speaks of the Knowledge of Christ as being spread through the World swifter than the Sun-beams (c). And says of the Christian Faith, "There is not a Place where it is not (d)." And again; "The Doctrine of our Master did not continue in *Judæa* alone, as Philosophy in *Græce*, but was spread through the whole World, persuading whole Houses, and every one singly of those who hearkened to it in every Nation and Town, and in every City both of *Greeks* and *Barbarians*, bringing over to the Truth not a few of the Philosophers themselves (e)."

*Tertullian*, who flourished at the same time, in the Apology which he makes for the Christians, addressed to the *Roman Powers* (f), says, "We are but of Yesterday, notwithstanding we have filled all things that belong to you, your Cities, your Isles, your Forts, your *Municipia*, your Councils, the Camp itself, your Tribes, your Decuries, the Palace, the

(a) Ibid. c. 30. § 1. Quid autem & hi, qui in regali aula sunt, fideles, nonne ex iis, quæ Cæsaribus sunt, habent utensilia?

(b) Strom. l. 1. p. 322. Euseb. E. H. l. 6. c. 13.

(c) Cohort. ad Gentes, p. 3. l. 17. p. 86. l. 10, &c.

(d) Strom. l. 2. p. 445. l. 8.

(e) Strom. l. 6. p. 827. l. 10.

(f) Si non licet vobis, Romani Imperii Antistites, in aperto & edito, in ipso fere vertice civitatis præsidentibus ad judicandum, palam dispicere, &c.

“ Senate,

“ Senate, the Forum; we have left you only  
 “ your Temples. Had we broke off from you,  
 “ and gone to some remote Part of the World,  
 “ you would have been confounded at the Loss  
 “ of so great a Number of Subjects, and our  
 “ very forsaking you would have been a Punish-  
 “ ment. Without doubt you would have been  
 “ affrighted at your own Solitude, at the Ces-  
 “ sation of Business, at the Silence and Asto-  
 “ nishment thence arising, and would have  
 “ been to seek for Persons whom you might  
 “ govern (a).” In another Place, he speaks of  
 Christians as being almost the major Part of  
 every City in *Africa*, more particularly of *Car-*  
*thage*; and intimates, that Persons even of the  
 highest Rank in that City were Christians (b).  
 And in his Book against the *Jews*, “ In what  
 “ other Person have all Nations believed, unless  
 “ in Christ, who is already come? Whom else  
 “ have the Nations believed? The *Parthians*,  
 “ the *Medes*, the *Elamites*, the Dwellers in  
 “ *Mesopotamia*, *Armenia*, *Phrygia*, *Cappadocia*,  
 “ and the Inhabitants of *Pontus*, *Asia*, and  
 “ *Pamphylia*, those who live in *Egypt*, and  
 “ the Country of *Africk* beyond *Cyrene*; and  
 “ the Strangers of *Rome*, and the *Jews* then  
 “ at *Jerusalem*, and the rest of the Nations.  
 “ As now the different Sorts of the *Getuli*, the  
 “ many Coasts of the *Mauri*, all the Countries  
 “ of *Spain*, and the several Nations of *Gaul*,  
 “ and the Places of the *Britons*, inaccessible to

(a) C. 37.

(b) Ad Scapulam, c. 2, prop. fin. &amp; 5.

“ the *Romans*, but subject to Christ, and of  
 “ the *Sarmatæ*, and of the *Daci*, and of the  
 “ *Germans*, and of the *Scythians*, and of many  
 “ Nations added to them (a), and of many  
 “ Provinces and Islands unknown to us, and  
 “ which we cannot enumerate. In all which  
 “ Places the Name of Christ, who is already  
 “ come, reigns.” And a little after, “ The  
 “ Name and Reign of Christ is extended every-  
 “ where (b).”

*Origen*, who succeeded *Clemens Alexandri-  
 nus* in the catechetical School at *Alexandria*,  
 and flourished in the Beginning of the third  
 Century, writing against *Celsus*, tells him,  
 “ That the whole World almost understands  
 “ the Christian Doctrine much better than the  
 “ Opinions of the Philosophers. For who is  
 “ ignorant, that *Jesus* was born of a Virgin,  
 “ and was crucified, and rose again? Who is  
 “ ignorant of the Judgment preached, which  
 “ will punish Sinners, and reward the Righte-  
 “ ous, as they have deserved? Even the Doc-  
 “ trine of the Resurrection, though laughed at  
 “ by those who believe not, is commonly  
 “ known (c).” And again; “ We see that the

(a) In *Pamelius* it is, *et abditarum multarum gentium*; but in *Rigaltius*, *Additarum*, which I think the better Reading of the two.

(b) *Adv. Judæos*, c. 7. *Christi regnum & nomen ubique por-  
 rigitur, ubique creditur, ab omnibus gentibus supra enumeratis  
 colitur, ubique regnat, ubique adoratur.*

(c) *L. i. p. 7. Σχεδὸν παντὸς τῆς κόσμου ἐγνωκότες τὸ κήρυγμα  
 Χριστιανῶν μᾶλλον ἢ τὰ τοῖς φιλοσόφοις ἀρέχοντα: τίνα γὰρ,  
 κ. τ. λ.*

“ Voice of the Apostles of *Jesus* is gone out  
 “ into all the Earth, and their Words to the  
 “ End of the World (a).” And again ; “ Who  
 “ will not be astonished, that going back to  
 “ the Gospel History, hears *Jesus*, when on  
 “ Earth, teaching and saying, This Gospel shall  
 “ be preached in the whole World for a Testi-  
 “ mony to them, and to the *Gentiles* ; when  
 “ he sees, according to what was foretold by  
 “ him, the Gospel preached in every Part un-  
 “ der Heaven both to *Greeks* and *Barbarians*,  
 “ to the Wise and the Unwise ? For the Word,  
 “ being spoken with Power, hath vanquished  
 “ the whole human Nature, nor is there any  
 “ sort of Men which have not received the  
 “ Doctrine of *Jesus* (b).” It were easy to pro-  
 ceed, and bring more Testimonies of this sort,  
 but these shall suffice (c).

§ 3. We have observed from the History of the *Acts*, that the Preaching of the Gospel met with much Opposition in almost every Place, and that the Christians suffered severe Persecution ; and have shewn, that this is abundantly confirmed in the Epistles of St. *Paul* (d). The same thing is evident from the first Epistle of

(a) P. 48, fin. & 49, pr.

(b) L. 2. p. 68, fin. 69, pr. Οὐκ ἔστι τι γένος ἰδεῖν ἀνθρώπων, ὃ ἐκπέφυγε παραδέξασθαι τὴν Ἰησοῦ διδασκαλίαν.

(c) Quis locus in terra est, quem non Christi possederit nomen ? Qua sol oritur, qua occidit, qua erigitur septentrio, qua vergit auster, totum venerandi numinis majestas implevit. Firmicus de errore profan. religionum, p. 42. Vid. & Observat. Elmenhorstii in Arnob. p. 51.

(d) Heb. x. 32, &c. xii. 4, &c. xiii. 3. Gal. iii. 4. 1 Cor. iv. 9—13.

St. *Peter*, who speaks of the Christians in *Pontus, Galatia, Cappadocia, Asia, and Bithynia*, as at that Time under great Trials and Sufferings (a); and exhorts them, “Not to think  
 “ that some strange or uncommon thing had  
 “ happened to them, but what usually befall  
 “ all who professed themselves Christians, know-  
 “ ing, that the same Afflictions are accomplished  
 “ in your Brethren, which are in the World.”  
 And also from the Epistle of St. *James*, who says to the Christians, “Do not rich Men oppress you, and draw you before the Judgment-seats (b)?” And exhorts them to a patient bearing of Sufferings after the Example of the holy Prophets (c). We find the same thing fully confirmed by the Heathen Writers of that Time. *Suetonius*, who wrote the Lives of the Twelve *Cæsars*, informs us, that *Nero* inflicted Punishments on the Christians, whom he describes as a sort of Men that held a new Superstition (d).

*Tacitus*, the Roman Historian, is more particular, telling us, “That *Nero*, neither by his  
 “ Acts of Generosity, nor by the Methods he  
 “ took to appease the Gods, being able to  
 “ soften the People, and silence the Report, that  
 “ the City was set on Fire by his Command, to  
 “ put an End to this Rumour, procured, that

(a) 1 Pet. i. 6, 7. & iii. 14, 16, 17. & iv. 12, 13. & v. 9, 10.

(b) Ch. ii. 6.

(c) Ch. v. 10, 11.

(d) Afflicti supplicii Christiani, genus hominum superstitionis novæ ac maleficæ. Ner. 16. 3. 11.

“ the Christians should be accused of burning  
 “ it, as knowing them to be Persons universally  
 “ hated upon the Account of their Religion;  
 “ and therefore, that any Crimes, how gross  
 “ soever, laid to their Charge, would be easily  
 “ and readily believed; and inflicted on them  
 “ the most exquisite Punishments. The first,  
 “ who were taken up, having confessed them-  
 “ selves Christians, afterwards a great Multitude  
 “ by their Information were added to them, not  
 “ so much because they were guilty of burning  
 “ the City, but because of the Hatred of Man-  
 “ kind against them. Scoffs were added to  
 “ their Miseries while dying. They were cloath-  
 “ ed with the Skins of wild Beasts, and torn  
 “ to Pieces by the Dogs: Or else they were  
 “ crucified, or being spread all over with com-  
 “ bustible Matter, were set on Fire, and when  
 “ Day-light was in, were made use of for no-  
 “ turnal Lights. *Nero* gave up his own Gar-  
 “ den for this Spectacle, and exhibited the  
 “ Games of the Circus mixed with the Croud,  
 “ in the Habit of a Charioteer, or standing in  
 “ a Chariot. Hence Compassion arose towards  
 “ the Sufferers, though criminal, and deserving  
 “ to be made Examples of the severest Punish-  
 “ ments, as being put to Death, not for the  
 “ sake of publick Utility, but to gratify the  
 “ Cruelty of a single Person.” It is not im-  
 probable, that *Tacitus* himself was an Eye-wit-  
 ness of what he here relates. In the same Place  
 he informs us, that the Christian Religion had  
 its

its Rise in *Judæa*, and spread from thence to the City of *Rome* (a).

*Eusebius* tells us, that the Christian Doctrine shone with so great Lustre in the Reign of *Domitian*, that even the Heathen Authors (b) did not think much to give an Account, in their Histories, of the Persecution and Martyrdoms that happened at the latter End of his Time. They write, that together with many others, *Flavia Domitilla*, Niece of the Consul *Clemens*, was banished to the Island of *Pontia*, for confessing herself a Christian (c). And this is confirmed by *Dion Cassius*, who, in the Remains we have of him from *Xiphilinus*, says, that the Crime laid to her Charge was Atheism (d); a Crime usually imputed to the Christians by the Heathen, because they refused to sacrifice to their Gods (e). *Dion* says, that *Clemens* the Consul was put to Death, charged with the same Crime. And from the Description given him by *Suetonius* (f), it is not a little probable that he was a Christian.

*Pliny*, Governor of *Bithynia*, writes to the Emperor *Trajan*, that, “Forasmuch as he had  
“ never been present at the Tryals of Christi-

(a) *Annal.* l. 15. 44. p. 662.

(b) *Bruttius* is cited as one of these in his *Canon Chron.* ad an. 2112.

(c) *E. H.* l. 3. c. 18.

(d) *L.* 67. p. 766, A.

(e) *Vid.* *Euseb.* *E. H.* l. 4. c. 13. *Athenag.* p. 4. *Not. Spencer.* ad *Orig.* p. 4.

(f) *Contemptissimæ inertix.* *Dom.* 15. 1. *Tertullian* says, *Alio quoque injuriarum titulo postulamus, & infructuosi in negotiis cicimur.* *Apol.* c. 42, pr. *Vid.* *Pitiscæ* not. in *Sueton.*

“ ans, he was at a Loss to know how far they  
 “ were wont to be punished. He was in doubt  
 “ whether there ought not to be a Difference  
 “ made with regard to the Age of the Persons,  
 “ and whether there ought not to be room left  
 “ for Repentance ; whether the Name of Chri-  
 “ stian, though free from Crime, should itself  
 “ be punished, or the Crimes adhering to the  
 “ Name.” He then relates to the Emperor  
 the Manner he had proceeded in: “ I asked  
 “ them, Whether they were Christians? If they  
 “ confessed it, I asked them a second and a  
 “ third Time, threatening to punish them. If  
 “ they persevered in the Confession, I ordered  
 “ them to be put to Death. For whatever were  
 “ the thing they confessed, I had no manner of  
 “ Doubt with myself, that Stubbornness and in-  
 “ flexible Obstinacy ought to be punished. There  
 “ were others of like Madness, whom, because  
 “ they were *Roman* Citizens, I marked down to  
 “ be sent to the City.” He afterwards acquaints  
 the Emperor, that although he had examined  
 some of them by Torture, “ He could find  
 “ them guilty of nothing but a perverse and  
 “ excessive Superstition (a).” So he calls their  
 persisting in a Denial to sacrifice to Idols, and  
 resolute Adherence to the Worship of Christ.  
 Their Constancy and Fidelity to their Saviour  
 is, in the Eye of a Heathen, an *obstinate and*  
*unbounded Superstition.* Trajan, in the Answer  
 he writes to *Pliny*, approves his Conduct, and

(a) Sed nihil aliud inveni quam superstitionem pravam & immodicam.

decrees, “ That for the future Christians should  
 “ not be sought for ; but if they were accused  
 “ and convicted, they should be punished. Ne-  
 “ vertheless, if they would deny themselves to  
 “ be Christians, and supplicate the Heathen  
 “ Deities, they should be pardoned (a).”

*Joannes Malela* has preserved a Letter of *Ti-berianus*, Governor of *Palæstina Prima*, directed to the same Emperor, wherein he tells him, “ That he was wearied out in punishing  
 “ the Christians, and putting them to Death ;  
 “ that they came and informed against them-  
 “ selves, that they might suffer Death ; and  
 “ though he took Pains with them, exhorting  
 “ and threatening them, they still continued  
 “ that Practice (b).” Upon which *Trajan* ordered that no more Christians should be put to Death.

*Serennius Granianus*, Proconsul of *Asia*, wrote to the Emperor *Adrian*, “ That it appeared not  
 “ just to him to put the Christians to Death,  
 “ to gratify the Clamours of the People, with-  
 “ out any Crime being laid to their Charge,  
 “ and without a Hearing.” And the Emperor decreed, that for the future Christians should not suffer unless convicted of some Crime against the Laws. This Rescript of the Emperor to *Minucius Fundanus*, who succeeded *Serennius*, is mentioned both by *Justin Martyr*, and by *Melito*, in the Apologies which they offered for

(a) L. 10. ep. 97, 98.

(b) Chronographia, p. 356. Ἀπέκαμω τιμωρέμενος καὶ φοβούμενος τὰς θεοὺς τῆς Παλαιστίνης.

the Christians to the Emperor *Marcus Antoninus* (a).

This Emperor, in an Epistle he wrote to the States of *Asia*, says, “ That his Father received  
 “ Letters from many Governors of Provinces  
 “ concerning the Christians : To whom he  
 “ wrote in Answer not to disturb them, unless  
 “ they attempted any thing against the State :  
 “ And that many had sent to himself concern-  
 “ ing them, and that he returned Answer ac-  
 “ cording to the Decree made by his Father.”  
 He adds, “ Should any notwithstanding conti-  
 “ nue to give Trouble to the Christians as such,  
 “ let him that is accused be freed from the In-  
 “ dictment, although it appear that he be a  
 “ Christian, and let the Accuser be punished (b).”  
*Epiſtetus* the Philosopher (c), *Arrian* his Scho-  
 lar, *Lucian* the Dialogist (d), and *M. Antoni-*

nius

(a) Euseb. E. H. l. 4. c. 8, 9, 26. Just. Mart. p. 99.

(b) Euseb. E. H. l. 4. c. 13. & Just. Mart. p. 100.

(c) Εἶτα ὑπὸ μανίας μὲν δυνάσται τις ἔτω διαβιβῆναι πρὸς ταῦτα, καὶ ὑπὸ ἔδους οἱ Γαλιλαῖοι. Arrian. Epiſt. l. 4. c. 7.

(d) Περὶ πείκασι γὰρ αὐτὸς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατοι ἔσεσθαι, καὶ βιώσεσθαι τὸν αἰεὶ χρόνον· παρ’ ὃ καὶ καταφρονῶσι τῷ θανάτῳ, καὶ ἐκόντες αὐτὸς ἐπιιδύουσι οἱ πολλοί. De morte Peregrini. p. 763, fin. & 764. In the same Place *Lucian* confirms what is related in the *Acts*, that the Christians had all things in common, *Acts* ii. 44. & iv. 32, 34. Ἐπειτα δὲ ὀνομαζέτης ὁ πρῶτος ἔπεισεν αὐτοὺς, ὡς ἀδελφοὶ πάντες εἶεν ἀλλήλων· ἐπειδὴν ἅπαξ πρεβάλλες, θεός μὲν τῶν Ἑλληνικῶν ἀπαρνήσονται, τὸν δὲ ἀνεσκολοπισμένον ἐκείνον σοφιστὴν αὐτῶν προσκυνῶσι, καὶ κατὰ τῶν ἐκείνου νόμων βιώουσι καταφρονῶσιν οὖν ἅπαντα ἐξ ἴσης καὶ κοινὰ ἠγῶνται. P. 764. He also describes, in the most lively manner, the great Readiness of Christians in that Age to assist and support each other, when under Persecution : Ἐπεὶ δ’ ἐν ἐδέδειο, οἱ Χριστιανοὶ συμφεράν ποιέμενοι τὸ πρᾶγμα, πάντῃ ἐκίνον, ἐξαρπάσαι πειράμενοι αὐτὸν· ἐπεὶ τῶτο εἶτ’ ἦν ἀδύνατον,

thus the Emperor and Philosopher (a), all of them mention the Readiness of Christians to lay down their Lives for their Profession, and blame it as Inconsiderateness, Rashness, Obstinacy, Madness.

'Tis needless to add to these the Testimonies of Christian Writers. 'Twere easy otherwise to transcribe the Apologies that were made by them to the Powers then in Being, and to lay before you a long List of Sufferers, together with the various kinds of Tortures inflicted, from the ancient Martyrologies. I shall therefore mention but one Passage or two. *Clemens of Alexandria*, who had a thorough Knowledge of what the Philosophers taught, than whom no one was better read in the *Greek Learning*, says, “ Should any Magistrate forbid the *Greek Phi-*  
 “ *losophy*, it would immediately vanish. But  
 “ our Doctrine, even from the first preaching  
 “ it, both Kings and Tyrants, and Tetrarchs,  
 “ and Governors, together with all their Guards,  
 “ and infinite Numbers of Men forbid, warring  
 “ against us, and endeavouring what in them  
 “ lies to cut us off; but it flourishes even the  
 “ more. For it does not die away as a human

ναλον, ἢ γε ἄλλη θεραπεία πᾶσα οὐ παρέργως, ἀλλὰ ζῶν  
 σπασθῆ ἐγίγνετο καὶ ἐωθεν μὲν εὐθύς ἦν ὄραν παρὰ τῷ δεσμο-  
 τερίῳ περιμένοντα γράϊδια, χήρας τινὰς, καὶ παιδία ὄρφανὰ,  
 οἱ δὲ ἐν τέλει αὐτῶν, καὶ συνεκάθευδον ἕνδρον μετ’ αὐτῶν, δα-  
 σθεύοντες τὰς δεσμορῦλακας· εἶσα δ’ εἴπνα ποικίλα εἰσεκομίζετο,  
 καὶ λόγοι ἱεροὶ αὐτῶν ἐλέγοντο, κ. τ. λ. P. 762, fin. 763.

(a) ἢ κατὰ φιλίην παράταξιν, ὡς οἱ Χριστιανοὶ, ἀλλὰ λελο-  
 γισμένως, i. e. Non ab obstinatione mera pro Christianoium  
 more, sed ut mortem obeas considerate composita, &c. De rebus  
 uis, l. 11. § 3.

“ Doctrine, but remains as what cannot be hin-  
 “ dered (a).” *Celsus*, having compared the  
 Danger, which Christians underwent, to that  
 which befel *Socrates*, *Origen* answers, “ That  
 “ the *Athenians* immediately repented of what  
 “ they had done to *Socrates*. And as to *Py-*  
 “ *thagoras*, there was no Grudge retained against  
 “ him after his Death, and the *Pythagoreans*  
 “ had their Schools for a long time in *Magna*  
 “ *Græcia*. But as for the Christians, the *Ro-*  
 “ *man* Senate, the Emperors, the Army, the  
 “ People, and the Relations of those who be-  
 “ lieve, made War against the Christian Doc-  
 “ trine, and would have suppressed it, vanquish-  
 “ ed by the Onset of so great a Number, had  
 “ it not by a divine Power kept up its Head, and  
 “ gained Ground, so as to overcome the whole  
 “ World, which rose up against it (b).”

### C H A P. XIII.

#### *A further Confirmation of principal Facts.*

**I**T is related in the History of the *Acts*, that  
 our Saviour went about doing Good, and  
 healing all that were oppressed of the Devil (c);  
 that he was approved of God by Miracles, Won-  
 ders, and Signs, which God did by him in the

(a) *Strom.* l. 6. p. 827. l. 16.      (b) *L.* l. 1. p. 5, fin. & p. 6.  
 (c) *Ch.* x. 38.

*midst of the Jewish Nation (a)* : That after his Ascension to Heaven, he conferred the Holy Ghost on his Disciples, and enabled them to do the greatest Works (*b*) ; that according to the Commission he had given them, they went forth to preach the Gospel, and usually wrought Signs and Wonders where-ever they came, and communicated the miraculous Gifts of the Spirit to their Converts. These Things, I have already shewn, are fully confirmed by the Gospels of *St. Matthew*, *St. Mark*, and *St. John*, and by the Epistles of the Apostles *Paul*, *Peter*, and *James*. It remains, that I shew how far they are confirmed by other Writers.

That such Gifts as these were certainly exercised in the first Ages of Christianity, we have as many Witnesses as there were Converts to the Christian Religion. For can it be imagined, that Persons would forsake the religious Customs and Practices they had been educated in, and embrace the Christian Tenets, and this with the Loss of all that was dear to them, and with the utmost Hazard of their Lives, if they had not seen the Wonders wrought, which we are speaking of? We have also the express Testimony of most, if not all the Christians, who have left any thing in Writing behind them. *St. Barnabas*, who was the Companion of the Apostle *Paul*, in that short Epistle of his, which yet remains, speaking of Christ, says, “ And finally teaching “ the People of *Israel*, and doing many Signs

(a) Ch. ii. 22.

(b) Ch. ii. 33.

“ and Wonders among them, he preached to  
 “ them, and shewed the exceeding great Love  
 “ which he bare towards them (a).” *Quadratus*,  
 in an Apology which he made for the Christians,  
 and presented to the Emperor *Adrian*, affirms,  
 “ That our Saviour’s Works were real and du-  
 “ rable, that the Persons who were healed and  
 “ raised to Life by him continued living and  
 “ well, not only during his Life, but after his  
 “ Decease for a long Space of Time, so that  
 “ some of them have reached even to our  
 “ Days (b),” *i. e.* to the first Part of the Life  
 of *Quadratus*, if not also of the Emperor *Adrian*.  
*Justin Martyr*, in the Apology he offered for  
 the Christians to the Emperor *Antoninus*, and  
 the *Roman* Senate, says, “ And that our Christ  
 “ should heal all manner of Diseases, and raise  
 “ the Dead, was prophesied. Hear ye the Words:  
 “ At his coming the Lame shall leap as the Stag,  
 “ and the Tongue of the Dumb shall be elo-  
 “ quent; the Blind shall receive their Sight, and  
 “ the Lepers shall be cleansed, and the Dead  
 “ shall be raised, and shall walk. And that  
 “ he did these things, you may learn from the  
 “ Memoirs or Registers of what happened  
 “ under *Pontius Pilate* (c).”

*Tertullian*, in his Apology, directed to the  
*Roman* Magistrates, says of Christ, “ That he  
 “ by a Word’s speaking cast out Devils, gave  
 “ Sight to the Blind, cleansed the Lepers, healed  
 “ the Paralytick, restored the Dead to Life by

(a) § 5. p. 84, b, c. Vid. & p. 76, c.

(b) Euseb. E. H. l. 4. c. 3.

(c) Apol. 2.

“ a Word,

“ a Word, made the Elements themselves obe-  
 “ dient, calming the Storms, and walking upon  
 “ the Seas.” He afterwards adds, “ That all  
 “ these things did *Pilate* make known to *Tibe-*  
 “ *rius Cæsar* (a).” *Lucian* the Martyr also  
 boldly appeals to the *Roman Annals* in the Speech  
 which he made to the Emperor *Maximinus* at  
*Nicomedia* concerning the miraculous Appear-  
 ances at our Lord’s Crucifixion (b). *Clemens*  
 of *Alexandria* makes frequent Mention of the  
 Miracles performed by our Saviour and his  
 Disciples. In one Place he says, “ A Proof that  
 “ the Son of God was our Saviour, are the Pro-  
 “ phecies which went before, proclaiming him ;  
 “ also the Testimonies concerning him, which  
 “ accompanied his Birth. Moreover, after his  
 “ Ascension, his miraculous Powers both preach-  
 “ ed, and openly shewn (c):” In another Place,  
 having enumerated from the Apostle *Paul*, the  
 Gifts of the Holy Spirit, asserts of the Apostles,  
 “ That they were filled with all these Gifts (d).”  
*Origen* in his Book against *Celsus* says, “ That  
 “ Persons were at the Beginning made Christi-  
 “ ans by Miracles, being induced more by the  
 “ Wonders they saw wrought to leave the re-  
 “ ligious Customs and Tenets they had been

(a) C. 21. p. 20, B, & fin. Vid. & c. 5. p. 6, C.

(b) Vid. Huet. Dem. Evang. p. 30, C. This Speech is pre-  
 served in *Ruffinus*.

(c) Strom. l. 6. § 15. p. 801. l. 17.

(d) Strom. l. 4. § 21. p. 625. l. 13. Vid. & Pæd. l. 1. c. 2.  
 p. 101, pr. & c. 10. p. 151. l. 31. & Strom. l. 2. § 11. p. 454.  
 l. 32. & l. 4. § 5. p. 575. l. 23. & l. 6. § 6. p. 762. l. 31. &  
 p. 764. l. 19. & p. 827, pr. & Prophet. eclog. p. 993. § 15, 16.

“ educated in, and make Choice of others quite  
 “ foreign from their own, than by Teaching  
 “ and Exhortation : For if it behove us to use  
 “ the Appearance of Reason concerning the first  
 “ gathering of the Christian Church, we shall  
 “ say, that it is not credible, either that the  
 “ Apostles of *Jesus*, being private and illiterate  
 “ Persons, should have the Boldness to preach  
 “ to Men the Christian Religion any other way  
 “ than by the miraculous Works bestowed upon  
 “ them, and the Gift of Utterance, that they  
 “ might open and explain its Doctrines and In-  
 “ stitutions in an easy and intelligible manner ;  
 “ or indeed that those, who heard them, should  
 “ be changed from their own Country Manners  
 “ and Customs, which had been practised among  
 “ them for many Ages, to others so foreign and  
 “ different from the Opinions which they had  
 “ been educated in, without some very great  
 “ Power and miraculous Operations moving  
 “ them thereto (a).” *Arnobius* writing to the  
 Heathen, who imputed our Saviour’s Miracles  
 to Art Magick, says to them, “ Can ye shew,  
 “ can ye point out any one of all the Magicians  
 “ that ever were in the World, who has done  
 “ any thing like to Christ, even the thousandth  
 “ Part (b) ? ”

The Christian Writers of the first Ages not only thus mention the wonderful Works wrought

(a) L. 8. p. 408, paulo infra med.

(b) Potestis aliquem nobis designare, monstrare ex omnibus illis Magis, qui unquam fuerunt per sæcula, consimile aliquid Christo millesima ex parte qui fecerit ? l. 1. p. 25.

by our Saviour and his Apostles, but they assure us also, that the extraordinary Gifts of the Holy Spirit were continued down to them, and that many great and miraculous Works were performed in their Time. *Clemens Romanus* sufficiently intimates, that these Gifts were in the Church of *Corinth* at the time he wrote to them (a). *Ignatius* plainly signifies the same thing of the Church of *Smyrna* in the Preface of his Epistle to them (b). *Ignatius* himself (c), and *Polycarp* (d), were both endued with the Spirit of Prophecy: And so was *Quadratus* (e). *Justin Martyr*, in his Dialogue with *Trypho* the Jew, says, “With us the prophetical Gifts remain even to this Day (f).” And a few Pages after, “With us are to be seen both Men and Women, having Gifts from the Spirit of God (g).” And in one of his Apologies presented to the *Roman* Emperor and Senate, he

(a) Ep. i. § 48. Vid. *Wake's* Præf. p. 116.

(b) Ἐλεημένη ἐν παντὶ χαρίσματι—ἀνυσερήτω ὕσση παντὸς χαρίσματος.

(c) Vid. *Philad.* § 7. *Trall.* § 5. *Martyr. Sancti Ignat.* and *Wake's* Præf. p. 119, fin.

(d) *Polycarp. Martyr.* § 12. *Euseb. E. H.* l. 4. c. 15. p. 107, D.

(e) “Ὁν ἄμα ταῖς Φιλίππου θυγατράσι προφητικῶ χαρίσματι λόγος ἔχει διαπρέψαι. *Euseb. E. H.* l. 3. c. 37, pr. In the same Chapter he tells us, that the Successors of the Apostles, leaving their own Country, travelled into foreign Parts, and having laid the Foundation of Faith, and appointed Pastors, removed still to other Countries and Nations, the divine Favour and Assistance accompanying them, Ἐπεὶ καὶ τῶ θεῷ πνεύματος εἴσεται τότε δι' αὐτῶν πλείσαι παράδοξοι δυνάμεις ἐνήργων, for the Spirit of God wrought very many Miracles by them.

(f) P. 308, B, med.

(g) P. 315, B, med. Vid. & p. 247, A, fin. p. 254, B. 258, A. 302, A. & 311, B.

says,

says, “ That *Jesus Christ* came into the World  
 “ for the Benefit of those who believe, and for  
 “ the Destruction of Dæmons, you may even  
 “ now learn from those things which happen  
 “ under your View. For many of our Chri-  
 “ stians, adjuring the Dæmons by the Name of  
 “ *Jesus Christ*, who was crucified under *Pontius*  
 “ *Pilate*, have healed, and now do heal, many  
 “ that were possessed by Dæmons, through the  
 “ whole World, and in your City, disappoint-  
 “ ing and chasing away the Dæmons which  
 “ had possessed them ; and this, when they could  
 “ not be healed by any other Exorcists, and  
 “ Enchanters and Sorcerers (a).” *Theophilus* of  
*Antioch* (b), and *Tatian* (c), speak also of De-  
 moniacks as exorcised and cured by Christians  
 in their Days.

*Irenæus*, the Disciple of *Polycarp*, writes  
 thus : “ The true Disciples of *Jesus*, receiving  
 “ Favour from him, perform Works for the  
 “ Benefit of other Men, as every one hath re-  
 “ ceived the Gift from him. For some cast  
 “ out Dæmons truly and really, so that often-  
 “ times the Persons, who were cleansed from  
 “ those evil Spirits, have themselves believed,

(a) P. 45, A.

(b) Ad Autol. l. 2. p. 87, C.

(c) Contra Græcos, p. 155, C, D. “ There are Diseases and  
 “ Commotions of the Matter which is in you. The Dæmons  
 “ ascribe the Causes of these to themselves, when they happen,  
 “ entering when the Disease takes you. Sometimes also they  
 “ shake the Habit of the Body by a Storm of their own Mad-  
 “ ness : Who, being rebuked by the Word of God’s Power, de-  
 “ part affrighted, and the diseased Person is cured.”

“ and

“ and are in the Church. Others have the  
“ Knowledge of Things future, and Visions  
“ and Prophecies. Others, by the laying on of  
“ their Hands, heal the Sick, and restore their  
“ Health. Also, as we have before said, (for he  
“ had spoken of this, but just before, c. 31. § 2.)  
“ even the Dead are raised, and have continued  
“ with us many Years. And indeed the mira-  
“ culous Gifts are not to be numbered, which  
“ the Church throughout all the World hath  
“ received of God, and daily exerciseth for the  
“ Benefit of the Nations, in the Name of *Jesus*  
“ *Christ*, who was crucified under *Pontius Pi-*  
“ *late*, neither deceiving any, nor taking Money  
“ of any (a).” And in another Place he says,  
“ We have heard many Brethren in the Church,  
“ who had the Gift of Prophecy, and spake all  
“ manner of Languages by the Spirit; and re-  
“ vealed the Secrets of Men for publick Good,  
“ and expounded the Mysteries of God (b).”

*Tertullian* frequently speaks of the Power that the Christians in his Time had over the Dæmons, and of their dispossessing Persons who were tormented and distempered by them. In a Treatise of his concerning the publick Sports and Recreations of that Time, written with an Intention to prevent the Christians from attending them, he says, “ What greater Pleasure, than  
“ that thou treadest under Foot the Gods of  
“ the Nations, that thou castest out Dæmons,  
“ that thou dost Cures, that thou obtainest Re-

(a) L. 2. c. 32. § 4.

(b) L. 5. c. 6. § 1.

“ velations,

“velations, that thou livest to God (a)?” In his Book directed to *Scapula* the Roman Governor, he says, “We not only reject Dæmons, but we convict them (b), and bring them daily to open Shame, and expell them out of Men, as is known to very many (c).” In the same Book he tells the Governor, that the Notary of a certain Advocate, that the near Kinsman and young Son of two other Advocates were relieved from the Possession of Dæmons by Christians. He then adds, “And how many Men of Note and Rank (for we speak not of the Vulgar) have been delivered from Dæmons, or cured of Diseases! Even *Severus* himself, the Father of *Antoninus*, was mindful of the Christians; for he diligently sought out *Proculus*, a Christian, who was surnamed *Torpaxion*, who had formerly cured him by anointing him with Oil. And he had him in his Palace to the Day of his Death, whom *Antoninus* also very well knew (d).” The *Severus* and *Antoninus* here spoken of were *L. Septimius Severus*, and *Antoninus Caracalla* his Son, two Roman Emperors in *Tertullian’s* Time. In the Apology which he makes to the Roman Powers, he calls upon the Magistrates to make Trial of the Power which the Christians had over the Heathen Deities: “Let any one, who is known to be possessed by a Dæmon, be brought into your Courts of Judicature, that

(a) De Spectac. c. 29. (b) That is, by making them confess themselves Dæmons, and not Deities. Vid. Apol. c. 23, D.  
 (c) C. 2. p. 69, C. (d) C. 4. p. 71, A.

“ Spirit, being commanded by any Christian to  
 “ speak, shall as truly confess himself a Dæ-  
 “ mon, as he elsewhere falsely professed him-  
 “ self a God. Let there be also one of those  
 “ produced, who are thought to be inspired by  
 “ some Deity, who breathing upon the Altars,  
 “ receive the Deity from the Smell of the Sa-  
 “ crifices, who with Ructation attempt, and  
 “ with Panting predict; that very heavenly Vir-  
 “ gin herself, who promises Rain; that very  
 “ *Æsculapius* the Inventor of Medicines, unless  
 “ they confess themselves Dæmons, not daring  
 “ to lie to a Christian, spill ye there the Blood  
 “ of that most insolent Christian (a).”

*Origen*, in his Book against *Celsus*, speaking of the Arguments for the Christian Religion, mentions Prophecies and Miracles. The last, he says, “ Are proved to have been performed,  
 “ as from many other things, so from that the  
 “ Footsteps of them still remain among those  
 “ who live according to the Will of Christ (b).”  
 In another Place, *Celsus* having objected to the Descent of the Holy Ghost in the Form of a Dove, *Origen* answers, “ That a Proof of  
 “ the Truth of this were the Miracles done  
 “ by our Saviour, and those which were done  
 “ after by his Apostles. For without Wonders  
 “ and Miracles they could not have persuaded

(a) C. 23. p. 22, D. Vid. & p. 23, C. & c. 27, prop. fin. & c. 37, prop. fin. & c. 43. & c. 46. p. 35, C. de Spectac. c. 26. de Idololat. c. 11, prop. fin. de Coron. Mil. c. 11. p. 117, C. de Anima, c. 1. p. 264, C. & c. 57. p. 305, fin.

(b) L. 1, p. 5, prop. fin.

“ their

“ their Hearers to leave the religious Customs  
 “ they were educated in, and receive with Ha-  
 “ zard, even that of their Lives, new Doctrines,  
 “ and new Systems. Moreover the Footsteps  
 “ of that Holy Spirit, which was seen in the  
 “ Form of a Dove, are yet preserved among  
 “ Christians. They cast out Dæmons, and  
 “ perform many Cures, and have Visions of  
 “ things future, according to the Will of  
 “ Christ (a).” In another Part of the same  
 “ Work he says, “ It is evident, that since the  
 “ Coming of Christ the *Jews* are intirely for-  
 “ faken, and have none of those things which  
 “ were anciently esteemed by them venerable,  
 “ nor have they any Proof that the Deity is  
 “ among them. For there are no more any  
 “ Prophets, nor any Miracles among them: Of  
 “ which there are large Footsteps found among  
 “ Christians. And if we, who say it, may be  
 “ believed, we have ourselves seen them (b).”  
 Again he says, “ We can shew an unspeakable  
 “ Number of *Greeks* and *Barbarians*, who be-  
 “ lieve in *Jesus*, some of whom give Proofs,  
 “ that by their Faith they have received a won-  
 “ derful Power, in those they cure; calling  
 “ over those, who need Healing, no other than  
 “ the supreme God; and the Name of *Jesus*,  
 “ with his History. For by these things have  
 “ we seen many freed from grievous Diseases,  
 “ and Distractions of Mind, and Madness, and

(a) P. 34, fin.

(b) L. 2. p. 62. l. 16.

“ ten thousand other Evils, which neither Men  
 “ nor Dæmons have cured (a).”

*Octavius*, a Christian, is represented in *Minucius Felix*, as saying to *Cæcilius* a Heathen,  
 “ All these things the most of you know, that  
 “ the Dæmons themselves confess of themselves,  
 “ as often as they are by us driven out of the  
 “ Bodies they possess, by the Torture of Words,  
 “ and the Burning of Prayer; *Saturn* himself,  
 “ and *Serapis*, and *Jupiter*, and all the Dæ-  
 “ mons you worship, being overcome with  
 “ Pain, speak out what they are. Nor is it to  
 “ be thought they lie, to their own Disgrace,  
 “ especially when some of you are standing by.  
 “ Believe their own Testimony, that they are  
 “ Dæmons: Believe them confessing the Truth  
 “ of themselves. For, being adjur'd by the true  
 “ and only God, they unwillingly continue (b)  
 “ in the miserable Bodies they possess, and either  
 “ immediately depart, or leave them by degrees,  
 “ according as the Faith of the Sufferer assists,  
 “ or the miraculous Power of the Person who  
 “ cures enforces (c).”

*Cyprian,*

(a) L. 3. p. 124, paulo post med. Vid. & l. 1. p. 7, paulo post initium; & p. 20. l. 13. & p. 53. l. 11. & l. 2. p. 80. l. 40. & l. 3. p. 127. l. 25. & l. 7. p. 334. l. 18. & p. 337. l. 27. & p. 376, prop. fin. & l. 8. p. 417, pr.

(b) Some Copies here have *inhorrescunt* instead of *inherescunt*, and *miseri* for *miseris*: “ They miserably shake for Fear, against their Wills, in the Bodies they possess.”

(c) P. 89. Ed. Oxon. 1631. Lugd. Bat. 1672. p. 252, &c. In this and the like following Passages is a plain Allusion to the Methods of bringing Persons to Confession by the Question or Torture. The three usual Instruments of Torture were the Wheel, the Fire, and the Scourge. *Prohinc tormentis veritas eruenda.*

*Cyprian*, Bishop of *Carthage*, who suffered Martyrdom in the Year of Christ 258, makes use of the very Words of *Minucius Felix*, who also was an *African* Orator, and probably flourished not many Years before *Cyprian*. In one of his Treatises, *Cyprian*, speaking of Dæmons, has these Words: “These, being adjured by us; “ immediately yield, and confess, and are compelled to go out of the Bodies they possess. “ You may see them, through our Words, and “ the Operation of a hidden Power, beaten with “ Scourges, roasted with Fire, racked by the “ Addition of an increasing Punishment, howl, “ groan, deprecate, confess whence they came, “ and when they depart, even those who worship them standing by, and hearing them. “ And they either go out of the Bodies they “ possess immediately, or forsake them by Degrees, as the Faith of the Patient assists, or “ the miraculous Power of him that cures, “ enforces (a).” In his Epistle to *Magnes*, he says, “ Even at this Day the Devil is scourged, “ and burnt and racked by our Exorcists, by “ means of human Words, and the Divine “ Power (b).” In another Piece of his, written to *Demetrian*, a Heathen Judge, greatly embittered against the Christians, he says, “ Oh! “ that you would hear and see them, when

eruenta.—Nec mora, cum ritu Græciensi ignis & rota, tum omne flagrorum genus inferuntur. Apul. *Metamorph.* l. 3. p. 48, fin. Vid. Pricæi Not.

(a) De Idol. Van. p. 14.

(b) P. 187, fin.

“ they are adjured by us, and tortured with spi-  
“ ritual Scourges, and by the Torment of  
“ Words cast out of the Bodies they possess,  
“ when howling, and groaning, through hu-  
“ man Words, and the divine Power, feeling  
“ Scourges and Stripes, they confess a Judg-  
“ ment to come. Come and know that the  
“ Things which we speak are true.” And a  
little after, “ You shall see stand bound,  
“ trembling, and captive, under our Hands,  
“ those whom you admire and adore as  
“ Gods (a).”

*Arnobius*, who flourished soon after *Cyprian*, in the Decline of the third Century, in his Dispute against the Heathens, addresses them thus ;  
“ Was he a Mortal, or one of us, whose Name  
“ being heard, chases away the evil Spirits,  
“ imposes Silence on the Heathen Prophets,  
“ renders the Soothsayers unconsulted, frustrates  
“ the Performances of the proud Magicians,  
“ not, as ye say, with the Horror of his Name,  
“ but by a superior Power (b).”

*Lactantius*, who was Scholar of *Arnobius*, speaking of the Dæmons, says, “ They fear  
“ the Righteous, that is, the Worshipers of  
“ God, by whose Name being adjur’d, they  
“ depart out of the Bodies they possess. Being  
“ scourged by the Words of the Righteous, as  
“ with Whips, they confess not only, that they  
“ are Dæmons, but also declare their Names,  
“ those Names which in the Temples are adored :

(a) P. 191. Vid. ad Donat. p. 4.

(b) L. 1. p. 27, med.

