THE HISTORY OF THE FIRST PLANTING OF THE CHRISTIAN RELIGION:

Taken from the

ACTS of the APOSTLES, and their EPISTLES, &c.

Being the

APPENDIX;

OR,

VOLUME the THIRD.

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CIↃ, IↃCC, LVI.

THE

PRÆFACE.

To the SECOND EDITION.

IN a bad ſtate of health; and in the midſt of various complaints, and diſtreſſes; I have, at length, finiſhed a ſecond edition *of this large Work.*

Beſides a careful reviſeal, and correction, of the former edition; there are the following additions; *namely,*

Appendix, N°. I. *A diſſertation on* Acts iv. 4. *or, an inquiry, whether the* five thouſand *converts to* chriſtianity, *at* Jeruſalem, *included the former* three thouſand; *or were a diſtinct number? In this* diſſertation, *there is, alſo, an account of the reaſon for raiſeing the large, charitable fund; and how long that community of goods continued.*

N°. II. *An eſſay, concerning St.* Paul's *behavior, at* Athens. *And, more particularly, an inquiry, "Whether he worked any miracles there?"* Acts xvii. 15, *to the end of the chapter.*

N°. III. *A* diſſertation *on St.* Paul's *reproveing St.* Peter, *for his behavior, at* Antioch: *with a view, more particularly, to rectifie the miſtakes of Dr.* Conyers Middleton, *in his* curſory reflections *on* Galat. ii. 11. *&c.*

N°. IV. *A* dissertation *on* John xix. 14. *to reconcile what St.* John *has, there, said, of it's being the* sixth hour, *when our lord stood before* Pontius Pilate, *with what the other* evangelists *have said, of it's being the* third hour, *when he was crucified.*

N°. V. *A postscript to the* letter, *at the end of the* second volume *of this history, concerning the persons, to whom St.* Paul *wrote, what is commonly called,* The epistle to the Ephesians.

VI. A map, *done upon a copper-plate; adapted to the whole work; but more especially, to St.* Paul's apostolic journeys.

This map is of the same nature with that præfixed to the late Lord Barrington's miscellanea sacra: *though the reader will find some few* additions, *and alterations.*

VII. *The contents of the whole work.*

VIII. *Five* indexes; *namely,* (1.) *of the* hebrew *words.* (2.) *of the* greek *words.* (3.) *of the* texts *differently read.* (4.) *of the* texts *occasionally explaned.* (5.) *of the most material things.*

N. B. *The* additions *are printed separately, for the use of such as have the former edition; if any such choose to buy them.*

The former edition *was printed, in* two volumes, quarto. *So is this* history, *now, printed again. The* dissertation, *at the end of the* second volume, *was, formerly, called an* appendix. *I have, now, called that,* a dissertation; *and given, to the* additional *pieces, the title of* The appendix; *or,* vol. III^d^. *Not that the* additions *are equal, in bulk, to another volume. But they are so intitled, to keep up, in the reader's mind, a clear and distinct idea of each part of the work: that, if there should be occasion, at any time, to make quotations from it, or references to it, it may easily be understood, whether the* first, *or* second, *edition is intended; or what part of the work is quoted, or referred to.*

My original plan is now executed. The history *is brought down to the end of the* Acts of the apostles. *The* epistles, *which come within that period, are abridged. And I have lived to revise this work, and publish it again.*

If

If any one, that comes after me, should think fit to carry down the sacred history, *to the end of the first century, it would come into his scheme, to give the* history, *and abridgement, of the epistle to* Titus, *the epistle to the* hebrews, *and the second epistle to* Timothy. *And to give some account of the gospels of St.* Mark *and St.* Luke. *The* history, *and synopsis, of the* seven *(commonly called)* catholic epistles, *would come within that period. The time, also, of writeing the book of the* Revelation, *ought not to be omitted; nor the* grand design *of it. Which is finely represented, in Mr.* Lowman's *excellent* præface *to his* paraphrase and notes on the book of the revelation. *And it might be highly proper to inquire, "Whether that sacred book ought to be interpreted, by* synchronisms, *or without them?"*

And, finally, it would be right to give an account of the gospel of St. John; *the time of writeing it; and the view, which the* apostle *had, in committing it to writeing: particularly, his intention to leave, on record, some things, which the other three* evangelists *had not mentioned.*

So far, would such a history *concern the books, that belong to the* sacred canon. *A clear and faithful history of which, would be of unspeakable advantage.*