“ Which Thing they most frequently do before  
 “ their Worshippers, not so much to the Dis-  
 “ grace of Religion, as of their own Honour,  
 “ because they are not able to lie either to God,  
 “ by whom they are adjured, or to the Righ-  
 “ teous, by whose Words they are tortured.  
 “ Therefore oftentimes with the most dismal  
 “ Howlings they cry out, that they are scourged  
 “ and burnt, and will immediately depart (a).”  
 In another Place, speaking of these evil Spirits,  
 as insinuating themselves into the Heathen, and  
 stirring them up to persecute the Christians,  
 he adds, “ When they possess the Bodies of  
 “ Men, and vex their Souls, being adjur’d by  
 “ the Righteous, they are chased away by the  
 “ Name of the true God ; which being heard,  
 “ they tremble, cry out, and declare, that they  
 “ are burnt and scourg’d ; and being interroga-  
 “ ted, confess who they are, when they came,  
 “ and how they stole into the Man. Thus  
 “ racked and tortured are they banished by virtue  
 “ of the Divine Name (b).”

These are some of the Proofs we have of the  
 miraculous Works which were performed in the  
 first Ages of Christianity by the Effusion of the  
 Holy Ghost. Such who became Christians  
 after the Times of the Apostles, and had not been  
 present at the great Things done by them, besides  
 the many undoubted Testimonies they received

(a) L. 2. de orig. Error. c. 15. p. 253, fin.

(b) L. 5. p. 622. Vid. & Euseb. Demonst. l. 3. p. 132, D.  
 & 133, a. & contra Hieroclem, p. 514, pr. Firmicum de Error.  
 prof. Relig. p. 29, fin. & p. 30. & p. 61, paulo post med.

of the Truth of these Facts, had also the Satisfaction of seeing large Remainders of the same Power continued in the Church. This was so convincing an Evidence of the Truth of what is related concerning the miraculous Gifts conferred by Christ in the Gospels, and *Acts*, and Epistles, as could leave no room for Hesitation. Christ had not only exercised this amazing Power himself, and communicated it to his immediate Disciples, but had promised, that those also, who should believe on him through their Preaching, should be enriched herewith. When Persons were Eye-witnesses, that this Promise was fulfilled, could they have a more clear Proof of the Truth of Christ's prophetick Character? Could they at all doubt of the Fulness of that Power in Christ, of which they saw so many Instances like Rivulets streaming from him? Such a Faith, which removed all Doubting, the Christians at that Time needed, to support them under the Calumnies, Reproaches, and Persecutions raised against them; under the Infamy, Losses, Imprisonments, Tortures and Deaths they suffered. All the World was against them: Far the greatest Part not a little enraged at them: And if the great Facts related in the Gospels were not true, they had no Foundation for Hope, they were wholly without Comfort.

It pleased God therefore to continue sensible Proofs of the Truth of Christianity till the Earthly Powers were changed, the *Roman* Emperors became Christians, and there was not so unequal a Weight pressing against the Profession

of the Religion he had revealed. The Authors I have quoted to prove this are such against whose Testimony no reasonable Objection can lie. They have all the Marks of Sincerity and Integrity. Nor could they conspire together to deceive us herein, because they lived at different Times, and in distant Countries: Some in *Europe*, some in *Asia*, some in *Africa*: Some at the Latter-end of the first Century, and Beginning of the second, some in the Middle of the second, some at the Close of the second, and Commencement of the third, some in the Middle, and others at the Decline of the third Century.

These Things are said by them not among themselves only, but to their professed avowed Enemies; not in their private Writings only, but in their publick Apologies. These Things are asserted by them before the *Roman* Magistrates, not only the inferior Judges and Governors of Provinces, but the Emperors themselves, and the *Roman* Senate. They not only speak of these things as what they had seen done themselves, but they tell their Enemies that they had been very frequently performed also in their Presence. They proceed yet further, and desire that an Experiment may be made, call aloud for an open Tryal, and offer willingly to die, if this miraculous Power be not manifestly shewn.

These were Men not only of Eminence in the Church, but had been so, many of them, among the Heathen; had been Philosophers, Lawyers, Orators, or Pleaders, and distinguish'd

as such ; were wonderfully skilled in all the Heathen Learning ; understood in the greatest Perfection the Heathen Theogony and Mythology, as well as Philosophy. Few of them were educated Christians. Far the most of them became such in their riper Years : And in their Writings, directed to the Heathens, acknowledge, that they were formerly under all the same Prejudices, which now possess them, and believed all the same infamous Reports spread concerning the Christians, which they are now apt to object as so many Arguments against the Truth of this Religion. These are the Men whose Testimonies I have alledged. And since we have the concurring Testimony of such Writers for three Centuries together, can there be a greater Confirmation of the principal Facts related in the *Acts* of the Apostles ?

It may possibly be asked, But what do the Enemies of Christianity say to these Things ? Are there none but Christians that take notice of these wonderful Events ? It is much, if there were such amazing things performed, that they should not be recorded either by *Jews* or Heathens. To this I answer, That the Enemies of Christianity also plainly concur in confirming these Facts. It is related in the Gospels, that the *Pbarisces* said of our Saviour, *He casteth out Devils, by Beelzebub the Prince of Devils* (a) : The Meaning of which is, that he had by a superior Skill in Art Magick obtained the Af-

(a) Matt. ix. 14. & xii. 24. Mark iii. 22. Luke xi. 15.

sistance of the most powerful of Dæmons. The Successors of the *Pharisees* say the same thing in the *Talmud* (a). Even *Celsus* the *Epicurean*, when he introduces a *Jew* discoursing against Christ, says of him, “ That through Poverty, “ being obliged to serve for Hire in *Egypt*, he “ learnt certain Powers on which the *Egyptians* “ pride themselves, (meaning the Magick Art) “ and returned entertaining great Sentiments “ of himself by reason of these Powers, and “ because of them proclaimed himself a God (b).” This is a fair Acknowledgment of the great Facts done by our Lord, though it is imputing them to a wrong Principle. The Heathen Philosophers were divided in their Opinions concerning the Reality of Magick. The *Epicureans* derided it. The *Pythagoreans* were fond of it. *Celsus*, though a professed *Epicurean*, and though he had wrote several Books against Magick (c), yet is so inconsistent with himself, that even in his own Person he imputes the Miracles of Christ and his Followers to this Art (d). He says in one Place, “ The Christians seem to prevail by the Names and Enchantments of certain Dæmons (e):” Which is a clear Evidence, that the Christians of his Time had the

(a) Quoted by Huet. Dem. p. 30. § 6. Vid. & p. 497. § 1. Rab. Schab, f. 104. 2. Sanhed. f. 107. 2. quoted by *Light*. Vol. II. p. 189.

(b) Orig. adv. Cels. l. 1. p. 22, prop. fin. Vid. & p. 34, prop. fin.

(c) Vid. Orig. adv. Cels. p. 8. 32. 53. & 407.

(d) Ibid. l. 1. p. 7. l. 21.

(e) Ibid. l. 1. p. 7. l. 5.

Reputation of doing some great and wonderful Works.

*Porphyry* ascribes the Miracles of Christ and his Followers to the same (a). *Hierocles*, another bitter Writer against the Christians, does the same (b). *Julian* the Apostate says of *Jesus*, “ That he did nothing worthy of Fame while he lived, unless one supposes the curing the Lame and the Blind, and exorcising Dæmons in the Towns of *Bethsaida* and *Bethany*, to be the greatest of Works (c). The Proof of these Facts was too strong to be withstood, otherwise we should not have had so candid an Acknowledgment of their Truth from so bitter an Enemy. He says of the Apostle *Paul*, “ That he was the greatest of all the Deceivers and Wizzards that ever were at any time in any Place (d):” And asserts of all the Apostles in general, “ That after their Master’s Death they practised the Magick Art, and taught it to their first Converts (e).”

(a) Hieron. Op. T. 2. p. 160. cit. a. Basnag. Ann. Vol. II. p. 439.

(b) Euseb. contra Hieroc. p. 512, B. D. And that this was the usual Account given of our Lord’s Miracles by the Heathen, we learn from *Arnobius*, l. 1. p. 25, prop. init. Occursurus forsitan rursus est cum aliis multis, calumniosis illis & puerilibus vocibus: Magus fuit, clandestinis artibus omnia illa perfecit. Ægyptiorum ex adytis angelorum potentium nomina, & remotas furatus est disciplinas.

(c) Cyril. Alex. contr. Jul. l. 6. p. 191, E.

(d) L. 3. p. 100, A.

(e) L. 10. p. 340, pr. ’Twas doubtless with a View to this Accusation, that the Christian Religion is called by *Suetonius* *Superstitio malefica*, Ner. c. 16. n. 3. Vid. Pitisci Notas, n. 15. And by *Tacitus*, *Exitiabilis Superstitio*. The Magick Arts were esteemed mischievous, destructive, poisonous. And these are the *flagitia* mentioned by him in the same Place, Ann. l. 15. c. 44.

Another Method taken by the Enemies of Christianity in the first Ages was to set up some great and eminent Magician in Opposition to Christ, and to attempt to shew, that their Works equalled, or even exceeded, those of Christ. Thus, in particular, they compare *Apollonius Tyanaeus* and *Apuleius* with Christ (a). *Philostrophus* the *Athenian* took not a little Pains in writing the Life of *Apollonius*; but notwithstanding all his Art and Learning, it is obvious to every one who reads it, that he had the Life of Christ before him, and that he makes *Apollonius* but awkwardly mimick the Miracles of *Jesus*. However, this is another certain Evidence, that the greatest Men among the Heathen Philosophers, who opposed Christianity, could not get over the Notoriety of Facts on which it was founded. The making such Comparisons is a clear Proof, that they could not deny but that our Saviour had performed many great and wonderful Works.

I may add yet farther, that had there come down to us any *Jewish* or Heathen Books, in which the Miracles of Christ and his Apostles had been recorded in a plain and simple manner without any malicious Turn, and invidious Reflection, accompanying the Narration, they

(a) Lactant. l. 5. c. 3. p. 540, fin. Marcellinus Augustino epist. 4. cit. ibi in Not. Euseb. contra Hieroc. Vid. & Arnob. i. 1. p. 31. *Philostrophus* and *Hierocles* deny, that *Apollonius* was a Magician or Impostor; but that he was esteemed such, is fully evident from *Lucian's Alexander* or *Pseudomantis*, who makes *Alexander* to be the Scholar of one of the Followers of *Apollonius*, p. 862.

would

would have been esteemed of no Worth, and cried out upon as Christian Forgeries. This is the Case with regard to a known Passage in *Josephus*, who describes *Jesus* as a Performer of wonderful Works. The Objection is, How the Writer could remain a *Jew*, after having given *Jesus* the Character of being the Christ foretold by the Prophets? As if it were necessary, that the Principles and Practices of Persons should always agree. Is it then so uncommon a thing for Men to act against the Conviction of their own Minds? We are informed by several of the ancient Christian Writers, that *Phlegon*, the Freedman of the Emperor *Adrian*, recorded the Darkness which happened at our Saviour's Crucifixion. The Truth of this has been warmly disputed by some modern Criticks, and as fully defended by others. *Origen* in his Book against *Celsus* says, that the same *Phlegon*, in the thirteenth or fourteenth Book of his Chronicles, "ascribes the Foreknowledge of  
" certain future Events to Christ, confounding  
" the Master with his Apostle, putting the  
" Name of *Peter* instead of that of *Jesus*, and  
" testifies, that the Events answered the Pre-  
" diction (a)."

Thus have I shewn how far the several things related in the *Acts* of the Apostles are confirmed by other Authors. And upon the Whole, I may venture to affirm, that there is no History extant in the World, the several Circumstances,

(a) L. 2. p. 69.

incidental Facts, and principal Matters whereof are so strongly confirmed by a Variety of other Authors as this is.

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## C H A P. XIV.

*That the History of the Acts was written  
by St. Luke.*

**I** Proceed now to the third general Head proposed, which is, to lay before you the plain and direct Proofs there are that the History of the *Acts* was written by *St. Luke*, and was owned and received by the Christians in the first Ages as a sacred Book, and the Arguments thence arising for the Truth of the Facts therein related.

That the Gospel, which is ascribed to *St. Luke*, and the *Acts* of the Apostles, were written by one and the same Author, is evident from the Manner in which they begin. They are both directed to *Theophilus*, and the latter makes express Mention of the former as written by the same Author, and to the same Person.

All the Manuscript Copies of the Gospel ascribed to *St. Luke* have his Name prefixed to them, not only the more modern ones, but the most ancient. Even the Copies extant in *Tertullian's* Time had it so. It is not indeed probable, that the Evangelists put their own Names

to them, at least it does not seem credible, that they should have done it in that uniform manner in which they now appear. There can be no Doubt however, but that they were prefixed by those who first copied them, and well knew the Writers. When there was more than one Gospel published, it was necessary, that the Names should be set to them, in order to distinguish one from the other.

*Tertullian*, who wrote his Book against *Marcion* the Heretick in the Year of Christ 208 (a), says, that the Gospel, which *Marcion* used, was not to be owned, because it had no Title, and was ascribed to no Author: This Heretick received no other Gospel than that of St. *Luke*, and even that he curtailed, and corrupted as he thought fit, in order to make it agree, as well as he could, with the Romantick Doctrines he taught; but he prefixed no Name to it. *Tertullian* argues, that it ought not to be acknowledged, not having the Name of the Author before it (b). This is a plain Evidence, that all the Gospels, which were owned and received by the Catholick Church at that time, had the Names of the Authors prefixed to them; and particularly, that the Copies of St. *Luke's* Gospel had his Name placed before them, at least all which *Tertullian* had seen; and it is very probable, he might have seen Copies which were

(a) Vid. *Tertulliani Vitam per Pamelium*, ad An. 208.

(b) Non agnoscendum opus, quod non erigat frontem, quod nullam fidem repromittat de plenitudine tituli & professione debita auctoris, l. 4. p. 414, C.

above a hundred Years old, that is, some of the first Copies that were transcribed after the Gospel was published. We that have Manuscript Copies now extant six or eight hundred Years old, cannot think it strange, that there should be Copies of *St. Luke's Gospel* of a hundred and ten, or a hundred and twenty Years, preserved at that Time; if not in the Churches of *Africa*, at least in the Church of *Rome*, which was a Place frequently visited by *Tertullian* (a). There are several Manuscript Copies of the *Acts* also, which have *St. Luke's Name* prefixed to them (b). And the Reason why his Name is not universally set before this Book, is because it is evident from the Work itself, that it belongs to the same Author, which wrote the Gospel, and that both the Gospel and the *Acts* are esteemed as two Parts of one and the same Work (c).

Whoever was the Author, it is certain from the Style that he was the Companion of the Apostle *Paul* in his Travels, and particularly, that he sailed with him from *Judæa* to *Rome*, when *St. Paul* was sent thither by *Festus* the Roman Governor, upon his Appeal to *Cæsar*. And it is fully evident from the Salutations sent from *Rome* by *St. Paul* in his Epistles to the *Colossians*, and to *Philemon*, when he was the first time a Prisoner there, that *St. Luke* was with him. In the one he calls him the beloved

(a) Vid. Tertull. vit. per Pamel. ad An. 205, fin. 206, fin. 209, pr. 210, pr.

(b) Vid. Sim. Crit. hist. de N. T. c. 14. p. 152.

(c) Iren. l. 3. c. 15, pr. Grabe's Spicil. Vol. I. p. 34, pr.

Physician (*d*), in the other his Fellow-labourer (*b*).

The ancient Fathers, that had the certain Means of knowing who was the Author of the History of the *Acts*, unanimously ascribe it to St. *Luke*. Thus does *Irenæus* (*c*), *Clemens Alexandrinus* (*d*), *Tertullian* (*e*), *Origen* (*f*), *Eusebius* (*g*), and those who came after. And indeed I know not, that any one Person ever entertained a Doubt, or made the least Hesitation, concerning the Author of the *Acts*. It is true, there were Hereticks who rejected it (*h*). But they did not reject it, because they were in any Suspense about the Author; they well knew it was wrote by St. *Luke*, and at the same time made use of no other Gospel than his, though they both took from and added to it as they pleased (*i*). These were Men that pretended to a more exalted Degree of Knowledge than

(*a*) Col. iv. 14.

(*b*) Philem. 24.

(*c*) L. 1. c. 23, § 1. l. 3. c. 14, throughout; l. 4. c. 15. § 1.

(*d*) Strom. l. 5. c. 12, fin. p. 696. and *Hypotyp.* quoted by *Euseb.* E. H. l. 6. c. 14, pr.

(*e*) De Jejun. c. 10. p. 549, B. Cum in eodem commentario Lucæ & tertia hora orationis demonstratur.

(*f*) Adv. Cels. l. 6. p. 282, fin. Vol. I. in Matt. p. 382, D. Vol. II. in Jean. p. 23, D. *Euseb.* E. H. l. 6. c. 25, fin.

(*g*) E. H. l. 3. c. 4, pr. & med. c. 31, D. l. 2. c. 11, pr. & c. 22, B, D.

(*h*) *Cerdo*, *Marcion*, and their Followers, and the *Severians*, a Sect of the *Encratites*, who were also originally from *Marcion*. Vid. *Tertull.* de Præscript. Hær. c. 51. p. 222, fin. Adv. Marcion. p. 463, A. *Euseb.* E. H. l. 4. c. 29. p. 121, fin. & 122, B.

(*i*) Vid. *Iren.* l. 1. c. 27. § 2. & l. 3. c. 12. § 12. & c. 14. 4. *Tertull.* adv. Marcion. l. 1. c. 1. & l. 4. c. 2, 3, 4, 5. De Carne Christi, c. 3. p. 309, B.

most of the Apostles were endued with (a), and therefore might very consistently reject the Gospels of St. *Matthew* and St. *John*, though they knew and acknowledged the Authors to be Apostles.

I shall give you a brief Character of the Fathers I have mentioned, and shew you how they had the certain Means of knowing who was the Author of the History of the *Acts*. *Irenæus* was a Man of great Prudence, Learning, and Piety, much esteemed both by those of his own Time, and those which followed. He gives us this Account of the four Gospels: “*Mat-*  
 “ *thew* published his Gospel among the *Hebrews*  
 “ in their own Language at the Time that  
 “ *Peter* and *Paul* preached at *Rome*, and found-  
 “ ed a Church there. After their Departure,  
 “ *Mark*, the Disciple and Interpreter of *Peter*,  
 “ delivered to us in Writing the Things which  
 “ were preached by *Peter*. And *Luke* the Fol-  
 “ lower of *Paul* wrote in a Book the Gospel  
 “ preached by him. Afterwards *John* the Dis-  
 “ ciple of the Lord, who leaned upon his Breast,  
 “ published also a Gospel while he lived at  
 “ *Ephesus* in *Asia* (b).” A few Pages after this,

(a) Vid. Iren. l. 1. c. 27. § 2. & l. 3. c. 12. § 12. Putaverunt semetipsos plus invenisse quam Apostoli—Et Apostolos quidem adhuc quæ sunt Judæorum sentientes, annuntiâsse Evangelium, se autem sinceriores & prudentiores Apostolis esse. Unde & Marcion, & qui ab eo sunt, ad intercidendas conversi sunt Scripturas, quasdam quidem in totum non cognoscences, secundum Lucam autem Evangelium, & Epistolas Pauli decurtantes, hæc sola legitima esse dicunt, quæ ipsi minoraverunt. Et Tertull. de Præscript. c. 22.

(b) L. 3. c. 1. § 1.

having observed that *Paul* in his Epistle to the *Galatians*, and *Luke* in the *Acts* of the Apostles, agree in the Narration of the same Fact (a), he adds, “ That this *Luke* was inseparable from  
 “ *Paul*, and his Fellow-labourer in the Gospel,  
 “ he himself shews, not boasting, but compelled  
 “ by the Truth (b).” He then relates from the *Acts* of the Apostles a brief Account of *Luke*’s Travels with *St. Paul*, and concludes thus :  
 “ But if *Luke*, who always preached with *Paul*,  
 “ and is called Beloved by him, and performed  
 “ the Office of an Evangelist with him, and was  
 “ intrusted to relate to us the Gospel, learnt  
 “ nothing else from him, as we have proved  
 “ from his Words, how comes it to pass, that  
 “ these Men, who never were in *Paul*’s Com-  
 “ pany, or joined to him by any Degree of  
 “ Friendship, boast, that they have learnt hid-  
 “ den and ineffable Mysteries (c)?” A little after, he says, “ But if any reject *Luke*, as not know-  
 “ ing the Truth, he will be convicted of reject-  
 “ ing the Gospel, of which he vouchsafes to be  
 “ a Disciple (d) ;” because the Hereticks, he is here speaking of, received no other Gospel than that of *St. Luke*. He proceeds in the next Words to shew, that *Luke* relates many Particulars, which are not found in the other Gospels ; which Particulars were owned and received by the Hereticks he is speaking of. He then adds, “ It is  
 “ necessary, that they receive also the other  
 “ things said by him, or reject these. For it

(a) L. 3. c. 13, fin.  
 § 1, fin.

(b) Ibid. c. 14, pr.

(d) L. 3. c. 14. § 3, pr.

(c) Ibid.

“ will

“ will not be permitted them by Persons of  
 “ Sense to receive some of those Things which  
 “ are related by *Luke* as though they were true,  
 “ and to reject others as though he knew not  
 “ the Truth (a).” This he says, because the  
*Marcionites* cut off some things from *Luke’s*  
 Gospel, and rejected the *Acts* of the Apostles.  
 A little after, he goes on thus: “ We say the  
 “ same thing also to those who acknowledge  
 “ not the Apostle *Paul*, that either they ought  
 “ to reject, or not make use of, the other Par-  
 “ ticulars of the Gospel, which are come to  
 “ our Knowledge by *Luke* only; or if they re-  
 “ ceive all those Particulars, it is necessary they  
 “ receive also that Testimony of his concern-  
 “ ing *Paul*.” And then quotes two Passages  
 from the *Acts* of the Apostles relating to St.  
*Paul* (b). And a few Lines after, proceeds thus:  
 “ Perhaps for this Reason God has caused that  
 “ very many Particulars of the Gospel History,  
 “ which all are obliged to use, should be re-  
 “ lated by *Luke*, that all, receiving the subse-  
 “ quent Narration, which he gives of the *Acts*  
 “ and Doctrine of the Apostles, and so having  
 “ the Rule of Faith uncorrupted, might be  
 “ saved.”

*Irenæus*, speaking of the Revelation made by  
 St. *John*, says, “ It was seen not long ago, and  
 “ almost in our own Age, at the End of the  
 “ Reign of *Domitian* (c):” And more than  
 once informs us, that the Apostle *John* lived to

(a) *Ibid.* § 4, pr.  
 § 3, fin.

(b) C. 15. § 1.

(c) L. 5. c. 30.

the Times of the Emperor *Trajan* (a). And in Agreement herewith, *Clemens Alexandrinus* has given us a brief Account of this Apostle's Conduct at *Ephesus*, and the neighbouring Countries, after his Return from the Isle of *Patmos*, in the Reigns of *Nerva* and *Trajan* (b). *Irenæus* also tells us, that *Polycarp* was ordained Bishop of *Smyrna* by the Apostles (c): And in his Letter to *Victor* Bishop of *Rome* says, that *Polycarp* had lived familiarly, not only with the Apostle *John*, but with others also of the Apostles (d). *Eusebius* expressly tells us, that before *John* wrote his Gospel, the other three Gospels were in the Hands of all, and that the Apostle *John* confirmed the Truth of them by his Testimony (e). Had not *Polycarp* then the Means of knowing exactly who was the Author of each of the four Gospels, and of the History of the *Acts*? Must he not have been fully informed of these Facts by the Apostle *John*, and those other Apostles with whom he conversed? *Irenæus* was in his younger Days acquainted with *Polycarp* (f): And though very young at that time, yet says, “ He had a more perfect  
 “ Remembrance of the Things which then hap-  
 “ pened, than of Things which fell out much  
 “ later; so that he could give an Account of  
 “ *Polycarp*'s manner of Life, and the Discourses  
 “ which he made to the People, and how he  
 “ related the Conversation which he had had

(a) L. 2. c. 22. § 5. & l. 3. c. 3. § 4, fin. (b) *Quis dives salvetur*, p. 959, pr.

(c) L. 3. c. 3. § 4, pr. (d) *Euseb. E. H.* l. 5. c. 24. p. 157, B.

(e) *E. H.* l. 3. c. 24. p. 76, C. (f) L. 3. c. 3. § 4, pr.

482. *St. Luke, the Author of*

“ with *John* and others, who had seen our  
 “ Lord, and how he mentioned their Say-  
 “ ings (a).” Can it be imagined, that among  
 the Things which *Irenæus* learnt from this great  
 Man, he received not Information from him  
 concerning the Authors of the four Gospels, and  
 the History of the Acts ?

*St. Jerom* tells us, that after *Polycarp’s* Death  
*Irenæus* was under the Instruction of *Papias*  
 Bishop of *Hierapolis* (b). This *Papias* wrote  
 five Books, some Remains of which are still  
 preserved in *Eusebius*, wherein he tells us,  
 “ That he diligently enquired after the Sayings  
 “ of the Apostles, and other Disciples of  
 “ our Lord, what *Andrew*, what *Peter*, what  
 “ *Philip*, what *Thomas*, what *James*, what *John*,  
 “ what *Matthew* and the other Disciples of  
 “ our Lord said (c).” He had been a Hearer  
 of *Aristion*, and *John* the Presbyter, two  
 of our Lord’s Disciples (d). *Irenæus* himself  
 mentions these Books of *Papias*, and adds,  
 moreover, that he was *Polycarp’s* Friend (e).  
 Might not *Irenæus* learn from this Bishop, who  
 were the Authors of the four Gospels, and the  
*Acts* of the Apostles? That *Papias* had received  
 Information concerning the Gospels, is suffici-  
 ently plain from a little Fragment of his pre-  
 served by *Eusebius*, containing a Relation of  
 what *John* the Presbyter said of the Gospels  
 according to *St. Matthew* and *St. Mark* (f).

(a) *Euseb. E. H. l. 5. c. 20. p. 152, fin.* (b) *In Catalog. & Ep. 55. al. 29. ad Theod.* (c) *Euseb. E. H. l. 3. c. 39. p. 89.* (d) *Ibid. p. 90, pr.* (e) *L. 5. c. 33. n. 4.*  
 (f) *E. H. l. 3. c. 39. p. 90, fin. & 91.* The Title of *Papias’s* Books was an Exposition of the Oracles of our Lord.

*Irenæus* not only mentions *Polycarp* and *Papias* by Name, but speaks frequently of Elders or aged Men, who had seen both *John* and others of the Apostles, as Persons who had given him Information (a). But, had he been acquainted with no other than *Pothinus* Bishop of *Lyons*, how easy was it for him to have obtained a certain Account of the Authors of the four Gospels, and the *Acts* of the Apostles? *Pothinus* suffered Martyrdom at *Lyons* in the Year of Christ 177 (b), when he was above ninety Years of Age (c). He was more than thirteen Years old therefore, when the Apostle *John* died. Might not he easily learn from many, who had conversed with *John*, and several other Apostles, who were the Authors of the four Gospels, and the *Acts*? *Irenæus* was a Presbyter of the Church of *Lyons* under this Bishop, and succeeded him in the Bishoprick (d). If therefore he had not received a full Account of this Matter before, which, I think, no reasonable Man can doubt but he must have done, most certainly he could not fail of having it from him.

But supposing we had been wholly ignorant of the great Advantages which *Irenæus* had,

(a) L. 2. c. 22. § 5. l. 4. c. 27. § 1. c. 30. § 1. c. 31. § 1. & 32. § 1. l. 5. c. 5. § 1. c. 17. § 4, fin. c. 33. § 3. & 36. § 1, 2.

(b) Vid. Dodwell Dissert. in Iren. 4, §, 3. p. 294. Fabr. Biblioth. in Iren. Massuet. Vit. Iren. p. 80.

(c) Euseb. E. H. l. 5. c. 1. p. 129, D.

(d) Euseb. E. H. l. 5. c. 4. pr. & c. 5. p. 138, B. & Hieron. in Catal.

from his Acquaintance with *Polycarp, Papias,* and *Pothinus,* and the other ancient Men mentioned by him; we might easily conceive, that at the time he lived, there could be no Difficulty in learning who were the Authors of the four Gospels, and the *Acts* of the Apostles. Although there is a great Variety of Opinions among learned Men concerning the Time when *Irenæus* was born, they are generally agreed, that he was made Bishop of *Lyons* in the room of *Pothinus,* about the Year of Christ 177 or 178. The learned *Dodwel!* places it ten Years sooner, in the Year 168. The Question is, What was his Age at this time? *Massuet* the learned *Benedictine,* who gave us the last Edition of *Irenæus's* Works, fixes his Birth much later than any other Writer I have met with. He places it as low as the Year of Christ 140, which is very hardly to be reconciled with the Account *Irenæus* gives us of himself. The most place it at least twenty Years sooner. However, we will at present take it for granted, that *Massuet's* Calculation is right, and that he was but thirty-seven or thirty-eight Years of Age, when ordained Bishop of *Lyons*; and though from his earliest Years instructed in the Principles of Christianity, yet we will also suppose, that he began not his Enquiry concerning the Authors of these Books, till he was twenty Years of Age.

Was it not an easy thing in the Year of Christ 160 to learn in the several Churches of Christians dispersed through the World, how they  
came

came in Possession of these Books, of whom they received them, and upon what Authority? More especially in the Churches founded by the Apostles themselves. Had he at this time made Enquiry in the Church of *Ephesus*, (and *Ephesus* was not far from *Smyrna*, where he had received some of his first Instructions) Was there no Person then living of Eighty or upwards, who had been a Christian, and lived in that City from his Youth? If there was, that Person must have been twenty Years of Age at least when the Apostle *John* died, and probably must have been known to him. For the Apostle spent the last Part of his Time in that City: But Persons of sixty, or fifty, nay of forty Years of Age, in that City, must have known many, very many, that had been long acquainted with the Apostle *John*. And Persons of Seventy, or even of Sixty, must have known those that remembered the Apostle *Paul* himself, who founded this Church. For the Year of Christ 56, and a great Part of 57, St. *Paul* spent at *Ephesus*. Could it then be any Difficulty for *Irenæus* to inform himself, by what Authority they received the four Gospels, and the *Acts* of the Apostles, and who wrote them? Or, had he at this time made Enquiry in the Church of *Rome*, Persons of sixty, or even of fifty Years of Age, must have been acquainted with very many who inhabited that great City, when the Apostles *Peter* and *Paul* suffered Martyrdom there, which was in the Year of Christ 68.

I the rather insist upon this, because it is an Argument made use of by *Irenæus* himself to prove the Truth and Genuineness of the Books received by the Church against the Hereticks. He says in one Place, “ If there should a Dispute  
 “ arise upon any little Matter, ought not re-  
 “ course to be had to the most ancient Churches,  
 “ in which the Apostles themselves were con-  
 “ versant? And ought we not to learn from them,  
 “ what is clear and certain upon the Question  
 “ moved (a)? ” Intimating, that much more ought it to be done in Matters of great Moment. Can we then think, that if *Irenæus* had had any the least Scruple upon his Mind concerning the Authors or Authority of the four Gospels, he would not have taken this Method to be satisfied? For could there be a Question of greater Moment in his Sense of Things, who expressly says, “ They were written, that they might be the  
 “ Foundation and Pillar of our Faith (b)? ” In another Place he asserts, “ That the Churches  
 “ founded by the Apostles had preserved the  
 “ Scriptures entire without falsifying or corrupt-  
 “ ing them (c), ” meaning among the rest the four Gospels, and the *Acts* of the Apostles. For he not only quotes each of these, and that frequently, as Scripture ; but this is spoken in direct Opposition to those Hereticks, who, as he before tells us, rejected some of these Books, and corrupted the other (d). From what has been said,

(a) L. 3. c. 4. § 1, prop. fin. (b) L. 3. c. 1, pr. (c) L. 4. c. 33. § 8. (d) L. 1. c. 27. § 2. & l. 3. c. 11. § 7, 9. & c. 12. § 12.

it appears beyond all Contradiction, that *Irenæus* had the certain Means of knowing who were the Authors of the Gospels, and the *Acts* of the Apostles.

The next Person I mentioned as ascribing the *Acts* of the Apostles to St. *Luke*, is *Clemens Alexandrinus*, who had been educated in the Heathen Religion and Learning (*a*). And perhaps no Man ever had a more extensive Knowledge in both. When *Pantænus* went to preach the Gospel to the *Indians*, *Clemens* was made Master of the catechetical School at *Alexandria* in his Room (*b*), as it is thought, about the Year of Christ 189 (*c*). He wrote his Book called *Stromateis* after the Death of the Emperor *Commodus*. For he therein computes the Years from our Saviour's Birth to the Death of *Commodus* to be 194 (*d*). We have no Account what his Age was when he became a Convert to Christianity, or when he was fixed at the Head of the *Alexandrian* School. *Eusebius* represents him as saying, "That he was next in Time to those who succeeded the Apostles (*e*);" *i. e.* that there was one Generation of Men between him and those who lived and conversed with the Apostles. This he tells us himself, "That in

(*a*) Euseb. Præp. Evan. l. 2. c. 2, fin. p. 61.

(*b*) Euseb. E. H. l. 5. c. 10. & l. 6. c. 6. *Eusebius* supposes him to have succeeded after the Death of *Pantænus*; but this could not well be, because *Origen* was acquainted with *Pantænus*, Euseb. E. H. l. 6. c. 14. p. 176, pr. Vid. Tillemont, Fabric. & Dodwell.

(*c*) Vid. Fabric. Biblioth.

(*d*) Strom. l. 1. p. 407. Vid. & 403. & 406.

(*e*) E. H. l. 6. c. 13, fin.

“ various Parts of the World he met with those  
 “ who preserved the true Tradition of the  
 “ blessed Doctrine, received by Succession im-  
 “ mediately from *Peter*, and *James*, and *John*,  
 “ and *Paul*, the holy Apostles, as a Son receives  
 “ from his Father (a).”

If we suppose, that *Clemens* was a Christian twenty Years before he was entrusted with the School of *Alexandria*, which is no unreasonable Supposition, it is probable, he began his Travels about the Year of Christ 170. For that he had been in *Greece*, *Italy*, *Cælesyria*, *Palestine*, *Egypt*, and met in those Places with such Persons as gave him Satisfaction in the Things he desired the Knowledge of, he fully intimates to us (b). And it is certain at this time Persons of seventy or eighty Years of Age might have conversed with many who knew the Apostles, not only the Apostle *John*, but *James*, *Peter*, and *Paul*. *Narcissus* in *Palestine* was about this Age at the Time we are speaking of, and lived afterwards to complete a hundred and sixteen Years (c). How easy was it for *Clemens* to have certain Information who were the Authors of the four Gospels, and the *Acts* of the Apostles, from those ancient Christians, which he made it his Business to search for in so many different Parts

(a) Strom. l. 1. p. 322. Euseb. E. H. l. 5. c. 11.

(b) Ibid.

(c) Euseb. E. H. l. 6. c. 11. It is a remarkable Providence, that notwithstanding the severe Persecutions there were so many Christians preserved to an old Age at the Beginning of Christianity, to satisfy Persons from their own Knowledge of the Facts, concerning which they would be naturally led to enquire.

of the World. That they did relate to him several Particulars concerning the Gospels, is evident from his own Words. For he gives an Account from them of the Order in which the four Gospels were written, and of the providential Occasion of St. *Mark's* writing the Gospel ascribed to him, and how St. *John* was prevailed with, and inspired to write the Gospel which goes under his Name (a). In the same Work *Clemens* tells us, that the Epistle to the *Hebrews* is St. *Paul's*, written to the *Hebrews* in the *Hebrew* Tongue; but that St. *Luke*, carefully interpreting it, published it to the *Greeks*; whence it comes to pass, that there is found the same Appearance of Style both in this Epistle and in the *Acts* (b). This Account also no doubt he received from some of his ancient Acquaintance, though it be not expressly mentioned by him.

*Tertullian* is another Person I have mentioned as ascribing the *Acts* of the Apostles to St. *Luke*. He lived at the same time with *Clemens Alexandrinus*; a Man of a sharp Wit, wonderful Learning, and admirably skilled in the *Roman* Laws (c). He also had been a *Heathen*, and in what Year he was converted to Christianity, is uncertain (d). *Pamelius*, who took not a little Pains to collect all the Notices of Time that are any-where dropt in his Works, has fixed it to the Year of Christ 196 (e). Our

(a) Euseb. E. H. l. 6. c. 14. C, D. (b) Ibid. B. (c) Euseb. E. H. l. 2. c. 2. p. 32, B. Hieron. in Catal. (d) Vid. Apol. c. 18. p. 17, C. (e) De Vit. Tertull.

learned Countryman *Dr. Cave* has placed it eleven Years sooner, in the Year of Christ 185. Perhaps the Truth may lie in the Mean between both. That he wrote his first Book against *Marcion* in the fifteenth Year of the Emperor *Severus*, that is, about the Year of Christ 207 or 208, is sufficiently evident from his own Words (*a*). And that he had written many of his Works before this, several of them before the Year of Christ 200, will appear to any one who will give himself the Trouble to examine (*b*). *Tertullian*, though born at *Carthage* (*c*), and for the most part resident there (*d*), yet no doubt was sometimes at *Rome*. There was so great a Commerce between *Africk* and *Rome*, and it was so easy a Passage from one to the other, that it would be unreasonable to think he did not visit that great City. *Eusebius* tells us, that he was a Person of Note and Eminence there (*e*). And we know from his own Words that he was there (*f*).

Was it not an easy Matter for him in that great City to find out Persons who could give him certain Information concerning the Authors of the four Gospels, and the *Acts* of the Apostles? Had he admitted any the least Doubt concerning them, we may be sure from the Warmth of his Temper, that he would leave no Method

(*a*) L. 1. c. 15. p. 372, C.      (*b*) Vid. *Ramel. de vit. Tertull. Cave. Basnage in Ann. 200. § 3. & 4.*      (*c*) *Apol. c. 9. p. 9, B. fin. & de Pallio, c. 1. p. 112, B. fin. Hieron. in Catal.*  
 (*d*) *Hieron. in Catal.*      (*e*) *E. H. l. 2. c. 2. p. 32, B, med.*  
 (*f*) *De culturÆœm. c. 7. p. 152, C.*

untried, by which there was Hope of obtaining Satisfaction. In his Book, which he calls *De Præscriptione*, wrote against the Hereticks in general, he has this Exhortation: "Come on, you that have a mind to exercise your Curiosity in the Affair of your Salvation; run through the Apostolick Churches, in which the Chairs of the Apostles still preside in their Room, in which the authentick Letters themselves of the Apostles are read, uttering the Voice, and representing the Countenance of each one. Is *Achaia* nearest to you? You have *Corinth*. If you are not far from *Macedonia*, you have *Philippi*, you have the *Thessalonians*. If you can go into *Asia*, you have *Ephesus*.— If you lie near *Italy*, you have *Rome*, whence also Authority is near at hand for us. This, how happy a Church! To which the Apostles poured forth the whole Doctrine of Christ together with their own Blood; where *Peter* underwent a like Suffering with our Lord; where *Paul* was crowned with the Death of *John* the Baptist; where the Apostle *John*, after he had been immersed in scalding Oil, and suffered nothing from it, was banished to an Island. Let us see what this Church learnt, and what it has taught (a)."

If *Tertullian* had entertained any the least Scruple concerning the Authority of the four Gospels, or the *Acts* of the Apostles, would he

(a) C. 36. p. 215, A.

not have pursued the Method which he here directs others to? Could he have rested till he had found the Satisfaction he desired? In one of his Books against *Marcion*, who received only the Gospel according to *St. Luke*, rejecting the other Three, and corrupting even that, he argues thus: “ In fine, if it be plain, that that  
 “ Gospel is the truer, which is the first; that  
 “ the first, which is from the Beginning; and  
 “ that from the Beginning, which is from the  
 “ Apostles; it will be equally plain, that that  
 “ was delivered by the Apostles, which has been  
 “ held sacred in the Churches of the Apostles.  
 “ Let us see what Milk the *Corinthians* drew  
 “ from *St. Paul*, by what Rule the *Galatians*  
 “ were reformed, what the *Philippians*, *Thes-*  
 “ *salonians*, and *Ephesians* read, what the *Ro-*  
 “ *mans*, who are very near us, found forth, to  
 “ whom *Peter* and *Paul* left the Gospel sealed  
 “ with their own Blood. We have also the  
 “ Churches fostered by *John*. For though  
 “ *Marcion* reject his Revelation, yet the Series  
 “ of Bishops in those Churches, reckoned back  
 “ to their Beginning, will rest upon *John* as  
 “ the Author. In the same manner the Original  
 “ also of other Churches is known. I say  
 “ therefore, that that Gospel of *Luke*, which  
 “ we defend has been approved, and established  
 “ in those Churches from the Time it was first  
 “ published; and not in the Apostolick  
 “ Churches alone, but in all those which are join-  
 “ ed in Communion with them; but, that that  
 “ of *Marcion* is unknown to most of them, and  
 “ known

“ known to none that do not condemn it. That  
“ Gospel also has Churches ; but they are pe-  
“ culiar to it, both of a late Standing, and adul-  
“ terate, whose Original if you enquire into,  
“ you shall more easily find them Apostate than  
“ Apostolick, *Marcion* being their Founder,  
“ or some one out of his Swarm. Wasps also  
“ make Honey-combs, and *Marcionites* make  
“ Churches. The same Authority of the A-  
“ postolick Churches will also patronize the  
“ other Gospels, which are equally conveyed  
“ down to us by them, I mean those of *John*,  
“ *Matthew*, and *Mark*. Concerning these  
“ *Marcion* is to be asked, Why, omitting  
“ these, he has insisted upon that of *Luke*?  
“ As though these also were not in the Churches  
“ from the Beginning, as well as that of  
“ *Luke* (a).”

He has more to the same Purpose, which would take up too much of your Time to transcribe. His Account of the Authors of the four Gospels is in brief this : “ That  
“ two of them were written by the Apostles  
“ *Matthew* and *John*, and two by Apostolick  
“ Men (b) ; the one the Follower of *Paul*, the  
“ other of *Peter* : That St. *Mark* wrote the  
“ Gospel preached by *Peter*, and St. *Luke* the  
“ Gospel preached by *Paul* (c), and confirmed  
“ by the other Apostles (d).” From these  
Passages it is abundantly evident, that *Tertul-*

(a) Adv. Marc. l. 4. c. 5, pr. p. 415.  
p. 414. (c) Ibid. c. 5. p. 416, pr.  
p. 414, D. & l. 5. c. 3, pr. p. 463, B.

(b) Ibid. c. 2.

(d) Ibid. c. 2.

lian had not been wanting in his Enquiry to know upon what Authority the Churches received the Four Gospels, and that he was fully persuaded, they were received upon the Authority of the Apostles themselves; in particular, that the Gospel of St. Luke was so; and if the Gospel, the *Acts* of the Apostles also, which was but *δευτερος λογος*, the second Treatise, of that whereof the Gospel was *πρωτος*, the first. That this was his real Sentiment, though he has not here expressed it, is evident from other Passages of his Works, as particularly in his Book *de Præscriptione Hæreticorum*. Cerdo the Heretick, and Marcion his Scholar, rejected the *Acts* of the Apostles, as well as Three of the Gospels (a). Tertulian, having shewn, that the Scriptures were in the Possession of the Apostolick Churches (b), afterwards, in Answer to an Objection of the Hereticks, that the Apostles did not know all Things, introduces those Words of our Saviour, *When the Spirit of Truth shall come, he shall lead you into all Truth*; and then adds, “ He shews, that they were ignorant of no-  
 “ thing, because he promised, that they should  
 “ obtain all Truth by the Spirit of Truth,  
 “ and he indeed fulfilled his Promise; the *Acts*  
 “ of the Apostles proving the Descent of the  
 “ Holy Ghost. Which Scripture (*i. e.* the  
 “ *Acts* of the Apostles) they who receive not,  
 “ cannot be of the Holy Ghost, because they

(a) De Præscript. c. 51. p. 222, fin.  
 c. 15, fin. & c. 19. p. 208, C.

(b) De Præscript.

“ cannot

“ cannot know, that the Spirit is yet sent down  
“ on the Disciples : Neither can they defend  
“ the Church, not being able to prove when,  
“ or by what Beginnings, that Body was insti-  
“ tuted (a).” These Hereticks received some  
of the Epistles of *St. Paul*, and particularly  
that to the *Galatians*, and quoted some Passages  
from it to support their impious Opinions (b).  
*Tertullian*, before he answers to the Passages  
cited by them, makes this Preface : “ We  
“ may here also say to those who reject the  
“ *Acts* of the Apostles, It is necessary, that  
“ you first shew who is *Paul*, and what he  
“ was before an Apostle, and how he became  
“ an Apostle. It is not enough, that he pro-  
“ fesses himself an Apostle from a Persecutor,  
“ since our Lord gave not Testimony of him-  
“ self. But, let them believe without the  
“ Scriptures, (*i. e.* without the *Acts* of the  
“ Apostles) as they believe Things in direct  
“ Contradiction to the Scriptures (c).”

*Origen* is another of the Persons I have mentioned. He was a Prodigy of Industry and Learning. It is almost impossible to think or speak of him without the utmost Admiration. *Clemens* being driven away from *Alexandria* by the severe Persecution that happened there, about the Year of *Christ* 202, or 203, *Origen* was placed at the Head of the *Catechetical* School in his room, at eighteen Years of

(a) De Præscript. c. 22. p. 209, fin. (b) Iren. l. 1. c.  
27. § 2. Tertul. adv. Marcion. l. 4. c. 3. (c) De Præscript.  
c. 23, p. 210, a. Vid. et adv. Marcion. l. 5. c. 1, 2.

Age (a). He was acquainted with *Pantænus* (b), who had been Master of the same School before *Clemens* as well as with *Clemens*, and probably had received Instructions from both. The Fame of his great Knowledge, and most exemplary Life, soon spread abroad in the World; which, as it occasioned his being sent for by Princes, and other eminent Persons (c), so it gave him an Opportunity of conversing with the most knowing Men of the Age he lived in (d). He spared no Pains to make himself Master of all that was written before his Time, whether by *Heathens*, *Jews*, or *Christians*, whether orthodox *Christians*, or *Hereticks*. He travelled into various Parts of the World, was at *Rome* (e), was in *Greece* (f), *Syria* (g), *Palestine* (h), and *Arabia* (i). And it is certain, that there must, even in his Time, be many living, who could look back to the Disciples of the Apostle *John*. Not only *Narcissus* Bishop of *Jerusalem*, who lived till *Origen* was thirty-one Years of Age, and whom we have mentioned before, but much

(a) Euseb. E. H. l. 6. c. 3. p. 165, fin. p. 166, C, fin.  
 (b) See the Letter of *Alexander* Bishop of *Jerusalem*, Euseb. E. H. l. 6. c. 14. p. 176, pr. Vid. et c. 19. p. 179, fin. (c) Ibid. c. 8. p. 170, B. He was sent for by an *Arabian* Prince, c. 19. p. 180, B. by *Mammaea*, the Mother of *Alexander* the Emperor, c. 21, C. fin. by several Bishops, c. 27. He also wrote Letters to the Emperor *Philip* and his Empress, c. 36, D. (d) Ibid. c. 18, D. & c. 19. p. 179, D. (e) He desired to see ἀρχαιοτάτην Ῥωμαίων ἐκκλησίαν, and came there under *Zephyrinus*. Euseb. E. H. l. 6. c. 14. p. 176, A. (f) Ibid. c. 16. p. 177, pr. c. 23. & c. 32. p. 187, fin. (g) Ibid. c. 21, D. (h) Ibid. c. 19. p. 180, B. & c. 23, D. (i) Ibid. c. 19. p. 180, B.

younger Persons than he was, even those of Eighty, or Seventy-five, might with Ease be able to do this.

That he would not fail to make such an Enquiry after the Authors of the Four Gospels, and the *Acts* of the Apostles, as would give him entire Satisfaction, we may be very sure, from the immense Pains he took in explaining the Scriptures both of the Old and New Testament. What vast Fatigue did he undergo in collecting the several Interpretations of the Books of the Old Testament, and writing Comments upon them? What laborious Comments did he publish on the Four Gospels, and most of the Epistles (a)? He wrote also Homilies on the *Acts* of the *Apostles* (b). That he actually did make Enquiry concerning the Four Gospels, is evident from what he says in the first Book of his Exposition on the Gospel of St. *Matthew*, where he tells us, that he had “learnt from Tradition; concerning those  
“ Four Gospels, which alone are without Con-  
“ tradiction in the whole Church of God under  
“ Heaven, That that according to *Matthew*;  
“ who was once a Publican, and afterwards  
“ an Apostle of *Jesus Christ*, was written first:  
“ That he published it for those who believed  
“ of the *Jewish Nation*, being composed in  
“ *Hebrew*: That the second was that ac-  
“ cording to *Mark*, who wrote it as *Peter*

(a) Euseb. E. H. l. 6, c. 16, 23, 24, 25, 33, 36. Vid. et Fabric. Biblioth. Græc.

(b) Vid. Philocal. c. 7.

“ dictated to him ; whom therefore, in his  
 “ Catholick Epistle, he avouches for his Son,  
 “ saying, *The Church which is in Babylon,*  
 “ *electèd together with you, saluteth you, and*  
 “ *so does Marcus my Son.* And the third is  
 “ that according to *Luke*, the Gospel com-  
 “ mended by *Paul*, written for those who were  
 “ converted from among the *Gentiles*. The  
 “ last of all, that according to *John* (a):”  
 And in his Homilies upon the Epistle to the  
*Hebrews*, after having said, that the Senti-  
 ments in that Epistle are those of the Apostle  
*Paul*, but the Diction, that of some Disciple  
 of his, adds, that “ the Ancients have not,  
 “ without Cause, delivered it down as *St. Paul’s* ;  
 “ and the History of this Matter, which is  
 “ come to us, is this : Some say, that *Clemens*,  
 “ who was Bishop of *Rome*, wrote the Epistle ;  
 “ others, that *Luke* did, who wrote the Go-  
 “ spel and the *Acts* (b);” meaning, that one  
 of these two was that Disciple of *St. Paul*  
 who put his Sentiments into their own Lan-  
 guage (c). I have cited this Passage to shew,  
 that *Origen* was not wanting in his Diligence  
 “ to find out the Authors of the several Parts  
 “ of Scripture in the New Testament.”

*Eusebius* is the last Person I mentioned. He  
 was born about the Year of *Christ* 270, and  
 departed this Life not long after the Death of  
*Constantine* the Great, about the Year 340 (d).

(a) Euseb. E. H. l. 6. c. 24. p. 184, A, fin.  
 p. 184, fin. & 185, A, B. (c) Vid. l. 3. c. 38.  
 Cave's Hist. Literar. & Fabric. Bibli. Græc.

(b) Ibid.  
 (d) Vid.

He was first a Presbyter of the Church of *Cæsarea* in *Palestine*, and afterwards Bishop of the same Church: A Man of great Learning, and in high Esteem not only with his Brethren the Bishops, but with *Constantine* himself. He wrote many Things admirably well against the Enemies of *Christianity*, both Heathens and Hereticks. But that which we are the most indebted to him for, is his Ecclesiastical History, wherein he has related a great Variety of Facts; which we must have been wholly ignorant of, and transcribed many Passages from antient Authors, which otherwise we should never have seen. It was with no little Pains and Difficulty he read over the Writings of the *Christians* that went before him, and thence composed his History. He expressly tells us, that the Four Gospels, and the *Acts* of the Apostles, were Scriptures of the New Testament universally received by the Church of *Christ* (a), and that without any Contradiction (b). It is true, they were not received by some Hereticks, as he himself informs us (c); but these were never esteemed Part of the *Christian* Church, nor indeed deserved the Name of *Christians*. As to the most of them, they might be called Philosophers, or Roman-cers, but forasmuch as they denied the very

(a) E. H. L. 3. c. 25. (b) Καὶ ταῦτα μὲν ἐν  
 ὁμολογουμένοις. Τῶν δ' ἀντιλεγόμενων, ἔτι. Ibid. p. 78, A.  
 Διακρίσεις τὰς τε κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν  
 ἀληθεῖς καὶ ἀπλάσεις καὶ ἀνομολογημένας ὑφαρξάς, καὶ τὰς  
 ἄλλας παρὰ ταύτας, ἐκ ἐνδιαθέσεως μόνον, ἀλλὰ καὶ ἀντι-  
 λεγόμενας. B. H., C.

(c) L. 4. c. 29. p. 122, B.

fundamental Principles of the *Christian* Religion, and had a Faith of their own Invention, the mere Fruit of Imagination, without any the least Foundation either in Reason or Scripture (a), they could in no Sense be allowed the Name of *Christians* (b).

*Eusebius* further says, That these Books “ were delivered down by the Church as “ true and uncorrupted, and acknowledged by “ all from the Beginning (c),” *i. e.* by all *Chri-*

(a) Non erit *Christianus*, qui eam negabit, quam confitentur *Christiani*; & his argumentis negabit, quibus utitur non *Christianus*. Aufer denique Hæreticis, quæ cum Ethnicis sapiunt, ut de scripturis solis quæstiones suas sistant; & stare non poterunt. Tertul. de Resur. Carnis, c. 3. p. 327, C.

(b) Καὶ Χριστιανὸς ἑαυτὸς λέγῃσιν ὃν τρόπον οἱ ἐν τοῖς ἔθνεσιν τὸ ὄνομα τῷ Θεῷ ἐπιγράφουσι τοῖς χειροποιήτοις. Just. Mart. Dial. cum Tryp. p. 253, D. Vid. p. 306, D. p. 308, C. Apol. p. 70, A, & p. 92, a. Qui quidem Epicuri Philosophiam, & Cynicorum indifferentiam æmulantes, *Jesum* Magistrum gloriantur. Iren. l. 2. c. 32. § 2, fin. Si enim hæretici sunt, *Christiani* esse non possunt, non a Christo habendo, quod de sua electione sectati hæreticorum nomine admittunt. Ita non *Christiani* nullum jus capiunt *Christianarum* literarum. Ad quos merito dicendum est, Qui estis? Quando et unde venistis? Quid in meo agitis, non mei? Quo denique, Marcion, jure sylvam meam cædis? Qua licentia, Valentine, fontes meos transvertis? Qua potestate, Apelles, limites meos commoves? Mea est possessio. Quid hic cæteri ad voluntatem vestram feminatis & pascitis? Mea est possessio, olim possideo, prior possideo, habeo origines firmas, ab ipsis aucto-ribus quorum fuit res. Ego sum hæres Apostolorum. Sicut caverunt testamento suo, sicut fidei commiserunt, sicut adjuraverunt, ita teneo. Vos certe exhæredaverunt semper & abdicaverunt, ut extraneos, ut inimicos. Unde autem extranei & inimici Apostolis hæretici, nisi ex diversitate doctrinæ, quam unusquisque de suo arbitrio ad versus Apostolos aut protulit aut recepit? &c. Tertul. de Præscript. Hær. c. 37, 38: p. 215, C. Vid. et Euseb. E. H. l. 3. c. 26. p. 79, B, fin. l. 4. c. 7. p. 97, fin. & 22. p. 115, D. 116, A. & c. 11. p. 100, D.

(c) Τοὺς κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς, καὶ ἀπλάτους, καὶ ἀνωμολογημένας γραφάς, p. 78, C.

*stian* Churches, by all which descended from the Apostles in Opposition to the Heretical ones, which descended from their several Founders, who were later than the Apostles. And was it not easy for him to know this from the ancient Copies of these Books preserved in the several Churches, from the Tradition handed down from time to time, by grave, wise, and elderly Men, but more especially from the Writings that were then extant, both of *Christians* and Hereticks? It was but little more than 230 Years from the Martyrdom of the Apostles *Peter* and *Paul*, and scarcely 200 Years from the Death of the Apostle *John*, when *Eusebius* was full thirty Years of Age. It is now about the same Distance of Time since the Beginning of the Reformation. Is it a difficult Matter for us to look back to that Time in the Writings both of Protestants and of Papists, and to learn what Books were received by each as Scripture, and what were rejected? When *Eusebius* says, That the Gospel of St. *Luke*, and the *Acts* of the Apostles, were universally acknowledged by the *Christian* Church from the Beginning, he means, that they were received and acknowledged as written by St. *Luke*. I am fully persuaded, that this was a Thing in his Time so notorious, from the strong Current of Tradition, and the many Writings then extant, that a very small Enquiry was abundantly sufficient to give any Man the fullest Satisfaction therein.

## C H A P. XV.

*That the Acts of the Apostles was owned and received by the Christians in the first Ages as a sacred Book.*

HAVING laid before you the Proofs there are that St. *Luke* wrote the History of the *Acts*, I proceed now to shew, that it was received by the *Christians* in the first Ages as a sacred Book. And in doing this, I shall invert the Method I before used, shall begin at the Time of *Constantine* the Great, and go backwards. *Eusebius*, who had with great Pains perused the Writings of those who went before him, who well knew what their Sense of this Matter was, and expressly undertakes to represent it (*a*), says: “*Luke*, born  
“ at *Antioch*, by Profession a Physician, who  
“ was mostly with *Paul*, though he con-  
“ versed not a little with the other Apostles,  
“ has left us, in two divinely inspired Books;  
“ Samples of the Art of healing Souls, which  
“ he learnt from the Apostles, that is, in the  
“ Gospel which he declares to have written,  
“ as those who from the Beginning were Eye-

(a) Προϊέσης δὲ τῆς ἱστορίας, προὔργε ποιήσομαι σὺν ταῖς διαδοχαῖς ὑποσημειώσασθαι, τίνες τῶν κατὰ χεῖρας ἐκκλησιαστικῶν συγγραφέων, ὅποιας κέχρηται τῶν ἀντιλεγομένων τίνα τε περὶ τῶν ἐνδιαθίκων καὶ ὁμολογουμένων γραφῶν, καὶ ἕσα περὶ τῶν μὴ τοιούτων αὐτοῖς εἶρηται. L. 3. c. 3, C, fin.

“ witnesses

“witnesses and Ministers of the Word, delivered it to him, all of whom he professes to have followed from the Beginning; and in the *Acts* of the Apostles, which he composed not as he received by Hearsay from others, but as an Eye-witness (a).”

As he here expressly tells us, that not only *St. Luke's Gospel*, but that the *Acts* also, was a divinely inspired Book, so he perpetually quotes it as such. Thus in the Beginning of his second Book having professed to continue his History from *the sacred Writings* (b), he gives an Account of the Election of *Matthias* into the Number of the Apostles, of the Ordaining of the Seven Deacons, and of the Martyrdom of *St. Stephen*, from the *Acts* of the Apostles; then adding some Particulars from *Clemens of Alexandria*, and the Chronicle of *Edessa*, when he returns to the History of the *Acts*, he says; “But let us pass again to the divine Scripture (c).” Then giving a brief Account of the Dispersion of the Disciples after the Martyrdom of *Stephen*, he has this Expression: “Some of them, as says the divine Scripture, went as far as *Phœnice*, and *Cyprus*, and *Antioch*, preaching the Word to the *Jews* only.” And again, having related, that *Herod* beheaded *James* the Brother of *John*, he proceeds; “Then, as saith the divine Scripture, *Herod* per-

(a) L. 3. c. 4. p. 58, D. (b) Τὰ μὲν ἐκ τῶν θείων παρασημαίνόμενοι γραμμάτων. Proem. fin. (c) Μετίωμεν δ' αὖθις ἐπὶ τὴν θείαν γραφήν. L. 2. c. 1. p. 30, D.

ceiving that what was done pleased the Jews, he laid hold on Peter also (a):” And in the next Chapter shews the Agreement of the History of the *Acts*, which he there also calls the divine Scripture, with the History of *Josephus* in the Death of *Herod Agrippa* (b). He not only thus expressly asserts, that the *Acts* of the Apostles was a divinely inspired Book, but he also says, “That it was from the Beginning unanimously received by all the Churches as Part of the New Testament, or sacred Code of divinely inspired Books (c).” The Consequence of which is, that it was from the Beginning publickly read in all the Churches as a sacred Book. For when he speaks of those Books which were controverted, which were not unanimously admitted by all as Part of the New Testament, but rejected by some; as a Proof that they were received by others, he says; “That they were publickly read by them in their Churches (d).” And of the publick reading the Scriptures of the New Testament in the Churches, we have manifest Foot-steps in most of the Writers which pre-

(a) L. 2. c. 9, B. (b) Ibid. c. 10. p. 37, D. & p. 38, D. ἡ ἱερατικὴν πράξεων γραφή. C. 18, fin. (c) L. 3. c. 25, tit. pr. & p. 78, B, fin. & C. (d) Thus of the Epistle of *James*. L. 2. c. 23, fin. Of the *Pastor of Hermas*. L. 3. c. 3. p. 58, A. Of the Epistle of *Clemens*. Ibid. c. 16. And of all the controverted Books in general. Τῶν ἀντιλεγόμενων μὲν, ὅμως δ' ἐν πλείσταις ἐκκλησίαις παρὰ πολλοῖς δεδημοσιευμένων. Ibid. c. 31, prop. fin.

cede him, even from the Beginning of *Christianity* (a).

*Cyprian*, who was Bishop of *Carthage*, and suffered Martyrdom in the Year of *Christ* 258 (b), wrote several Tracts and Epistles, which are come down to us. In these he frequently quotes the *Acts* of the Apostles as of the same Authority with the other divinely inspired Writings (c). In the Preface to his two Books of Testimonies against the *Jews*, he professes to collect those Testimonies from the *divine Fountain*, i. e. the Scriptures of the Old and New Testament; and among the other Scriptures he quotes the *Acts* of the Apostles in both these Books (d). In the Preface to his third Book of Testimonies he declares, that he has gathered out of the *sacred Scriptures* certain Heads pertaining to the religious Discipline of *Christians*. To compose

(a) Vid. Apostol. Constit. l. 2. c. 57. p. 265. Cyprian. Ep. 23, 29, 39. Tertull. adv. Marcion. l. 4. c. 5, pr. p. 415, D. De Præscript. Hæc. c. 41, fin. p. 217, C. Apol. c. 22. p. 22, A, fin. Coimus ad literarum divinarum commemorationem — certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, &c. c. 39. p. 31, A. Καὶ τῆ τῆ ἡλίκ λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγρῶς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεσθαι, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκειν μέχρις ἐγχαρῆ. Ἐἶτα παυσαμένους τῆ ἀναγινώσκοντος, κ. τ. λ. Just. Mar. Ap. p. 98, C, D. • The Scriptures were also read in private Families. Vid. Clem. Alex. Strom. l. 7. p. 860, fin.

(b) Vid. Annal. Cyprian.

(c) Vid. de Hab. Virg. p. 93. compared with p. 97. de Opere & Eleemos. p. 201. compared with 208. Ep. 3. p. 6. Ep. 59. p. 128. & 64. p. 161. & 66. p. 166. & 72. p. 196. & 73. p. 202. & 209. & 75. p. 221.

(d) L. i. c. 21. p. 29. & l. 2. c. 16. p. 42.

these *Capitula*, or Heads, are frequent Citations from the *Acts* of the Apostles, as well as from other Parts of the inspired Writings (a). And one of these Heads has no Text whatever cited but from the *Acts* (b). In another Place also, he quotes it under the Name of the divine Scripture. It is in his Treatise of the Unity of the Church (c). “ This Unanimity was of old under the  
 “ Apostles, so the new People of Believers  
 “ keeping the Commandment of the Lord,  
 “ held fast their Charity. The divine Scrip-  
 “ ture proves this, which says : *And the Mul-  
 “ titude of them that believed were of one  
 “ Heart and of one Soul* : And again, *And they  
 “ all continued with one Accord in Prayer with  
 “ the Women and Mary, the Mother of Jesus,  
 “ and with his Brethren.*” Both which Passages are taken from the *Acts* of the Apostles (d).

And although it is true, that he frequently cites the Apocryphal Books of the Old Testament also as Scripture, yet he seems to distinguish them as not altogether of the same Authority with the other sacred Writings, and particularly with the *Acts* of the Apostles. Having quoted a Passage from the Book of *Tobit*, wherein *Raphael* the Angel is introduced as saying, *Prayer is good with Fasting*

(a) C. 3. p. 62. c. 14. p. 68. c. 30. p. 74. pr. c. 61. p. 83.  
 c. 89. p. 87. c. 100. p. 88. c. 101. p. 89. c. 119. p. 91. (b) C.  
 44. p. 77. (c) P. 119, prop. fin. (d) Acts iv:  
 52. & i. 14.

*and Alms for Alms doth deliver from Death, and purges away Sin (a)*; he adds, “We do not so produce this, my dear Brethren, as not to prove what the Angel *Raphael* said by the Testimony of Truth. In the *Acts* of the Apostles is there Proof of the Fact; and that Alms does deliver, not only from the second Death of the Soul, but from the first Death, is found true by an Example of the Thing itself (b).” Then follows the History of *Peter’s* raising *Dorcas* from the Dead, who was full of good Works and Alms-deeds that he did.

*Origen* was born about the Year of *Christ* 185, and after many sharp Sufferings for the sake of *Christianity*, died about the Year 253, or 254. He left many voluminous Writings behind him, of which very few are come down to us entire. There are, however, sufficient to let us know, that he esteemed the *Acts* of the Apostles a sacred and divinely inspired Book. He divides the sacred Writings into those of the Old Testament and those of the New (c); and not asserts, but plainly proves, that they were both divinely inspired (d). He cites Passages from the *Acts* of the Apostles, which he expressly calls “Sayings

(a) Tob. xii. 8, 9.

(b) Nec sic, fratres carissimi; ista proferimus, ut non quod Raphael Angelus dixit (veritatis testimonio comprobemus. In actibus Apostolorum facti fides posita est, &c. de Opere & Eleemos. p. 199.

(c) Philocal. p. 1, pr. (d) Ibid. p. 4, prop. fin. p. 5, 6. p. 7. l. 20. p. 8. l. 4, &c. p. 11. l. 5, &c. p. 12, prop. fin. p. 19, prop. fin. p. 31. c. 6. in Reg. p. 30, D. in Jer. p. 75, A, B.

“ of the New Testament (a).” And speaking of this History by Name, terms it the *divine Scripture*. It is in his Commentary upon *Matthew*. Having produced an Example of a Heathen, who sold all that he had, and gave it away, he adds; “ But if any one  
 “ is willing to be persuaded by the *divine*  
 “ *Scripture* concerning this, that it is a Thing  
 “ practicable, let him give Ear to that which  
 “ is related by *Luke* in the *Acts* of the Apo-  
 “ stles;” and then quotes Passages from the  
 ii<sup>d</sup> and iv<sup>th</sup> Chapters of that Book (b). And, in his Commentary upon the Gospel according to *St. John*, he places the *Acts* of the Apostles among those Writings which are in all the Churches of God believed to be divine (c): And in the same Place contends, that not only the Four Gospels, but the whole New Testament, including the *Acts* and the Epistles, may be called the Gospel (d); and it is certain, that the Word *Gospel* is to be thus understood in several Places in the Writings of the ancient Fathers (e). It is almost needless to add after this, that *Origen* very frequently quotes the *Acts*, together with the other Scriptures, as authoritative Proofs of what he is maintaining (f), and that he wrote Homilies upon

(a) Philocal. p. 106.

(b) P. 382, D.

(c) P. 4, A, B.

(d) P. 4, 5, 6, 8.

(e) Vid. Clem. Rom. Ep. 1. c. 47.

Not. 7.

(f) Περὶ εὐχῆς, p. 20, 60, 76, 158. Adv.

Cels. p. 56, 57, 58, 81, 86, 98, 117, 164, 386, pr. Com. Vol. I.

p. 32, D. 74, D. 104, B. 218, C. 244, B. 332, E. 408, B, C.

Vol. II. p. 23, D. 13, C. 15, A, fin. 155, B. 182, fin. 183, pr.

212, A. 260, B, fin. 304, C, fin. 360, A.

the *Acts* of the Apostles, as well as upon other Parts of the sacred Writings (a).

*Tertullian* wrote most of his Tracts between the Years of *Christ* 200 and 212. He divides the Scriptures also into those of the Old and those of the New Testament (b); and he divides those of the New Testament into *Evangelica* and *Apostolica*: Under the former are contain'd the Four Gospels; under the latter, the *Acts* of the Apostles, and their Epistles. Thus in his Book *de Resurrectione Carnis*, having brought his Proofs from the Old Testament; he says; *Satis hæc prophetico Instrumento, ad Evangelica nunc provoco*, "Enough has been said from the Prophets, "I now appeal to the Gospels (c)." Having finished his Proofs from the Gospels, he proceeds thus: *Resurrectionem Apostolica quoq; Instrumenta testantur*; "The Apostolick Instruments also prove a Resurrection:" And begins his Proofs under this Head from the *Acts* of the Apostles; mentioning the Profession which *Paul* made before the *Jewish* Sanhedrim, and again before *Agrippa*, and what he preached to the *Athenians* (d). He does the same Thing in his Book *de Pudicitia*. Having dispatched the Question so far as related to the Gospels (e), he says: "Well,

(a) Philocal. p. 32. (b) Adv. Marcion. l. 4. c. 1. p. 413, A, B, C, D. c. 6. c. 22. p. 437, A, B. De Jejun. c. 11, p. 550, B. De Pudicit. c. 1. p. 555, A. Apol. c. 47. p. 36, D. p. 37, A, fin. (c) C. 32. p. 345, A. (d) C. 39. p. 348, C. (e) C. 10, fin. p. 563, B.

“ now let them teach from the Apostolick  
 “ Instrument.” And presently after, “ We  
 “ salute the Form of the old Law also in the  
 “ Apostles ;” and immediately begins his Proofs  
 from the *Acts* of the Apostles (a). The same  
 Division of the Books of the New Testament  
 is also made by *Origen* (b). For having said,  
 “ It becomes us to believe, that the sacred  
 “ Writings have not one Tittle empty of the  
 “ divine Wisdom ; for he that commands  
 “ me, a human Creature, saying, *Thou shalt*  
 “ *not appear before me empty*, most certainly  
 “ will not himself utter any thing that is  
 “ empty ;” presently adds, “ And there is no-  
 “ thing in the Prophets, or the Law, or the  
 “ Gospel, or the Apostles, which is not of his  
 “ Fullness (c).” In another Place also he  
 says, that “ the Oracles of God are contain’d  
 “ in the Law and the Prophets, and in the  
 “ Gospels and the Apostles (d).” As the Law  
 and the Prophets are here put for the Old  
 Testament, so the Gospel and the Apostles  
 include the New. All which, he plainly tells  
 us, are the Word of God, derived from, and

(a) C. 12. p. 563, C.

(b) Philocal. p. 12, prop. fin.

c. 6. p. 31. c. 11. p. 39. in Matt. p. 216, A. &amp; p. 220, D.

(c) Philocal. c. 1. p. 19, fin.

(d) Hom. 10. in Jer. Vol. I.

p. 107, pr. The same Division is made by *Irenæus*, l. 1. c. 3. § 6. p. 17, fin. and by *Clemens Alex.* Strom. l. 7. p. 890. l. 28. p. 892. l. 13. and by *Euseb.* E. H. l. 2. c. 17. p. 44, B. fin. and *Heraclitus* wrote *Ἐἰς ἀπόστολον*, i. e. as I suppose, Commentaries on the Acts and the Epistles. *Euseb.* E. H. l. 5. c. 27. And *Marcion* the Heretick had his *Apostolicum* as well as his *Evangelicum*. Vid. *Ittigii Hær.* p. 153. & *Pamel. Not.* in *Tertul.* adv. Marc. l. 1. n. 2. p. 755.

favouring

favouring of his Fulness. And this Division of the New Testament is continued down in the Liturgies of the Church to this Day (a).

There is no one who has read *Tertullian*, but must be convinc'd, that he was fully in the Opinion, that the Writings both of the Old and New Testament were inspired. In his Apology he has these Words: "You that  
" think we are unmindful of the Health and  
" Safety of the *Cæsars*, look into *the Word of*  
" *God, our Scriptures*, which we conceal not  
" ourselves, and which many Accidents have  
" put into the Hands of Strangers. Know ye,  
" that we are therein commanded, even to an  
" Excess of Good-will, to intercede with  
" God for our Enemies, and to pray for  
" good Things to our Persecutors. Who  
" are the Enemies and Persecutors of  
" *Christians* more than those, by whose Ma-  
" jesty and Authority they are conven'd to  
" answer for their Lives? But *God in his*  
" *Word* says also openly and expressly, Pray ye  
" for Kings, and Princes, and Potentates (b)."

As he in this and other Parts of his Works speaks of the whole Scripture as *the Word of God, and divine* (c), so very frequently, when he mentions particular Books, he speaks of

(a) Vid. Leo Allatius in Fabr. Bibli. Vol. 5. p. 242, & 244.

(b) C. 31. p. 27.

(c) Inspice Dei voces, literas nostras. Vox divina ad Uxor. l. 2. c. 2. p. 168, pr. Sacrosancto stylo, de Resurr. Carnis, c. 22. p. 337, 338. Scripturæ divinæ, adv. Judæos, c. 1. p. 184, A. and c. 11. p. 198, A. Apol. c. 20. p. 18; C. Vid. et c. 18. & de cultu Fœm. c. 3. p. 151, B.

them as inspired (a). He calls the *Acts* of the Apostles *Instrumentum Actorum* (b), which seems to be a favourite Name fixed upon by him to signify the inspired Writings (c). Thus he calls the Old Testament *Vetus Instrumentum* (d); the Prophets, *Instrumentum Propheticum* (e); the Four Gospels, *Instrumentum Evangelicum* (f); and the *Acts* of the Apostles, together with the Epistles, *Instrumenta Apostolica* (g); and *Instrumentum Apostolicum* (h); the Revelation of St. John, *Instrumentum Joannis* (i). He very frequently cites the *Acts* of the Apostles in Proof of what he is maintaining, in the very same Manner as he does the other inspired Writings (k); I have already shewn you, that he does so in his Book *de Pudicitia*, and in his Proof of the Resurrection.

He also informs us, that the Churches of *Christ* esteemed the Books of the Old and New Testament to be the Fountain and Foun-

(a) *Majestas spiritus Sancti in ipsa ad Thessalonicenses epistola suggerit. De Resurr. Carnis, c. 24. p. 339, D. Vid. adv. Marcion. l. 5. c. 7, pr. Ad Uxor. l. 2. c. 2. p. 167, D. & de Coron. Mil. c. 4. p. 103, A.* (b) *Adv. Marcion. l. 5. c. 2. p. 463, A.* (c) *Vid. adv. Marcion. l. 4, pr.* (d) *Evangelium ut supplementum instrumenti veteris adhibebo. Adv. Hermog. c. 20. p. 240, D. & de Monogamia, c. 7. p. 528, D. Vid. Apolog. c. 18, 19, 21. p. 17, B. p. 18, A, B, D. Adv. Jud. p. 184, A. de Præscript c. 38. p. 216, A. Adv. Marcion. l. 5. c. 13. p. 477, C. De Resurr. Carnis; c. 62. p. 365, pr.* (e) *De Resurr. Carnis, c. 33, pr. p. 345, A.* (f) *Adv. Marcion. l. 4. c. 2. p. 414, B.* (g) *De Resurr. Carnis, c. 39. p. 348, C.* (h) *De Pudic. c. 12. p. 563, C.* (i) *De Resurr. Carnis, c. 38. p. 348, B.* (k) *De Resurr. Carnis, c. 22, 23, 24. De Carne Christi, c. 15, 24. Scorpiace, c. 15. p. 499. De Idololat. c. 9. p. 90, &c. &c. &c.*

dation of their Faith. For after having directed his Reader to the Apostolick Churches, in the Place I have quoted in the foregoing Chapter, and having mentioned the Church of *Rome* as near to the *African* Churches, and holding Communion with them, he adds, “ She acknowledges one God the Creator of the Universe, and *Christ Jesus*, of the Virgin *Mary*, the Son of the Creator, and the Resurrection of the Body. And she mingles the Law and the Prophets with *Evangelicæ* and *Apostolica*, the Gospel and the Apostles; and thence drinks her Faith (a).” This is all said in Opposition to the Hereticks; against whom he writes. For they held another God besides the Creator, and said, that *Christ* was not the Son of the Creator, denied the Resurrection of the Body, and rejected the Law and the Prophets. When he says, that “ she mingles the Law and the Prophets with the Gospel and Apostle,” he means, that all these were received and publickly read in the Church of *Rome*; and probably also, that they were mixed in their Reading; so as that Part of the Old Testament, Part of the Gospel, Part of the *Acts*, or of the Epistles, were all read at one and the same time of their Assembling, much in the same manner as it is at this Day in our established Church. Having said, that *she mingles* these, he carries on the Metaphor, and adds, “ She thence

(a) De Præscript. Hær. c. 36. p. 215, B.

“ drinks her Faith,” *i. e.* takes her Faith from those Writings. It is abundantly evident from the Context, that what he here asserts of the Church of *Rome*, he would have understood of all the Churches founded by the Apostles. The Law and the Prophets, the Gospel and the Apostles, that is, the Scriptures of the Old and New Testament, were the Fountain whence they received their Faith. And I have already fully proved to you, that under the Name of *Apostolica*, *Tertullian* includes the *Acts* of the Apostles, and that in Agreement with the Church of *Rome*, and the other Apostolick Churches, he drew his Faith of the Resurrection of the Dead, and other Doctrines, from thence, as well as from other Parts of Scripture.

Another Thing which demonstrates, that he held the *Acts* of the Apostles as a sacred and inspired Book, and Part of the Rule of Faith to *Christians*, is the Argument he makes use of against the Hereticks who rejected it. The *Marcionites* admitted the Epistle of *Paul* to the *Galatians*, though they rejected the *Acts* of the Apostles. *Tertullian*, having shewn, that the Epistle to the *Galatians* and the *Acts* of the Apostles agree in the Narration of the same Facts, and that the very Subject-matter of that Epistle is recognized by the *Acts*, adds ;  
 “ But if the *Acts* of the Apostles agree herein  
 “ with *Paul*, it now plainly appears why  
 “ they reject the *Acts*; and that is, because they  
 “ preach no other God than the Creator, nor  
 “ *Christ*”

“ *Christ* the Son of any other than the Creator ;  
“ nor can it be proved, that the Promise of  
“ the Holy Ghost has been fulfilled any other-  
“ wise than by the Instrument of the *Acts* (a).”

Which last Words are agreeable to what you may remember I quoted from him before, where he says, “ That they who receive not  
“ the *Acts* of the Apostles, cannot be of the  
“ Holy Ghost, because they cannot know;  
“ that the Spirit is yet sent down on the  
“ Disciples ; neither can they defend the  
“ Church, not being able to prove when,  
“ or by what Beginnings, that Body was insti-  
“ tuted (b).” Hence you see *Tertullian* esteemed the *Acts* of the Apostles to be an essential Part of the sacred Writings, absolutely necessary to prove the Descent of the Holy Ghost, and Rise of the *Christian* Church.

To give you some Notion, what was the Sense of the *Christians* who lived at the same Time with *Tertullian*, about the Inspiration of the Holy Scriptures, I shall transcribe a Passage from an anonymous Writer, preserv'd by *Eusebius*. He was Author of a Book against the Heresy of *Artemon*, who had much the same Notions of *Christ* with our modern *Socinians*. He charges them with corrupting the sacred Writings, and appeals to the Copies which they call'd corrected or amended, as differing not only from those preserved in the Churches, but also from one another.

(a) Adv. Marcion. l. 5. c. 2. p. 463, A.  
script. Har. c. 22. p. 209, fin.

(b) De Præ-

He then adds ; “ This is a Sin of so audaci-  
 “ ous a Nature, that it is not probable they  
 “ can themselves be ignorant of it. For either  
 “ they believe not, that the sacred Scriptures  
 “ were indited by the Holy Ghost, and are  
 “ Unbelievers ; or they esteem themselves wiser  
 “ than the Holy Ghost, and are mad or pos-  
 “ sessed. For they cannot deny, that this is  
 “ their own doing, because the Books are  
 “ written with their own Hands, and they  
 “ received not such Books from those by  
 “ whom they were at first instructed in the  
 “ *Christian* Religion, nor can they shew the  
 “ Copies from whence they transcribed them  
 “ (a).” Hence you see, that at this Time  
 all who did not believe the Inspiration of the  
 sacred Writings, were ranked among Unbe-  
 lievers.

*Clemens* succeeded *Pantænus* in the cateche-  
 tical School of *Alexandria*, as I have already  
 observed, about the Year of *Christ* 189 ; and  
 wrote those Works of his, which are come  
 down to us, within a very few Years after.  
 That Part of his Writings, which would have  
 given us most Light into his Sentiments con-  
 cerning the Holy Scriptures in general, and the  
*Acts* of the Apostles in particular, is unhappily  
 lost. It contained eight Books ὑποτυπώσεων,  
 of Institutions, and was, as *Eusebius* informs  
 us, a brief Exposition of all the Scriptures,

(a) E. H. l. 5. c. ult. prop. fin.

both of the Old and New Testament (a), consequently of the *Acts* of the Apostles. For we are very sure, that the History of the *Acts* is, in the Style of *Eusebius*, one Part, ἐνδιαθήκῃ γραφῆς, being expressly said by him to be a Book of the New Testament (b).

There are, however, Writings of *Clemens* preserved sufficient to give us the most ample Satisfaction, that he firmly believed the Scriptures of both Testaments to be divinely inspired. He not only calls them sacred Books (c), and divine Writings (d), but when he quotes particular Books, oftentimes expressly asserts their Inspiration (e), as he also does that of  
the

(a) E. H. l. 6. c. 14, pr. Vid. Vales. Not. ibi, & in l. 5. c. 11. *Pantanus*, his Predecessor, had wrote something of the same Kind before him. Vid. l. 5. c. 10, fin. & l. 6. c. 13. p. 174, A. *Clemens* divides the Scriptures into those of the Old and of the New Testament. Strom. L. 5. p. 697. l. 24. Pædag. L. 1. p. 133. l. 17. Strom. L. 7. p. 899. l. 15. & L. 5. p. 669. l. 2. & L. 2. p. 444. l. 29. & p. 454. l. 3. & L. 1. p. 342. l. 30. Quis dives salvetur, c. 3. p. 937. l. 26. He divides the New Testament also into the Gospel and Apostles, Ἐχομεν γὰρ τὴν ἀρχὴν τῆς διδασκαλίας τὸν Κύριον, διὰ τε τῶν προφητῶν, διὰ τε τῶν εὐαγγελίῶν, καὶ διὰ τῶν μακαρίων ἀποστόλων, πολυτρόπως καὶ πολυμερῶς ἐξ ἀρχῆς εἰς τέλος ἠγόμενον τὴν γνώσεως. Strom. L. 7. p. 890. l. 28. & p. 892. l. 13. (b) L. 3. c. 25, pr. & p. 78, C. & l. 6. c. 14, pr. & c. 25. tit. and cap. compared with l. 3. c. 3. (c) Βίβλοις ταῖς ἁγίαις. Pæd. L. 3. p. 309. l. 25. (d) Τῶν θείων γραφῶν. Ibid. l. 21. & Strom. L. 2. p. 433. l. 22. & p. 454. l. 25. & L. 7. p. 890. l. 29. p. 896. L. 8. p. 897. l. 34. l. 8. p. 914. l. 30. He also calls them τὰ βιβλία. Pæd. L. 3. p. 305. l. 9. (e) Thus he does with regard to the Law. Strom. L. 7. p. 421. l. 38. To *Deuteronomy*. Pæd. L. 1. p. 131. l. 11. To the *Psalms*. Ibid. p. 141. l. 25. & p. 149. l. 38. *Proverbs*. Strom. L. 1. p. 331. l. penult. *Isaiab*. Pæd. L. 3. p. 252. l. 8. *Ezechiel*. Strom. L. 2. p. 507. l. 19. The Prophets in general. Strom. L. 6. p. 827. l. 33. & L. 7. p. 893. l. 18. The Apostles were Prophets inspired by the same  
L 1 3 Spirit.

the Scriptures in general (a). He says in one Place, “The Scriptures, which we have believed derive their Authority from the Almighty (b).” He often calls them, “The Word of the Lord (c),” which, he says, “is more worthy of Credit than any Demonstration; rather, indeed, is the only Demonstration (d).” And in another Place, “He that believeth the divine Scriptures, having a firm Judgment, receiveth a Demonstration which cannot be falsified, that is, the Word of God, who gave these Writings (e).” And agreeably hereto, in his Books called *Pædagogus*, he introduces our Lord as speaking in the Law (f), and by the Prophets (g), in the Gospels (h), and in the Epistles (i). He says, “That although *Moses* delivered the Law, he delivered it from the *Logos*, or the divine Nature of *Christ*, as being his Servant (k).” And that, “Both the Laws served the *Logos* for the Instruction of Men: The one, delivered by the Hand of *Moses*; the other, by the

Spirit. Strom. L. 5. p. 669. l. 3. And their Discourses were inspired. Strom. L. 7. p. 896. l. 11. Vid. Euseb. E. H. l. 6. c. 14, D. (a) Cohort. p. 71. l. 25, &c. Strom. L. 1. p. 342. l. 35, &c. L. 6. p. 803. l. 32. (b) Strom. L. 4. c. 1. p. 564. l. 17. (c) Strom. L. 7. p. 890. l. 34. & p. 891. l. 3. (d) Strom. L. 7. p. 891. l. 9, &c. (e) Strom. L. 2. p. 433. l. 22. Vid. p. 442. l. 20. p. 454, fin. L. 5. p. 697. l. 23. & 29. L. 6. p. 786. l. 8. L. 7. p. 895. l. 10. & p. 896. l. 7. & 25. (f) L. 1. p. 131. l. 20. (g) P. 143. — 154. (h) P. 143. l. 12. p. 148. Vid. 145. l. 26. (i) L. 3. p. 258. l. 19. & l. 3. c. 12. throughout. (k) L. 1. c. 7. p. 134, pr.

“Apostles.

“Apostles (a).” And that *Clemens* understood the *Acts* of the Apostles in particular to be the Word of God, is most apparent, because he frequently cites it, together with the other inspired Writings, to make Proof of what he asserts (b).