In such a work, two of the apostolic fathers *might be mentioned, and a short account given of them;* namely, *the epistle, ascribed to* Barnabas; *and the epistle of* Clemens romanus, *to the* Corinthians. *For these two come within this period: as the epistle ascribed to* Barnabas, *is reckoned to have been writen, about the year of Christ* 71. *and* Clemens *his epistle to the* Corinthians, *about the year* 96. *Dr.* Lardner's credibility of the gospel-history, part 11[d], *would be of great service, in drawing up an account of these two* apostolic fathers, *and of their writeings.*

If the jewish *and* roman *history was carried on, from period to period, down to the end of the first century; then, those very signal events, of the destruction of* Jerusalem; *the demolishing the temple; the overthrow of the* jewish *polity; and the dispersion of that once highly-favored nation; might be inlarged upon, with great propriety.*

[d] *The reader, who would see, how remarkably the prediction,* Matt. xxiv. 1. *&c. agreed with the events, related by the historians, may receive*

'*receive full satisfaction, from a perusal of archbishop* Tillotson's ser-
'mons *on that subject. Where he will observe the several particulars,*
'*predicted, of the destruction of* Jerusalem; *and the foregoing events,*
'*connected with it, corroborated, by the expresse testimonies of* Dion
'Cassius, Tacitus, Josephus, *and other historians.*

'*We need not refer to the testimony of history, to know whe-*
'*ther the* jews *have been led captive, into all nations; as our savior*
'*foretold. For the present state of that* [*unhappy*] *nation, is as well*
'*known, as it is wonderful.*

'*And whoever would see the argument, which may be drawn from*
'*it, in confirmation of* christianity, *placed in the strongest light, he will*
'*read, with pleasure, the* french *author of the* Principes de la foi chré-
'tienne, *as quoted by* Gilbert West, Esq; *on the resurrection of Christ,*
'*p.* 395. - - - 409. — *The learned, (though almost forgoten) Dr.* Jack-
'son's *collections, relateing to the state of the* jews, *compared with the*
'prophecies *concerning them,* [*do,*] *also, deserve to be consulted.*'*

These would be excellent helps. But an historian should re-examine whatever he finds to his purpose; and digest it into one continued historical narration.

Such a history, *well executed, would, among many other things, show, that* Josephus *and* Tacitus, *who have treated the christians, with contempt, or great virulence, have, notwithstanding, strongly corroborated our lord's divine mission; by pointing out, how exactly the grand events tallied with the prædiction. For the testimony of enemies hath ever been reckoned of great importance.*

It is not possible, at this distance of time and place, to conceive the force; which the prophecie of the destruction of Jerusalem, *and the clear accomplishment thereof, must have had, upon the minds of the christians of that age; and upon numbers of sober and attentive persons; who were not professed christians. We may imagine somewhat of it, from the forcible manner, in which it would strike the* protestant *world to behold the down-fall of* popery, *according to the prædiction,* Rev. xviii*th.* chap.

But these, and other reflections, I will not now, any longer, dwell upon.

I hope

* See Mr. *Douglass his criterion, or miracles examined,* &c. p. 346.

I hope my good-natured readers will indulge me, in saying, "that, in "what I have done, I have done it faithfully, and to the best of my "abilities.

"*If I had believed* christianity *to be false, no worldly considerations "whatever could have induced me to have wrote so much, to make the "world believe that it is true. — And, if it be true; it is not an "indifferent matter, whether men receive, or reject, it.*

"*As for my own part, I have studied the books of* scripture; *and, "more especially, the New Testament; for above thirty years. From "thence, I have taken my notions of* christianity, *and of the evidence "of it. I have read the objections of the* infidels. *And have found, "that their acquaintance with the scriptures is but very superficial: "that they have no steddy principles of their own: and that their de-"sign is to pull down* christianity, *without giveing the world any other "scheme of* religion, *or* morals, *instead of it.*

"*I am, indeed, convinced, that the* anti-revelationists *are, in ge-"neral, unfair writers; and have no good views; yet I am very "thankfull that this controversie has broke out, and been carried on, "such a length, in my time. Because I should, otherwise, never have "seen the* objections *placed in so strong a light, nor cleared up so fully, "and to such rational satisfaction. I should never have understood "my* bible *so well; never have seen the arguments for the divine ori-"ginal of it, placed in such a variety of views; nor have apprehended "the evidences to have been so very strong, extensive, and numerous.*