There is nothing, it may be, in which the Learned more widely differ, than in the Age of *Irenæus*. *Dodwell* supposes him to have been born in the Year of *Christ* 97 (c), *Grabe* in the Year 108 (d), *Tillemont* in the Year 120 (e), and *Massuet* in the Year 140 (f). This Difference in Opinion arises chiefly from the Uncertainty of the Time when *Polycarp* was martyr'd, which our learned Countryman *Pearson* places in the Year of *Christ* 147 (g); others, in the Year 169 (h); and others in the Year 175 (i). They all agree, however, that *Irenæus* was Bishop of *Lyons* in the Year 177 (k), and that he wrote his Books, which are come down to us, within a few Years either before or after that Time (l).

It cannot but be a Thing obvious to any one who has looked into his Writings, that he

(a) L. 3. p. 307, fin. (b) Strom. L. 4. p. 606. l. 30. L. 1. § 19. p. 371, 372. Pæd. l. 2. p. 175. & p. 202. Strom. l. 6. p. 772, &c. &c. (c) Dissert. in Iren. 3. c. 17. p. 252. (d) Prolegom. in Iren. (e) and (f) Massuet. Dissert. præv. in Iren. p. 77. n. 2. (g) Dissert. de Success. 2. c. 16, 17, 18, 20, &c. Massuet in the Year 166. *ubi supra*. (h) Usher and Basnage. Vid. Basn. Annal. Vol. II. p. 139. n. 11. (i) Petit. (k) *Dodwell* indeed supposes, that *Pothinus* was martyr'd in the Year 167, and that *Irenæus* then succeeded him. Dissert. in Iren. p. 294. (l) *Pearson* de Success. p. 277. *Grabe* Proleg. *Dodwell* Dissert. in Iren. 4. c. 33, 34, 44, fin. *Massuet*. Dissert. p. 97.

was firmly persuaded, the Scriptures, both of the Old and New Testament (*a*), were inspired, and proceeded from God. He not only calls them *Scripturæ divinæ, Scripturæ Dominicæ* (*b*), the divine Scriptures, and our Lord's Scriptures, but expressly asserts, that both the Old and the New Testament have one and the same Author, *i. e.* the Word of God (*c*). In another Place he calls them, "The Scripture given us by God (*d*)."  
 And in the same Chapter says; "The Scriptures are perfect, being spoken by the Word of God and his Spirit (*e*)."  
 By the Word of God he means the *Logos*, the divine Nature of *Christ*; and by the Scriptures there it is fully evident from the Context, that he means the Writings both of the Old and New Testament (*f*). It is very certain also from many other Places in his Works, that what I have before shewn to have been the Opinion of *Clemens Alexandrinus, Irenæus* has frequently declared to be his, that is, that the Law and the Prophets, as well as the Gospel, were the Words of our Saviour (*g*); and that the Writers of the Holy Scriptures, both those of the Old and

(*a*) He divides the Scriptures into those of the Old and those of the New Testament. L. 4. c. 15. n. 2 & c. 16. n. 5. & ubiq;  
 (*b*) L. 2. fin. l. 3. c. 19. n. 2. (c) L. 4. c. 12. n. 3. c. 13. n. 3, 4. (d) L. 2. c. 28. n. 3. (e) *Scripturæ quidem perfectæ sunt, quippe a verbo Dei & Spiritu ejus dictæ. Ibid. n. 2.* (f) Vid. c. 27. c. 30. n. 6. c. 35. n. 2, 4. (g) L. 4. c. 2. n. 3. c. 5. n. 1, 2. c. 6. n. 6. *Utraq; Testamenta unus & idem Paterfamilias produxit, Verbum Dei, Dominus noster Jesus Christus. C. 9. n. 1. c. 11. n. 1. c. 20. n. 4, 7, 11, fin. c. 35. n. 2, med. c. 35. n. 8, prop. fin.*

those of the New Testament, were under the Direction of the Holy Spirit in what they wrote (a).

He not only cites the *Acts* of the Apostles under the express Name of Scripture (b), but he has produced Passages from it, which amount to a great, I know not whether I may not justly say, the greatest Part of that Book, as authoritative Proofs against the Hereticks with whom he disputes. He affirms, that “the Gospel was by the Will of God delivered to us in Writing to be the Foundation and Pillar of our Faith (c).” And it is very plain, that he puts the *Acts* of the Apostles, and other Writings of the New Testament, upon the same Footing. For having brought Arguments against the Hereticks from the Beginnings of the Four Gospels, he passes on to the other Part of the New Testament in this manner: “Having therefore examin’d the Opinion of those Apostles who have delivered to us the Gospel from the Beginnings themselves of those Gospels, let us go on to the other Apostles, and enquire their Opinion concerning God (d).” And then he quotes the Words of *Peter, Philip, Paul, Stephen, James*, and of the whole Assembly of Disci-

(a) L. 3. c. 6. n. 1, 5, fin. c. 7. n. 2. c. 10. n. 2, prop. fin. n. 4, med. c. 16. n. 1, prop. fin. n. 2, prop. fin. n. 3, fin. n. 9, parenth. c. 21. n. 4, 9, prop. fin. l. 4. Præf. n. 3. c. 2. n. 4. c. 20. n. 8.

(b) L. 3. c. 12. n. 5, pr. & n. 9, fin.

(c) L. 3. c. 1, pr. c. 10, n. ult.

(d) L. 3. c. 11, fin. Vid. n. 7, pr. &

ples, as related in the *Acts* of the Apostles. And arguing against those Hereticks who rejected the *Acts* of the Apostles, he asserts, That either they ought to renounce all that was written by *Luke*, or to receive all. I have already cited several Passages to this Purpose (a). I shall now add the Sequel of one of them: “ And truly if the Disciples of *Marcion* renounce all that is said by *Luke*, they will have no Gospel at all ; for curtailing the Gospel which is according to *Luke*, they boast that they have the Gospel. And if the Disciples of *Valentine* do this, they will cease from the most of their vain Talk. For from hence they receive many Occasions of their subtle Discourse, daring to give an ill Interpretation to those Things which are by him well spoken. But, if they shall be compelled to receive the rest of what *Luke* has said, they ought, applying their Minds to an entire Gospel, and to the Doctrine of the Apostles, to exercise Repentance, that they may be safe from the Danger they are in (b).” By the Doctrine of the Apostles, he here means the History of the *Acts*, which is the Name he gives it also in another Passage, that I have before cited from him ; where he says, “ Perhaps for this Reason God hath caused, that very many Particulars of the Gospel-History, which all are obliged to use, should

(a) In the preceding Chapter.

(b) L. 3. c. 14. n. 4.

“ be related by *Luke*; that all receiving the  
“ subsequent Narration, which he gives of the  
“ Acts and Doctrine of the Apostles, and so  
“ having the Rule of Faith uncorrupted,  
“ might be saved (a).” Hence I think it is  
very evident, that according to his Sentiments,  
those who received not the *Acts* of the Apo-  
stles had not an uncorrupted Rule of Faith.

In the Beginning of the same Chapter he  
makes the *Acts* of the Apostles a Continua-  
tion, or a Part of the Gospel. These are his  
Words : “ We say the same Thing also of  
“ those who own not the Apostle *Paul*, that  
“ they ought either to renounce the other  
“ Sayings of the Gospel, which are come to  
“ our Knowledge by *Luke* alone, and not to  
“ use them ; or, if they receive all those, to  
“ receive also his Testimony concerning *Paul*.”  
So that *Luke*’s Account of *Paul* in the *Acts*  
of the Apostles is plainly rank’d with the  
Sayings of the Gospel : And it is very clear  
upon the Whole, that he places the History  
of the *Acts* upon the same Footing with the  
Gospel, which, himself tells us, was commit-  
ted to Writing, that it might be the Founda-  
tion and Pillar of our Faith. I have the  
longer insisted upon what is said by *Irenæus*,  
because it is certain, that from his Acquaint-  
ance with *Pothinus*, *Polycarp*, and other an-  
cient *Christians*, some of whom had conversed  
with the Apostles themselves, and others of

(a) *Ibid.* c. 15. n. 1.

them with the immediate Disciples of the Apostles, he could not but well know what Regard was to be paid to the Writings of St. *Luke*.

*Justin Martyr* suffered Death for the Profession of *Christianity* about the Year of *Christ* 163 (a), and is thought to have presented his first Apology to the Emperor *Antoninus Pius* about the Year 139 (b). He had wrote a Book against the Hereticks before this (c). And *Irenæus* quotes some Passages from a Work of his against *Marcion* (d). It is our Unhappiness, that these Books are lost; nor does it appear, that *Eusebius* himself ever saw them (e). In these it is highly probable, he must have urged the Hereticks with the Authority of the Books of the New Testament, and therefore must have spoken distinctly of them, more particularly of those written by St. *Luke*, because *Marcion* had corrupted his Gospel, and renounced the *Acts*. We lament also the Loss of the Works of *Philip* (f), of *Modestus* (g), of *Musanus* (h), of *Bardeſanes* (i), of *Rhodon* (k), of *Theophilus* (l), who all, as *Eusebius* informs us, wrote against *Marcion*, and that not long after *Justin Martyr*.

(a) Vid. *Basnage Annal.* Vol. II. p. 120. § 5. and *Grabe in Spicil.* *Basnage* himself is of Opinion, that it was in the Year 165. (b) *Basnage Ann.* Vol. II. p. 85. § 5. *Grabe* puts it as late as 152. (c) *Justin. Mart. Apol.* p. 70, B. (d) L. 4. c. 6. n. 2. and l. 5. c. 26. n. 2. (e) For he quotes both these Passages from *Irenæus*. E. H. l. 4. c. 18, fin. (f) E. H. l. 4. c. 25. (g) *Ibid.* (h) L. 4. c. 28. (i) L. 4. c. 30. (k) L. 5. c. 13. (l) L. 4. c. 24, fin.

Those Works of *Justin*, which are come down to us, being written chiefly against the Heathen or the *Jew*, there was no Occasion to say much of the Scriptures of the New Testament, or to insist upon their Inspiration. However, it is sufficiently evident, even from these, that he believed the Inspiration of both Testaments. To lead the Emperor into a Notion of the *Christian* Faith, and how the Truth of it is to be proved, he gives him a brief Account of the inspired Men who wrote the Old Testament, and of the Predictions of *Christ* contained therein (a). He frequently appeals to the same Prophecies in his Dispute with the *Jew* (b). He therein also fully proves, that the New Testament, or the new Law given to *Christians* was foretold in those Prophecies (c); consequently, this

(a) Ἄνθρωποι ἔν τινές ἐν Ἰουδαίῳ γεγονήνται Θεῷ προφήται, δι' ὧν προφητικὸν πνεῦμα προεκήρυξε τὰ γενήσεσθαι μέλλοντα πρὶν ἢ γενέσθαι. Apol. p. 72, B, &c. p. 75, C. p. 78, C, D. 79, 80, B. 81, B. 82, B. 84, C. 86, 88, B. C. 92, C. 93, B. Πνεῦμα ἅγιον διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸ Ἰησοῦν πάντα. P. 94, D. 95, C. 96, B. (b) Ὡς διὰ τῆς Ἡσαΐε Ἑσᾶ τὸ ἅγιον πνεῦμα. Dial. p. 242, B. Καὶ ἄλλοι Ψαλμοὶ τῷ Δαβὶδ ὑπὸ τῆς ἁγίας πνεύματος ἐρημένον ἀναμνήσομαι. P. 251, B. p. 254, D. 255, C, D. 262, A. 274, B, C. 275, B, C. 277, B, C. 298, D. 299, D. 302, D. 303, A. Εἰπόντος διὰ Ἰερεμίου τῆς ἁγίας πνεύματος ἕτως· Φωνὴ ἐν Ῥαμᾶ, κ. τ. λ. p. 304, C. 310, A, B. That our Saviour *Christ*, or the divine *Logos*, spake by the Prophets, is his Opinion also; as well as of *Irenaeus*, and the other Fathers: Ὅτι δὲ ἕθεν ἄλλω θεόφοροῦνται οἱ προφητεύοντες εἰ μὴ λόγῳ θεῷ, καὶ ὑμεῖς, ὡς ὑπολαμβάνετε, φήσετε. Apol. p. 75, C. 76, C. 77, C. (c) Νυνὶ δὲ, ἀνεγνων γὰρ, ὡς Ἰρύνων, ὅτι ἔσοιτο καὶ τελευταῖος νόμος, καὶ διαθήκη κυριατάτη πασῶν, ἣν νῦν δεόν φυλάσσειν πάντας ἀνθρώπους, ὅσοι τὸ Θεῷ κληρονομίας ἀντιποιεῖν, κ. τ. λ. Dial. p. 228, A, B. p. 261, C. p. 292, B. p. 346, C. 351, A, B.

new Law, where-ever it be found, must come from God ; and he himself directs us to find it in the Commentaries of the Apostles (a), that is, the Writings of the New Testament. In relating to the Emperor the *Christian* Manner of Worship, he tells him, that the Commentaries of the Apostles, and the Writings of the Prophets, were read in their Assemblies every *Sunday* (b). As the Writings of the Prophets are there put for the whole Old Testament, so no Doubt the Commentaries of the Apostles are to be understood of all the Books of the New Testament : For in the same Page, when he speaks of the Gospels in particular, he explains himself thus : “ The  
 “ Apostles, in those Commentaries of theirs,  
 “ which are called Gospels (c).” He very frequently cites *Luke’s* Gospel, in many Places under the general Name of the Commentaries of the Apostles (d) ; and once in this manner : “ In those Commentaries which  
 “ were composed by his Apostles and those

(a) Called by him the Oracles of *Christ*, ἐκείνα λόγια. Dial. p. 235, D. In this Dial. he introduces *Trypho* saying thus ; Ἰσχυρῶς δὲ καὶ τὰ ἐν τῷ λεγομένῳ εὐαγγελίῳ παραγγέλματα θαυμασὰ ἔτιος καὶ μεγάλα ἐπίσταμαι εἶναι, ὡς ὑπολαμβάνειν μηδένα δύνασθαι φυλάξαι αὐτά. P. 227, B. And in his Apol. Ὅτι γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ’ αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, ἔτιος παρέδωκαν ἐνβιβάζειν αὐτοῖς τὸν Ἰησοῦν. P. 98, A. Vid. et p. 61, D. & 62, &c.  
 (b) P. 98, C, fin. (c) What may confirm this, is, that in proving our Lord foretold there should many false Professors arise, he not only quotes Passages from the Gospels, but alludes to that of *St. Paul* in 1 Cor. xi. 18, 19. (d) Apol. p. 75, B. Dial. p. 327, B. 328, C. 331, B. 332, B. 333, C. Vid. p. 235, D.

“ who followed them (a).” The last Words are those made use of by St. *Luke* in the Preface to his Gospel, which we translate; *having a perfect Understanding in all Things* (b). But *Justin Martyr* and *Eusebius* understood it of his having followed the Apostles (c). *Justin Martyr* has also a plain Allusion to several Passages in the *Acts* of the Apostles (d), though none are expressly cited by him in that Part of his Works which are come to us.

We have very few *Christian* Writers elder than *Justin*, that have reached our Time; and what we have of their Works are generally but occasional Epistles, in which it could not be expected, that they should say much of the Writings of the New Testament. However, there are plain Allusions to the *Acts* of the Apostles in some of them, as particularly in the few Fragments we have of *Papias*, Bishop of *Hierapolis*, preserved by *Eusebius* (e), in the Epistle of *Polycarp* to the *Phi-*

(a) Ἐν γὰρ τοῖς ἀπομνημονεύμασιν ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτῶν, καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι. Dial. p. 331, D. (b) Ἐδοξε καί μοι παρακολυθηκῶτε ἀνωθεν πᾶσιν ἀκριβῶς. Luc. i. 3. (c) Οἷς (ἀπαρχῆς αὐτόπλαις καὶ ὑπηρέταις τῶ λόγου) καὶ φησὶν ἐπάνωθεν ἅπασιν παρακολυθηκέναι. E. H. l. 3. c. 4. p. 58, fin. (d) Apol. p. 86, B. compared with Luc. xxiv. 49. Acts i. 4, 8. and ii. 1, &c. P. 78, A. compared with Acts i. 4, 8, 26. & iv. 13. P. 76, D. 85, A. & 88, C. compared with Acts xiii. 27, 28. P. 91, A. compared with Acts viii. 9, 10, 11. P. 61, B. compared with Acts xix. 18, 19. Χρημάτων δὲ καὶ κτημάτων οἱ πόρους παντὸς μᾶλλον σέργοντες, νῦν καὶ ἃ ἔχομεν εἰς κοινὸν φέροντες, καὶ παντὶ δεομένῳ κοινωνοῦντες, p. 61, B. compared with Acts ii. 44, 45. (e) E. H. l. 3. c. 39. p. 90. compared with xxi. 9. & i. 23, 24.

*lippians* (a), in one of the Epistles of *Ignatius* (b), in *St. Clement's* Epistles to the *Corinthians* (c), and in the Epistle of *Barnabas* (d).

We learn also from the Heresies broach'd in those early Times, that the Books of the New Testament were held sacred in the Churches of *Christ* from the Beginning. *Basilides*, who published his Heresy soon after the Apostle *John's* Death, wrote 24 Books upon the Gospel (e). *Valentine*, *Carpocrates*, and other *Gnosticks*, who flourish'd presently after in the Emperor *Adrian's* Time, received and acknowledg'd all the Books of the New Testament as sacred and divine, though by their mystical Interpretation of certain Passages in them, they made the vilest Use of them imaginable. They founded their Doctrines chiefly on some Passages in *St. Luke's* Gospel. *Cerdo* and *Marcion*, who could not reconcile their Notions with the Writings of the New Testament, boldly rejected a great Part of them; but this very *Marcion* had before received and owned them (f). He published his Heresy very early. It is certain it was greatly spread before *Justin Martyr* offer'd his first Apology to the Emperor. This is a clear Proof, that the *Acts* of the Apostles was received by all, both *Christians* and Here-

(a) § 1. comp. with Acts ii. 24. (b) Ad Eph. § 12. comp. with Acts xix. 18. & xx. 24, 25. (c) 1. Ep. § 42. n. 10. compared with Acts xiv. 23 & xx. 28. 2. Ep. pr. compared with Acts x. 42. (d) §. 7, fin. compared with Acts xiv. 22. (e) Euseb. E. H. l. 4. c. 7. p. 97, A, fin. (f) Tertull. de Carne Christi, p. 308, B.

ticks;

*ticks*, at the Beginning of the second Century : And how easy was it to look back from thence to the publishing it, which probably was some time between the Years of *Christ* 63 and 69 ?

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C H A P. XVI.

*A brief Recapitulation of the Things said in the last Chapter, together with the Evidence thence arising of the Truth and Certainty of the principal Matters related in the History of the Acts.*

I Have laid before you the clear Proofs there are, that *St. Luke* wrote the *Acts* of the Apostles. I have also shewn you, that it was received by the Christians of the first Ages as a sacred Book. It brings down *St. Paul's* History to the Year of *Christ* 63 ; but proceeding no further, we thence conclude, that it was written between that Year and the Year 69, when *St. Paul* was beheaded. For had it been published after his Death, it is reasonable to think, that the Historian would have given us an Account of the rest of *St. Paul's* Travels, and of his Martyrdom.

It was a thing so notorious, that the Gospel according to *St. Luke* was published during the

Lives of the Apostles, and many Years before the Destruction of *Jerusalem*, that the Enemies of Christianity could not deny it. *Origen*, to shew the Prescience of our Saviour, instances in what he foretold concerning *Jerusalem*; and then adds, “ For certainly they will not say, that  
 “ the Apostles, and other immediate Followers  
 “ of *Jesus* himself, delivered down the Doc-  
 “ trine of the Gospels without Writing, and  
 “ left their Disciples without written Commen-  
 “ taries of those things which relate to *Jesus*.  
 “ Now it is written in them, *And when ye shall*  
 “ *see Jerusalem compassed with Armies, then know*  
 “ *that the Desolation thereof is nigh* (a). There  
 “ were at that Time no Armies encompassing  
 “ *Jerusalem*, and laying Siege to it. For this  
 “ began in the Reign of the Emperor *Nero*,  
 “ and continued to the Government of *Vespa-*  
 “ *sian*, whose Son *Titus* destroyed *Jerusalem* (b).”

The Passage quoted from the Commentaries of Christ's Disciples is to be found only in the Gospel according to St. *Luke*. And it is very evident, that he understood it to be a thing well known, a thing that could not be disputed by *Celsus*, or any other Enemy of the Christian

(a) Luke xxi. 20.

(b) Οὐ γὰρ δὴ τὲς αὐτῆ Ἰησοῦ γνωρίμους καὶ ἀκροατὰς φήσουσι χωρὶς γραφῆς τὴν τῶν ἐναγγελίων παραδεδοκῆναι διδασκαλίαν, καὶ καταλιπεῖν τὲς μαθητὰς χωρὶς τῶν περὶ Ἰησοῦ ἐν γράμμασιν ὑπομνημάτων· γέγραπται δὲ ἐν αὐτοῖς τὸ, “Ὅταν δὲ ἴδῃτε κυκλωθῆναι ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγισεν ἡ ἐρήμωσις αὐτῆς· καὶ ἔδαμῶς τότε ἦν στρατόπεδα περὶ τὴν Ἱερουσαλήμ· κυκλῶντα αὐτήν, καὶ περιέχοντα, καὶ πολιορκῶντα· τῆστο γὰρ ἠρξάτο μὲν ἔτι Νέρωνος βασιλεύοντος, κ.τ.λ. Adv. Cels. l. 2. p. 69. l. 8.

Religion, that several of the Gospels; and that of St. *Luke* in particular, was published before the Reign of *Nero*. And some Years before the Conclusion of that Reign probably was published *δευτερος λόγος*, or the second Part intituled; *The Acts of the Apostles*.

It is the Opinion of some very learned Men, that the first Epistle of *Clemens Romanus* was written before the Destruction of *Jerusalem*, because it speaks of the Temple as then standing, and of the Sacrifices and Services as at that time performed (a). And in one Paragraph of that Epistle have we what may be called a brief Epitome of the *Acts* of the Apostles. Which, according to the Translation of our late learned Archbishop is thus: “The Apostles having  
 “ received their Command, and being tho-  
 “ roughly assured by the Resurrection of our  
 “ Lord *Jesus Christ*, and convinced by the  
 “ Word of God, with the Fulness of the Holy  
 “ Spirit, they went abroad publishing, *That*  
 “ *the Kingdom of God was at hand*. And thus  
 “ preaching through Countries and Cities, they  
 “ appointed the First-fruits of their Conver-  
 “ sions to be Bishops and Deacons over such as  
 “ should afterwards believe, having first proved  
 “ them by the Spirit (b).” In his second Epistle also is there a manifest Allusion to an Expression in the *Acts* of the Apostles (c).

(a) § 41. (b) § 42. Let this Passage be compared with *Acts* xiv. 23. and xx. 28. And in what other History is the Institution of Deacons related but in the *Acts* of the Apostles?

(c) § 1, pr. compared with *Acts* x. 42. *Κριτὴς ζώντων καὶ νεκρῶν.*

That *Clemens* firmly believed the Inspiration of the Books of the *Old Testament*, is evident from his own express Words. For he exhorts the *Corinthians* thus: “ Look into the Holy “ Scriptures, which are the true Words of the “ Holy Ghost (a).” And that he believed the same of the Writings of the *New Testament*, is no less evident, so far as his Subject led him to speak of them. For mentioning the Epistle of *St. Paul* to the *Corinthians*, he says, “ In Truth “ he wrote an Epistle to you by the Spirit “ concerning himself, and *Cephas*, and *Apol-* “ *los* (b).” And doubtless he had said the same thing of the other Books, if he had had the same Occasion particularly to name them. Agreeably hereto, in his second Epistle, having quoted the Prophecy of *Isaiab*, he immediately adds, “ And another Scripture saith,” citing Words from *St. Matthew’s* Gospel (c). And he more than once introduces the Words of *St. Luke’s* Gospel as the Sayings of our Lord (d).

*Ignatius*, who had been Bishop of *Antioch* forty Years (e), and suffered Martyrdom in the Year of Christ 107 or 110, or at the latest 116, distinguishes the Writings of the *New Testament* into the Gospel and the Apostles, (as we have before observed, is done by *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, and *Eusebius*) and professes the very highest Regard

(a) 1 Ep. § 45. (b) Ἐπ’ ἀληθείας πνευματικῶς ἐπέ-  
σειλεν ὑμῖν περὶ αὐτῶ τε, καὶ Κηφᾶ, καὶ Ἀπολλῶ. 1 Ep. § 47.  
(c) § 2. (d) 1 Ep. § 13, 46. 2 Ep. § 4, fin. 5, 6, 8.  
(e) Vid. Cave, Balaige, &c.

for them. His Words are these: “ Your Prayer  
 “ to God shall make me perfect, that I may  
 “ attain to that Portion, which by God’s Mercy  
 “ is allotted to me ; fleeing to the Gospel as to  
 “ the Flesh of Christ, and to the Apostles as  
 “ to the Presbytery of the Church. We also  
 “ love the Prophets, because they have preached  
 “ to us the Things pertaining to the Gospel,  
 “ and have hoped in Christ, and waited for  
 “ him : In whom also believing, they were  
 “ saved (a). His first and principal Regard  
 was to the Scriptures of the *New Testament*, and  
 then to those of the *Old* (expressed here by the  
 Prophets) as confirming the former. He made  
 the Writings of the *New Testament* his Refuge,  
 fleeing to them for Instruction, Support, and

(a) Ep. ad. Philad. § 5. That this Passage is to be understood of the Scriptures, vid. Clerici Not. in loc. How could either the Gospel or the Apostles be spoken of as his Refuge, or be a Support and Comfort to him under his present great Sufferings, and approaching Martyrdom, if not expressed in Writing, if not present to his View ? The Prophets, we know, were in Writing, and by them he undoubtedly means the whole *Old Testament*, consequently by the Gospel and Apostles the *New*. And that he had a written Gospel in View, is very plain from other parallel Places in his Epistles. He exhorts the *Smymeans* to avoid all Conversation with the Hereticks, and to apply their Minds and attend to the Prophets, but especially to the Gospel, Προσέχειν δὲ τοῖς προφήταις, ἐξαιρέτως δὲ τῷ εὐαγγελίῳ, in which both Christ’s Passion is manifested to us, and his Resurrection perfectly declared, § 7. And in the same Epistle, speaking of the Hereticks, he says, “ Whom neither the Prophecies nor the Law of *Moses* “ have persuaded, no nor even the Gospel to this Day ” § 5. Vid. Epist. ad Philad. § 8, 9. That which renders this Interpretation the more certain is, that *Irenæus*, who flourished in the Middle of the same Century, speaking of the *Valentinians*, says, Οὐ μόνον ἐκ τῶν εὐαγγελικῶν καὶ τῶν ἀποστολικῶν περιώνται τὰς ἀποδείξεις ποιῆσαι—ἀλλὰ καὶ ἐκ νόμου καὶ προφητῶν. L. 1. c. 3. § 6. p. 17.

Comfort ; esteeming the Gospel as the Sayings of Christ, and giving the same Credit to what is therein related, as he would have done to our Lord himself, when in the Flesh ; esteeming the other Writings of the *New Testament* as the Presbytery of the Church, or those Officers who were commissioned by our Saviour to instruct the whole Christian Church in Matters of Faith and Practice, that is, giving them the same Credit as to the Apostles themselves when alive. I have already shewn you from *Tertullian*, that when the Scriptures of the *New Testament* are divided into the Gospel and Apostles, the *Acts* of the Apostles is included in the latter (a). And in the Epistle of *Ignatius* to the *Ephesians*, there is a manifest Allusion to that Part of the History of the *Acts* which relates St. *Paul's* Abode at *Ephesus*, and his sending for the *Ephesian* Elders to take his final Farewell of them (b). And in the *Acts* of *Ignatius's* Martyrdom, written by some of those who accompanied him to *Rome*, it is said, “ That  
 “ when he was shewn *Putcoli*, he hastened to  
 “ go out of the Ship, being desirous to tread  
 “ in the Steps of the Apostle *Paul* ; ” most plainly alluding to St. *Paul's* landing there, as is related in the *Acts* of the Apostles (c).

*Polycarp* Bishop of *Smyrna*, in that short Epistle which he wrote to the *Philippians* about the Time of *Ignatius's* Martyrdom, says, “ I  
 “ trust that ye are well exercised in the Holy

(a) P. 509.

(b) § 12. compared with *Acts* xix. and

xx. 17, 18.

(c) § 10. compared with *Acts* xxviii. 13, 14.

“ Scrip-

“Scriptures;” and then quotes as such a Passage from the Epistle of St. *Paul* to the *Ephesians* (a). He also plainly alludes to the History of St. *Paul*’s preaching to, and converting the *Philippians* (b) : And makes use of a Sentence spoken by St. *Peter*, related *Acts* ii. 24. *Whom God hath raised up, having loosed the Pains of Death* (c).

*Papias* Bishop of *Hierapolis*, who lived at the same time, and was intimately acquainted with *Polycarp* (d), wrote five Books, intituled, *The Exposition of our Lord’s Oracles*. There are but a very few Fragments of these preserved, and even in these small Remains the *Acts* of the Apostles is either expressly quoted, or most plainly referred to (e).

There is no room to doubt, but that they who first broached their Heresies in the Reigns of the Emperors *Trajan* and *Hadrian*, such as *Saturninus*, *Basilides* (f), *Carpocrates* (g), and *Valentine*, received and acknowledged the *Acts* of the Apostles, as well as the Gospels and the Epistles. *Tertullian* expressly asserts of *Valen-*

(a) Confido enim vos bene exercitatos esse in sacris literis ; & nihil vos latet : mihi autem non est concessum modo. Ut his Scripturis dictum est, Irascimini & nolite peccare : Et sol non occidat super iracundiam vestram, § 12. Compare *Eph.* iv. 26.

(b) § 3. Compared with *Acts* xvi. 12, &c. Vid. & § 11.

(c) “Ὁν ἠγείρεν ὁ Θεὸς, λύσας τὰς ὀδύνας τῆς θανάτου. § 1.

(d) Euseb. E. H. l. 3. c. 36, pr. & 39, pr.

(e) Ibid. p. 90, B. It is not clear to me whether the Citation be made by *Eusebius*, or by *Papias*. If by *Eusebius*, he had Reason doubtless to make that Application from the Words of *Papias*.

(f) Vid. Massuet. Dissert. præv. in Iren. p. 58, 59, 60, 61.

(g) Vid. Iren. l. 1. c. 25. § 4.

*tine*, that he made use of the entire Instrument (a) that is, of all the Books of the *New Testament*, which were at that time received by the Churches, of which it is most certain, that *Tertullian* esteemed the *Acts* of the Apostles to be one. *Valentine* must have published his Heresy early in the Reign of *Hadrian*, if not before. For during the Reign of that Emperor *Justin Martyr* wrote against his Heresy (b). It is not at all improbable, that he spent Part of his Time during the Life of the Apostle *John* (c). However, it is very plain from the Pretensions of his Followers, that he was contemporary with the immediate Disciples of the Apostles : For they gave out, that he received his Doctrine from *Theodas* the Scholar of the Apostle *Paul*, in the same manner as it was said of *Basilides*, that he had been the Hearer of *Glaucias* the Interpreter of the Apostle *Peter* (d).

*Cerdo* and *Marcion*, it is true, rejected three of the Gospels, and the *Acts* of the Apostles ; but *Tertullian* assures us, that it appeared by an Epistle under *Marcion's* own Hand, that before he published his Heresy, he acknowledged those

(a) De Præscript. Hæret. c. 38. p. 216, B. Vid. & Iren. l. 1. c. 3. § 6. & c. 8. & 9.

(b) Vid. Tertull. adv. Valentin. c. 5. p. 252, B. Justin. Dial. cum Tryp. p. 253. Apol. p. 70. Massuet. Dissert. præv. in Iren. p. 15. n. 6.

(c) Vid. Grabe Spicil. Vol. II. p. 46. & Massuet. Dissert. præv. p. 16, pr.

(d) Clem. Alex. Strom. l. 7. c. 17. p. 898. l. 10.

Books (a). *Marcion* had published his Heresy in a great Part of the World, before *Justin Martyr* presented his first Apology to the Emperor *Antoninus Pius* (b), which it is thought he did in the Year of Christ 139, or 145 (c). It is very evident therefore, that the *Acts* of the Apostles was a Book received and acknowledged by the Churches long before that Time. And indeed it is a constant unanimous Assertion of the Antients, and what they use as an irrefragable Argument against those Hereticks, who rejected or corrupted Part of the sacred Writings, that the Scriptures of the *New Testament* were more ancient than the Hereticks themselves, and were in the Apostolick Churches long before they published their Heresies (d). I have already quoted a long Passage from *Tertullian* to this Purpose (e): In another Place, having cited a Passage from the Gospel of *St. Luke*, left out, I suppose, in that of *Marcion*, he adds, “ Thus is it contained in the Gospel “ published before *Marcion* (f).”

It appears to me nothing less than a Demonstration, that the Books of the *New Testament*, at the Beginning of the second Century, had been long received by the Churches as sacred,

(a) Adv. Marcion. l. 1. c. 1. p. 366, B. De carne Christi, c. 2. p. 308, B. De Præscript. Hæret. c. 30. p. 212, B.

(b) Vid. Apol. p. 70, A. & p. 92, A.

(c) See Massuet. Dissert. præv. in Iren. p. 15.

(d) Vid. Iren. l. 3. c. 21. § 3, fin. l. 5. c. 20. § 1, 2. Clem. Alex. Strom. l. 7. § 17. p. 897, 898. Tertuil. de Præscript. Hæret. c. 29, 30, &c.

(e) Adv. Marcion. l. 4. c. 5. p. 415, 416.

(f) De Carne Christi, c. 7. p. 313, A.

and held in the highest Esteem by all Christians, because that most of the Hereticks, which arose about that time, pretended to acknowledge those Books, and to found their Doctrines upon what was written therein (a); and others of them forged Books under the same Names, such as Gospels and *Acts* (b). What Occasion had they to do either the one or the other of these things, or how is there any accounting for their taking these Measures, had not the Books of the *New Testament* been now of a long, undoubted, and established Credit? In the same Place that *Tertullian* informs us of *Valentine's* using the *New Testament* entire, he also tells us how vilely he wrested the Words of it to bring them to his Purpose. And *Irenæus* furnishes us with many Examples of that kind. *Heracleon*, a Disciple of *Valentine*, wrote Commentaries, such as they were, upon the Gospels of St. *Luke* and St. *John*, frequently taken Notice of, and confuted by the learned *Origen* in his Commentaries (c).

*Justin Martyr*, in those Remains of his which are come down to us, has several manifest Allusions to the *Acts* of the Apostles, and with-

(a) Vid. Iren. l. 1. c. 1. § 3, fin. & c. 3. § 6. & c. 8. l. 2. c. 10. § 1, 2. & c. 20. § 1, 2. l. 4. c. 35. § 4.

(b) Euseb. E. H. l. 3. c. 25. p. 78, C. Iren. l. 3. c. 11. § 9. c. 2. Epiph. Hær. 30. § 16.

(c) Vid. Grab. Spicil. Vol. II. p. 83, &c: And agreeably hereto, *Peregrinus*, who turned Christian probably under *Trajan*, and continued so during a great Part of *Hadrian's* Reign, is represented by *Lucian* as becoming very eminent among the *Christians*, expounding some of their Books, and composing many others. Καὶ τῶν βιβλίων τὰς μὲν ἐξηγείτο, καὶ διεσάφει πολλάς δὲ αὐτὸς καὶ ξυνέγραφε. De Morte Pereg. Vol. II. p. 762, B, C.

out Doubt includes them under the Name of the Commentaries of the Apostles, which, as he informs the Emperor in his Apology, were read in the Christian Assemblies on *Sundays* (a).

*Irenæus* puts the *Acts* of the Apostles upon the same Footing with the Gospel, which, he says, was committed to Writing, that it might be the Pillar and Foundation of our Faith. He gives us a brief Account of the Authors of the four Gospels, and the Time when they wrote them; and tells us, that *Luke*, the Follower of the Apostle *Paul*, who wrote the Gospel, wrote also the *Acts* of the Apostles. And, forasmuch as the Apostles were elder than all the Hereticks, he appeals to their Writings, and the Writings of their Followers, that is, as he himself explains it, of *Mark* and *Luke*, in order to confute them (b). And had not he the certain Means of knowing these things? It was but in the Year of Christ 177, that he was made Bishop of *Lyons*. Probably he was well advanced in Years before that Time. However, he had been Presbyter in the same Church under *Pothinus*, who suffered Martyrdom when he was above ninety Years of Age. He had also in his younger Days been under the In-

(a) The *Acts* of the Apostles is named by *Tertullian Commentarius Luca. De Jejun. c. 10. p. 549, B.*

(b) Etenim Apostoli, cum sint his omnibus vetustiores, consonant prædictæ interpretationi, (i. e. LXX.) & Interpretatio consonat Apostolorum traditioni. Etenim Petrus, & Joannes, & Marthæus, & Paulus, & reliqui deinceps, & horum sectatores, prophetica omnia ita annuntiaverunt, quemadmodum seniorum interpretatio continet. L. 3. c. 21. § 3. fin. Let this be compared with cap. 1. § 1.

struction of *Polycarp*, who was ordained Bishop of *Smyrna* by the Apostles themselves, and had conversed familiarly with the Apostle *John* many Years. He speaks likewise of other ancient Christians, who had conversed with the Apostles, and their immediate Disciples, as Persons of his Acquaintance. It is most certain therefore, he could not but well know what Regard was paid by the Christian Church to the Gospels and *Acts* of the Apostles from the very Beginning.

I have also shewn you that *Clemens of Alexandria*, *Tertullian*, *Origen*, *Cyprian*, and *Eusebius*, esteemed the *Acts* of the Apostles a sacred Book; and that *Tertullian*, *Origen*, and *Eusebius* fully declare, that it was always so esteemed in the Churches of Christ from the Beginning.

I now proceed to lay before you the Arguments hence arising for the Truth of the Facts related in this History. The Facts related are of so uncommon a Nature, and so circumstantially told, that it is not possible to conceive this Book should ever have been held sacred, had they not been most notoriously true. Could we suppose the Christians so unwise to receive such a Book, and read it in their Assemblies, although the Facts contained in it were not true, What End could it possibly serve but to ruin their Cause? Would not their new Converts startle at the hearing from time to time rehearsed Things of so strange a Nature, which they could not but know were entirely groundless? Would  
not

not this drive them away from their Assemblies, give them a bad Impression of Christianity, and make them wholly averse to it? Would they not also publish the Reason of their Conduct, and prevent others from embracing a Religion, which had consecrated so many Untruths? Or if we can imagine, that Christians could sit easy and contented under the Hearing of so many Falshoods, were not the Enemies of Christianity always upon the Watch to take every Advantage against them? Must not this Book have soon fallen into the Hands of some of them? And would not they have exposed the Falshood of what is related to the whole World, and so have put a Stop to the Progress of the Christian Religion?

A particular Consideration of some of the Facts themselves will explain and clear this Matter to you. The miraculous Descent of the Holy Ghost on the Day of *Pentecost*; the Cure of the lame Man that sat at the *Beautiful Gate* of the Temple; the Death of *Ananias* and *Sapphira*, and the many Miracles wrought by the Apostles in *Jerusalem* (a), insomuch that it is said, *They brought the Sick into the Streets, and laid them on Beds and Couches, that at least the Shadow of Peter passing by might overshadow some of them; and that there came also a Multitude out of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits, and they*

(a) Acts v. 12. &c. vi. 8.

were healed every one ; these are things of so extraordinary a Nature, that if true, must easily have been confirmed many Years after they happened. For certainly they must make a deep and lasting Impression on the Memories of all who were Eye-witnesses, much more on those who were actually healed, as well as on all those who were related to them, and had any real Concern for their Welfare. If therefore there were not many Persons to be found fifty or sixty Years after these things are said to have happened, who could give Testimony to their Truth, no doubt they must have been looked upon as absolute Falshoods.

In like manner the Miracles done in the City of *Samaria*, where it is said, *That many taken with Palsies, and that were lame, were healed (a)*, at the Sight of which even *Simon* the Sorcerer became a Convert, and the conferring the miraculous Gifts of the Holy Ghost by laying on the Hands of the Apostles (*b*), were things which must necessarily have admitted an easy and clear Proof fifty or sixty Years after they happened, if true. For if the Persons themselves, who were healed, did not live so long, yet doubtless many of their Relations and Acquaintance must : And if the Persons, who at that Time received the extraordinary Gifts of the Spirit, did not continue so long in Life, yet doubtless many, who were Eye-witnesses of their exercising them, and some who had been cured

(a) Acts viii. 6, 7.

(b) Acts viii. 17.

of Distempers, or freed from evil Spirits by them, must.

And should we advance one Step further, and admit of Proof by Hearsay, no doubt but the Knowledge of these things must have been continued down by immediate Tradition as many Years longer. For such wonderful Events could not but create much Discourse, and must have been long talked of. And without all doubt, there must have been many Persons living a hundred Years after these Facts are said to have been performed, who received a Relation of them, either from those who had been Eye-witnesses of the Fact, or at least had conversed with the Persons themselves who had been healed. And indeed, if there were not many Persons to be found a hundred Years after these things are said to have happened, who had been fully informed of them from good and authentick Hands, it would have been taken for granted by all wise Men, that there was no Truth in them.

The bitter Persecution carried on by *Saul*, and his miraculous Conversion (*a*), are represented as Facts of so notorious a Nature, that, if true, there must have remained good Evidence of their Truth many Years after. Likewise *Peter's* healing *Æneas*, who had been bedrid with the Palsy eight Years (*b*); and his raising *Dorcas* from the Dead at *Joppa* (*c*). It is expressly said of *Æneas*, That *all who dwelt at*

(*a*) Acts ix.

(*b*) Acts ix. 32.

(*c*) Acts ix. 36.

Lydda and Saron saw him after he was healed. And of the latter Fact, That it was known throughout all Joppa. If there remained no Remembrance of Things so remarkable as these; when this Book first came among the Christians in that Part of *Judæa*, Can it be thought they would have received it, and held it as sacred?

The Conversion of *Cornelius* and his Family by the Apostle *Peter* is represented as having been immediately known to the *Jewish* Christians, who were highly offended at it, and called *Peter* to a strict Account for having preached the Gospel to a Heathen (a). *Cæsarea* was the Seat of the *Roman* Governor, and *Cornelius* a Centurion in the *Roman* Army. Would the Christian Church at *Cæsarea* have received a Book, giving such a Relation, had there not remained in that City sufficient Evidence of the Fact? *Herod Agrippa's* Imprisonment of the Apostle *Peter*, and the Apostle's miraculous Deliverance out of Prison, together with the Execution of the Keepers, were things of the most publick Nature, and that could not but be long remembered (b).

But leaving *Judæa* and *Syria*, let us accompany the Apostle *Paul* in his Travels thence into the Western Part of the World. When he came to *Paphos* in *Cyprus*, it is said, that he struck *Elymas* the Sorcerer blind, and thereby so opened the Eyes of *Sergius Paulus* the Ro-

(a) Acts xi:

(b) Acts xii.