"*I have, with great pleasure, observed, that many things, against "which, the enemies of revelation have objected, have, upon a more "narrow inspection, turned out beauties, instead of blemishes; and ar-"guments in favor of* christianity, *instead of objections against it. "And I am not without hope, that the writers, who have, of late, so "openly, and in such great numbers, appeared, against* revelation, *are "paveing the way, for a more general and extensive spread of it. "For, if* christians, *of different denominations, would but give up, "what they cannot* rationally *defend; and return to the* scriptures, *"as the sole standard of* reveled *religion; then would* christianity, *"pure, uncorrupted, christianity, appear in it's genuine simplicity, "and native excellence.* Jews, heathens, *and* mahometans *would be "struck with the amiable nature, and abundant evidence, of it; and "well-minded* deists *be induced to admire, and imbrace, it. — An*

"*event!*

" *event! devoutly to be wished: but which could not, perhaps, be* " *brought about, by any other method. Though it would, in my ap-* " *prehension, be one of the most grand and desireable of all events: and* " *make* christianity *the glory, and the joy, of the whole earth.*

" *However so great and extensive an affair may turn out:—After re-* " *peted examination, I am persuaded, that the christian religion, as it lies* " *uncorrupted, in the* scriptures, *is of divine original. And, the more* " *I have examined into the nature and evidence of it, the more I* " *am convinced of the divine mission of* Jesus, *and of the truth of* " *his gospel.*

" *I am apprehensive that my glasse is, almost, run out. But I be-* " *lieve a future state of exact retribution, according to every man's* " *real character.—And, in the view of that grand and interesting* " *event, I have thought it my duty to live and act.—I am convinced,* " *that I must shortly die. But I know* that the souls of the righte- " ous are in the hands of GOD, and no torment shall touch them. " Being absent from the body, they are present with the lord. " And, when they depart hence, they are with Christ; which is " far better.—*After a few years, or ages, (which are as nothing,* " *when compared to eternity,) I expect, also, that* Jesus *will come* " *again, to this earth; but in quite a different form and manner,* " *and for intirely a different purpose, from his former appearence.* " *I depend upon his power, to raise me from the gloomy mansions of the* " *grave. I am not without hopes of being, then, approved by him.* " *And I would not part with the consolation; which, in this respect,* " christianity *affords me, for the whole world.*

" *With an heart warmed with such sentiments, I could sincerely wish,* " *that all my readers were* christians, *not onely in name and pro-* " *fession; but indeed, and in truth. Nay; I could, most heartily,* " *rejoice, in the knowlege, piety, and everlasting happinesse, of the* " *whole human race. And it gves me unspeakable pleasure, to think,* " *of the extensive benevolence of the deity, who has declared,* that he " would have all men to be saved; and to come unto the knowlege " of the truth.

" *Towards the accomplishing so great and good a work; I have* " *thrown in my mite. And humbly pray that it may be attended* " *with a divine blessing.* Amen!

Prescot-street, Goodman's-fields,
London, September 1. 1755.

APPENDIX
TO THE
HISTORY
OF THE
First planting of the Christian Religion.

NUMB. I.

A DISSERTATION on

Acts IV. 4. *Howbeit, many of them, who heard the word, believed. And the number of the men was about five thousand.*

DR. *Lightfoot*, [*vol.* i. *of his works, p.* 760.] is clear in it, that these 5000 make up a sum intirely distinct from the 3000, mentioned chap. 2d. For (1.) This is a discourse concerning a miracle, done by *Peter* and *John*. And verse 1,—23. concerns that affair onely. And what reason can be alleged, why, in this sentence alone, the sacred historian should start from his main design? (2.) It is a manner of reckoning unusual in scripture, to mention five thousand, and to mean onely two thousand, without any intimation of such a meaning. (3.) *The number of the men was about* 5000. Of what men? *Of those, who heard the word, and believed.* What word did they hear and believe? The word preached by *Peter* and *John*, ver. 1. and not the word preached on the day of pentecost, by all the apostles. [*See, also, Dr.* Whitby *upon the place.*]

To this account, various things have been objected. As (1.) "Whereas the word [ἦν *was,*] is used, chap. i. 15. is is here ἐγε-

" νήθη, and ought to have been rendered [*became.*]" *Anſwer.* The paſſages, where γίνομαι, or γίγνομαι, ſignifies [*to be,*] are ſo very numerous, that there is no need of pointing to any particular places. And the word ἐγενήθη might juſtly be tranſlated [*was,*] Rom. xvi. 2. 2 Cor. vii. 14. and is very properly ſo tranſlated, 1 Cor. x. 6. and xv. 10. 2 Cor. iii. 7. 1 Theſ. i. 5; 7.