*man* Proconsul, that he became a Convert to the Christian Religion (a). This is a thing which, if true, must have been immediately known throughout the whole Island: And the Impression it must have made on Mens Minds, must have been durable; so that a firm and credible Tradition of it must have remained there many Years. And if sixty, or indeed a hundred Years after, there appeared no Footsteps of such a Tradition, Who would have believed the Fact? Who would have given Encouragement to a Book relating such a Fact? Is it credible, that the Christian Churches in *Cyprus*, and there were not a few even from the Times of the Apostles, would hold such a Book as sacred, had there not been undeniable Evidence of the Truth of what it relates, as having happened in their own Island?

It is said of *Paul* and *Barnabas*, when they came to *Iconium*, that they *abode there a long time, 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* (b). And when they were come to *Lystra* in *Lycaonia*, it is said, *Paul* healed a Man lame from his Mother's Womb, which occasioned so great Admiration, that the People of the City thought the Gods had visited them in the Likeness of Men, and took *Barnabas* for *Jupiter*, and *Paul* for *Mercury*. And the Priest of *Jupiter* brought Oxen and Garlands to the Gates of the House

(a) Acts xiii. 6, &c.

(b) Acts xiv. 3.

where they lodged, in order to have done Sacrifice to them ; and it was with no small Difficulty they were prevented. Howbeit afterwards, by the Persuasion of the *Jews*, who came from *Antioch* and *Iconium*, they so far changed their Opinion, that they stoned *Paul*, and drew him out of their City, leaving him for dead : That notwithstanding, when the Multitude was dispersed, he rose up unhurt, and returned into the City (a). Could any thing be more open and publick than this is related to have been ? Must it not, if true, have been well known to every Person in *Lystra* ? Could any Events strike them deeper, or make a more lasting Impression on their Minds ? Especially on those of the younger People ? Must there not have been living Evidence of these Facts very many Years after ? And is it possible that a Book relating these Facts could gain any Credit at *Lystra*, had not their Truth been most notorious ? Or is it conceivable, that the Christian Churches in *Antioch*, in *Iconium*, in *Derbe*, (for from the Relation, it is evident, that these Cities also must have been well apprised of the same Facts) any more than in *Lystra*, would have held this Book sacred ? And as to *Iconium*, I have already observed, it is expressly said, miraculous Works were performed there.

Let us next pass on to *Philippi* in *Macedonia* : How surprizing are the Events, how extraordinary the Circumstances, which are said to have

(a) Acts xiv. 8, &c.

happened

happened in that City! The Conversion of *Lydia*: The casting out the Spirit of Divination: The Tumult raised by the Masters of the Damsel: The Rashness and Severity of the Magistrates: The Imprisonment of *Paul* and *Silas*: The miraculous opening the Prison Doors without one Prisoner's making his Escape: The Conversion of the Gaoler: The Remorse of the Magistrates for what they had done, and their honourable Dismission of *Paul* and *Silas* (a). If these things were so, must they not have been notoriously known, not only to every Person in *Philippi*, but in the Country and Towns round about? And for many Years after, must there not have been found the clearest Evidence of these Facts, not only in the Gaoler's Family, but many other Families of the City of *Philippi*?

Did the Christian Church in that City receive the *Acts* of the Apostles as a sacred Book, or did they not? If any Credit may be given to the Writings of the Antients, it is a certain Fact that they did. But is it possible to conceive they should, had it not been well known that the Events related therein, as having fallen out in that City, were true? What otherwise could they propose to themselves in so doing? Must it not have put an entire Stop to the Progress of Christianity both there and in all the Country round it? For when Converts came to perceive that such notorious Lies were received for

(a) *Acts* xvi. 14, &c.

sacred Truths, would they have remained Christians? And that under all the Disadvantages which Christians at that time suffered? Would they endure the Loss of all things, and even hazard their Lives, when they found themselves so strangely imposed upon? Is it at all probable? Is it like human Nature?

It was about the Year of Christ 51 or 52, that St. *Paul* was at *Philippi*: And it was but twelve or thirteen Years after these things are said to have happened, that the History of the *Acts* was published. It is highly probable therefore, that this Book was received by the Christian Church in that City, when all things were recent, and in every one's Memory. But should we suppose, for Argument's sake, that it was not received by them till sixty or seventy Years after the Events related are said to have fallen out: At which time it is abundantly evident, that it was in the Hands of all, both Christians and Hereticks, and held by them as sacred, and indeed had for a long time been esteemed so. How easy was it to look back, and examine the Truth? If there were no Persons living, who were Eye-witnesses of the Facts, (of whom, if true, it is probable there must have been some) there must however have been Hundreds that had received an Account thereof from those who were Eye-witnesses. And if the Converts to Christianity did not find a plain, clear, and full Tradition in that City, and the Country round about, that these things were so, must they

they not have concluded that they were imposed upon ?

It is related of *St. Paul* afterwards, that he preached at *Theſſalonica*, *Beræa*, and *Athens* (a). Must not the Christian Churches in those Cities well know whether *St. Paul* was their Founder ? It is said, that at *Theſſalonica* there was a Tumult raised, and an Assault made upon the House of one *Jason*, because he had received the Apostle; and that they drew *Jason* and other Christians before the Magistrates of the City, who took Security of them (b). Must not these things have been well known ? Must it not have appeared even in the Records of the City itself, whether the Magistrates took Security of *Jason*, and his Friends ? Must not *St. Paul's* preaching at *Areopagus* have been a thing most publick ? And must it not be well known, if a Person of such Eminence as *Dionysius* the *Areopagite* became his Convert (c) ?

*St. Paul's* Stay at *Corinth* is represented as considerable ; that he lodged in the House of one *Justus* adjoining to the Synagogue ; and that *Crispus* the chief Ruler of the Synagogue became his Convert with all his Family ; and that many of the *Corinthians* believed, and were baptized, so that he had there a very large Harvest ; that the *Jews* made an Insurrection, and brought him before *Gallio* the Proconsul of *Achaia* ; and that *Sothenes* the chief Ruler of the Synagogue was beaten openly in the Presence (d) of the

(a) Acts xvii. (b) Ver. 5, 6, 7, 8, 9. (c) Ver. 19, 22, &c. (d) Acts xviii.

Judge. It was but ten or eleven Years after these things are said to have happened, that the *Acts* of the Apostles were published. If true therefore, these things must have been fresh in every one's Mind, when this Book first came to *Corinth*; and if false, must have been most easily confuted. The Apostle in his Epistles to the Church of *Corinth* acknowledges, that *Crispus* was baptized by him, and *Sothbenes* joins with him in writing the first Epistle. He says also, that Signs, and Wonders, and mighty Deeds, were wrought amongst them (a), and that the miraculous Gifts of the Holy Spirit were conferred on, and divided amongst them (b). These Epistles were written not above three Years after he is represented in the *Acts* as having lived with them, and founded their Church. Is it possible to think, that they would have received his Epistles, and held them as sacred, had they not well known things to have been as he there represents them? The first of these Epistles is expressly mentioned and referred to by *Clemens Romanus* in his first Epistle to the same Church (c), written before the Destruction of *Jerusalem* (d), and soon after the *Acts* of the Apostles were published, or, as some think, in the Reign of *Domitian*, and a few Years before the Close of the first Century (e).

At *Ephesus* St. Paul is represented as having conferred the miraculous Gifts of the Holy

(a) 2 Cor. xii. 12.                      (b) 1 Cor. xii. and xiv. 26, &c.  
 (c) § 47, p.                              (d) See *Wzke's* Discourse, § 15, 16, 17.  
 (e) *Cotterius*.

Spirit on twelve Men, that had known only the Baptism of *John*. It is said, that he disputed in the Synagogue three Months, and in the School of *Tyrannus* two Years, so that all the People dwelling in the District of *Asia* round about heard the Word of the Lord *Jesus*, both *Jews* and *Greeks*; and that God wrought special Miracles by his Hands, so that from his Body were brought unto the Sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them; that seven Sons of one *Scæva* a *Jew*, and chief of the Priests, attempting to cast out an evil Spirit in the Name of *Jesus*, whom *Paul* preached, the Man in whom the evil Spirit was, leaped on them, and overcame them, so that they fled out of the House naked and wounded. And it is expressly added, that *this was known to all the Jews and Greeks also dwelling at Ephesus*. Many also, who used magical Arts, becoming Converts to the Christian Religion, burnt their Books, which were of a considerable Value, publickly before all Men. After this a Tumult, being raised by *Demetrius* and his Craftsmen against *Paul*, was with Difficulty suppressed by the Town Clerk (a).

*Ephesus* was one of the most noted Cities in *Asia Minor* (b), large and populous, had a good Port, and a great Trade. The Things related are spoken as publickly done, and known

(a) Acts xix. (b) The Proconsul of *Asia* was obliged to go to his Province by Sea, and to put in first at the Metropolis of *Ephesus*, l. 4. § 5. ff. de Offic. Proc.

to all. They were also of such a Nature as must necessarily excite Mens Curiosity and Attention, beget much Talk, and spread themselves wide. And they fell out not above seven or eight Years before the *Acts* of the Apostles was published. Is it possible to conceive, that the Christian Church at *Ephesus* could receive a Book relating such Events, had they not been well known Facts? It is a thing with me beyond Doubt, that the *Acts* of the Apostles was no sooner written, than it was dispersed throughout the Churches. There is not so much as a Shadow of a Reason to be offered against this, and many strong Reasons to incline us to believe it. And if the Church of *Ephesus* received this Book within eight Years after these Things are said to have happened, is not the Consequence obvious? Must it not have put an entire Stop to Christianity in all that Country, had not the Facts related been most notoriously true, and known to all? But should we, to allow Scope for Argument, suppose it was sixty Years after the Event before this Book was brought to that Church, and received by them as sacred; and we well know, that before that time it was in the Hands of both Christians and Hereticks, and of established Authority as a sacred Book; if these Events were true, must there not have been many Persons living at that Time who remembered them? What! not many Persons who could look back sixty Years in so large a City as that of *Ephesus*? Possibly there might be some living whom *Paul* healed. But if there

were

were not, it is most certain there must have been many, very many, who knew them, and conversed with them. Could Things of so strange and surprising a Nature be so soon forgot? If there remained no Footsteps of them in so short a time after, is it to be thought there could be found many Persons who would give Credit to them, and this when it was so contrary to their Interests, when they were exposed to so many Hardships, and even to the Hazard of their Lives for professing themselves Christians?

St. *Paul's* raising *Eutychus* at *Troas* (a) must have been a thing well known to the Christians there; otherwise would they have received this Book? His Appeal to *Cæsar*, his being sent to *Rome*, his Shipwreck at *Melita*, his being unhurt by the Viper, which had fastened on him, his healing the Father of *Publius*, the chief Man of the Island, of a Bloody-flux, and his curing others which had Diseases in the Island (b), were Things all of them publick, and some of them very surprising, and happened but about three Years before the *Acts* of the Apostles was published. Would the Christians in *Melita* have received such a Book, had not these Facts been well known to them?

It is further said, that St. *Paul* having been brought a Prisoner to *Rome*, continued there two Years preaching the Gospel in his own hired House (c). The Christians at *Rome* had Opportunity also of informing themselves in

(a) Acts xx. 9—12.  
xxviii. 30, 31.

(b) Acts xxvii. and xxviii.

(c) Acts

most of the great Events related in the History of the *Acts*: For that, being the Seat of the Empire, was the Centre to which Persons flocked from all Parts of the World. And it was easy to enquire of those who came from *Judæa*, from *Philippi*, from *Thessalonica*, from *Corinth*, from *Ephesus*, from *Troas*, from *Melita*, what Truth there was in the Things that are said to have happened in those Places. And had they not been fully convinced of their Truth, would they have held this Book as sacred?

The Sum of the Evidence is this: The *Acts* of the Apostles, containing an History of thirty Years, was published soon after the Time in which it ends. *Irenæus* tells us, the Gospel of St. *Luke* was published *after the Départure of Peter and Paul*. Most understand hereby, after their Decease: Others, I think, with more Reason, understand it of their Departure from the City of *Rome*, *i. e.* about the Year of Christ 63, at which Time the History of the *Acts* ends; and very probably it was soon after, or about the Year of Christ 64, that *Luke* published the *Acts* of the Apostles. Otherwise we might reasonably expect, that it should have proceeded further with the Account of St. *Paul's* Travels.

This History giving a clear and distinct Narration of the wonderful Descent of the Holy Ghost on the Day of *Pentecost*, and the amazing Effects thereof; the planting of Christian Churches in *Judæa*, *Syria*, *Asia Minor*, *Macedonia*, *Greece*, and other Parts, together with the miraculous Means made use of to accomplish it, naming Places, Persons, Circumstances, sometimes

sometimes Persons of the highest Rank in the greatest and most populous Cities; and being received by those very Churches, whose History it relates, whilst all things were yet fresh in every one's Memory, had not the Facts contained therein been most notoriously true, must certainly have put an entire Stop to the Progress of Christianity, and in a short time have wholly ruined it. For is it to be thought, that Persons newly converted could with any Patience bear that a Book full of the most palpable Falshoods should be held sacred, and read in their Assemblies? It is not easy to suppose, that any Christians should receive such a Book. What End could it serve? But certainly, when new Converts came to be let into this Secret, it would shock them to a high Degree, and give them the greatest Aversion to the Christian Religion.

Antient Writers agree, that this Book was unanimously received by the Christian Churches from the Beginning. The Gospel of St. *Luke*, which is the former Part of this Work, is cited by *Clemens Romanus* (a), and by *Barnabas* (b): And certain Passages in the *Acts* of the Apostles are also alluded to by them, which is a Demonstration, that it was published about the Time I have mentioned, or very soon after. At the Beginning of the second Century, it is most plainly alluded to by *Ignatius*, by his Fellow-Travellers and Companions in the Account they give of his Martyrdom, and by *Polycarp*, who

(a) 1 Epist. § 13, 17. 2 Ep. § 4, fin. 6, pr. & 8, fin. (b) § 19, prope fin.

wrote at latest about the Year of Christ 116. And indeed it had been now long esteemed a sacred Book, and of established Authority. What else could induce the Hereticks of this Time to acknowledge it as such, or to forge other Books under the like Name (a)?

Should any one, at the Time these Heresies were first published, have made an Enquiry, it was no difficult Matter to learn whether the Facts related in this Book were true or not. Let us suppose one to have looked back so late as from the Year of Christ 120, might it not have been known from many then living at *Rome*, whether *St. Paul* dwelt at *Rome*, and preached the Gospel in his own hired House, during the Years of Christ 62 and 63? Can it be thought, that in so immense a City as *Rome* was, there were not very great Numbers who could look back fifty-seven or fifty-eight Years? Might it not also have been known from many then living in the Isle of *Melita*, whether *St. Paul* had been shipwrecked upon that Island, healed the Father of *Publius* the chief Man of the Island, and many other diseased Persons, in the Year of Christ 61, that is, fifty-nine Years before? Might it not have been known at *Ephesus*, whether the wonderful Things, reported in this Book, were performed in that City in the

(a) Such as the *Acts of Peter*. Euseb. E. H. l. 3. c. 3. And the *Acts of Andrew, John*, and the other Apostles. Ibid. l. 3. c. 25. The *Acts of Paul* seem to have been written like the Gospel according to the *Hebrews* by some uninspired Person, containing many Truths, and is not reckoned among the heretical. Ibid. c. 3. p. 57, fin. Vid. Grab. Spicileg.

Years of Christ 56 and 57, that is, sixty-three Years before? And might it not have been known at *Philippi*, whether the Things said to have happened there in the Year 54, that is, sixty-six Years before, so fell out or not? What was more easy than to have confuted these Stories, even at that Distance of Time, had they not been undeniably true?

But let us descend further to the Time of *Irenæus*, who was made Bishop of *Lyons* in the Year of Christ 177. In his Works are very many direct and express Quotations from the *Acts* of the Apostles, and an Abstract of a large Part thereof. He represents this Book as equally necessary to be received with the Gospel, and avers the Truth of the Things which are related in it (a). And had he not the certain Means of knowing whether they were true or not? Unquestionably he had. He had been some time Presbyter under *Pothinus*, who died for the Testimony of *Jesus* at above ninety Years of Age. *Pothinus* therefore was born in the Year of Christ 86. Might not he, in his younger Days, have learnt from innumerable Persons the Truth of these Facts? The Churches of *Lyons* and *Vienna* joined in writing a Letter to the Churches of *Asia* and *Phrygia*, giving an Account of the Martyrdom and Sufferings of *Pothinus*, and

(a) Omnibus his cum adesset Lucas, diligenter conscripsit ea, uti neque mendax, neque elatus deprehendi possit, eo quod omnia hæc constarent, & senioem eum esse omnibus, qui nunc aliud docent, neque ignorare veritatem, l. 3. c. 14. § 1. Neque Lucam mendacem esse possunt ostendere, veritatem nobis cum omni diligentia annuntiantem, c. 15. § 1.

many of their Brethren. And it is evident from this Epistle, that the Martyrs and Confessors of those two *Gallick* Churches had before their Eyes the Example of the Protomartyr *Stephen*, as related in the *Acts* of the Apostles (a). But would they have had any Regard to such an Example, had they not been fully persuaded of its Truth? Or is it in the least credible, that they should be encouraged to suffer Imprisonments, Racks, Tortures, and the most cruel, lingering, painful Deaths, for the sake of the Christian Religion, had they not been first fully satisfied, that the Facts reported in this Book, which was held sacred among them, were true?

*Irenæus*, in his younger Days, was under the Instruction of *Polycarp*, ordained Bishop of *Smyrna* by the Apostles. Must not *Polycarp* well know, whether the Events recorded in the *Acts* of the Apostles were true or not? He had conversed familiarly not only with the Apostle *John*, but others also of the Apostles. *Smyrna* was not so far from *Ephesus*, but *Polycarp* went frequently thither to visit the Apostle *John*, when he resided in that City. Most certainly then he must be well acquainted at least with what is said to have happened there, and with all those Occurrences in which the Apostle *John* is represented as having any Part. Is it to be thought, that he would have suffered Martyrdom for the sake of the Christian Religion, as

(a) Vid. Euseb. E. H. l. 5. c. 2. p. 135, C.

it is certain he did, had he not been well assured, that the Things reported in the *Acts* of the Apostles were true? *Irenæus* was also acquainted with other antient Christians, who had conversed with the Apostles, from whom he might learn the Truth of this History. And when he was at *Smyrna* with *Polycarp*, how easily might he have gone to *Ephesus*, and have satisfied himself of the Truth of those Things which are related to have happened there? *Quadratus*, in his Apology to the Emperor *Hadrian*, asserts, that there were Persons living even to his Time, who had been healed by our blessed Lord (a). It is possible there might some live to the Time of *Irenæus*, who had been cured by the Apostle *Paul* at *Ephesus*. However, it is unquestionable, there must have been many of their Acquaintance then living, from whom he might receive a very clear and certain Information of the Truth of the Facts. Though doubtless, that which most fully confirmed *Irenæus*, and the other antient Fathers, in the Belief of this History, and left no room for Hesitation, were the Remains of the same miraculous Gifts continued in the Church in their Time. They saw Things of the same wonderful Nature performed with their own Eyes, as I have already shewn you from their Writings.

But to give Infidelity the greatest Scope possible, let us suppose, that the Christians of the first Ages were such Fools to hold this Book as

(a) Euseb. E. H. l. 4. c. 32

sacred, although they knew the Facts contained therein were not true, and that they willingly exposed themselves to the Loss of all things, and of Life itself, under a Pretence of believing these and the like Facts, knowing them to be false. It is certain, this is little else than an impossible Supposition. However, for Argument's sake, let us at present suppose it. What were the Enemies of Christianity all this while doing? How came it to pass, that they did not publish this to the World, and lay open the Knavery and Folly of Christians? Was their Enmity towards them so little, that they would have spared them, if they had known this? If so, why did they persecute them, harass them, fine them, imprison them, torture them, and put them to the most cruel Deaths? Or was this kept a Secret from their Enemies? But is it likely, that a Book, which was in the Hands of so many, could be long concealed? Were there no half Christians, no false Brethren, to betray such a Secret? How many were there from time to time who fell off from the Christian Religion! Would none of them discover this Book? How many Hereticks had it in their Possession, who professed it as their Principle, that they ought not to suffer for their Religion! Would none of them shew it? It is a thing indeed next to impossible to suppose, that this Book was not in the Hands of many both *Jews* and *Heathen* within a few Years after it was published.

*Tertullian*

*Tertullian* in his *Apology* calls upon the *Roman Powers* to look into the Books held sacred by the *Christians*. And at the same time that he says many *Accidents* had put them into the *Hands* of the *Heathen*, he also affirms, that it was not the *Way* of the *Christians* to conceal them (a). And we very plainly see, that *Trypho* the *Jew* (b), and *Celsus* the *Epicurean* (c); had read them. And no doubt, many of the *Enemies* of *Christianity* long before their *Time* had perused them. Would not they have confuted the *Things* herein related, when it might have been so easily done, had they not been true? Was not this the sure *Method* to suppress the *Growth* of *Christianity*, and wholly overthrow it?

But supposing, which is indeed almost an impossible Supposition, that no *Enemy* of *Christianity* had seen the *Acts* of the *Apostles* till *Trypho* and *Celsus*. Might not they have shewn the *Falsity* of the *Facts* related, therein had they not been true? They both lived in the *Time* of the *Emperor Hadrian*; but we'll suppose they began not an *Enquiry* into the *Truth* of these *Things* till the *Beginning* of the *Reign* of the *Emperor Antoninus Pius*; or about the *Year* of *Christ* 137. Might they not at that *Distance* of *Time* have easily satisfied themselves of the

(a) Inspice Dei voces, literas nostras, quas neque ipsi suppressimus, & plerique cæcis ad extraneos transferunt. C. 31, præf. p. 27, C. fin.

(b) Vid. Just. Mar. Dial. p. 98, a. & 227, B. & 235, D.

(c) Vid. Orig. adv. Cels. l. 1. p. 11, præf. l. 2. p. 77. l. 5. p. 273. l. 6. p. 275, 276, 286, m. l. 7. p. 343.

Truth or Falsity hereof? *Trypho* was both at *Corinth* and at *Ephesus*. It was but fourscore Years before, that *St. Paul* is reported to have done his miraculous Cures in the City of *Ephesus*. And should we allow, that there were none then living, who were *St. Paul's* Converts, or had been cured by him, yet what Numbers of their immediate Descendants, how many that had seen and conversed with them must there have been living at that time? How strong must have been the Tradition of the Wonders performed?

In fine, had either *Trypho* or *Celsus*, or any other of the Enemies of Christianity in their Time made it appear to the World, that upon a strict Scrutiny into the Facts related, there was found little or no Tradition of them remaining in the Places where they are said to have happened, they had done much more to the Overthrow of the Christian Religion, than by all the other Arguments they made use of, or Methods they employed. But forasmuch as they did not make this appear, is it not a clear Case that they could not, and a convincing Proof of the Truth of these Facts?

## C H A P. XVII.

*The Evidence of the Truth of Christianity arising from the principal Matters related in the History of the Acts.*

**I** Proceed now to the fourth general Head, and shall lay before you the incontestable Evidence these Facts afford of the Truth of Christianity. The Facts are, that *Jesus Christ*, after a long Course of Miracles wrought for the Benefit of Mankind, was put to Death at the Instigation of the *Jewish Rulers* (*a*); that he arose from the Dead, was seen of, and conversed with; his Disciples forty Days (*b*), and then ascended into Heaven in their Sight (*c*); that before he ascended, he ordered them to wait in *Jerusalem* for the Promise of the Father, which was, that the Holy Ghost should come upon them, and endue them with Power to be his Witnesses, not only in *Jerusalem, Judæa* and *Samaria*, but to the uttermost Parts of the Earth; and that this Promise should be fulfilled within a few Days (*d*); that his Disciples being accordingly met together in *Jerusalem* on the Day of *Pentecost*; that is, about ten Days after his Ascension, the Spirit of God descended on them in a most astonishing man-

(*a*) Acts ii. 22, 23. & v. 30. & x. 38, 39. (*b*) Acts x. 40, 41. & ii. 24, 32. & i. 3. (*c*) Acts 1. 2, 9, &c. (*d*) Acts 1. 4, 5, 8.

ner, enabling them to declare the wonderful Works of God in a great Variety of Languages, which they had never learnt (*a*). This was not only foretold by our Saviour, but had been long before prophesied of, and promised by *Joel* (*b*). And in Consequence of these miraculous Gifts, the Disciples courageously proceeded in executing the Commission given them by their Master, bearing Witness of his Resurrection, not only before the common People of the *Jews* (*c*), but before the *Jewish* Magistrates themselves (*d*), openly declaring, that they had crucified their Messiah. They confirmed the Testimony they gave to the Resurrection of *Jesus* both among *Jews* and *Heathens*, by the Performance of the greatest Wonders (*e*), such as restoring decayed Limbs (*f*), healing the Sick, curing the Paralytick (*g*), and raising the Dead (*h*). And they conferred the like wonderful Powers on others by laying on them their Hands (*i*).

For my Part, I cannot persuade myself, that there ever was that Man in the World who believed these Facts, and was not at the same time convinced in his own Mind of the Truth of the Christian Religion. Whatever Men may pretend or say for Argument's sake, if once they assent to these Facts as true, I make not the least Doubt, but the Conclusion thence arising

(*a*) Acts ii. 1—12.      (*b*) Acts ii. 16, &c.      (*c*) Acts ii.  
 & iii. 15.      (*d*) Acts iv. 10. & v. 30, 31.      (*e*) Acts iv.  
 33. & v. 12, &c. & viii. 7. & xiv. 3. & xix. 11, 12.      (*f*) Acts  
 iii. 7. & xiv. 10.      (*g*) Acts ix. 34,      (*h*) Acts ix. 40.  
 & x. 9 12.      (*i*) Acts viii. 15, 17. & xix. 6.

in their own Breasts is, that the Christian Revelation is divine. I am not now speaking of a partial Belief of the Facts related, such as many both *Jews* and *Heathen* might entertain, who imputed them to Art Magick ; but I am speaking of those who have read, considered and give Credit to the whole Narration.

I think it scarce possible, but that the Faith of every Man, who believes the Facts here related, must at least carry him thus far, that the blessed *Jesus*, who did such great Things for the Benefit of Mankind when on Earth, and after his Ascension to Heaven impowered his Disciples to do the like, is abundantly able to do for his Followers all that he has promised, that is, raise them from the Dead, receive them to himself, and make them happy. If we believe that he gave Health to the Diseased, Strength to the Weak, Motion to the Paralytick, Reason to the Lunatick, and Life to the Dead, when conversant here on Earth : If we believe that he arose himself from the Dead, and for a long Course of Years after his Ascension performed the same beneficial Works for Mankind by his Followers, not only curing the Sick and Lame, but also raising the Dead ; what should hinder us from believing, that he is still able to perform the same, and that according to his Promise, he certainly will raise all the Dead, and bestow Rewards and Punishments suitable to the Behaviour of each one in the present Life ?

When he was here upon Earth, and had performed some great and eminent Cures, it begat

in the People a firm Persuasion that he was able to do more of the same kind. This occasioned so great Flocking after him, and their bringing from all Parts diseased, maimed, and paralytick Subjects to him. They made no doubt but what he had done he was still able to do, and we never find that he once disappointed them. Ought not the same Reasoning to prevail with us? Is it not easy? Is it not natural? If we believe that he raised the Dead, when living upon Earth, that he arose himself from the Dead, and that he continued to raise the Dead long after his Ascension to Heaven by the Powers he communicated to his Followers, have we not the justest Reason to conclude, that he is now able to raise the Dead, and that according to his Promise he certainly will do it?

Some one may indeed say, “ There is no  
 “ necessary Connection between what he has  
 “ done, and what he is now able to do : His  
 “ Power may, for what we know, be lessened, or  
 “ wholly ceased.” But unless it can in Fact be proved to be so, the Presumption is wholly on the other Side, that his Power continues the same it ever was. When he was here on Earth, did the People argue in this manner? Or was it natural they should? “ It is true, he cured  
 “ many diseased Persons Yesterday, and the Day  
 “ before ; but there is no necessary Connection  
 “ between what he has done, and what he is  
 “ now able to do : His Power may, for what we  
 “ know, be much lessened, or wholly ceased. To  
 “ what Purpose therefore should we bring our  
 “ sick

“ sick Friends to him To-day ?” Had the People reasoned in this manner, would there have been such Crouds following him, bringing from all Parts the Lame and Distempered to him ? No, certainly. It is evident therefore they believed, that what they had seen him do Yesterday, he was able also to perform To-day ; and for this Reason presented to him the Maimed and Diseased, and had no Apprehensions of a Disappointment.

There is not that Man perhaps in the World, who from seeing the Sun daily rise and set, has not concluded, that it will continue so to do ; or from having observed the several Seasons of the Year, does not expect each in its Turn. It is most certain, there is no necessary Connection between these two Things, that because the Sun rose Yesterday, and the Day before, &c. it will rise To-morrow ; and that because we have had Spring, Summer, Autumn, and Winter the last and foregoing Years, therefore we shall have them this and the following. Notwithstanding, Is there that Man upon Earth that does not form the Conclusion, and firmly believe it will be so ? Or is there any one that thinks it unjustifiable and blame-worthy so to do ? In like manner I am persuaded, there is no one who really believes the Facts related in the History of the *Acts*, but fully concludes, that the same *Jesus*, who raised the Dead when here upon Earth, who arose himself from the Dead, and after his Ascension empowered his Disciples to raise the Dead, will, according to his Promise,

at length, raise all the Dead, and render to them according to their Deeds. He that amended human Nature, and cured its Defects, he that restored lost Health, withered Limbs, and decayed Reason, has he not evidently the Power of finishing our Natures, and making us happy? Is it not also reasonable to conclude, that he can as easily inflict Pains, Diseases, Grievs, and whatever other Evils he pleases? Have we not then just Reason to conclude, that he will reward the Righteous, and punish the Wicked, as he has declared he will? He that was so punctual in the Performance of all his Promises, why should we mistrust, that he will not perform this? He that so exactly foretold his Disciples what would happen to them, and faithfully fulfilled his Engagements to them in giving them such miraculous Powers, and so undaunted a Resolution (a) to bear Witness to his Resurrection, and spread his Doctrine through the World?

Is it not a reasonable Presumption, that a Person, who has been always faithful to his Word, will continue to be so? Is it not upon this Foundation, that Commerce and Business is carried on? Is there any one scruples to trust a Man, who is well known to keep his Word? And should this Way of Reasoning once fail, must there not be an entire and immediate Stop put to Trade? Persons may here also say, "There is no necessary Connection between  
" what a Man has done, and what he will do.

(a) Luke xxi. 15. Acts vi. 10.

“ It is true, he has always kept his Word very  
“ punctually hitherto ; but it does not thence  
“ necessarily follow, that he will do it for the  
“ future.” What must be the Consequence  
of such Reasoning, but an entire Diffidence in  
one another, and a total Stop to all Commerce?  
If it be thought unreasonable to argue in this  
manner in the common Affairs of Life, and  
Matters wherein our worldly Interest is con-  
cerned, is it not equally or indeed more so with  
regard to the Business of the other Life, and our  
eternal Interests ? Christ has always hitherto  
faithfully performed every thing that he has  
promised. Is it not a most reasonable thing  
thence to conclude, that he will continue so to  
do ? and particularly, that he will, according  
to his Promise, raise the Dead, judge the  
World (*a*), and render to all according to their  
Behaviour and Conduct here ?

Should we proceed no farther than this in our  
Reasoning, this surely is enough to make us  
Christians. This alone is sufficient to shew us,  
that Christ is our Master, our Prince, and our  
Judge, and that it is both our Duty and Interest  
to submit wholly to him, learning what he  
teaches, and obeying what he enjoins. But a  
very little Reflection will carry us on to con-  
sider, that this eminent Person, who did such

(*a*) He gave sufficient Proof of his Qualification for this Of-  
fice by his Knowledge of Mens Hearts when here on Earth, and  
by communicating this Knowledge to his Disciples when he  
ascended into Heaven. John i. 47. and ii. 24, 25. and vi. 64. Acts  
v. 4, &c.

great Things, must either himself be more than Man, or must have been assisted by some one far superior to the human Race. We are very sure, that it is not in the Power of Man by a Word's speaking to restore decayed Limbs, or lost Reason, much less to raise the Dead. How much less yet, to arise himself from the Dead, and to grant this Power of healing the Distempered, and raising the Dead, to others, and to enable them to confer it still on others? All these are so like the Works of him that made us, that the most natural Conclusion is, that the Person who performed them was no other than our Creator, who appeared in human Flesh under the Name of *Jesus*. Is it easy to conceive, that any other than he, who first made us, should be able to rectify the Disorders of our Nature by a Word's speaking? Who can renew the Powers of Reasoning, and of Self-motion, but he who first bestowed them? Who can restore Life, but he who gave it? Who can order that the like wonderful Effects should follow, when others speak in his Name, and that these, by laying on their Hands, should convey the like miraculous Power to others also; but he who has the Disposal of all Events? As this is the most natural Conclusion, so it well agrees with what is said of Christ by his Disciples, *That he was in the Beginning with God, and that he is God; that all Things were made by him, and that without him was there not any thing made that was made* (a). But should we admit,

(a) John i. 3. Col. i. 16, 17. 1 Cor. viii. 6.

that

that he effected these great and wonderful things by the Direction and through the Assistance of the Almighty Creator and Governor of the Universe, it is the very Representation that he himself has given us: *I came down from Heaven, not to do mine own Will, but the Will of him that sent me (a).* The Works which the Father hath given me to finish, the same Works that I do, bear Witness of me that the Father hath sent me (b). And when he was about to cure the Man who was blind from his Birth, he says, *I must work the Works of him that sent me, while it is Day (c).* Again he says, *If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him (d).*

I have chosen this Way of Reasoning, because it is free from all metaphysical Subtlety, and open to the Capacity of the Meanest. It proceeds upon these two Presumptions; that what Christ has done, he is still able to do; and that forasmuch as he has always hitherto been faithful to his Word, he will continue so to be. This is a way of Reasoning allowed to be good in the Affairs of Life. And indeed, if Persons were not governed in their Belief by such Reasoning as this, the Business of the World would be immediately at a stand. It is true, this way of Reasoning does not always prove infallible in Matters merely human. A mere Man may of

(a) John vi. 38.

(b) John v. 36. Vid. v. 17, 19, 20.

(c) John ix. 4.

(d) John x. 37, 38.

a sudden be disabled from doing what he before did with the greatest Facility; or he may so change, as not to perform what he has promised, although never known to fail of his Word before. However, these Failures are not so frequent, but the way of Reasoning still justly prevails, and Men are universally governed, both in their Belief and Practice, by it. Now if Men believe and practise agreeably to this way of Reasoning in the Business of Life, wherein they know that it sometimes does fail them, how much more ought they to believe and practise agreeably to it, in a Case wherein they have not the least Ground to suspect, that it can or will deceive them? Christ, whose Ability and Fidelity is in this Case to be trusted, has given sufficient Demonstration, that he is more than Man, and that he acted under the Direction and Influence of the Almighty Creator and Governor of the Universe. Can the Almighty fail and deceive us? Most certainly there is a necessary Connection between his Word and the Fulfillment. Has he spoken, and shall it not be done?

The Author of the last Attempt against Christianity asserts, “ That the Power of working  
 “ Miracles has no Connection with the Truth  
 “ of the Doctrines taught by such Miracle-  
 “ workers: That false Prophets, and the most  
 “ wicked Seducers, might and did work Mira-  
 “ cles, which they could not have done, had  
 “ Miracles been any Evidence or Proof of  
 “ Truth, and sound Doctrine: That what-  
 “ ever Certainty God may convey to a Man’s  
 “ Mind by Inspiration, or immediate Revela-  
 “ tion,

“ tion, the Knowledge of any such Truth can  
“ go no farther upon Divine Authority (a). He  
“ could not convince any other Man not thus  
“ inspired, that he had any such Revelation  
“ from God ; but whosoever should receive it  
“ from him, must take his own Word for it,  
“ and depend properly upon his Authority, and  
“ not upon the Authority of God, unless he  
“ could make it appear, that he was both in-  
“ fallible and impeccable in the Case, and that  
“ he could neither be deceived himself, nor  
“ deceive others ; and this is so much the Pre-  
“ rogative of God alone, that I doubt it will  
“ never be proved of any other (b). They  
“ who in the Apostolical times had these ex-  
“ traordinary Gifts and Powers, were left at  
“ Liberty to exercise them upon the common  
“ Principles of Reason, and human Prudence ;  
“ and from hence we find, that some made  
“ a right Use of them for Edification, while  
“ others employed them only to serve the  
“ Purposes of Emulation and Strife, which  
“ introduced great Confusions and Disorders  
“ among them. And this is an evident Proof,  
“ that the Persons invested with such extraor-  
“ dinary Gifts and Powers were neither infal-  
“ lible nor impeccable, *i. e.* they were not  
“ hereby made incapable either of deceiving  
“ others, or of being themselves deceived (c).

This, it must be owned, is a specious way of Talking, and is possibly as much as can be said on that Side the Question, but is far from com-

(a) Moral Philosopher, p. 81, 82.  
(c) Ibid. p. 81.

(b) Ibid. p. 83.

ing up to the Point, in opposing either the Revelation, which God was pleased to make to his ancient People the *Jews*, or that which he has made to us by his Son *Jesus Christ*. God was pleased to reveal the most material Part of his Will to the whole Multitude of the *Israelites* immediately from Mount *Sinai* by an audible Voice. And to make them the more attentive, it was preceded with Thunders and Lightnings, and an Earthquake. There was a Cloud and thick Darkness covered the Mountain, and afterwards the Appearance of Fire, and the Sound of a Trumpet. It was not possible that these Things could be a Deception. I believe it will be readily granted, that it was not in the Power of any Man to cover the Face of the Heavens with Clouds and Darkness, and speak to more than three Millions of People at once with an audible Voice; so that each one should distinctly hear what was said. And should we suppose, that any Being inferior to the Almighty Creator, and Governor of the Universe, had it in his Power to have exhibited such an Appearance as this, we are sure that he could not do it without the Divine Permission. But is it consistent with the Wisdom and Goodness of the great Governor of the World to permit a People to be thus inevitably deceived and imposed upon? To this indeed it may be replied, “Has he not suffered many great and large Nations to be deceived by *Mahometan* Delusion? And have not great Numbers been misled by pretended Miracles in Popish Countries?”

“ tries?” But these Cases are by no means parallel. *Mahomet* wrought no Miracles. His Disciples became such through Fear. It was merely the Want of Courage made so great a Part of the World submit to his Doctrine, for it was propagated wholly by War and Conquest. And as to the pretended Miracles among the Papists, they are Impositions which might easily be discovered by Mens own natural Faculties. And it is intirely owing to their own Sloth, Carelessness, and Negligence, that they suffer themselves to be so egregiously deceived. But in the Case before us, it was not in the Power of Man to discover the Imposition. There were Clouds and Darkness, Thunders and Lightnings, and a Voice personating the great Creator of all Things, and giving forth the most just and reasonable Laws, and this in the open Air in the Day-time to upwards of three Millions of People. How was it possible, that any Man should suspect a Fraud, or entertain a Thought, that God would permit an inferior invisible Power to act thus without an exprefs Order and Commission from himself? The *Israelites* were so terrified by this Appearance, that they desired, for the future, that God would speak to them by *Moses*, and not any more immediately to themselves. The rest of their Laws therefore were at their own Request delivered to them from God by *Moses*.

And that God himself was the Conductor of this People from the Time of their leaving *Egypt* to their Settlement in the Holy Land, is

as plain as History and Words can make it. And it is as evident from the same History, that if *Moses* was not directed by God in his Marches from *Egypt*, and through the Wilderness, and had not an entire Dependence on his immediate Interposition to assist and provide for them, he was the weakest Man that ever undertook the Command of a People, and must certainly have failed of his End. He and all the People with him must have perished, either at the *Red-Sea*, or in the Wilderness. And is not every *Jew* we meet with in our Streets an Evidence of the Truth of the *Mosaick* Revelation? Is it not expressly foretold by *Moses*? *And the Lord shall scatter thee among all People from the one End of the Earth even unto the other, and there thou shalt serve other Gods, which neither thou nor thy Fathers have known, even Wood and Stone (a)*. How comes it to pass, that there are any left who profess themselves *Jews*? Is it not a most astonishing thing, that after so many dreadful Slaughters that have been made of that People, after so many severe Persecutions which they have undergone, and the Contempt that is thrown upon them in all Nations, there should yet remain any who call themselves by that Name? Is it owing to their great and singular Virtue? Are they not as vicious at least as any other People? And in *Spain* and *Portugal* do they not at this Day comply with all the Rites and Ceremonies of the Popish Reli-

(a) Deut. xviii. 64. Vid. &c 37.

gion, and bow down before Images of Wood and Stone? Is it any thing less than a Miracle of Providence that can preserve such a People distinct from the rest of the World? There seem to be Prophecies both in the *Old* and *New Testament* relating to this People, yet unfulfilled; and it is very probable, that they are thus miraculously kept a distinct People for their Accomplishment.

The Coming of Christ into the World was foretold by *Moses*, and the succeeding Prophets. He is described by them as one that should be more than humane, that he should be born of a Virgin (*a*), that he should be without Sin (*b*), that he should be Immanuel, or God with us (*c*), that he should be called the Mighty God (*d*), that one should go before him in the Spirit and Power of *Elias* (*e*), *Who should cry in the Wilderness, Prepare ye the Way of the Lord, make his Paths strait* (*f*). The Conception of *John the Baptist*, and that of Christ, were foretold by an Angel (*g*). By a Vision of Angels was the Birth of *Jesus* made known to certain Shepherds, who immediately visited the new-born Son of God (*h*). Wise Men, conducted from the East by a miraculous Appearance in the Heavens, came and made their Offerings to him (*i*). *Simeon* and *Anna*, by a prophetick

(*a*) *Isaiah* vii. 14.      (*b*) *Is.* liii. 9.    1 *Pet.* ii. 22.      (*c*) *Is.* vii. 14.  
 (*d*) *Is.* ix. 6.      (*e*) *Mal.* iv. 6.    *Luke* i. 17.      (*f*) *Is.* xl. 3, 4.  
 (*g*) *Luke* i. 19, 26.      (*h*) *Luke* ii. 8. &c. 17.  
 And they made known abroad the Saying which was told them concerning this Child.      (*i*) *Matt.* ii. 1—11.

Spirit, received and owned him as the Messiah, when brought an Infant to the Temple to be presented to the Lord (a), and spake of him to all them who looked for Redemption in *Israel* (b). *John* the Baptist, prophesied of as his Forerunner, pointed him out to the People as one far greater and more worthy than himself, who should baptize them with the Holy Ghost (c), as the Lamb of God, which taketh away the Sin of the World (d), as the Son of God (e), and Judge of the World (f). Twice was it said of him by a Voice from Heaven, *This is my beloved Son, in whom I am well pleased* (g). And he was demonstrated to be the Son of God with Power by his Resurrection from the Dead (h). In his Discourses to the *Jews*, he more than once appeals to the great and mighty Works wrought by him, as a clear Proof that the Father had sent him (i). And it is most certain, that these Things could not have been performed without the Permission and Consent of the great Author and Governor of all Things. But is it to be conceived, that an All-wise and gracious Being would give his Consent, that Mankind should be thus unavoidably deceived? Would he suffer a Person to do such Works in his Name, and as by his Authority, in express Proof of his coming from him, of being his Son, and bringing his Message, if he were not truly the Person he represented himself to be.