However; the word, ἐγενήθη, may here ſignifie [*became*;] if the following interpretation be approved. " *Salvian*, preſbyter of *Marſeilles*, who floriſhed about the year 440, ſuppoſeth the number " of 5000, in this place, to be additional to the 3000, chap. ii. 41, " makeing in all eight thouſand. Nevertheleſſe, that may not be " the true ſenſe. Nor yet, that the number was now 5000, includeing the 3000, converted by St. *Peter*'s firſt ſermon. For many " of them had come, from divers and remote parts, to *Jeruſalem*, " to be preſent, at the feaſt of pentecoſt. And, probably, when the " feaſt was over, [or, at leaſt, before this time,] they returned to their " ſeveral countries, and dwellings. Nor does St. *Luke* ſay, that now " 5000 were added, to the apoſtles, or to the church. But he " ſais, that, at this ſeaſon, *many of them, which heard the word, believed*, or were converted. *And the number of the men was made*, " ἐγενήθη, 5000. With the addition of converts, now made, the " whole number of believers, at *Jeruſalem*, amounted to 5000. " Many of the firſt 3000 were dead, or removed. But, from time " to time, new converts had been made. And, at this ſeaſon, many " believed. Whereby, the number of believers, at *Jeruſalem, became five thouſand*[a]."

Objection ſecond, " It is hardly to be thought (unleſſe it was expreſsly aſſerted) that *another day* ſhould be much more remarkable " for it's *number of converts*, than that, on which the ſpirit de" ſcended." *Anſwer.* If the apoſtles continued to work a number of miracles, one after another, as we are aſſured they did, then the evidence of their divine miſſion and doctrine became clearer and ſtronger. And, conſequently, the number of converts might rationally be expected to be conſiderably augmented.

Objection third. " As for any argument, drawn from the probability of more than 5000 being converted in a year's time, it is " alleged that there is no proof at all, that this event was a year, or " even a month, after the deſcent of the ſpirit. Nay; it ſeems " highly improbable that the ſanhedrim ſhould ſuffer the apoſtles to " go

[a] See Dr. *Lardner*'s credibility of the goſpel hiſtory, part 2. vol. xi. p. 201, 202.

" go on ſo long, unqueſtioned, in their public work. And to ſup-
" poſe that they did not teach publicly would be moſt abſurd." [*See Dr.* Dodderidge *upon the place.*] *Anſwer.* Suppoſe it was not a month after the deſcent of the ſpirit; then it muſt have been, moſt probably, dureing the feaſt of pentecoſt, which feaſt laſted onely ſeven days. For there ſeems no reaſon to ſuppoſe that theſe numerous converts were, all, or moſt, of them, the ſtated inhabitants of *Jeruſalem.* And, after pentecoſt, it was ſome months before the approach of the next public feſtival, when all the males in *Iſrael* were obliged to go up to *Jeruſalem.* But how little this is favored, by the ſacred hiſtorian, may appear, even from a curſory view of ſeveral circumſtances. Three thouſand were converted, on the ever-memorable day of pentecoſt; that very day, on which the ſpirit was poured out. And thoſe three thouſand were baptized. After which, it is ſaid, [chap. ii. 42.] that they continued to attend upon the teaching of the apoſtles, and breaking of bread, and prayer. They, alſo, ſold their poſſeſſions and goods, and raiſed a common fund. Which appears to me to have been to ſupport the numerous converts, who came from diſtant countries, while they continued together, at *Jeruſalem.* For the converts, who were inhabitants of *Jeruſalem*, were at home; and continued in their ſtated buſineſſe, and uſual methods of provideing for themſelves and their families. And thoſe jewiſh converts, who had come from diſtant countries, to celebrate that feſtival, at *Jeruſalem*, would, of courſe, be provided, for their ſubſiſtence, dureing the feſtival; and to bear the charges of their traveling home again. Very likely, ſome of them had more plenty than they themſelves wanted. And *that* they, moſt probably, threw into the common fund. And, indeed, it was very proper that they ſhould tarry together, ſome months, at *Jeruſalem*, 'till they had learned the ſcheme of chriſtianity, from the apoſtles. And, dureing the continuance of ſo many thouſands together, it was highly requiſite that they ſhould have a common bank; that none of them, in ſuch a ſituation, might want the common neceſſaries of life. — After theſe things, it is again obſerved [chap. ii. 47.] that there were added daily, unto the church, the ſaved, or reformed; or ſuch as were put into the ſure way to ſalvation. Now, to talk of a *daily* addition to the church, for part of one week, ſeems not ſo likely, as it would be, if that addition had been gradually going on, for the ſpace of ſome weeks, or months; 'till, after ſome time, the following miracles, added to all the former, increaſed the number of converts, in *Jeruſalem*, to five thouſand. Moreover; it appears probable to me that the