(a) Luke ii. 22, 25, 26, &c. 36, &c. (b) Ver. 38.  
 (c) Matt. iii. 12. John i. 15. 27. (d) John i. 29. (e) John  
 i. 18. 24. (f) Matt. iii. 13. (g) Matt. iii. 17. & xvii.  
 5. (h) Rom. i. 4. (i) John v. 36. & x. 25, 37, 38.

When the *Jews* sought a Sign of him, he often referred them to his Resurrection. He said, *Destroy this Temple, and in three Days I will build it up again (a)*. And at another time, *An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas; for as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth (b)*. When he had thus rested the whole Proof of his divine Mission on his rising from the Dead the third Day, is it to be thought that the great Governor of the World would have allowed him to rise on that Day, unless he had indeed sent him? Would he also have taken him up into Heaven in the Sight of all his Disciples? Would he have permitted him to have fulfilled his Promise in pouring forth the Holy Ghost on the Day of *Pentecost*? Would he have suffered him to endue his Apostles and Followers with such wonderful Powers, and enable them to do such astonishing Works, and thereby spread his Gospel in so short a time through the then known World, according to his Prediction and Promise? I say, would the Father and Maker of all Things have allowed this, had not *Jesus* been what he declared himself to be, the Son of God, and Saviour of the World? Most certainly he would not. It is utterly irreconcilable with the Divine Attributes.

(a) John ii. 19.  
Luke xi. 29.

(b) Matt. xii. 39, 40. Vid. Matt. xvi. 4.

In the Christian Revelation therefore, it is no other than the Son of God himself, he who is both God and Man, that has made known the Mind of God to us. He is both *infallible* and *impeccable* (a). He neither can be deceived himself, nor deceive any one. He taught his Disciples the Will of his Father in the most familiar Manner for the three Years that he lived with them. And after his Resurrection was often with them, and instructed them in the Prophecies of the *Old Testament* concerning himself (b). And for the Security of those who should come after, he assured them, that the Holy Spirit, which he would give them, should lead them into all Truth, and bring all Things to their Remembrance, whatsoever he had said unto them (c). So that we have a clear and full Promise, that in their representing his Doctrine to us, they should not deceive us. And these very Disciples, to whom he fulfilled this Promise, and gave his Holy Spirit, not only taught his Sayings by their Preaching, but have also left them us in Writing. The Apostle *Paul* indeed was not a Disciple while *Jesus* was conversant here on Earth, and was a most bitter Persecutor of all his Followers for some time after his Ascension into Heaven. His miraculous Conversion, and bold appearing for the Cause of Christ in the Synagogues of the *Jews*, where he had apprehended and scourged the Christians,

(a) *Ic.* liii. 9. 2 *Cor.* v. 21. *Heb.* vii. 26. 1 *Pet.* ii. 22.  
 1 *John* iii. 5. 1 *Pet.* i. 19. (b) *Luke* xxiv. 27, 44, 45, &c.  
 (c) *John* xvi. 13. and xiv. 26.

was an additional Proof of the Truth of Christ's Mission. And although it is true, that he received his Knowledge of the Christian Doctrine by Inspiration, or immediate Revelation, yet the exact Agreement there is between his Writings, and those of the other Apostles, is a Confirmation of the Truth of Christianity.

You may now plainly see, that the Arguments of the Author I have cited come not up to the Point, in opposing either of the Revelations which we are concerned with. The most material Part of the revealed Truths in the first were taught the People immediately by God himself from Mount *Sinai*, and the rest at their own Desire by the Mediation of *Moses*. All the Truths of the Gospel were taught by *Jesus*, who is both God and Man: And both Revelations were committed to Writing, the former immediately from the Mouth of God, the latter by Persons, who were Eye and Ear Witnesses of what they wrote, and were under the Direction of that Spirit who was to guide them into all Truth, and bring all Things to their Remembrance, whatsoever Christ had said unto them. Had all the Disciples, who have communicated to us the Doctrine of Christ, received it by Inspiration alone, as did *St. Paul*, there would have been more Appearance of Weight in the Words I have cited from this Author; but forasmuch as they received it from Christ's own Mouth when here on Earth, or by immediate Tradition from those that heard him, the Arguments he has brought are quite wide from

the Purpose. And since the Doctrine left us by *St. Paul*, who received it by immediate Revelation or Inspiration, is so exactly consonant with that which comes to us from the other Disciples, it is a great Confirmation that we are not imposed upon and deceived.

When the Author I have cited says, “ That  
 “ they, who in the Apostolick Times had  
 “ these extraordinary Gifts and Powers, were  
 “ left at Liberty to exercise them, upon the  
 “ common Principles of Reason, and human  
 “ Prudence, and from hence we find, that some  
 “ made a right Use of them to Edification,  
 “ while others employed them only to serve  
 “ the Purposes of Emulation and Strife, which  
 “ introduced great Confusions and Disorders  
 “ among them,” we readily allow the Truth  
 of all this. And it is nothing more than what  
 our Lord himself foretold: *Many will say unto  
 me in that Day, Lord, Lord, have we not pro-  
 phesied in thy Name, and in thy Name have cast  
 out Devils, and in thy Name done many wonder-  
 ful Works? And then will I profess unto them, I  
 never knew you; depart from me, ye that work  
 Iniquity (a).* This is so far from being an Ob-  
 jection to the Truth of the Christian Religion,  
 that it confirms it, plainly demonstrating, that  
 our Lord had the Knowledge of Things future.  
 But if the Author means to insinuate, that our  
 Faith depends on such Men as these, who  
 abused the extraordinary Gifts communicated to

(a) Matt. vii. 22, 23.

them,

them, his Infination is utterly false and groundless.

Our Faith depends on Christ alone, who is both God and Man. He taught his Doctrine to his Followers. And they, to whom he promised to lead them into all Truth, and to bring to their Remembrance all Things whatsoever he had said unto them, first preached it to the World, and then committed it to Writing. And if we believe that he rose from the Dead, ascended into Heaven, and thence gave forth miraculous Powers to his Disciples, can we admit the least Doubt whether he fulfilled this Promise? Should we admit that this Promise was confined to his immediate Disciples, such only as were conversant with him here on Earth; and should we suppose, that both *Mark* and *Luke* were not of that Number, (though the contrary be asserted by some of the (a) Ancients) yet since they wrote their Gospels from the Preachings of the Apostles *Peter* and *Paul*, and both were approved by the Apostle *John*, we are very secure they contain nothing but what is true.

The Author indeed in some Parts of his Work boldly asserts, that there was a wide Difference between the Doctrine taught by St. *Paul*, and that taught by the other Apostles (b); but the Difference assigned by him is entirely the Fiction of his own fruitful Brain, without any the

(a) Epiphan. & Dial. contra Marcion. quoted in Basnage Annal. Vid. Marc. & Luc. in Ind. 363, 364. (b) Moral Phil. p. 74—80.

least Foundation, either in Scripture or History. He acknowledges, that when *St. Paul* went up to *Jerusalem* by Revelation, and communicated to the Apostles there the Gospel he had preached to the *Gentiles*, they approved it, and gave him the Right-hand of Fellowship (a); yet affirms in exprefs Contradiction to History (b), and this Apostle's own Writings (c), that afterwards he preached against the Decree of the Council at *Jerusalem*, and would not have the *Gentile* Converts to comply with it (d). That the Apostle *Peter* approved the Doctrine taught by *St. Paul*, is sufficiently evident from the Commendation he gives of his Epistles, as you may see, 2 *Pet.* iii. 15, 16. *Even as our beloved Brother Paul also, according to the Wisdom given unto him, hath written unto you, as also in all his Epistles, speaking in them of these Things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own Destruction.* Although the Apostle *Peter* was guilty of Diffimulation at *Antioch* (e) through Fear of the *Jews*, which came down from *Jerusalem*, this is no Evidence that he did not approve of the Apostle *Paul's* Doctrine; on the contrary, his former Practice sufficiently demonstrates, that he did approve it; and indeed it was no other than what himself had publicly defended before the Christians at *Jerusalem*, when he was accused by them of going in to Men

(a) *Ibid.* p. 362. (b) *Acts* xvi. 4. (c) *1 Cor.* x. 21.  
 (d) *Mor. Phil.* p. 79, 363. (e) *Gal.* ii. 11, &c.

uncircumcised, and eating with them (a). This indeed fully proves, that the Apostles were not *impeccable*; nor did our Saviour promise, that they should be. The Servants of God have sometimes failed even in those Graces, for the Exercise of which they have been most eminent. *Job* betrayed Impatience: And *Peter*, notwithstanding his natural Courage, and undaunted Spirit, and his great Zeal, Boldness and Forwardness to profess Christ, twice fell through mere Cowardice. He denied his Master, and dissembled with the *Jewish* Christians at *Antioch*. Our Saviour did not promise that his Disciples should not fall into Sin, but that in teaching his Doctrine he would lead them into all Truth. And accordingly in this very Point, *Peter* boldly maintained and defended the Truth against the *Jerusalem* Christians, who accused him for what he had done at *Cæsarea* (b).

I shall add a brief and plain Answer to each of the Assertions I have quoted from this Author, and conclude this Discourse. He says, “ That false Prophets, and the most wicked  
“ Seducers, might and did work Miracles,  
“ which they could not have done, had Mira-  
“ cles been an Evidence or Proof of Truth,  
“ and sound Doctrine.” In Answer to this, I would ask, of what sort were the Miracles wrought by false Prophets and Seducers? Were they for the manifest Benefit of Mankind, or were they prejudicial? Were they not always to be distin-

(a) Acts xi. 31:

(b) Ver. 17.

guished from those wrought by true Prophets? It is certain, there is come down to us but a very slender Account of any particular Miracles wrought by false Prophets and Seducers. If the *Egyptian* Magicians be reckoned of that Number, how few things were they able to perform? And those rather noxious than of any Advantage. They turned Rods into Serpents, Water into Blood, and produced Frogs, but could proceed no further. When the Dust of the Land became Lice, they acknowledged this was the Finger of God. And when the Ashes of the Furnace were sprinkled up towards Heaven, and became a Boil, breaking forth with Blains, the Magicians were no longer able to stand before *Moses*, because the Boil was upon them as well as the other *Egyptians*. And although they produced Frogs, we find not that they could remove them, any more than any other of the Plagues inflicted by *Moses* (a). We read that *Simon Magus* had of a long time bewitched the *Samaritans* with his Sorceries. There is no Account of any particular Wonder wrought by him; but in the general, that he had by his Practices so worked himself into the Esteem of the People, that they looked upon him as the great Power of God. Nevertheless, no sooner did *Philip* the Deacon appear in *Samaria*, and perform Miracles of real and acknowledged Benefit to Mankind, than *Simon* is forsaken, is equally astonished with the rest

(a) Exod. viii. 8.

of the People, and professes himself a Convert. Now whatever were the Signs and Miracles wrought by false Prophets and Seducers, if they were clearly distinguishable from those performed by true Prophets, the latter might be a Proof of the Truth of Doctrines taught, when the former were not.

But, says the same Author, “ The Power of  
“ working Miracles has no Connection with the  
“ Truth of Doctrines taught by such Miracle-  
“ workers.” That it has no physical Connection, is readily granted ; but that it may have a moral one, is without Difficulty proved, so that a Providence be allowed. *Moses* went to the *Israelites*, and told them, that the God of their Fathers had appeared to him, and would deliver them from that heavy Bondage they groaned under. And although at first he shewed few other Signs than what *Pharaoh's* Magicians also performed, yet afterwards he inflicted a great Variety of Plagues on the *Egyptians*, of which the *Israelites*, who dwelt among them, felt nothing. Now when they saw their Enemies thus annoyed, while at the same time themselves were free, was not this sufficient to convince them, that God had really appeared to him, and sent him to be their Deliverer, and that it was the Will of God they should put themselves under his Conduct? And were they not abundantly justified herein, when by killing the Passover, according to his Direction, their First-born were saved alive, though all the First-born of the *Egyptians* were slain? Could any  
reasonable

reasonable Man think, that God would bring these Plagues upon the *Egyptians* at the Word of *Moses*, and at the same time secure the *Israelites* from them, unless he designed their Deliverance, and employed *Moses* to that End? When *Korah*, *Dathan*, and *Abiram*, rebelled against *Moses* in the Wilderness, was not the immediate miraculous Punishment of these Men, together with all who adhered to them, a sufficient Indication of the Mind of God? Would he have caused the Earth to open her Mouth and swallow them alive, would he have sent forth Fire from his Presence, and have consumed them, had they not knowingly and wilfully transgressed his Will?

He further says, “ Whatever Certainty God  
 “ may convey to a Man’s Mind by Inspiration,  
 “ or immediate Revelation, the Knowledge of  
 “ any such Truth can go no further upon Di-  
 “ vine Authority. He could not convince any  
 “ other Man not thus inspired, that he had any  
 “ such Revelation from God. But whoever  
 “ should receive it from him, must take his  
 “ own Word for it, and depend properly upon  
 “ his Authority, and not upon the Authority  
 “ of God, unless he could make it appear, that  
 “ he was both infallible and impeccable in the  
 “ Case, and that he could neither be deceived  
 “ himself, nor deceive others; and this is so  
 “ much the Prerogative of God alone, that I  
 “ doubt it will never be proved of any other.”  
*Moses* comes to the *Israelites*, and tells them,  
 God had appeared to him, and would deliver  
 them.

them. If they believed him upon his bare asserting this, it is very certain they depended on his Authority, and so far it was a humane Faith only. But when it pleased God afterwards to afflict the *Egyptians* at the Word of *Moses* with Plague after Plague, while at the same time the *Israelites* were exempted, if they believed what *Moses* said upon Conviction from so extraordinary and miraculous a Providence, it was a divine Faith. They well knew, that *Moses* by his own Power could not produce such Plagues, nor exempt the *Israelites* from them. They were fully assured, that these Things could not be accomplished but by the Power or Permission of the great Creator of the Universe; that herein therefore God himself spake to them, and that as clearly as he did to *Moses* from the burning Bush. There was no manner of Necessity for *Moses* to prove, that he was either *infallible* or *impeccable*; for God himself, by the Miracles wrought at the Word of *Moses*, gave the *Israelites* most convincing Proof that he designed him to be their Deliverer.

Did not God speak loudly and clearly by the Punishment of *Korah*, *Dathan*, and *Abiram*? Was not the Doctrine taught by *Moses* with regard to the Family and Function of the Priests hereby fully confirmed? And all Usurpation of the Priesthood condemned? And was not the *Israelites* Belief of this a divine Faith? A Faith in God, speaking clearly to them in his Providence? We have this Author's Acknowledgment however, that when the Person to whom the

the

the Revelation is made is *infallible* and *impeccable*, he may communicate it to others, and it still continues a divine Faith. Is not this evidently the Case of all those who receive their Faith from Christ?

He also says, “They, who in the Apostolick  
 “ Times, had these extraordinary Gifts and  
 “ Powers, were left at Liberty to exercise them  
 “ upon the common Principles of Reason, and  
 “ human Prudence; and from hence we find,  
 “ that some made a right Use of them for Edi-  
 “ fication, while others employed them only  
 “ to serve the Purposes of Emulation and Strife,  
 “ which introduced great Confusions and Dis-  
 “ orders among them. And this is an evident  
 “ Proof, that the Persons invested with such  
 “ extraordinary Gifts and Powers were neither  
 “ infallible, nor impeccable, *i. e.* they were  
 “ not hereby made incapable either of deceiving  
 “ others, or being deceived themselves.” Our  
 Saviour, who taught the Christian Revelation,  
 was both God and Man, *infallible* and *impecca-  
 ble, incapable of deceiving others, or being de-  
 ceived himself.* And his immediate Disciples,  
 though not in all Things *infallible* and *impecca-  
 ble*, yet had this Promise made to them by him,  
 that the Holy Spirit should bring all Things to  
 their Remembrance, whatsoever he had said  
 unto them, and should lead them into all Truth.  
 This is our Security, that in all Things, which  
 they taught or wrote as the Doctrine of Christ,  
 they were infallibly directed, and neither could  
 be deceived, or deceive. And if we proceed  
 further,

further, to those who were converted by them, and on whom they conferred the Gifts of the Spirit by laying on their Hands, there is no Doubt but whatever Revelations were made to them, were of great Use and Service at that Time in the Church, and carried with them sufficient Conviction of their Truth; but as they are not come down to us, they no ways concern us, nor can be the Subjects of our Faith. The Imprudences and Irregularities, for which some of these Persons in the Church of *Corinth* were reprov'd by *St. Paul*, cannot in the least affect or hurt us. Does our Faith depend upon any Revelation made to them? Or do we receive any Doctrine, because delivered by them? To what Purpose therefore this is added, unless to confound and mislead the Reader, I know not. The extraordinary and miraculous Gifts, while the Exercise of them continued in this Church of *Corinth*, and other Churches, were a standing Proof of the Power of Christ, and a great Confirmation to the Faith of all who received him as their Prince and Judge. But as to the particular Ends, for which Revelations were made to any in this Church, (for doubtless they had plain, obvious, and useful Ends at the Time when made) History does not inform us.

## C H A P. XVIII.

*The Objections raised by Rabbi Isaac ben Abraham answered.*

**I** Proceed now to the last Thing proposed, which is to answer all the Objections that I can find have been at any time started, either with regard to the Authority of this Book, or the Truth of any of the Facts related in it. And herein I have in some measure prevented myself, by having obviated various Objections, as they came in my way, in the preceding Chapters. I shall begin with those raised by Rabbi *Isaac the Jew*, in his *Chizzouk Emounah*, or *Munimen Fidei*, published and translated by the learned *Wagenfeil*, and at large confuted by *Gussetius*, who was Professor of Philosophy in the University of *Groningen*.

The first Objection is taken from *Acts* i. 6, 7. *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the Times or the Seasons, which the Father hath put in his own Power.* “ The Persons who  
 “ ask, you see, do by this their Question ac-  
 “ knowledge, that the Kingdom of *Israel*  
 “ was some time hereafter to be restored, con-  
 “ trary

“ trary to the Opinion of *Christians*: But  
 “ he that answers, does by his Answer declare,  
 “ that he is not the expected *Messiah*, which  
 “ his Followers take him for, since he does  
 “ not say, that he is the Restorer of the  
 “ Kingdom. He at the same time declares,  
 “ that it cannot be, that any Man should  
 “ know when this Captivity will have an  
 “ End, before the Time of the End itself  
 “ comes; and that God alone, of whose Un-  
 “ derstanding there is no searching, knows it  
 “ (a).” This Objection arises in part from  
 the mistaken Apprehensions of the Apostles,  
 in part from a wrong Interpretation of our  
 Saviour’s Answer, as also from the false Idea  
 which the Rabbi entertained of the *Messiah’s*  
 Kingdom. We readily acknowledge, that the  
 Disciples at that Time expected a temporal  
 Kingdom to be erected. For which Reason our  
 Lord in his Answer adds, *But ye shall receive*  
*Power, after that the Holy Ghost is come upon*  
*you, and ye shall be Witnesses unto me both in*  
*Jerusalem, and in all Judæa, and in Samaria,*  
*and unto the uttermost Parts of the Earth;*  
 intimating, that in a short time they should be  
 fully instructed in the Nature of his King-  
 dom, and the Powers they were to exercise.  
 In the Words quoted by the *Rabbi* he plainly  
 reproves their Curiosity, as having other Busi-  
 ness before them than that of a temporal  
 Kingdom, or the Time of erecting it. *It is*

(a) Chiffouk Emmounah, Par. 2. cap. 59.

not for you to know the Times or the Seasons ; there is Business of another Kind and Nature lies before you. At the same time our Lord does not say, that God had reserved the Knowledge of the Times and Seasons to himself ; for he had in some measure revealed these by the Prophets ; but what he says is, *that he had put them in his own Power*, that they were in Truth under his Direction ; and was as much as to say, that the Disciples were to perform their Duty, and leave all Events entirely to God, because he alone had the Power of disposing them.

It is plain, that Rabbi *Isaac* entertained the same mistaken Notion of the *Messiah* and his Kingdom, as did the Disciples, before they were enlightened by the Descent of the Holy Ghost. They thought, that when the *Messiah* came, he was to put an End to the Subjection of the *Israelites*, and grant them a glorious Monarchy over the Heathen Nations. The Answer of *Jesus*, says he, implies in it, that the Time was not yet come, that the Subjection or Captivity of *Israel* should have an End, that this Time was known only to God, consequently that he was not the *Messiah* ; for whenever the *Messiah* comes, the Captivity is to have an End, and the Kingdom to be restored. But the *Jew* ought to have remembered, that our Saviour himself declared before *Pilate*, that *his Kingdom was not of this World*, and that the Prophecies

concerning the *Messiah's* Kingdom are understood by *Christians* in a spiritual Sense.

The Observation made by the Rabbi in the next Chapter, contains no Objection to the *Acts* of the Apostles, but his Answer to an Argument for the Truth of the *Christian* Religion taken from the Words of *Gamaliel* (a), which was urged upon him by some *Lutheran* of high Rank (b). This Argument is however set in a clear Light, and well defended by *Gussetius* (c).

There follow several Objections taken from the Speech of the Protomartyr *Stephen*, *Acts* vii. The first is taken from the Words in the 4th Verse. But that the Matter may appear in the clearest Light, I shall repeat his Words from the Beginning: *The God of Glory appeared unto our Father Abraham, when he was in Mesopotomia, before he dwelt in Charran, and said unto him, Get thee out of thy Country, and from thy Kindred, and come into the Land which I shall shew thee. Then came he out of the Land of the Chaldæans, and dwelt in Charran; and from thence, when his Father was dead, he removed him to this Land, wherein ye now dwell.* This is represented as a flat Contradiction to the History of *Moses* in the eleventh and twelfth Chapters of *Genesis*, where it is said, that *Terah* lived 70 Years, and begat *Abraham*, *Nabor*, and *Haran* (d).

(a) *Acts* v. 34, &c.  
p. 1. c. 4.  
xi. 26.

(b) *Chif. Em.* p. 2. c. 60. &c

( ) *Veritas salutifera*, p. 15.

(d) *Gen.*

*And the Days of Terah were 205 Years, and Terah died in Haran (a). And Abraham was seventy and five Years old, when he departed out of Haran. Hence, says the Rabbi, it is evident, that Terah lived, after Abraham (b) left Haran, 60 Years. Terah was but 70 Years old when Abraham was born, and Abraham but 75, when he departed from Haran. These together make no more than 145, whereas Terah lived to be 205, that is, he lived 60 Years after Abraham went from Haran. But St. Stephen affirms, that Abraham went not from Haran till after his Father Terah's Death (c). This is the Objection.*

To me, I must own, the more fully I consider this Matter, the more clearly it appears, that St. Stephen's Words are so far from being contradictory to those of Moses, that they give us the true Explication of them, and a more distinct Account of this Part of History than we should otherways have been Masters of. It is observable, first of all, that St. Stephen informs us, that God spake to Abraham while he was yet at *Ur* of the *Chaldees*, calling him to leave his Country. Of this Moses takes no Notice, and the Words differ from those recorded by Moses, which were spoken to Abraham at *Haran*. In the former he is commanded to leave his Country and Kindred; in the latter, also his Father's House. He left not his Father's House when he went from *Ur*

(a) Gen. xi. 32.  
Em. p. 2. c. 61.

(b) Gen. xii. 4.

(c) Chif.

to *Haran*, because his Father and all his Household went with him. And that there was such a double Call, is acknowledged by the *Jews* themselves (a). 2dly, It is also observable, that in the Book of *Genesis* the Account of the Death of *Terah* precedes the History of *Abraham's* second Call, and his Departure out of *Haran*. It is said, *And the Days of Terah were 205 Years, and Terah died in Haran.* Then immediately follows the Account of *Abraham's* Call and Departure. Why was the Death of *Terah* inserted in this Place, if it were not designed to let us know, that he died before *Abraham* left *Haran*? It is remarkable, that *Moses* has said nothing of the Deaths of the foregoing Patriarchs from *Shem* to *Terah*. Why should he insert this here, unless for the Reason assign'd? What *Moses* has thus more obscurely intimated, *St. Stephen* clearly expresses: *And from thence, when his Father was dead, he removed him into this Land wherein ye now dwell.* The Rabbi, aware of this, says; "It is usual for the Scripture  
 " to finish one Business, before it proceeds to  
 " another. Thus it mentions the Death of  
 " *Abraham* before the Birth of *Jacob* and  
 " *Esau*, although they had completed their  
 " fifteenth Year before *Abraham* died. And  
 " thus it mentions the Death of *Isaac* before  
 " the selling of *Joseph*, though *Isaac* was  
 " then living." I may, I think, safely leave

(a) *Aben Ezra* on *Gen.* xii. i. quoted by *Light.* Vol. I. p. 780.

it to any one's Consideration, to determining whether these Cases are parallel.

But it will be here asked, How is St. *Stephen's* Account reconcileable with what *Moses* has laid down concerning the Ages of *Terah* and *Abraham*? I answer, Very easily, if we will but allow ourselves to consider, and rightly interpret his Words. He says, *Terah lived 70 Years, and begat Abraham, Nahor, and Haran.* There is no one, I suppose, understands it, that these three were born to him in the same Year. It is most reasonable to conclude, that two of them were born either before he was 70, or after it. The Matter in Debate is, which: If the Meaning be, that *Terah* lived 70 Years before he begat the eldest of his three Sons, and afterwards begat the other two, there remains no Difficulty; nor is there any the least Shadow of a Reason to be alledged against this Interpretation. *Terah* was 70 Years of Age before he had any Son. After that, were born unto him *Abraham, Nahor,* and *Haran* (a). And that this is the true Construction, is fully evident from the Use of the same Phrase in *Gen. vi.* where it is said, *And Noah was 500 Years old, and Noah begat Shem, Ham, and Japhet.* It is certain this must be understood, that *Noah* then begat the eldest of the three. For it is expressly said of *Shem*, that *he was 100 Years old, and begat Arphaxad two Years after the Flood* (b). *Noah*

(a) Vid. Synop. Crit. & Patr. in Gen. v. 32. & xi. 26.

(b) Gen. xi. 10.

was 600 Years complete before the Flood went off (a). Hence it appears, that *Shem* was not born till *Noah* was 502 Years old.

The next Thing to be considered is, which was the eldest of *Terah's* Sons. *Abraham*, it is true, is named first ; but it by no means thence follows, that he was the eldest. It is no uncommon Thing with the sacred Writers, to name first, not the eldest, but the most worthy (b). Thus is it in naming the Sons of *Noah*; *Shem*, *Ham*, and *Japhet*; *Shem* was the more worthy, but *Japhet* was the elder (c). And it is indeed acknowledged by several of the *Jews* themselves, that *Abraham* was the youngest Son of *Terah* (d). If *Sarah*, *Abraham's* Wife, was the Daughter of *Haran*, as is generally believed both by *Jews* and *Christians*, and is expressly related by the Historian *Josephus* (e), it is demonstrable, that *Abraham* must have been many Years younger than his Brother *Haran*. For *Abraham* was but ten Years old when *Sarah* was born (f), and *Milcah* the Wife of *Nabor*, it is probable, was elder than *Sarah* (g) : So that *Haran* was a Father before *Abraham* was nine Years of Age. Now it is but supposing, that *Haran* begat his Daughters about the same

(a) Gen. vii. 11. and viii. 13.      (b) Vid. Gen. xxv. 9. & xlviii. 20. Exod. vi. 27. & vii. 6, 7, 10. Josh. xxiv. 4. 1 Chron. i. 28. & ii. 2.      (c) Gen. x. 21.      (d) Sanhed. fol. 69. 2. quoted by *Light.* Vol. II. p. 666. & *Men. ben Israel* in Gen. by *Kidder Dem.* Vol. II. p. 225.      (e) *Antiq.* l. 1. c. vi. § 5. p. 21. l. 6. & c. 7 § 1, pr.      (f) Gen. xvii. 17. (g) Vid. Gen. xi. 28, 29. & *Jos. ubi supra.*

Time of Life that his Father *Terah* begat him, that is, when he was 69 and 70 Years of Age, and the whole History is plain, and exactly consistent both with itself, and the Speech of *St. Stephen*. For then it appears, that *Abraham* was 60 Years younger than his Brother *Haran*, was born when his Father was 130, and departed not from *Haran* till after his Father's Death. This I take to be the Matter of Fact, and we are indebted to *St. Stephen* for the clearing it up to us.

There are, I confess, learned Men who understand by these Words, *Terah lived 70 Years, and begat Abraham, Nahor, and Haran*, that the youngest of his three Sons was born to him by that Time he was seventy Years of Age (a). But forasmuch as they produce no Example of this Construction, I think it ought to be rejected. Some of them have attempted to remove the Difficulty which lies upon them from their thus interpreting the Words by the Signification of the Word *μετόπισεν*. They readily acknowledge, that *Terah* was not dead till *Abraham* had left *Haran* 60 Years; nor, say they, does *St. Stephen* assert, that he was. But what he affirms is, that God did not *μετοικίζειν*, did not grant him a settled Habitation in this Land, wherein ye now dwell, that is, in the Land of *Judæa*, strictly so called, till after his Father's Death. And according to their Computation, it was about 60 Years

(a) Vid. *Wolfii Cur.* in loc.

after his Departure from *Haran* that he led an unsettled Life, sometimes in *Egypt*, sometimes among the *Philistines*, sometimes in *Judæa*, before he was fixed at *Hebron* (a).

In the next Chapter Rabbi *Isaac* asserts in the general, that “the Apostles of *Jesus*, and “Authors of the Gospels, were unskilful in “the Law and the Prophets;” And brings for Instance the Words cited by St. *Stephen*, *Acts* vii. 7. *And the Nation to whom they shall be in Bondage, will I judge, saith God; and after that shall they come forth, and serve me in this Place.* “These Words, says he, are not found “in the Law. For in *Gen.* xv. it is written “only, *And the Nation to whom they shall be “in Bondage will I judge, and afterwards “shall they come out with great Substance.* “But this Writer, through want of Skill, “hath confounded half of this Saying with “half of another Saying, adding, *And after “that, shall they come forth, and serve me “in this Place*, which is taken from the “Words of *Moses* in *Exod.* iii. *When thou “hast brought forth the People out of Egypt, “ye shall serve God upon this Mountain, as “is plain to all who will look into those “Places* (b).”

Had the learned *Jew* shewn, either that God did not speak the Words, or the Sense of the Words here cited, or that they were not

(a) Vid. Guffetii Ver. fal. p. 333.  
p. 62.

(b) Chif. Em. p. 2.

spoken of the *Israelites*, it might have carried the Face of an Objection. But since, in both the Places of the Law referred to, it is both God that speaks, and the *Israelites* that are spoken of, what Unskilfulness does there appear in joining these two Places together? Are no two Passages of the Law or of the Prophets to be joined together in quoting Scripture, although they never so emphatically express or illustrate what they are brought for? If the *Jew* asserts this, he herein condemns *Moses* himself, and the most eminent Writers of his own Nation. *Moses*, in repeating the Laws he had delivered to the *Israelites* in the Book of *Deuteronomy*, frequently joins together Things, which, according to his own Account, were spoken to him at different Times (a). And the learned *Surenbusius* has laid together a great Number of Quotations from the *Talmudick*, and other noted *Jewish* Writers, proving that they do the same (b). It is doubted by some (c), whether *St. Stephen* took the last Part of the Words from *Exod. iii.* and it is very evident, that the Sense of what is there said, is abundantly expressed by God himself in many Parts of the Law (d).

The Rabbi raises another Objection from the 14th Verse: *Then sent Joseph, and called his Father Jacob to him, and all his Kindred,*

(a) Deut. v. 15. Deut. xiv. 1, 3. compared with Lev xix. 28. and xi. Deut. xvi. comp. with Exod. xii. & xxiii. Vid. Deut. xxii. and xxiv.

(i) Βίβλος καταλλαγῆς. Thef. 7. p. 45, &c. (c) Vid. *Whitby* in loc. (d) Vid. Exod. xxiii. 25.

threescore and fifteen Souls. " This, he says, " is an Error. For it is written in *Gen.* " xlv. That all the Souls of the House of " Jacob which went down into Egypt, were " threescore and ten ; and in this Number of " 70, is comprehended *Joseph* with his two " Sons. Likewise in *Deut. x.* Thy Fathers went " down into Egypt, threescore and ten Persons " (a)." I answer, These different Numbers depend wholly upon the Manner of Computation. There are two different Ways of computing in *Gen. xlv.* The one includes those Descendants of *Jacob* only, who went down with him into *Egypt*, and then the Number is 66. The other includes himself, together with *Joseph* and the Sons which were born to him in *Egypt*, and then the Number is 70. In the *LXX.* Translation of this Place the Number is 75 ; and if we may suppose, that *St. Stephen* made his Quotation thence, it is an easy Matter to say how the Computation arises to that Number. For in the *LXX.* Translation are added a Son and Grandson of *Manasseh* (b), two Sons and a Grandson of *Ephraim* (c). Now although it should be allowed, that *St. Austin's* Opinion is true, that *Jacob's* Descent into *Egypt* comprehends in it the seventeen Years that he lived there (d), yet is it no more than  
barely

(a) *Chif. Em. p. 2. c. 63.*  
*Gilead* his Grandson.  
*Edom* a Grandson.

(b) *Machir* his Son, and

(c) *Sutalaam* and *Taam* Sons, and

(d) Quoted by *Patr.* in *Gen. xlv. 12.*

The Reason of it is the Difficulty of accounting for the Sons of *Pharez*. If *Judah* married not till after *Joseph* was sold, it is not possible

barely possible, that these five Persons descended from *Manasseh* and *Ephraim* should have a Right to be included in this Reckoning (a). I cannot therefore persuade myself, that *St. Stephen* took this Number from the LXX. Both the Calculations I have mentioned, exclude *Jacob's* Sons Wives; for they are ex-

possible *Pharez* should have two Sons when *Jacob* descended into *Egypt*. Compare *Gen.* xli. 46. and xxx. 25. and xxxvii. 2. and xxxviii. 1. Some suppose, among whom is Archbishop *Usher*, that *Jacob* was married before he had served the first seven Years; and although this seems contrary to the express Words of *Gen.* xxix. 20, 21, 27, 30. yet the Difficulty there is to conceive how many Children could be born in the Order in which they are said to have been born in seven Years time, has compelled them to so make that Supposition. The Thing however may be conceived thus: *Leah* had her first four Children in forty Months time. She then remained without Conception fifteen Months. *Dan* was born one Month after the forty were expired, and *Naphtali* ten Months after him. *Gad* was born one Month after *Naphtali*, and *Asher* about ten or eleven Months after *Gad*. *Issachar* was born one Month or two after *Asher*. Ten Months after was born *Zebulon*, and ten Months after *Dinah*. This, it must be owned, is quick Work (but we have not wanted Examples of the like in our own Time:); and the Computation makes seven Years,

40 Months *Leah* had her four first Children,  
 15 Months without Conception,  
 9 Months after had *Issachar*,  
 10 Months after had *Zebulon*,  
 10 Months after *Dinah*.

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84 Months, or seven Years.

(a) *Joseph* was but fifty-seven Years of Age when his Father died. He married not till after thirty, *Gen.* xli. 46, 50. supposing that he had *Manasseh* at thirty Years of Age and ten Months; and ten Months after had *Ephraim*; that *Ephraim* had a Son at twelve Years and nine Months old, and his Son also had a Son at twelve Years and nine Months. These, added together, make 57 Years and two Months. And to admit this, we must suppose that which is very highly improbable, viz. that *Manasseh*, and *Ephraim*, and their two eldest Sons, were all married at about twelve Years of Age.

pressly

preſſy excepted in the 26th Verſe. It appears highly probable to me, that *St. Stephen* in his Calculations takes them in. For his Words are, that *Joſeph ſent and called his Father Jacob to him, and all his Kindred (a)*, which Kindred amounted to threſcore and fifteen Souls. It is ſufficiently evident from the Expreſſion, that *Joſeph* and his two Sons, as well as his Father *Jacob*, are here excluded. The Number without theſe is, as you have heard, 66. Now if we only ſuppoſe, that four of the Patriarchs had by this Time loſt their Wives, which is no unreaſonable Suppoſition; for we read, that *Judah's Wife* was dead; and it is not improbable, that *Reuben's* being without a Wife was the Occaſion of his committing Inceſt with his Father's Concubine; I ſay, if we ſuppoſe, that four of them had buried their Wives, there were ſeven now living to accompany *Jacob* into *Egypt*; to which if we add the Wife of *Pharez* the Son of *Judah*, and the Wife of *Beriah* the Son of *Aſher (b)*, theſe nine, added to the 66, amount to the 75

(a) The Word *συγγένειαν* here made uſe of, will very well bear this Signification: For in the LXX. Translation, a Father's Brother's Wife is called *συγγενὴς*, *Lev. xviii. 14.* and *xx. 20.* And thus Kindred by Affinity, and particularly Sons-in-law, are termed by *Joſephus*; of which you may ſee various Inſtances in *Kidder's Dem.* Vol. II. p. 230. So that there is not the leaſt Need of the Remark of *Guffetius*, that *Jacob's* Sons might poſſibly follow the Sentiments of *Abraham, Isaac* and *Rebecca*, and take them Wives from thoſe who were their Relations by Conſanguinity.

(b) Because *Pharez* and *Beriah* are ſaid to have two Children each, which are numbered in the Liſt of Names, *Gen. xlvi.*

Persons

Persons computed by St. Stephen. Or if we take it for granted, that *Hexron* and *Hamul* the Sons of *Pharez*, were not born till some time after *Jacob's* Arrival in *Egypt*, which is the Opinion of many learned Men, and that upon no unreasonable Grounds (*a*); the Number of Persons proceeding out of *Jacob's* Lines, which actually went down with him into *Egypt*, were 64; to which if we add the ten Wives of *Jacob's* Sons (*Judah's* Wife being dead) and the Wife of *Beriah* the Son of *Asher*, this makes the Number of Persons who were *Jacob's* Kindred, and went down with him into *Egypt*, 75; as is asserted by St. Stephen. And that *Joseph* sent and called the Wives of his Brethren, is evident from the History in *Genesis*, where it is expressly said, that *Pharaoh* commanded *Joseph* to take Waggons for the Little-ones, and the Wives of his Brethren, and that *Joseph* acted accordingly (*b*).

The learned *Surenhusius* has justly observ'd; that Additions to, and Subtractions from Genealogies, are not uncommon in the Old Testament, and that the very same Reasonings, whereby the *Jews* themselves account for these Alterations, will perfectly well answer such as are found in the New Testament (*c*).

(*a*) If these were born before *Jacob's* Descent into *Egypt*, we must suppose, that, quite contrary to the usual Practice of those, and indeed of all Times, *Judah* himself, and his two Sons, *Er* and *Onan*, as also his Son *Pharez*, were married at the Age of about twelve or thirteen Years. (b) Gen. xlv. 18, 19, 21. and xvi. 5. (c) Vid. *Bib. κατὰ λ.* de Genealog. Thef. x. and in Matt. i. 17.

There are several Objections made to the Words immediately following Verse 15, 16. So Jacob went down into Egypt, and died, he and our Fathers, and were carried over into Sichem, and laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor - the Son of Sichem. Rabbi Isaac charges these Words of St. Stephen with no less than five Mistakes. He asserts, "That Jacob  
 " was not buried in Sichem, but in the Cave  
 " of Macpelah, which is in Hebron : That  
 " the Fathers, that is, the Heads of the Tribes,  
 " were buried in Egypt, Joseph only excepted,  
 " who was buried at Sichem in Part of the  
 " Field, which Jacob bought of Hamor the  
 " Father of Sichem for 100 Pieces of Money :  
 " That Abraham bought not Sichem, but only  
 " the Cave of Macpelah, which is in Hebron ;  
 " and that he bought it not of the Sons of  
 " Hamor the Son of Sichem, but of Ephron  
 " the Hittite : That it was Jacob who bought  
 " Part of the Field which is in Sichem, and  
 " not Abraham. And whereas it is said he  
 " bought it of the Sons of Hamor the Son of  
 " Sichem, it ought to be said, of the Father  
 " of Sichem. All which Things are mani-  
 " festly deduced from the xxii. xxxiii. xlix.  
 " and l. Chapters of Genesis, and the End of  
 " the Book of Joshua." He adds, " All  
 " this shews the Unskilfulness of the Disci-  
 " ples and Apostles of Jesus in the Words of  
 " the Law and the Prophets (a)."

(a) Chif. Em. p. 2. c. 63.

But

But it will be very obvious to any one upon the least Consideration, that four out of the five Objections here made, are without all manner of Foundation. First of all, *St. Stephen* does not affirm, that *Jacob* was buried at *Sichem*. And, 2dly, there is not the least Proof, that the Fathers, or the Heads of the Tribes, were buried in *Egypt*. *Rabbi Isaac* says it, but we have no more than his bare Assertion for it. And had he given us Proof of it, he must also have shewn, that they were not afterwards taken up and carried into the Land of *Canaan*, together with the Bones of their Brother *Joseph*. For is it not most reasonable to believe, that they had each of them the same Desire of being carried into the Land of *Canaan*, as had their Father *Jacob*, and their Brother *Joseph*? The *Jewish* Historian *Josephus* expressly tells us, that they were buried in the Land of *Canaan* (a). So does *Rabbi Solomon Jarchi*, a noted *Jewish* Writer (b); as also does the Author of the *Life of Moses*, another *Jew* (c), and the *Talmud* itself (d); and *St. Jerome* speaks of their Sepulchres as what were to be seen near *Sichem* in his Time (e). Again, - 3dly, *St. Stephen* does not affirm, that *Abraham* bought *Sichem*, but a Sepulchre. Nor, in the fourth Place, does

(a) *Antiq.* l. 2. c. 8. § 2. & *de Bel.* l. 4. c. 9. § 7. (b) *Vid. Whitby* in loc. (c) Quoted by *Giffet*. *Ver. sal.* P. 1. p. 335. n. 70. (d) *Hierof. Sotah*, fol. 17, 3. & *Gloss.* in *Bavakama*, fol. 92, 1. cited by *Light.* Vol. II. p. 668. (e) *Epitaph. Pau.*æ.

he say, that *Emmor* was the Son of *Sichem*. On the contrary, the *Greek* Words are very rightly rendered by our Translators, *the Father of Sichem*. The *Jewish* Rabbi, it is probable, was herein deceived by some Translation, wherein it was mistakenly rendered, Son of *Sichem*.

The only Difficulty to be accounted for is, Wherefore is it said, that *Abraham* bought the Sepulchre of the Sons of *Emmor*, the Father of *Sichem*, when it appears from the History, that he bought it of *Ephron* the *Hittite*? In answer to this I would observe to you, that it was usual with the *Hebrews*, when reciting the History of their Forefathers to their Brethren, to do it in the briefest manner, because it was a Thing well known to them. For which Reason they made use of frequent Ellipses, that is, defective Speeches, and gave but Hints to bring to their Remembrance what they aimed at (*a*). This is the Case in the Verses before us; and as nothing is more easy than to supply the Words that are here wanting, so, when supplied, the Narration is exactly agreeable to the History delivered in the Old Testament. *Jacob went down into Egypt, and died, he and our Fathers; and our Fathers were carried over into Sichem, and they were laid, that is, some of them (b),*  
*Jacob*

(*a*) Vid. *Light*. Vol. I. p. 781, 782. Vol. II. p. 668. and *Surenhus.* in loc.

(*b*) This Sentence is to be taken distributively. Of such Sentences there are frequent Instances in the Old Testament. Thus

*Jacob* at least, in the Sepulchre that *Abraham* bought for a Sum of Money; and some of them, *Joseph* at least, in the Sepulchre bought of the Sons of *Emmor*, the Father of *Sichem* (a). There want only those three small Words in the Greek καὶ ἐν τῷ; in *English*, *And in that*; to have made this Sense clear and obvious to every one. Which Words doubtless, or rather what is answerable to them in the *Hebrew* Language, in which probably they were spoken, were easily understood and supplied by those to whom *St. Stephen* addressed himself (b). The Defects to be supplied are of such Words as go before and are to be repeated from them; a Thing not uncommon in the *Old Testament*. Thus in *Numb. xxvi. 4.* *Take the Sum of the People or Congregation*, is necessarily to

*Neb. xiii. 1, 2.* It was found written, that the *Ammonite* and the *Moabite* should not come into the Congregation of God for ever; because they met not the Children of *Israel* with Bread and with Water, but hired *Balaam* against them, that he should curse them: Whereas, according to the History, it was the *Moabite* alone that hired *Balaam*. See *Numb. xxii. 5.* *Josh. xxiv. 9.* So *Jer. xxi. 7.* I will deliver *Zedekiah* King of *Judah*, and his Servants, and the People, into the Hand of *Nebuchadnezzar* King of *Babylon*, and into the Hand of their Enemies, and into the Hand of those that seek their Life; and he shall smite them with the Edge of the Sword, that is, he shall smite some of them; for *Zedekiah* himself and many of the People, were saved alive, and carried Captives to *Babylon*. See *Jer. xxxix. 7, 8, 9.* *2 Kings xxv. 7.*

(a) *Josh. xxiv. 32.* If we compound the Matter between *Josephus* and *Jerom*, we may suppose one Half of the twelve Patriarchs to be buried near *Hebron*, the other Half near *Sichem*. Yet there are no contemptible Reasons to incline us to believe they were all buried at *Sichem*. See *Light. Vol. I. p. 782.* and *Vol. II. p. 688.* Some have endeavoured to make it appear probable, that the Field, even at *Sichem*, was first purchased by *Abraham*. See *Light. Vol. II. p. 669, 670.*

(b) See *Light. Vol. I. p. 782, prop. fin.*

be repeated from the second Verse. And thus, *Pf. cxxxiii. 3.* the Words literally translated are, *As the Dew of Hermon, that descended upon the Mountains of Zion.* But it is well known, that *Hermon* and *Zion* were at too great a Distance for the Dew to descend from the one to the other. Therefore are the Words, *as the Dew,* to be repeated, *As the Dew of Hermon, and as the Dew that descended upon Mount Zion.* Thus in the Verse before us are the Words, *in the Sepulchre,* to be repeated, *In the Sepulchre that Abraham bought for a Sum of Money, and in the Sepulchre bought of the Sons of Emmor the Father of Sichern.*

The Rabbi raises another Objection from the 43<sup>d</sup> Verse, complaining, that the Words of the Prophet *Amos* are misquoted. But it will immediately appear to any one who will give himself leave to compare the Words together, that *St. Stephen* has given a most just Interpretation of the Prophet's Words (a). I shall not therefore now spend your Time in mentioning the Particulars. The two next Remarks (b) made by this Rabbi, are not  
against

(a) *Vil. Guffetii Ver. Sal. P. 2. p. 416, 417.*

(b) The first of these contain'd in Chap. 65. is taken from *Acts viii. 9.* where we have an Account of the Arts of *Simon Magus*, and the Effect they had upon the People: "Hence, says he, may an Argument be drawn against the Miracles of *Jesus*, which were performed by the Magick Art; and therefore the silly People who followed him, believed him also to be a God, as we see it happen at this Day." The next in Ch. 66. is taken from the Vision of *Peter*, *Acts x. 11.* In Opposition to which he endeavours to shew, that a Distin-

against the Book of *Acts* in particular; and therefore I shall pass them over, and proceed to what he says against the Words of St. Paul, *Acts* xiii. 21. *And when they asked a King, he gave them Saul the Son of Cis, of the Tribe of Benjamin, who reigned 40 Years.*

“ You see Paul mistaken in this Saying; for  
 “ *Saul* reigned not so long. For before he  
 “ committed the Offence in the Affair of the  
 “ *Amalekites*, he reigned only two Years, as it  
 “ is written 1 *Sam.* xiii. *And Saul was the*  
 “ *Son of one Year when he began to reign,*  
 “ *and he reigned two Years over the Israelites.*  
 “ The Sense of which is, From the Time that  
 “ *Saul* was anointed by *Samuel*, till the Go-  
 “ vernment was given to him by all the *Israel-*  
 “ *ites*, was one Year, and then he chose 3000  
 “ Men of *Israel*. Then he reigned two Years  
 “ with the Consent of all *Israel*, before he  
 “ offended in the Affair of the *Amalekites*.  
 “ From that Time he was esteemed as a Man  
 “ dead; for the Spirit of God troubled him,  
 “ and therefore the Years of his Reign are  
 “ not computed. For which Reason *Samuel*  
 “ the Prophet lamented him, and at the same  
 “ Time God sent him to anoint *David* to be  
 “ King; nor could it be, that *David* should  
 “ be much under the twentieth Year of his  
 “ Age when he was anointed. For the Scrip-  
 “ ture immediately after describes him to us

etion of Meats, and of Things clean and unclean, are necessary to Holiness.

“ as

“ as a grown Man : 1 *Sam.* xvi. 18. Behold,  
 “ *I have seen a Son of Jesse the Bethlehemite,*  
 “ *that is cunning in playing, and a mighty*  
 “ *valiant Man, and a Man of War, and*  
 “ *prudent in Matters, and a comely Person,*  
 “ *and the Lord is with him.* But, behold,  
 “ *David,* when he took upon him the Go-  
 “ vernment after the Death of *Saul,* was no  
 “ more than thirty Years of Age, as is ex-  
 “ pressly written 2 *Sam.* v. It follows from  
 “ this Calculation, that *Saul* reigned not even  
 “ ten Years to the Day of his Death. And  
 “ it may be, that he reigned a less Time, as  
 “ writes the learned Author of the Book *Ik-*  
 “ *karim (a).*”

This is the Objection made by the *Jew.* But, first of all, it is so far from being certain, that *St. Paul* affirms, as the *Jew* here represents him, that *Saul reigned forty Years,* that it is disputed among the Learned, whether that be his Meaning or not ; and I think a great Part, if not the generality of learned Men, have determined, that in the forty Years mentioned he intended to include the Government of *Samuel* as well as that of *Saul.* And secondly, supposing he had expressly affirmed this, is there any thing advanced by the *Rabbi,* which proves the contrary ? That *Saul* reigned two Years only with the Consent of all *Israel,* before he offended in the Affair of the *Ama-*

(a) Chiz. Em. p. 2. c. 67.

*Iekites*, is an Interpretation put upon an obscure Passage of Scripture without any the least Foundation; nor is it possible, that in so short a Time the Things related to be done by *Saul* should have been performed. See 1 *Sam.* xiv. 47. It is a much more probable Sense which is put on the Words by our late learned Bishop *Kidder*: “After the *Philistines* were subdu’d  
 “ by *Samuel*, a Year past when *Saul* began to  
 “ reign. And after this he reigned two Years  
 “ free from their Yoke.” After this, as the subsequent History in 1 *Sam.* fully informs us, *Saul* was brought under by them, and his People in Slavery to them. When this Yoke was broken by the Victory over the *Philistines* begun by his Son *Jonathan*, it is said, So *Saul* took the Kingdom over Israel, that is, he recovered it again (a). For before the *Israelites* were wholly under the Power of the *Philistines*, insomuch that they suffered not a Smith throughout all the Land of *Israel*, or a Sword or a Spear to be in the Possession of any. And after he thus recovered the Kingdom, it is immediately added, *That he fought against all his Enemies on every Side, against Moab, and against the Children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them.* So that from the End of the two Years here mentioned to his com-

(a) 1 *Sam.* xiv. 47. See *Kidder's* Demonstr. Vol. II. p. 240.

mitting the Offence in the Affair of the *Amalekites*, must have interven'd the Space of many Years. He was doubtless some Years under the Yoke of the *Philistines*. It must have been a Work of Time to have made so entire a Reduction of the *Israelites* as not to suffer a Smith, or a Grindstone, or a Sword, or Spear to be found among them. And when freed from this Yoke, to obtain so many Conquests over the several Nations around him as are afterwards mentioned, must certainly have been the Work of not a few Years. All therefore that the *Jew* adds concerning *Samuel's* anointing *David*, and the Age of *David* when anointed, and his Age when he took upon him the Government after the Death of *Saul*, are foreign to the Purpose, because it is most evident, that *Saul's* Offence in the Affair of the *Amalekites*, and the Anointing of *David*, which was subsequent to that Offence, did not happen in the Beginning of *Saul's* Reign, as the *Jew* would have us believe without any Shadow of Proof, but when he had now been King many Years.

I add further in the third Place, that *Josephus* the *Jewish* Historian expressly relates, that *Saul* reigned forty Years, eighteen Years during the Prophet *Samuel's* Life, and twenty-two Years after his Death (a). And that he certainly reigned much longer than the ten

(a) *Antiq.* l. 6. c. 14. § 9.

Years assigned him by Rabbi *Isaac*, is fully evident from the History of the Old Testament. For we are therein told, that his youngest Son *Ishboseth* was forty Years of Age at the Time of his Father's Death (a). And yet his Father is said to be but a young Man, when he was first inaugurated by *Samuel* (b). Had *Saul* reigned no more than ten Years, his youngest Son must have been thirty Years old when he began to reign. Could a Person who had several Sons, the youngest of which was thirty Years of Age, with any Propriety be said to be a young Man? It is much more probable he should begin his Reign about the Time his youngest Son was born.

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## C H A P. XIX.

### *Further Objections of the R A B B I answered.*

**T**HE next Objection raised by the *Jew* is to *St. Paul's* alledging those Words of the second *Psalms*, *Thou art my Son, this Day have I begotten thee*, to prove that *Jesus* is the Son of God. *Acts* xiii. 33. "For *David*," says he, by the Inspiration of the Holy

(a) 2 Sam. ii. 8, 10.

(b) 1 Sam. ix. 2.

"Ghost,

“ Ghost, spake that whole Psalm of himself  
 “ about the Beginning of his Reign, when he  
 “ heard, that the Nations had gathered them-  
 “ selves together against him; as it is written  
 “ 2 Sam. v. *But when the Philistines heard,*  
 “ *that they had anointed David King over Israel,*  
 “ *all the Philistines came up to seek David (a).”*

As he brings no Argument to make good this Assertion, that *David* spake this Psalm of himself, so it is very little he says in Answer to those Things which shew, that it was spoken not of *David*, but of the *Messiah*. Nor does he so much as take Notice of the concluding Expression in the Psalm, which fully proves, that it belongs to the *Messiah*, and to him only, that is, *Blessed are all they that put their Trust in him.* This clearly evinces, that the Person spoken of must be God. For how often are we in the sacred Writings, and particularly in the Book of *Psalms*, caution'd against putting our Trust in Man, even the greatest of Men! *Psalm cxlvi. 3. Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help (b).* Nay a Curse is denounc'd by the Prophet *Jeremy* on those who do so, *Jer. xvii. 5. Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.* On the other hand, we are constantly directed to make God alone our Refuge and Trust (c), and the Man who

(a) Chiz. Em. p. 2. cap. 68.

and cxviii. 8, 9. Is. ii. 22.

30, 31, 32. & xxxvii. 3, 5, 39, 40. & lxii. 2, 5, 6, 7, 8. & cxv. 9, 10, 11.

(b) See Psalm lxii. 8, 9.

(c) Pf. iv. 5, 8. & xviii.

30, 31, 32. & xxxvii. 3, 5, 39, 40. & lxii. 2, 5, 6, 7, 8. &

cxv. 9, 10, 11.

does so is pronounced blessed. *Jer.* xvii. 7. *Blessed is the Man that trusteth in the Lord, whose Hope the Lord is.* And to the same Purpose in many Places of the *Psalms* (a) and *Proverbs* (b). It is also said in the sixth Verse of the iii<sup>d</sup> *Psalms*, *I have anointed my King upon my holy Hill of Zion.* This Passage is taken Notice of by the Rabbi, and all he says in Answer to it is, “ That “ *Zion* was the “ *Royal City*, and is also called the *City of “ David;*” but never attempts to prove, that *David* was inaugurated there. *David*, though anointed King three times, was not once anointed upon *Zion*; nor indeed was the Fortrefs of *Zion* as yet subdued by him, nor under his Dominion, even when anointed the last Time at *Hebron*. And how very little do agree to *David* those Words of the seventh Verse, *Ask of me and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.* The Conquests which *David* made upon the *Philistines*, the *Moabites*, the *Edomites*, the *Ammonites*, and other neighbouring Nations taken Notice of by the Rabbi, can never surely be thought to come up to these Expressions. Besides, the antient *Hebrew* Doctors themselves, such as *Aben Ezra*, *Raschi*, *Kimchi*, interpret this *Psalms* of the King *Messiah*, and acknowledge, that the Sense is much more clear and plain when

(a) *Pf.* xxxiv. 8. and xl. 4. & cxxv. 1. & cxlvi. 5. (b) *Prov.* xvi. 20.

applied

applied to the *Messiah*, than when applied to *David* (a).

Another Objection is taken from *Acts* xiii. 35, 36, 37. where *St. Paul* cites those Words of *Pf. xvi. Thou shalt not suffer thine Holy one to see Corruption*; and to prove, that this must belong to *Christ*, adds, *that David after Death did in his Body see Corruption, but Jesus, whom God raised from the Dead, saw no Corruption.* In Opposition to this the Rabbi alledges, that the *Hebrew Word Shachath*, there used by the *Psalmist*, “ does not signify Corruption in the “ Sense in which *St. Paul* takes it (b).” But first of all, This *Hebrew Word* was so rendered by the *Jews* themselves long before *St. Paul's Time*. For the *Greek Word*, from which *St. Paul* argues, is the very Word by which the *LXX.* translated it. And so it was afterwards, *Rabbi Kimchi* quotes from *Midrash*, or an Interpretation of the *Psalms*, this Sentence: “ The *Psalmist* here teaches, that after “ Death the Worms should not destroy him “ (c),” which is exactly the same Interpretation as is put on the Words by *St. Paul*. 2dly, It is sufficiently evident from the Root whence the Word proceeds, that this is its true and proper Signification. The Root signifies to destroy, to corrupt, and is used concerning the Girdle of the Prophet *Jeremy*, to express to us, that it was marred or putrified (d). And,

(a) Vid. *Surenhusii* β β. καταλ. p. 406, 592. (b) *Chiz.*  
*Em.* p. 2. cap. 69. (c) Vid. *Sinopf. Crit.* in loc. & *Bithneri*  
*Lyra Propb.* (d) *Jer.* xiii. 7.

3dly, the Word itself is to be taken in this Sense in other Parts of holy Writ, particularly *Job. ix. 31 (a). Pſ. lv. ult. (b).*

The next Objection is taken from the Beginning of *Acts xv.* But as this relates to the *Christian Religion* in general, which he falsely accuses of being more difficult to be observed than the Law of *Moses*, and contains nothing in particular against the *Acts* of the Apostles (c), I shall pass it by. There is another taken from *Acts xv. 17.* Wherein he charges the Apostle *James* “with altering the Words of “the Prophet *Amos* in order to prove his Religion (d).” But first of all the Apostle *James* quotes those Words as they were translated by the *Jews* themselves long before his Time : For it is the Translation of the **LXX.**

(a) We have translated it, *Thou shalt plunge me in a Ditch* ; but the true Meaning is, *Thou shalt cause my Body so to corrupt and putrify, that my own Cioaths shall abhor me.* (b) In our Translation, *Shalt bring them down into the Pit of Destruction.* The Pit of the Pit, according to the Rabbi's Interpretation of this Word, would be a strange Expression. The Truth is, it is the Pit of Corruption, the Pit in which their Bodies shall decay, corrupt and putrify. (c) He represents these Words of St. Peter, *Wherefore do you put a Yoke upon the Disciples, which neither we nor our Fathers were able to bear? But we believe, that through the Grace of our Lord Jesus Christ we shall be saved,* as contradicting the Advice given by our Saviour to the rich Man, *Matt. xix. which was to keep the Commandments : Thou shalt do no Murder. Thou shalt not commit Adultery. Thou shalt not steal. Thou shalt not bear false Witness. Honour thy Father and thy Mother : And thou shalt love thy Neighbour as thyself.* “ In these Words, says “the Rabbi, *Jesus* teaches, that no Man can obtain Salvation “without keeping the Commands of the *Mosaick Law.*” *Chiz. Em. P. 2. c. 70.* To this I shall have Occasion to speak hereafter. (d) *Chiz. Em. p. 2. c. 71.*

which

which is here used (a). And, 2dly, it is also evident, that take the Words either according to the Letter of the *Hebrew* Text, or according to the LXX. they fully prove what they are produced for by St. *James*, that is, the Intention of the Almighty to extend his Favour to other Nations as well as the *Jews*. And, 3dly, the *Talmudick* (b), and other *Jewish* Writers (c), interpret this Passage of the Prophet *Amos*, of the Kingdom of the *Messiah*. And, 4thly, it is very clear, that Rabbi *Isaac*, by his Interpretation, oversets the plain, natural, grammatical Sense of the Words. For what is in the *Hebrew* spoken of the *Heathen* Nations, he confines to the *Jewish*. What is in the *Hebrew*, *And all the Nations that are called by my Name* (d), he renders thus, “ And the *Israelites* shall possess all Nations, because they, that is, the *Israelites*, are called by my Name.

In the next Chapter he observes, that *Christians* are not obedient to the Apostolick Decree, which forbids the eating of Things strangled, and of Blood (e). And in the

(a) It is sufficiently plain, that the LXX. read the *Hebrew* something differently from what it is in our present Copies. Vid. Guffet. Ver. Sal. P. 2. p. 425. and *Surenhus.* *Græc. nat.* p. 433. What St. *James* did, is uncertain, because St. *Luke*, in relating, might make use of the LXX. Version. Vid. *Light.* Vol. II. p. 694. and p. 810, fin.

(b) *Sanhed.* fol. 69, 2. cited by *Light.* Vol. II. p. 694, pr.

(c) *Aberbinel*, cited by our most learned Bishop *Chandler* in his *Defence of Christianity*, p. 174. who there says, that the *Jews* are pretty unanimous in saying this is a Prophecy of the *Messias*.

(d) *Vecol hagoim asher nikra shemi aleihem.*

(e) *Chiz. Em.* p. 2. c. 72.

Chapter following accuses the Chastity of *Timothy's* Mother, because, being a *Jewess*, she married an uncircumcised *Greek* (a). But these Things no ways affecting the History of the *Acts*, I shall pass them over. The next Objection is taken from *Acts* xvi. 3. wherein it is related, that *St. Paul* circumcised his Disciple *Timothy*. This he represents as “ an over-  
 “ throwing the *Christian* Religion, by which  
 “ it is believed, that Circumcision was a tem-  
 “ porary Command to endure only to the  
 “ Coming of the *Messiah*. But, adds he, you  
 “ here see, that *Paul* circumcised *Timothy*, even  
 “ after the Death of *Jesus*. Moreover *Paul*  
 “ did this in direct Contradiction to his own  
 “ Sayings. For in his *1 Cor.* vii. 18. he says,  
 “ *He that is uncircumcised, let him not become*  
 “ *circumcised.* If this be right, wherefore  
 “ does he circumcise his uncircumcised Di-  
 “ sciple? He says also in his Epistle to the  
 “ *Galatians*, v. 1. *Behold, I Paul say unto you,*  
 “ *that if you be circumcised, Christ shall profit*  
 “ *you nothing. For I testify again to every*  
 “ *Man that is circumcised, that he is a Debtor*  
 “ *to do the whole Law.* If this be true,  
 “ wherefore does he circumcise him, since  
 “ *Christ* was to profit him nothing? But since  
 “ he certainly did circumcise him, wherefore  
 “ did he not enjoin him to keep all the *Mo-*  
 “ *saick* Precepts? Behold, even *Paul* himself  
 “ also was circumcised. Wherefore then did

(a) *Ibid.* c. 73.

“ not he perform the Precepts of the *Mosaick*  
 “ *Law* ? Nay, but he persuaded others, that  
 “ they should not perform them. Wherefore  
 “ also did he initiate *Timothy* his Disciple by  
 “ the Precept of Circumcision, if, as they  
 “ will have it, the Season or Time of observ-  
 “ ing it was already past (a) ? ” Another *Jewish*  
 Writer charges *St. Paul* with Hypocrisy and  
 Meanness of Spirit no ways becoming a Per-  
 son inspired, in that he circumcis’d *Timothy*  
 for fear of the *Jews* (b).

In order to clear the Apostle *Paul* from these heavy Accusations, and to shew, that he was guilty of no Hypocrisy, no Meanness of Spirit, no Inconsistency, no Unsteadiness in this Affair, it will be necessary to consider more fully, First, what he has said upon the Subject of Circumcision; and secondly the Reason that induced him to circumcise *Timothy*. By comparing these together it will be no difficult Matter to form a Judgment, whether he is deserving of the Censures passed upon him by the *Jews* or not.

His Opinion of Circumcision is reducible to these three Things : First, that after the Death of *Christ* the Command enjoining Circumcision was no longer obliging, nor was any Person from that Time bound to submit to it as a divine Institution. For he was fully persuaded, that the whole ceremonial Law was abolished by the Death of *Christ*, that *Christ* had blotted out the Hand-writing of Ordinances

(a) *Ibid.* c. 74.

(b) *Kidder's Demonst.* Vol. II. p. 245.

that

*that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross, as he writes in his Epistle to the Coloss. ii. 14. Having abolished in his Death the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself of twain one new Man, so making Peace, as he writes to the Eph. ii. 15.*

2. That Circumcision, considered in itself, and not as enjoin'd by God, is a Thing indifferent, and that neither the performing nor omitting it can recommend us to God. This is clearly laid before us in his 1 Cor. vii. 18, 19. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God; that is, if Circumcision be not considered as a divine Command, it is of no manner of Significancy, it is altogether indifferent. Therefore in the Verses immediately preceding, he advises the Corinthian Christians to be wholly indiffetent about it. Is any Man called, being circumcised? Let him not become uncircumcised: Is any Man called in Uncircumcision? Let him not become circumcised. He had the same Opinion of all the ceremonial Injunctions of the Mosaick Law: Since by the Death of Christ they were abrogated, and there was now no divine Command either enjoining or forbidding them, it was a Thing wholly indifferent whether they were performed or neglected. But,*

3. Whoever of the *Christian* Converts submitted to Circumcision as being necessary to Salvation, was obliged to perform the whole  
*Mosaick*

*Mosaick* Law, and could expect no Benefit from the Death of *Christ*. This he has fully declared in his Epistle to the *Gal.* v. 1, 2, 3, 4. *Stand fast therefore in the Liberty wherewith Christ has made us free; and be not entangled again with the Yoke of Bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law. Christ is become of no Effect unto you. Whosoever of you are justified by the Law, ye are fallen from Grace.* That this Passage must be understood of those who sought for and expected Salvation from their being circumcised and observing the Law of *Moses*, is fully evident from the Words themselves: *Whoever of you are justified by the Law, that is, whoever of you depend on Justification from your Performance of the Mosaick Law, ye are fallen from Grace.* The same is also to be learnt from other Passages of this Epistle. He speaks in the ii<sup>d</sup> Chapter of *false Brethren*, who would have compelled *Titus* to be circumcised. And Ch. vi. 12. says, *As many as make a fair Shew in the Flesh, they constrain you to be circumcised.* What was this Compulsion or Constraint, but their teaching, that it was necessary to Salvation?

It appears also very fully to have been *St. Paul's* Opinion, that no Person whatsoever could be justified or saved by his observing the *Mosaick* Precepts. For this he often inculcates

both in his Epistle to the *Romans* iii. 20. and ix. 31, 32. and in that to the *Gal.* ii. 16. and iii. 10, 11, 12, 13. Nor was St. *Paul* singular in this his Opinion. No ; the whole Body of the Apostles and Elders were of the same Mind, as appears from the Decree made by the Council held at *Jerusalem*. For there were certain of the Sect of the *Pharisees*, who becoming Converts to *Christianity*, taught the believing *Gentiles*, that *except they were circumcised, and kept the Law of Moses, they could not be saved.* Acts xv. 1, 5, 24. But the Apostles and Elders, conven'd on purpose to give their Sentiments on this Subject, unanimously agree to send Messengers to the *Gentile* Converts with a Letter, wherein they not only deny, that the Persons who taught this Doctrine had any Authority from them so to do, but call it *a subverting their Souls.* Which amounts to the same Sense with the Phrases used by St. *Paul* in his Epistle to the *Galatians*, *their falling from Grace, and Christ's profiting them nothing.* It is therefore, you see, the unanimous Sense of the Apostles and Elders, and of the whole Church assembled at *Jerusalem*, that the Law of *Moses* was not obligatory on the *Gentile* Converts, and that the preaching up Circumcision, and the Observance of the Law of *Moses* as necessary to Salvation, was subverting the Souls of the Hearers. The Apostle *Peter* concludes his Speech in that Assembly with these Words : *Now therefore why tempt ye God to put a Yoke upon the*  
*Neck*

*Neck of the Disciples, which neither our Fathers nor we were able to bear? that is, they were not able so to perform the Precepts of the Mo-  
saick Law, as thereby to obtain Justification and Life. He therefore adds, But we believe, that through the Grace of our Lord Jesus Christ we shall be saved even as they. It was St. Peter's Judgment therefore, and no doubt the other Apostles were of the same Mind, that no Man could be justified by the Works of the Law of Moses, but by the Grace of Christ.*

Having thus considered the Opinion of Sr. Paul, and of the other Apostles concerning Circumcision, let us next attend to the Motive which induced him to circumcise Timothy. It is related *Acts* xvi. Timothy being well reported of by the Brethren at Lystra and Iconium, him would Paul have to go forth with him, that is, to assist him in the Ministry, and took him and circumcised him, because of the Jews which were in those Quarters; for they all knew, that his Father was a Greek. It is well known, that the Jews would not converse freely with those who were uncircumcised. And although our Saviour had given an express Commission to his Disciples to go teach all Nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost, yet St. Peter had a Vision to teach him to call nothing common or unclean, before he durst venture to keep Company with, or come to one of another Nation. *Acts* x. 28. And when Peter after this came to Jerusalem, they who were of the Circumcision

contended with him, saying, Thou wentest in to Men uncircumcised, and didst eat with them, *Acts xi. 2, 3.* Of what Service then do you think could *Timothy* have been to *St. Paul* among the *Jews*, had he not been first circumcised? It was *St. Paul's* Custom, where-ever he came, to make the first Offers of the Gospel to the *Jews*: How could *Timothy* have been assisting to him herein, had he not been circumcised? Who among the *Jews* would have conversed with him? The Reason why *St. Paul* circumcised *Timothy* is said to have been because of the *Jews* which were in those Quarters: Not for Fear of the *Jews*, not from Hypocrisy and Meanness of Spirit, as one of the objecting *Jews* would have it; but that the *Jews* might not shun his Company, he might have Opportunities of conversing freely with them, and instilling into them the *Christian* Doctrine, and by that means assist *St. Paul* in converting them to the *Christian* Faith. This was the true Reason of his circumcising him. Though his Mother was a *Jewess*, they all knew, that his Father was a *Greek*; and therefore would have avoided his Society, had it not been known, that *St. Paul* circumcised him.

Having thus considered both *St. Paul's* Opinion of Circumcision, and the Reason which induced him to circumcise *Timothy*, let us compare them together, that we may see if there be any the least Inconsistency between them. Circumcision was now, according to his Opinion, become a Thing indifferent, that might

might be performed, or might be omitted, without any Offence to the Divine Being. He uses it as such in order to compass a beneficial End. He did not circumcise *Timothy* as judging it any ways necessary to his Salvation, but as a proper Means to accomplish the Salvation of others. As none but *Jews* could converse freely with *Jews*, and so be in a Capacity to convert them to the *Christian* Faith, it was absolutely necessary, that all who were employ'd in that Office, should be circumcised, and observe the Law of *Moses*. For the same Reason the Apostle *Paul*, when conversant with the *Jews*, punctually observed the Ceremonies of the *Mosaick* Law, as he himself informs the *Corinthians*, 1 Ep. ix. 20. *Unto the Jews I became as a Jew, that I might gain the Jews.* Knowing these Things to be indifferent, he either observed or omitted them, as was most for the Good of others. When among the *Gentiles* therefore, he neglected the Use of these Ceremonies, that he might the more freely converse with them, as he also writes to the *Corinthians*: *To them that are without Law, that is, without the Law of Moses, as without Law; not being without Law to God, but under the Law of Christ, that I might gain them that are without Law.* Thus was he made all Things to all Men, that he might by all means save some.

Indeed when he was in the Land of *Judæa*, there was a further Reason for his observing the Law of *Moses*. It was the Law of the

Country to all who were born *Jews*, and they were obliged to submit to it as such ; which doubtless was one Reason why the Apostles, and other immediate Disciples of our Lord and their Successors, so punctually observed it in the Land of *Judæa* to the Time of the Destruction of *Jerusalem*. They were to be *subject to the higher Powers*, and to submit to every Ordinance of Man for the Lord's sake. Although these Ceremonies were now become Things indifferent, and were no longer the Ordinances of God in the strict and immediate Sense, yet, as they were required and enforced by the higher Powers, they were to be complied with ; and in this remote Sense might still in the Land of *Judæa* be called the Ordinances of God. But although *St. Paul*, being born a *Jew*, himself willingly complied with all the Ceremonies of the *Mosaick* Law in the Land of *Judæa*, yet when some would have imposed the same upon *Titus*, who was a *Greek*, and not under the same Obligation, he would not permit him to yield to it.

There was a wide Difference between the Cases of *Timothy* and *Titus*. *Timothy*, being born of a *Jewess*, had a Right to Circumcision from his Infancy, and wanted nothing but the Performance of that Ceremony, to admit him to the freest Conversation with the *Jews* : *St. Paul* therefore, needing his Assistance among the *Jews* in *Asia*, circumcised him. *Titus* had no Claim to Circumcision, nor could *Paul* want his Assistance among the  
*Jews*

*Jews in Judæa.* The *Pharisaick Christians* would have prevailed with him, and indeed with all who were converted from among the Heathen, to be circumcised, and keep the Law of *Moses*, teaching them, that it was necessary to their Salvation. These *St. Paul* resolutely opposed, because a yielding to it would have been a recognizing and encouraging their Doctrine, a Doctrine which overthrew the whole Scheme of *Christianity*, and rendered *Christ's* Death vain and needless. Although therefore Circumcision, and other Ceremonies of the Law were, in his Esteem, Things indifferent, and he could either use or neglect them as he saw fit; and accordingly did circumcise *Timothy* to render him the more useful to himself in the Ministry among the *Jews* which dwelt in *Asia Minor*; yet when Circumcision was imposed as necessary to Salvation, he firmly withstood it, and would by no means give way to the performing it, where it countenanced and encouraged so pernicious a Doctrine; and this was in exact Compliance with the Decree of the Apostles and Elders. Whoever will be at the Pains to read the *Acts* of the Apostles, and *St. Paul's* Epistles, will find not only a perfect Consistency between his Doctrine and Practice, but a great Steadiness and Constancy in both.

It is the easiest Thing imaginable now to answer each of the Queries put by Rabbi *Isaac*. The first is, “Wherefore did *Paul* circumcise  
“*Timothy*, since *Christ* was to profit him no-

“ thing? ” Had *St. Paul*, in circumcising *Timothy*, done it as a Thing necessary to his Salvation, the Rabbi might well have asked this Question. But since it is most apparent, that *St. Paul* did it not with this View, but only as a Thing indifferent, in order to facilitate the Conversion of the *Jews*, what room is there for this Question? *St. Paul* well knew, that *Christ* would not profit *Timothy* the less for his being circumcised, when he submitted to it as a Thing indifferent, and did not depend on it for his Salvation.

The second Query is, “ Since *Paul* did circumcise *Timothy*, wherefore did he not enjoin him to keep all the *Mosaick* Precepts, when *Paul* testifies to every Man that is circumcised, that he is a Debtor to do the whole Law? ” It is very clear the Apostle understands it of those only who submitted to Circumcision as a Thing necessary to their Salvation. Now, forasmuch as *St. Paul* did not circumcise *Timothy* with any such View, he might well leave it to his Discretion to observe the Precepts of the ceremonial Law, so far as he thought proper; though doubtless, when conversant among the *Jews*, he so carefully observed it, as to make himself acceptable to them, which was the very End of his being circumcised.

A third Query is, “ Behold, even *Paul* himself was circumcised: Wherefore then did he not perform the Precepts of the *Mosaick* Law? ” It was not *St. Paul*’s Opinion, that every Man  
who

who had been circumcised in his Infancy was a Debtor to perform the whole Law of *Moses*, but only those who underwent it, or depended on it as necessary to Salvation, and this after they had professed a Belief of the *Christian* Doctrine. *St. Paul*, no doubt, while a *Jew*, thought himself obliged to perform the Precepts of the Law of *Moses*, and was very careful in observing them. But when he became a *Christian*, he learnt, that the ceremonial Law was abrogated by the Death of *Christ*, and for this Reason persuaded the *Christian* Converts from among the *Gentiles*, that there lay no Obligation on them to comply with it.

The last Query is, “Wherefore did he initiate his Disciple *Timothy* by the Precept of Circumcision, if, as the *Christians* will have it, the Season or Time of observing the Law of *Moses* was now past?” He did not initiate *Timothy*, because he thought he was under any Obligation from the Law of *Moses* so to do: The Time or Season of observing that, as made necessary by the divine Command, he truly thought, was over and gone: But he did it as a Thing indifferent, in order hereby the more easily to convert those of the *Jewish* Nation.

Another Objection is made from *Acts* xvi. 30, 31. where the Gaoler asks of *Paul* and *Silas*, *What he must do to be saved?* The Answer returned is, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.* “You see here, that these Disciples agree not  
“ in

“ in their Exhortations with the Doctrine of  
 “ *Jesus*. For when a rich Man asked Advice  
 “ of *Jesus* how he might obtain Salvation,  
 “ he did not enjoin him to believe in himself,  
 “ but commanded him to keep the Precepts  
 “ described in the Law of *Moses*, as you’ll  
 “ find *Matt.* xix. 16. *Mark* x. 17. *Luke* xviii.  
 “ 19(a).” This is an Objection, that, I think,  
 may be safely trusted with every Reader. For  
 is there any Contrariety, any Inconsistency be-  
 tween these two Things, believing in *Jesus*  
 and obeying the Commandments of God? Are  
 they not both necessary? When the rich Man  
 applied to *Jesus* for Instruction in so great a  
 Point as that of obtaining his Salvation, it  
 might well be taken for granted, that he did  
 believe in him as a Teacher sent from God. It  
 would have seemed therefore very unseasonable  
 to urge this upon him. Our Saviour, who  
 knew the Hearts of all Men, took a much  
 more pertinent and suitable Method to lay  
 open his Defects both of Belief and Practice.  
 He saw plainly, notwithstanding his boasted  
 Obedience to the divine Law, that Money was  
 his God. He therefore puts him upon the  
 Trial which he would choose, God or the  
 World. This Man could not find in his Heart  
 to give up the World, took that as his Portion,  
 and betrayed his want of Faith and Obedience.  
 But the *Jew* will have it, that the Direction  
 of *Jesus* to this Man is, that he should keep

(a) Chiz. Em. p. 2. cap. 75.

all the Precepts of the Law of *Moses*, and that it is hence incumbent on every *Christian* so to do, in order to his being saved. See Part 1. Ch. 49. n. 2, 3. and Part 2. Ch. 19. Whereas the Instances given by our Lord in this Place are all Commands of a moral Nature, and taken from the second Table. But had he been as explicit in his Injunction to this Man to keep the whole ceremonial Law as the Rabbi makes him, could it be inferred from thence, that *Christians* are now bound to keep that Law? It is certain, that during our Lord's Life that Law was in Force, and every *Jew* was obliged to keep it in order to his being saved: It was not abolished but by his Death: And our Lord plainly foretold the Abrogation of it to the Woman of *Samaria*.

The last Observation made by Rabbi *Isaac* on the Book of *Acts*, is on Ch. xxviii. 3, &c. When *Paul* shook off the Viper that had fastened on his Hand, and the *Barbarians* saw no Harm come to him, *they said that he was a God.* " You plainly see here, that the foolish  
 " People, who erred concerning *Jesus*, fell  
 " into the same Mistake concerning *Paul*,  
 " and called him also God (a)." This sure was written by the *Jew* in a very great Hurry, or he could not have been guilty of so egregious a Blunder. Did he ever hear of or meet with *Christians* in any Part of the World, who held that *Paul* was God? It is here expressly

(a) *Ibid.* c. 76.

said, that they were *Barbarians*, that is, Natives of *Melita*, who had never before seen *St. Paul*, nor as yet heard one Word of *Christ*; these, astonished at *St. Paul's* miraculous Escape, believe him to be one of their Deities, as, some Years before this, did the People of *Lystra* upon his having healed a Cripple there. A like injudicious Remark the Rabbi makes upon the History of *Simon Magus*, related *Acts* viii. to which also he here refers. It is said, that *Simon* had so prevailed on the *Samaritans* by his Sorceries, as to be esteemed by them the great Power of God. “Hence, “says the *Jew*, may be drawn an Argument “against the Miracles of *Jesus*, which were “performed by the magick Art; and therefore “the silly People that followed him, believed “him also to be God (a).” Should any one argue, that because *Pharaoh's* Magicians turned a Rod into a Serpent, Water into Blood, and produced Frogs, therefore all the wonderful Works of *Moses* were wrought by the magick Art, and were no Proof of the Power of God assisting him, would the Rabbi allow the Consequence? The very Answer, which he must return to this, will be our Answer to him.

(a) *Ibid.* c. 65.

C H A P. XX.

*Other Objections answered.*

HAVING answered the several Objections raised by Rabbi *Isaac*, I shall next consider all other Objections that I can recollect either to have heard or read started against any Part of this sacred Book. It is said, that the *Acts* of the Apostles, and the Gospel of St. *Matthew*, agree not in the Relation of the Death of the Traitor *Judas*. In the one it is related, that *he went and hanged himself* (a) : In the other, that, *falling headlong, he burst asunder, and all his Bowels gushed out* (b). These Accounts are represented as inconsistent the one with the other. It is urged, “ That if  
 “ he hanged himself he did not die by a Fall,  
 “ and the gushing out of his Bowels. And  
 “ if his falling headlong was the Cause of his  
 “ Death, it was not his hanging himself.” Before I proceed to give a direct Answer to this Objection, I would observe to you, that different Circumstances, mentioned by two or more Persons in relating the same Facts, by no means affect the Credit of the Relators, or destroy the Credibility of the Facts, unless they are plainly contradictory the one to the other; because they may each have their Course or Season, and be all true.

(a) Matt. xxvii. 5.

(b) Acts i. 18.

Should

Should several Persons be called as Witnesses, who saw a Man travelling in the Road between *London* and *Northampton*; and one should affirm, that he saw him on Foot without any Retinue; another should say, that he saw him in a Coach drawn with Six Horses, attended with a great Number of Servants; another, that he saw him on Horseback with one Servant only; might it not be objected exactly in the same manner as it is to the Holy Writings? These Circumstances are inconsistent: If he was on Foot, he was neither in a Coach, nor on Horseback; and if he was in a Coach, he was not on Foot. One declares he had no Attendants; another, that he had many; and a third, that he was followed by one Servant only. How can these Things agree together? If these Witnesses be further examined, and it appears, that they each of them saw this Man in different Parts of the Road; that the one saw him walking on the Road towards *Islington*, the second in a Coach and Six between *Islington* and *St. Albans*, and the third on Horseback near *Dunstable*, the Testimonies of these Persons are very consistent. Nor is it any thing improbable, that a Person should walk to *Islington*, go thence in a Coach and Six to *St. Albans*, there mount his Horse, and ride to *Dunstable* in his Way to *Northampton*.

If we make but the same Allowances to the sacred Writers, that is, if we suppose the different Circumstances mentioned by them not to have happened the same Moment of Time, but to have followed one the other, nothing can be

be more clearly consistent than are the different Circumstances they relate. *St. Matthew* says, *Judas went and hanged himself.* This he thought sufficient to say of the Traitor without adding the other Circumstances of his Death, which followed. *St. Peter* mentions those Circumstances only, which followed after he had hanged himself; *That falling with his Face to the Ground, he burst asunder in the midst, and all his Bowels gushed out.* He hanged himself, and whether the Cord with which he did it, slipp'd or broke, or that to which it was fastened gave way, or some Person, seeing him hanging, hastily cut him down, he fell with his Face to the Ground, and the Violence of the Fall burst his Belly, so that his Bowels gushed out; which, if he was a corpulent and heavy Man, or was so swollen, as many of the Antients represent him to have been, might easily happen.

That which I apprehend has chiefly misled Persons in making this Objection, is their mistaking the Meaning of the Words which we have rendered *falling headlong*, *πρηνὴς γενόμενος.* They take it, that they must needs signify a Person's throwing himself headlong from a House, a Precipice, or some high Place. And were this the proper Signification of the Words, there would be two different Ways of Death mentioned by the two Historians. For a Person's hanging himself, and throwing himself off from the Top of a House or a Precipice, are two different Deaths. And  
 although

although it is possible a Person might first fasten a Halter to a Tree, and put the Noose about his Neck, and then throw himself off from an adjoining Precipice, (which indeed would be making sure Work, because, if the one did not take Effect, it is likely the other would, and this, if ever practised, might best suit the horrid State of the Traitor's Mind) yet, as we read not of any such Example, it may not seem to all so probable.

The Words which are in our Translation rendered *falling headlong*, signify properly falling or lying with the Face to the Ground. The learned *Raphelius* (a), who has made great Search into *Greek* Authors, with a particular View of thereby explaining the New Testament, affirms, that he never once met with this Phrase, where it signifies a Man's throwing himself off from a Precipice, or any high Place. Nor could I ever see an Example of it produced by those who put this Signification upon it. Now if the Words *πρηνὴς γεγόμενος* never signify a Man's throwing himself from a high Place or Precipice, there is not so much as the least Pretence left, that two different Deaths are related, but only different Circumstances attending the Death of *Judas*. *St. Matthew* relates the main Circumstance of his Death, *that he hanged himself*. *St. Peter* mentions some Circumstances which followed; *He fell with his Face to the Ground, burst asunder in*

(a) Not. Polyb. p. 103, 109, fin.