ſacred hiſtorian had quite done with the account of the three thouſand: and that the greateſt part of them, liveing in remote places, were gone back to their reſpective countries. Upon which, the community of goods might, poſſibly, ceaſe for a time. But was revived again, (as we ſhall ſee afterwards) upon this ſecond, and more numerous, converſion. At leaſt, there is nothing, that I know of, in the ſacred hiſtory, that contradicts any one of theſe particulars.

Haveing, therefore, quite finiſhed his account of the three thouſand, the ſacred hiſtorian ſeems to me to go on, and give the hiſtory of increaſeing the number of converts, in *Jeruſalem*, to five thouſand. Which was occaſioned by St. *Peter* and St. *John*'s going up to the temple, and cureing the lame man, who was laid at the beautiful gate, to beg alms for his ſubſiſtence. Indeed, it is not ſaid when this happened. It might be at the following feaſt of tabernacles, or at the next paſſover. For the numerous converſion renders it highly probable that it was at one of the three great feſtivals, when all the males in *Iſrael* were commanded to go up to *Jeruſalem*. — Upon this very numerous converſion, the two apoſtles are taken into private cuſtody; and examined, the next day, by the ſanhedrim. Before whom, *Peter* boldly aſſerted that, by a power, derived from *Jeſus of Nazareth*, they had cured that lame man: that ſame *Jeſus*, whom they had crucified, but whom God had raiſed from the dead. — Theſe things quite confounded the ſanhedrim. For the miracle was unqueſtionable. The man was ſtanding there, before them. He was well known in *Jeruſalem*, was forty years of age, and had been lame from his birth; and was now evidently and perfectly cured. *The ſanhedrim*, therefore, were quite at a loſſe what to do in the caſe. However; they called in the two apoſtles, and brow-beat them. And charged them to preach no more, in the name of *Jeſus*. Which charge they bravely refuſed to comply with. And, when the ſanhedrim had farther charged and threatened them, they diſmiſſed them. — Then the two apoſtles return to the chriſtian church. And, upon relateing how they had eſcaped, the church unanimouſly praiſed GOD for their deliverance; and prayed for farther ſupport and divine aſſiſtence. Upon which, the houſe was ſhaken; and they had a freſh effuſion of the ſpirit. And they preached the chriſtian doctrine with boldneſſe. And there was a common fund, again, raiſed for the ſupport of the chriſtians, while ſuch numbers continued together. And houſes and lands were ſold, to raiſe and ſupport that truely generous and charitable fund.

Now,

Now, what occaſion had St. *Luke*, whoſe hiſtory is ſo remarkably conciſe, to repete this, a ſecond time, of their haveing a common fund? If the fund had not been revived again, upon the converts then reſideing at *Jeruſalem*, amounting to five thouſand; as it had been firſt formed, upon the converſion of the three thouſand? This clearly accounts for the repetition, ſhows the reaſonableneſſe of ſuch a common bank, in thoſe peculiar circumſtances; and may as clearly teach us, that, in other circumſtances, there is no reaſon for ſuch a community of goods, among chriſtians. Nay; in moſt caſes, it would be highly improper, and attended with very bad conſequences. But, while the five thouſand continued together, at *Jeruſalem*, to learn the ſcheme of chriſtianity, from the apoſtles, that ſuch of them, as were not the ſtated inhabitants of that city, might carry it home, to their reſpective countries, ſuch a community of goods was of very great ſervice; and, in a manner, neceſſary.

That a large bank was not raiſed, with a view to have a conſtant community of goods, or a ſtated maintenance for the whole church, at *Jeruſalem*, down to the deſtruction of that city; may farther appear, from the chriſtian church at *Antioch*'s ſending a pretty large charitable contribution, not many years after this, for the ſupport of the chriſtians in *Judæa*, in a time of great ſcarcity. For it is well known that the church at *Jeruſalem* was the principal chriſtian church in *Judæa*. And accordingly, that charitable collection was ſent to the elders of the chriſtian church, at *Jeruſalem*, by the hands of *Barnabas* and *Saul*. [See Acts xi. 27,—30.]