*the midst, and all his Bowels gushed out.* For it ought to be observed, that *St. Luke* in the *Acts* is not relating the History of the Death of *Judas*, but the Words of *St. Peter*; and that the Persons to whom *St. Peter* spoke, well knew all the Circumstances of the Death of that Traitor. The holy Apostle had no Intention therefore to give a punctual Account in what manner he destroyed himself, but only to bring to the Minds of his Hearers the more affecting Circumstances attending it, such which it might be supposed more fully shewed him an Example of God's Vengeance.

Several antient Writers affirm (*a*), that *Judas* lived some considerable Time after he had hanged himself: That either the Tree, to which he had fastened the Rope, gave way (*b*), or the Cord broke (*c*), or some Person cut him down before he was suffocated (*d*): That it pleased God hereby to grant him Space for Repentance, which he not improving, became greatly diseased, was swelled to an enormous Degree, was rack'd with grievous Pains, was an eminent Example of divine Justice, and at length fell down with his Face and Belly to the Ground, burst asunder in the midst, and his Bowels gushed out. Were there suf-

(*a*) *Oecumen.* in *Act* 2. *Theophyl.* in *Matt.* xxvii. 5. *Euthymius* in *Matt.* xxvii. 5. *Cedrenus* in *Compend. Histor.* p. 162. *Theophanes* *Hom.* 27. p. 202. the two last cited by *Suicer Thesaur.* Tom. 1. p. 407. (b) *Theophyl.* (c) *Theophanes.* (d) *Euthymius.*

ficient Authority to support this, doubtless learned Men would have readily acquiesced in it. But as there is no more than a slender Foundation for this Piece of History, that is, that *Judas* so long survived the Halter, the most easy and natural Method of placing the several Circumstances mentioned, as it appears to me, is that I have laid before you. *Epiphanius*, I think, is singular in his Opinion, who supposes that *Judas* first shed his Bowels, and then put an End to his Life by hanging himself (*a*).

Many among the Moderns have taken a different way in their Exposition of these Passages of holy Writ. They interpret the Word used by St. *Matthew*, ἀπήγξατο, not that *Judas* hanged himself, but that he suffered so severely from the Anxiety of his Mind for what he had done, that he fell into a deep Melancholy, and died of a Suffocation from Grief (*b*). Thus Dr. *Hammond* explains it. He says, “That which the Words most easily and promptly bear, and which they might possibly mean by those Words which we interpret Hanging, is this; that he fell into a violent suffocating Fit of Sadness or Melancholy, and grieved so excessively as to wish himself dead; and then suddenly fell flat on his Face, and then burst (*c*).” It has, I think, been fully proved by *Perizonius*, that the Word ἀπήγξατο bears this Sense in the

(*a*) Tom. 3. Hær. 38. p. 126.  
*Perizonius*, &c.

(*b*) *Grotius*, *Price*, *Suicer*,

(*c*) In Matt. xxvii. 5.

best *Greek Writers* (a). Others, who put much the same Construction on the Word ἀπήγξατο, and who understand πρηνὴς γενόμενος to signify a being thrown headlong from some high Place; conceive that he was, by his Melancholy and Despair, driven to this Method of Self-murder. They are not of Opinion, that he died immediately of a Suffocation proceeding from Grief, but that such was the Anxiety and Torture of his Mind, that he threw himself from some House or Precipice, and so made an End of his wretched Life (b). But I think it has been no-where yet proved, that the Words πρηνὴς γενόμενος will bear that Signification.

If the Words could be shewn to carry that Sense, I should understand it to be done not by *Judas* himself, but by others after he had hanged himself (c). A Man's hanging himself was esteemed as a most odious and infamous Death both by *Jews* and Heathens (d). *Josephus* tells us, that it was the Custom with the *Jews* to cast aside those who had murdered themselves, and leave them unburied till the Evening (e). This throwing them aside, might not improbably be the throwing them down some Precipice; for they had

(a) Vid. Raphael. Observ. Polyb. p. 102, 104, 106. & Alberii Observ. p. 219.

(b) Saldeni Otia Theolog. l. 2. Exercit.

S § 20. p. 389.

(c) Thus Raphaelius in Observ. Polyb. p.

106.

(d) Vid. Bagnage Annal. p. 385. § 95. & Virgil.

Æn. L. 12. ver. 602. Serv. in loc. Virg. cit. Apuleium Met. l. 6.

p. 130. aliosq; ibi cit.

(e) De Bell. l. 3. c. 8. § 5, prop. fin.

many such in and near *Jerusalem* (a). If then the Words would admit of that Signification, I should think it most likely, that those who found *Judas* hanging, and cut him down, threw him off some Precipice; there to remain a Spectacle to all who passed by, till Evening.

There are still other learned Men among the Moderns, that put the same Interpretation upon the Words *πρηνὴς γενόμενος*, as is most usually put upon the Word *ἀπήγξατο*, and hereby make St. *Matthew* and St. *Peter* to say one and the same Thing, that is, that *Judas* hanged himself (b). *Alberti* has shewn great Ingenuity in bringing together several Passages of the antient *Greek* Writers, to make this Sense of the Words appear probable (c). I cannot say, that his Arguments amount to Demonstration. This however, I think, may be justly observed, from what has been said in Answer to the Objection before us, That when there are so many Ways, whereby the different Circumstances attending the Death of *Judas*, related by St. *Matthew*, and mentioned by St. *Peter*, may be shewn fairly consistent, that Person must have a good Will to cavil at the sacred Writings, who makes this Difference an Objection against them.

There is a second Objection form'd from the Words of the same Verse; in the Beginning

(a) Vid. *Joseph. de Bell. l. 5. c. 4. § 1, fin. Zacharias*, when slain, was thrown down one, *De Bell. l. 4. c. 5. § 4, prop. fin.*

(b) *Erasmus, Castalio, &c.*

(c) *Observ. p. 219.*

of which *St. Peter* is represented as saying, *Now this Man, speaking of Judas, purchased a Field with the Reward of Iniquity: Whereas St. Matthew informs us, that Judas cast down the Pieces of Silver in the Temple, and went and hanged himself; and that the chief Priests took the Silver Pieces, and bought with them the Potter's Field to bury Strangers in (a).* The Objection is, How can it with Truth be affirmed, that *Judas* purchased this Field, when it appears from *St. Matthew*, that the High Priests purchased it after his Death? In Answer to this I would observe, first, That *St. Matthew* does not say, that the High-Priests purchased it after the Death of *Judas*. Some of the Antients were so far from understanding the Words of *St. Matthew* in this Sense, that they were of Opinion, that *Judas* made his Exit in this very Field which they had purchased (*b*); and the learned *Grotius* inclines to this Opinion (*c*).

2. *Judas* was certainly the Occasion of this Purchase. It was bought with the Money he had received from the High-Priests. Had he not brought back these unjust Gains, and restored them to the High-Priests, this Field had not been purchased. Now it is not unusual with the sacred Writers, as well as other Authors, to put the Occasion for the Cause (*d*).

(a) *Matt.* xxvii. 5, 6, 7. (b) *Oecum.* in *Act.* ii. (c) In *Acts* i. 18. (d) *Then shall ye bring down my grey Hairs with Sorrow to the Grave.* *Gen.* xlii. 38. And how often is it said of *Feroboam*, that he made *Israel* to sin? *1 Kings* xiv. 16. and xv. ult. &c.

Thus is it said, that *a Gift blindeth the Wise, and perverteth the Words of the Righteous* (a). It is true, a Bribe may be a Temptation, or the Occasion of a Man's shutting his Eyes against Justice, but it is not the efficient Cause; for that is the Man himself. In like manner, though the High-Priests were the proper Purchasers, the efficient Cause, yet forasimuch as *Judas* was the Occasion of it, is he also said, in a figurative Sense, to purchase it. And let it be observed further,

3. That the Word *ἐκτίσασατο*, which is the *Greek Word* in this Place, is very frequently used by *Greek Authors* in this figurative Sense (b). Thus is it said by the Son of *Sirach* of him that lends his Money, that *he has purchased to himself an Enemy* (c). And in the *Proverbs* we are exhorted *not to purchase to ourselves the Reproaches of evil Men* (d). It may be urged, that it was not the Intention of *Judas* to buy a Field, it was accidentally only purchased with his Money. In like manner it is not the Intention of the Lender to make the Borrower his Enemy; but so it too often happens, and therefore is he said, *κτίσασαται*, to have purchased to himself an Enemy. It is not the Design of any Person to bring Disgrace and Infamy upon himself by his Conduct; yet this being the Event of an ill-spent Fortune, such a one is said to have *purchased Infamy to himself*. Thus with regard to *Judas*, for-

(a) Exod. xxiii. 8.  
xxix. 8.

(b) See *Whitby* in loc.

(d) Ch. iii. 31.

(c) Ch.

asmuch as the buying the Field was the Event upon his restoring the Money ; therefore is he said to have purchased the Field with the Reward of his Iniquity, which Field was, is, and will be, an eternal Monument of his Infamy (a).

Another Objection is raised from the Verse following, that is, the 19th. *And it was known unto all the Dwellers at Jerusalem, insomuch as that Field is called, in their proper Tongue, Aeldema, that is to say, the Field of Blood.* This is represented as what could not be spoke by St. Peter. It is alledged, that it is not probable he should tell his Brethren, who could not but know this as well as himself, that the Circumstances of the Death of Judas, or the buying of the Field, were Things notorious at Jerusalem ; much less, that he, who was a Jew, and talking with Jews in their own Language, should teach them the Name of the Field in the Jewish Language, and interpret it for them into Greek.

My Answer to this is, First, that it is very difficult for us to judge what it might be proper for St. Peter to say to the Audience which then heard him. There might be several, it may be, the greater Part present, who were Strangers at Jerusalem, and who did not talk the Language then used there. How far the

(a) Judas hunc agrum acquisivisse dicitur, non tanquam rem suam, sed tanquam æternum infamiæ monumentum. Grot. in Matt. xxvii. 8.

*Galilean* Dialect differed from that at *Jerusalem*, we cannot now judge; but that they did differ, is evident, because *St. Peter* was known by his Speech to be a *Galilean* (a). Nor can we say, with any Certainty, secondly, that these are the Words of *St. Peter*. Several learned Men think, that this whole Verse contains the Words of *St. Luke*, and that they ought to stand in a Parenthesis. Nothing could be more proper than that *St. Luke* should inform his Readers, that these Facts were notorious at *Jerusalem*, and should add as a Proof of that Notoriety, the Name put on the Field purchased with the Price of *Christ's* Blood, and should interpret that Name into the *Greek*, which was the Language in which he wrote. If we take these therefore to be the Words of the Historian *St. Luke*, there is not the Shadow of an Objection remaining. And if I mistake not, most learned Men judge those Words, *in their proper Tongue*, and the Interpretation into the *Greek*, to be an Addition made by the Historian to the Words of *St. Peter*, as being necessary to explain what *St. Peter* said to a *Greek* Reader. And the other Part, concerning the Notoriety of the Fact, might be very properly mentioned, if Part of his Auditors were Strangers at *Jerusalem*.

It is said, *Acts* iv. 6. that *Annas* was High-Priest; whereas, if we give Credit to the

(a) *Matt.* xxvi. 73. *Mark* xiv. 70. *Acts* ii. 7.

Historian *Josephus*, the High-Priest of the Jewish Nation at this Time was *Joseph*, called also *Caiaphas*. To this it has been already answered, that the Name of High-Priest was given to all those who had once performed that Office. *Annas*, the Father-in-law of *Caiaphas*, had executed that high Office for many Years together; and although he did not now perform it, he bore the Name of High-Priest, as is fully evident from the History of *Josephus*. To this Answer it may be objected, that *St. Luke* in his Gospel means otherwise, and that he ought to be his own Interpreter. For in marking the particular Time when *John* the Baptist began his Ministry, he names the fifteenth Year of the Reign of *Tiberius*, and describes it further thus, that *Pontius Pilate* was then Governor of *Judæa*, *Herod* Tetrarch of *Galilee*, *Philip* Tetrarch of *Ituræa*, *Lysanias* Tetrarch of *Abilene*, and *Annas* and *Caiaphas* High-Priests. *Annas*, say the Objectors, was doubtless High-Priest in the same Sense as *Pontius Pilate* was Governor of *Judæa*, as *Herod* was Tetrarch of *Galilee*, *Philip* Tetrarch of *Ituræa*, and *Lysanias* of *Abilene*, that is, he was the Person then exercising that high Office. And if this be *St. Luke's* Meaning here, why should it be interpreted otherwise in the *Acts* of the Apostles? Who can better explain the Words of *St. Luke* than himself? To this Place in *St. Luke's* Gospel they also object, that there are two Persons named as executing the Office of High-Priest at one

and

and the same Time ; whereas it is evident from the History of *Josephus*, that in *Judæa* there was but one High-Priest in Office at one Time. So that they charge *St. Luke* with two Errors : The first is his asserting, that there were two High-Priests in Office at one Time ; the second is affirming, that *Annas* was High-Priest during the Government of *Pontius Pilate*.

The whole Force of these Objections lies in one single Point ; and that is, the Necessity of understanding *St. Luke* to speak of *Annas* in these Places as the High-Priest of the *Jewish* Nation then in Office. If there be no Necessity of understanding him in this Sense, the Objections entirely vanish. And that there is no such Necessity, is very evident, because there is another good and sufficient Reason to be given, why *Annas* is named by him, and why he is placed before *Caiaphas*. The Truth of the Case is this : *Caiaphas* had the Name of High-Priest, but *Annas* had the Authority. *Caiaphas* was named by the *Roman* Governor, and was the Person then in Office ; but he was wholly under the Influence of his Father-in-law *Annas*, who had the chief Power and Credit with the People. Agreeably hereto, we are told by *St. John* in his Gospel, that the Band, and the Captain, and the Officers of the *Jews*, when they had taken *Jesus*, and bound him, led him away to *Annas* first, and then *Annas* sent him bound to *Caiaphas* the High-Priest (a).

(a) Ch. xviii. 13, 24.

To confirm this to you the more fully, I need only read the Character which the Historian *Josephus* gives of this *Annas* in his Book of Antiquities. Having related, that that Son of his who bore his Name was made High-Priest, he adds, “The eldest *Ananus*, they say, was a most fortunate Man; for he had five Sons, and it happened, that all these executed the Office of High-Priest to God, he himself having before enjoyed that Honour for a very long Time (a).” *Josephus* writes his Name *Ananus*; in the *Hebrew* it is *Hanan*. It is an indifferent Thing in the *Greek* Language which way it be terminated, whether by *as* or *os*, whether his Name be read *Annas* or *Ananus*. When the War broke out with the *Romans*, *Ananus* and *Josephus*, the Son of *Gorion*, were chosen Governors of *Jerusalem*, as *Josephus* informs us in his Book of the *Jewish Wars* (b). In another Place of the same Book he tells us, that he was “the eldest of the High-Priests, a most prudent Man, and perhaps had saved the City, if he had escaped the Hands of those who had laid wait for his Life (c).”

In

(a) Ἐπὶ πλείστον. L. 20. c. 8. § 1. (b) L. 2. c. 20. § 3. & c. 22. § 1, 2. (c) L. 4. c. 3. § 7. I take it here for granted, that the *Ananus* spoken of, Antiq. lib. 18. c. 2. § 1, 2. & l. 20. c. 9. § 1. and the *Ananus* mentioned, de Vit. § 38. and 39. and de Bell. l. 2. and l. 4. is the same Person; because I cannot easily persuade myself, that there were two Persons living together of the same Name, both of them High-Priests, and both of such very great Eminence and Authority. *Eran. Lucas Bruggensis* in Luc. iii. 2. is of the same Opinion. That it might be so,

In the same Book he tells us, that his Murderers upbraided him with his Kindness and Benevolence to the People (a); and a little after proceeds thus: “ I should not swerve  
 “ from the Truth, should I affirm, that the  
 “ Beginning of this City’s being taken was the  
 “ Death of *Ananus*, and that the Wall was  
 “ overthrown, and the Affairs of the *Jews*  
 “ ruined from that Day in which they saw  
 “ the High-Priest, who presided over their  
 “ Safety, slain in the midst of the City. For  
 “ he was indeed a Man venerable, and most  
 “ just in other respects, but delighted in Pa-  
 “ rity. Notwithstanding the Eminence of his  
 “ Birth and Dignity, and the Honour he at-  
 “ tained to, he liked that there should be an  
 “ Equality of Honour even to the Meanest.  
 “ He was a Lover of Liberty to Excess, and  
 “ an Admirer of Democracy, always prefer-

so, is fully evident thus: *Ananus* was made High-Priest, in the thirty-seventh Year after the *Actiac* Victory. Antiq. l. 18. c. 2. § 1.

<i>Augustus</i> reign’d	57	Years	6	Months	and two Days.
Take away	14	Years	which <i>Antony</i> reign’d with him:		
And there remain	43	Years	6	Months	and two Days.
Take away	37				
There remain	6	Years	6	Months	and two Days.
<i>Tiberius</i> reign’d	22		7		7
<i>Caius</i>	3		8		
<i>Claudius</i>	13		8		20
In <i>Nero’s</i>	12th	<i>Ananus</i> was killed.			

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58                      5                      29

If we suppose him thirty when made High-Priest (and he might have been younger, he could be but in his 89th Year when slain.

(a) C. 5. § 2, prop. init.

“ ring

“ ring the publick Good to his own private  
 “ Advantage, and esteeming Peace above all  
 “ Things. For he knew, that the *Romans* were  
 “ invincible, and foresaw that the *Jews* must  
 “ necessarily perish in the War, unless they  
 “ dextrously made up Matters by a Peace;  
 “ and to say all in one Word, had *Ananus*  
 “ lived, Matters had certainly been made up,  
 “ and a Peace concluded. For he was a skil-  
 “ ful Orator, and able to persuade the People,  
 “ and had now got the upper hand of those  
 “ who put Obstacles in his Way, and were  
 “ for the War. How very long would the  
 “ *Jews* have protracted the War, and what  
 “ immense Trouble would they have given  
 “ the *Romans*, under such a Leader? To him  
 “ was joined *Jesus* (a), inferior indeed, when  
 “ compared with him, but excelling all the  
 “ rest. And I cannot but think, that God,  
 “ having condemn’d the City to Destruction  
 “ as being polluted, and having determined,  
 “ that the Sanctuary should be purged with  
 “ Fire, cut off those who adhered to it, and  
 “ had an Affection for it. They therefore,  
 “ who but a little before were cloathed with  
 “ the holy Vestments, and presided over the  
 “ publick Worship, and were adored by those  
 “ who came from all Parts of the World to  
 “ the City, were seen to be cast forth  
 “ naked to become the Food of Dogs, and of  
 “ wild Beasts. Methinks Virtue herself must

(a) This was another, who had been High-Priest, and was next in Age to *Ananus*. See i. 4. c. 4. § 3.

“ have

“ have groaned over these Men, lamenting  
 “ that she was herein so signally vanquished  
 “ by Vice.”

The principal Part of the Character of *Ananus*, you see, is his Benevolence towards the People, his Love of Parity and of the publick Good. It was for this he seems to have been chosen High-Priest by the *Romans*. For *Josephus* expressly says, that *Quirinus* the Roman Governor, finding the People seditiously disposed towards *Joazarus*, who was his immediate Predecessor in the High-Priesthood, took the Office from him, and conferred it on *Ananus* (a); and no doubt it was for the same Reason that the High-Priesthood was continued so long in his Family. He executed that Office himself, *Josephus* says, ἐπὶ πλεῖστον; a very long Time. I judge it to have been about fifteen Years, which, as Things were then managed, was a very long Time. Soon after it was given to his Son *Eleazar* (b), who enjoying it one Year, it was held by another for the Year following, and then conferred on *Caiaphas*, Son-in-law to *Ananus* (c), who held it, as I judge, about eleven Years; then was given to his own Son *Jonathan* (d), after that to his Son *Theophilus* (e), and then having been enjoyed for some Space by another Person (f), was offered again to his Son *Jonathan*, who refusing it, and recommending his Brother *Matthias*, it was,

(a) *Jos. Antiq.* l. 18. c. 2. § 1.

(b) *Ibid.* § 2, prop.

fin. (c) *Ibid.*

(d) *Ibid.* c. 4. § 3, fin.

(e) *Cap.*

5. § 3, med.

(f) *Antiq.* l. 19. c. 6. § 2.

according

according to his Desire, conferred on *Matthias* (a).

Nothing, I think, can shew a more perfect Knowledge of the Times, and be more expressive of what was the true State of the Case, than are the Words of *St. Luke*; *Annas and Caiaphas being High-Priests*. *Annas* had executed the Office of High-Priest many Years, and thence retained the Name. *Josephus* himself from that Time gives him the Name. Thus, when he mentions *Eleazar's* being made High-Priest, he calls him *Eleazar* the Son of *Ananus* the High-Priest (b). In the same manner, when his Brother *Jonathan* had that high Office bestowed on him, he calls him *Jonathan*, the Son of *Ananus* the High-Priest (c). *Caiaphas*, it is true, was the High-Priest

(a) Ibid. §. 4 and some Time after this on his Son *Ananus*, l. 20. c. 9. §. 1. so that, as *Valesius* rightly observes, from the Time he was appointed High Priest by the *Romans*, he may be said to have been perpetual High-Priest to the End of his Life; for such he was by his Authority with the People, and the Influence he had over those who succeeded him. *Nam cum Annas sacer esset Caiaphæ, & paulo antea Pontificatum gessisset, summamq; inter Judæos auctoritatem obtineret, merito cum Caiapha conjungitur a Luca, non in Evangelio solum, sed in cap. iv. Actuum Apostolorum. Quippe hic Annas vir fuit sui temporis celeberrimus ac potentissimus, & quasi quidam perpetuus Pontifex. Ex quo enim summus Sacerdos factus est a Quirinio, ipse deinceps reliquo vitæ tempore aut per filios aut per generos suos sacerdotium administravit, ut testatur Josephus, qui illum semper Ananum nominat. Cum igitur tunc temporis tota sacerdotii auctoritas penes Ananum resideret, mirum non est, si cum Caiapha Pontifex nominatur a B. Luca. Vales. not. in Euseb. E. H. l. 1. c. 10.*

(b) Ἐλεάζαρον τὸν Ἀνάου τὸν ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα. L. 18. c. 2. § 2.

(c) Ἰωνάθην καθίστησιν Ἀνάου τὸν ἀρχιερέως υἱὸν. Ibid. c. 4. § 3.

now in Office, but doubtless was both made and continued such by the Interest of his Father-in-law *Ananus*, who before this had Power sufficient to bring in his Son *Eleazar*, and after this, four other Sons. It may therefore, I think, be easily allowed, that *Caiaphas* was under the Influence of his Father-in-law; that although *Caiaphas* had the Name, *Annas* was in Truth the governing High-Priest. There is no room then to admire, that St. *Luke*, in reckoning up the High-Priests and their Kindred, who met together in Council, should name *Annas* first, as being far the most considerable and powerful of all who conven'd; or that in enumerating the several Princes and Governors in and near *Judea*, when *John* the Baptist began his Ministry, he should say, *Annas and Caiaphas being High-Priests*.

Nor was this Method wholly unpractised in the Old Testament; for in reckoning up the great Officers under King *David*, *Zadok* and *Abiathar* are said to be the Priests; and although *Abiathar* was the High-Priest then in Office, yet is *Zadok* always named before (a) him; because, as I take it, though *Zadok* was not the High-Priest at that Time in Office, yet was he much the more eminent Person of the two. This I take to be the most easy and natural Account of the Matter before us, and therefore the true one.

(a) 2 Sam. xx. 25. and xv. 35. and xvii. 15. and xix. 11. 1 Chron. xv. 11.

Learned Men have various other Conjectures, some of which I will lay before you. *Selden* (b), *Saubert* (b), and some others, think that *Annas* presided over the great Council of the Nation, and *Caiaphas* under him ; or, as the *Jews* express it, that *Annas* was Prince of the Sanhedrim, and *Caiaphas* Father of it ; that therefore these two are joined together by *St. Luke*, and *Annas* placed first. Nor can there be the least doubt made, but that a Man of such Power and Interest as *Annas* must have enjoyed the chief Posts in the *Jewish* Government. Accordingly we find, when the War broke out with the *Romans*, he and *Josephus* the Son of *Gorion* were made Governors of *Jerusalem*. Whether he was *Nasi*, that is, Prince of the Sanhedrim, we cannot certainly say, because History does not inform us. And if Credit may be given to the *Jewish* Writers, it was *Gamaliel* who at that Time filled up this Post (c).

The learned *Samuel Basnage* and others are of Opinion, that *Annas* and *Caiaphas* were High-Priests that executed the Office annually by Turns. This is founded chiefly on the Words of *St. John*, that *Caiaphas* was High-Priest that Year (d), which may signify no more than that *Caiaphas* was at that Time High-Priest. But they understand *St. John* to

(a) De Success. in Pontif. l. 2. c. 12. (b) Jo. Saubertus de Sacerdotio Hebræorum, p. 647. cited Wolf. Cur. in Luc. iii. 2. See also *Hammond* on Luke iii. 2. (c) See *Light*. Vol. I. p. 2009. (d) John xi. 51.

mean, that he was the High-Priest of the Year current: That as he succeeded *Annas* in the High-Priesthood at the Beginning of that Year, so at the End of it was he to resign it to him (a). But of the Truth of this Interpretation there is very little Probability (b). It is indeed evident from *Josephus*, that the two High-Priests who preceeded *Caiaphas* were each in that Office one Year only (c). But that *Annas* and *Caiaphas* executed the High-Priesthood annually and alternately, he is wholly silent. All that *Josephus* says of *Caiaphas* is, that he was put into the High-Priesthood by *Valerius Gratus*, and turned out of it by *Vitellius*; whence it is concluded, and that very justly that *Josephus* understood he was High-Priest during the Whole of that Interval.

*Casaubon* (d), *Scaliger* (e), *Grotius* (f), *Reland* (g), and others, think that the one of these was the High-Priest, and the other his *Sagan*, as the *Jews* call it, or Suffragan. It is evident from *Josephus*, that in case of Pollution, another was appointed to officiate in the High-Priest's stead (h). But whether this Person was properly the *Sagan* mentioned in

(a) *Annal.* Vol. I. p. 232. § 11. (b) Nor does it solve the Difficulty; for if they were alternately High-Priests, they were not so together. (c) *Antiq.* l. 18. c. 2. § 2, prop. fin. (d) *Exercit.* p. 216. (e) *Proleg.* Euseb. (f) In *Luc.* iii. 2. (g) *Antiq. Heb.* p. 154. See also *Light.* Vol. I. p. 911, 912. & *Quandt.* *Dissert. de Pontificis magni Suffraganeo*, p. 55. cit. *Wolf.* *Cur.* in *Luc.* iii. 2. (h) *Antiq.* l. 17. c. 6. § 4. mentioned also in the *Gemara*, cited *Selden* de *Success.* in *Pontif.* l. 1. c. 11. § 1. and *Light.* Vol. II. p. 397.

the Mishna (a), remains a Dispute both among *Jews* and *Christians* (b). There is frequent Mention made of the *Sagan* of the Priests in the old *Jewish* Writings (c). They describe him as next to the High-Priest both in Dignity and Authority (d), so that he was much the same to the High-Priest as in After-times was the Suffragan to the Bishop. If there were such an Office as this at the Times we are speaking of, (and we have no Reason to make a Doubt of it) it is not in the least improbable, but that it was *Annas* who now executed it. He having been High-Priest so many Years himself, and having so great Weight with the People, who so likely as he to have a Place of that Dignity conferred on him?

It has been objected by *Porphyry* of old (e), and by a *Jewish* Writer of later Days (f), that *Ananias* and *Sapphira*, whose History we have, *Acts* v. were unjustly and cruelly treated. But this Objection arises wholly from the Want of considering the great Heinousness of their Guilt, and the Necessity there was of such an Example of Punishment. These two Persons, though they had seen the wonderful Effects of the Effusion of the Holy Ghost on the Disciples, yet imagined, that they were able to deceive the

(a) *Ioma*, c. 3. § 9. *Shekalim*, c. 6. § 1. (b) See *Light*. Vol. II. p. 397. (c) Vid. *Buxtorf*. *Lex. Tal.* in voc. *Segan*. *Selden*. de *Sucess.* in *Pontif.* l. 2. c. 1. & de *Syned.* l. 3. c. 8. § 6. (d) See *Light*. Vol. I. p. 911, 912. Vol. II. p. 397, & 608. & *Seld.* de *Syn.* l. 3. c. 8. § 6. (e) *Hieronimi* Ep. 8. & *August.* contra *Parmenianum*, l. 3. (f) *Kiäser's* *Dem.* Vol. II. p. 220.

Apostles, and the Holy Spirit, by which they were guided. Having sold their Land, and professing to bring the whole Price, and lay it at the Apostles Feet, they brought but Part, and reserved Part to themselves. Herein was a great Complication of Crimes. The first was Pride, Ostentation, or Vain-Glory. For there was no Law obliging them to sell their Estates, and surrender the Money into the Apostles Hands. This was left wholly to their own Choice. The next was Avarice. They would have appeared to the World to have brought their All; but such was their Love of Money, they secretly retained Part, and would have thenceforth lived upon the common Stock, as though they had divested themselves of all, which would have been a constant Robbery both of God and Man. And whence should arise this Covetousness, but from a secret Distrust of God's Providence? They were afraid to commit themselves wholly to the Divine Care. To conceal this, they are guilty of Dissembling and Lying: And to whom do they lye? Not to the Apostles only, but to God. They vainly hope, that their Avarice and Hypocrisy are unknown to God himself, and that they might securely make Profession of offering him their All, when in Truth they offered but Part. This also was Sacrilege, and in Effect denying the Omnipresence and Omniscience of the Divine Being. Therefore St. Peter says to Sapphira, *Why is it, that ye are thus agreed together to tempt the Spirit of the Lord,*

*Lord*, that is, to distrust his Knowledge, and make Trial of it?

Was it not highly fitting, that in the first Rise of Christianity such aggravated and complicated Guilt as this should be exemplarily punished, that all might hear and fear? Was it not indeed necessary, that the Holy Spirit of God, under whose Direction were the Apostles, should at such a Time as this discover his Knowledge of the most secret Crimes, in order to assert his own Omniscience, establish the Authority of the Apostles, and give clear Demonstration of the Truth and Certainty of the Doctrines they preached? Was it not in the same manner at the Beginning of the *Mosaick* Institution, in order to confirm the Power of *Moses* and *Aaron*, and more fully prove, that *Moses* spake from God, that *Nadab* and *Abihu* were devoured by Fire (a)? that *Dathan* and *Abiram* were swallowed up by the Earth (b)? and that *Korah* and his Companions perished (c)?

Another Objection is taken from the Speech of *Gamaliel*, which is in *Acts* v. 36, 37. where he is represented as saying, *Before these Days rose up Theudas, boasting himself to be somebody, to whom a Number of Men, about four hundred, joined themselves, who was slain, and all as many as obeyed him were scattered, and brought to nought. 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*

(a) Lev. x. 1, 2.  
xvi. 35.

(b) Numb. xvi. 32.

(c) Numb.

all as many as obeyed him were dispersed. To this is opposed the History of *Josephus*, who relates, “ That when *Fadus* was Procurator of  
 “ *Judæa*, *Theudas* prevailed on a very great  
 “ Multitude to take with them their Wealth,  
 “ and follow him to the River *Jordan*. For  
 “ he gave out himself to be a Prophet, and said,  
 “ that the River, dividing at his Command,  
 “ would afford them an easy Passage. And  
 “ by these Sayings he deceived many. *Fadus*  
 “ suffered them not long to enjoy their Mad-  
 “ nefs, but sent a Body of Horse against them,  
 “ which falling upon them unexpectedly, killed  
 “ many, and took many alive. They took also  
 “ *Theudas* himself, cut off his Head, and car-  
 “ ried it to *Jerusalem* (a).” This *Josephus* ex-  
 pressly tells us happened during the Administra-  
 tion of *Fadus*, who was made Procurator after  
 the Death of King *Agrippa*, in the fourth Year  
 of the Emperor *Claudius*, and many Years after  
 the Speech is said to be made by *Gamaliel*. It  
 is therefore urged, that Words are put into the  
 Mouth of *Gamaliel* by *St. Luke*, which he never  
 spoke; that he is represented as relating an Event,  
 which it was impossible he should at that Time  
 have any Knowledge of, having in Truth hap-  
 pened many Years after.

The whole Force of this Objection rests upon this single Supposition, that the *Theudas* mentioned here by *Josephus*, and the *Theudas*, of whom *Gamaliel* is represented as speaking,

(a) *Antiq.* l. 20. c. 5. § 1.

is one and the same Person. And this is attempted to be proved from the Sameness of the Name, and the Similitude of Circumstances. Each boasted himself to be somebody, had a Number of Followers, and was slain. But these being Circumstances which are common almost to all Impostors, who raise a Rebellion, they by no means prove the Point for which they are brought. On the other hand, there are also Circumstances mentioned, in which they widely differ. First in point of Time. The *Theudas Gamaliel* spoke of, he expressly says, was before *Judas of Galilee*, who rose in the Days of the Taxing. Whereas the *Theudas* of *Josephus* was under the Procuration of *Fadus*, so that there was about forty Years Distance of Time between them, if not more. In the next Place, the *Theudas* of *Josephus* gathered together a much greater Body of Men than the *Theudas* of *Gamaliel*. *Josephus* says, *πλείστον ὄχλον*, a very great Multitude: Whereas *Gamaliel* says, a Number of Men about four hundred. Of the very great Multitude gathered by *Theudas*, *Josephus* asserts, many were killed, and many were taken alive. Whereas *Gamaliel* affirms, that his *Theudas* being killed, all his Followers were scattered.

The great Difference of Time therefore, and other Circumstances, make it plainly appear to Demonstration, that they are two different Persons. Nor is there any Argument to the contrary to be drawn from the Name, because *Theudas* was a Name at that Time very com-

mon among the *Jews* (a), and is thought by not a few learned Men to have been the same Name with *Judas* (b). *Origen* (c) and others of the Ancients (d) agree, that there was a *Theudas* who made an Infurrection before the Taxing under *Cyrenius*. And *Josephus* himself affirms, that at the Time when *Archelaus* went to *Rome* to be confirmed in his Kingdom, there were very many Infurrections, in relating several of which, he gives us the Names of the Leaders ; but it is abundantly evident from his Words, that he omits more than he names (e). At this Time therefore it is probable the *Theudas* of *Gamaliel* rose. The learned Archbishop *Usher* thinks, that *Judas* the Son of *Ezechias*, who, as *Josephus* relates, at this Time raised a Rebellion, and would have gotten the Government into his Hands, was the *Theudas* mentioned by *St. Luke* (f) ; but this is uncertain.

Before I quit this Head, I would observe in the general, that the Silence of *Josephus*, in any particular Point of History, is no good Argument against the Truth of it, because his History is so very brief, in many Places passing over a Number of Years without relating any remarkable Fact. He says not one Word of the

(a) Vid. Grot. in loc.

(b) See *Usher's Annals*, p. 797.

Syn. Crit. in Matt. x. 3.

(c) Θεουδάς πρὸ τῆς γενέσεως

Ἰησοῦ γέγονέ τις παρὰ Ἰουδαίοις. *Adv. Cels.* l. 1. p. 44. & l. 6. p. 282, fin.

(d) *Chryostom. Oecumen. Theophyl.* in

loc. aīque cit. *Whitby* in loc.

(e) *Antiq.* l. 17. c. 10.

§ 4—8. Ἐν τέττῳ δὲ καὶ ἕτερά μύρια θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελάμβανε πολλῶν πολλαχόσε—ἐπὶ τὸ πολεμεῖν ὁρμημένων, mentioning afterwards only three by Name.

(f) *Annals*, p. 797.

Death of *Judas the Galilean*, or of the Dispersing his Followers; and yet sure no one ever doubted of these Facts, because he hath not asserted them. He has expressly told us, that *Judas* excited the People to Rebellion, and had many Followers (a). And he afterwards tells us, that his two Sons were put to Death by *Tiberius Alexander* the Roman Procurator (b). He does not so much as mention the Crimes for which they were executed, though I suppose, every one who reads him, takes it for granted, that it was treading in the Steps of their Father, and raising a Mutiny among the People to propagate his Doctrine. Hence some have imagined, that the *Theudas* spoken of by *Josephus* might not improbably be the Son of the *Theudas* mentioned in *Gamaliel's* Speech (c), it having been no unusual Thing for Children to follow the Example of their Parents.

Another Objection arises from comparing *Acts* ix. 7. with *Acts* xxii. 9. In the former Place it is said, *And the Men which journeyed with Paul stood speechless, hearing a Voice, but seeing no Man.* In the latter; *And they that were with Paul saw indeed the Light, and were afraid; but they heard not the Voice of him that spake to him.* This may be represented as contradictory; but is easily explained to us by what is related, *John* xii. 28, 29. where it is said, *Then came there a Voice from Heaven, saying, I have both*

(a) De Bell. l. 2. c. 8. § 1. Antiq. l. 18. c. 1. § 1. Καὶ ταύτης ἑρασῶν εὐπορηθέντες.

(b) Antiq. l. 20. c. 4. § 2.

(c) See *Light*. Vol. I. p. 766.

glorified it, and will glorify it again. The People therefore that stood by, and heard it, said, that it thundered, others said, an Angel spake unto him. Many of the By-standers heard only a Noise like Thunder, but heard not the particular Words spoken. So it was with St. Paul's Companions. They heard a Sound, probably like that of Thunder; but heard not the particular Words spoken. It must also be observed, that the Word ἀκβειν signifies to understand as well as to hear, and that almost as frequently. St. Paul's Companions heard a Voice, but did not hear it so perfectly as to understand what was said.

There is one Objection more taken from *Acts* xiii. 20. where St. Paul says, *And after that, he gave unto them Judges about the Space of four hundred and fifty Years, until Samuel the Prophet.* This is represented as inconsistent with *1 Kings* vi. 1. in which it is said, that Solomon's Temple was begun to be built *in the four hundred and fourscore Year after the Children of Israel were come out of the Land of Egypt.* But forasmuch as the four hundred and fifty Years mentioned by St. Paul are the exact Computation of the Numbers set down in the Book of *Judges*, and the first Book of *Samuel* (a), the

Difficulty

(a) The Israelites were under

			Judges	Years
<i>Chusban-Rishathaim</i>	—————	—————	3. 8	8
<i>Othniel</i>	—————	—————	3. 11	40
<i>Eglon King of Moab</i>	—————	—————	3. 14	18
<i>Ehud</i>	—————	—————	3. 30	80
<i>Jabin</i>	—————	—————	4. 3	20
<i>Deborah</i>	—————	—————	5. 31	40

The

Difficulty lies between the Book of *Kings*, and those Books (a). And this doubtless was seen by

The Midianites	_____	_____	6.	1	7
Gideon	_____	_____	8.	28	40
Abimelech	_____	_____	9.	22	2
Tola	_____	_____	10.	2	23
Jair	_____	_____	10.	3	22
The Philistines	_____	_____	10.	8	18
Jephtha	_____	_____	12.	7	6
Ibzan	_____	_____	12.	9	7
Elon	_____	_____	12.	11	10
Abdon	_____	_____	12.	14	8
The Philistines	_____	_____	13.	1	40
Samson	_____	_____	16.	31	20
Eli	_____	_____	1 Sam. 4.	18	40
Total					450

It is highly improbable, if not next to impossible, that these Numbers should so exactly coincide by Chance only.

(a) Nothing more easy than a Mistake in transcribing Numbers. Many learned Men are of Opinion, that the Number, 1 *Kings* vi. 1. falls short of what it ought to be. And I am apt to think more would be of that Mind, if it were not for the few Lives which fill up far the greatest Part of that Time in the Lineage of *David*, viz. *Booz*, *Obed*, and *Jesse*. This Difficulty has occasioned some to feign, that there were three of the Name of *Booz*, who succeeded one another, being Grandfather, Father, and Son. The first the Son of *Salmon* by *Rahab*, and the third the Father of *Obed*. Vid. *Ufferii Chron. sac.* p. 200, fin. Even they who judge the Number, 1 *Kings* vi. 1. to be right, are driven by this Difficulty to suppose, that *Rahab* was sixty-two when she was brought to Bed of *Booz*, and that *Booz* was a hundred and two when he begat *Obed*, and that *Obed* was a hundred and eleven when he begat *Jesse*, and that *Jesse* was a hundred and eleven when he begat *David*. Vid. *Ufferii Chron. sac.* p. 200. Why may we not suppose, that *Booz* was a hundred and seventy when he begat *Obed*, and that *Obed* was about the same Age when he begat *Jesse*, and that *Jesse* was a hundred and forty when he begat *David*? This will fill up the whole Time required, according to the Computation of the Book of *Judges*, and the first Book of *Samuel*. And if we recollect, that it was not long before this, that the Life of Man was shortened, can we wonder, that there should be many more Instances of Longevity at that Time, than are

by *Rabbi Isaac*; otherwise, we may be sure, he would not have overlooked such an Objection as this.

I have now answered all the Objections that I have met with. If I had read or heard of more, I should willingly have put them down, and represented them in the strongest Light I was able. For I am fully persuaded, that the Book I am defending, stands not in need of Partiality, Favour or Affection, but must and will approve itself true and genuine to all considerate, upright Judges. I will not say, that none have escaped my Search. I cannot pretend to have read all Things, nor is it possible for any Man to say, what some Persons may esteem Objections. Of those I have laid before you, several are mean and trifling enough. Others, that upon the first View, from an artful Representation, may seem to carry some Force with them, upon a very small Explication totally vanish. Some few, it must be owned, contain real Difficulties, arising from our imperfect Knowledge of the History of those Times, or it may be from a Want of a more thorough Skill in the *Greek Language*, or

are now to be found? The last Century affords us two Instances even in our own Country, of Persons who lived to be upwards of a hundred and fifty. The one was *Thomas Parr*, of *Shropshire*, brought to *London*, and presented to King *Charles* the First in the Year 1635. when he was a hundred and fifty-two Years old, and some Months over. Vid. *Ufferii Chron. sac.* p. 202. The other was *Henry Jenkins*, of *Yorkshire*, who died in the Year 1670. being a hundred and sixty-nine Years of Age. See *Eachard's History of England*. It is remarkable, there are no less than eight Lives to fill up much about the same Space of Time from *Eleazar* to *Zadok*, in the Genealogy of the High-Priests, *i Chron. vi.*

possibly

possibly from a Mistake made by some early Transcriber. But what are these Difficulties, when compared with the numerous Arguments brought for the Truth of the Things related in this Book? The most that can be said of them is, that there is a Difficulty or two not easily to be accounted for at this Distance of Time, (and may we not well wonder, that there are not many more such?) but no Argument of Weight against it, none that bears any Proportion to the Force of those many which have been produced for it. And I dare be bold to say, there is not that Book extant in the World, which has so much Evidence of its Truth, and so little to be urged against it, as this Book has; and that if we deny our Assent to the Truth of the Things related in this History, we may as reasonably renounce the Belief of every thing that is past, of which we have not ourselves been Eye-Witnesses. And were the Generality of the World thus incredulous, there must be an immediate Stop put to Business; there could be no Commerce carried on between Persons at a Distance; there could be little or no Justice administered, nor any Polity exercised; and we must bid a final Adieu to the Comfort and Pleasure of Society.

T H E

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T H E

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