But ſtill it is objected, "That, as the apoſtles preached public-"ly, the *ſanhedrim* would not ſuffer them to go on, ſo long, un-"queſtioned." *Anſwer*. It is allowed that the apoſtles continued to preach publicly. But as to the ſanhedrim's not moleſting them ſooner; *that* might depend upon a variety of circumſtances. — The *jews* had not the power of life and death. That power was, then, in the hands of the *romans*. The reſurrection of Chriſt, after they had procured his crucifixion, had greatly diſconcerted the meaſures of the leading jews. And, for a while, they were confounded, and quite at a ſtand, when they ſaw that the apoſtles roſe up, preached, and worked numerous miracles, in the name of *Jeſus*. Our lord, himſelf, had gone about, preaching, for two (or three) years and an half, before they could get him apprehended; though they were very deſireous to have ſuppreſſed and deſtroyed him, much ſooner. Men may eagerly wiſh to cruſh their adverſaries; but, when their adverſaries have evidently truth and right on their ſide; and thoſe ſupported

by

by open and notorious facts; it is not an eaſie matter to cruſh them. And even to attempt it, muſt be very *unpopular*. A conſideration! which was of great weight with the leading men of the *jewiſh* nation. *The providence of God* would, very probably, exerciſe a watchful eye over the apoſtles and firſt diſciples, 'till chriſtianity had got a conſiderable footing, at *Jeruſalem*; and among the jews, who came thither, from various quarters. And one plane argument, whereby the ſanhedrim would be reſtrained, is hinted, Acts ii. 47, *namely*, that, as yet, the chriſtians *had favor with all the people*. The very reaſon, which is alleged, in the four goſpels, more than once, for the leading *jews* not apprehending, and putting to death, *our bleſſed lord*, much ſooner than they did.—Nay; we ſee, in the very caſe before us, that what the ſanhedrim did, was ſo flagrantly unjuſt, and ſo very unpopular, that they dared not to venture to put the two apoſtles to death, or even to inflict any leſſer puniſhments upon them. They onely threatened, without procedeing any farther. For they did not care to riſque their own characters, ſo far, as to loſe all reputation with the people. And how *unpopular* their oppoſition to the apoſtles, and ill treatment of them, was, appears, from another inſtance, not long after this. For, when they had apprehended all the twelve apoſtles, and put them into the common priſon, an angel came, by night, and ſet them at liberty; and ordered them to go, and preach the goſpel, publicly, in one of the courts of the temple. They did ſo. And the *ſanhedrim* ſent the captain of the temple to apprehend them again. He and his men, accordingly, came, and ſeized upon them, in the court of the temple; as they were preaching, to a great multitude, there: and led them away to the court of the ſanhedrim. But they dared not uſe the apoſtles, with any roughneſſe, or violence. *For they were afraid of the people, leſt they ſhould have ſtoned them*; if they had been witneſſes to any ill uſeage of the *apoſtles*. [Acts v. 26.] Nay; I do not know whether *Gamaliel*'s preventing the *ſanhedrim* from putting all the twelve apoſtles to death, might not, in a great meaſure, procede from his being well apprized how very unpopular ſuch an action would have rendered him, and the other leading jews.

Objection fourth. Some may, poſſibly, inquire, "If the *jewiſh* converts were ſo numerous, what became of them afterwards? For church-hiſtory never intimates any thing of the *jewiſh* converts being ſo numerous."

Anſwer. That there were great numbers of *jews* converted to the chriſtian faith, appears planely, from St. *James* his ſpeech, [Acts xxi. 20.

20.] who aſſerts expreſsly, that *they were many myriads.* Whereas, one myriad is ten thouſand. Perhaps, many of them apoſtaized; as our ſavior propheſied great numbers would do. [See Matt. xxiv. 10, &c.] But, as the hiſtory of the chriſtian church, (and eſpecially of the *jewiſh* chriſtians) from the concluſion of the *Acts of the apoſtles*, to the end of the ſecond century, is very imperfect, we cannot, with any certainty, ſay, what became of them.

However; I look upon the greateſt part, both of the three thouſand, and of the five thouſand, to have been jews, come up to *Jeruſalem*, at the great feſtivals; who, afterwards, returned to their reſpective cities and countries. And who would greatly facilitate the ſpread of chriſtianity, in thoſe remote places.

I would confirm ſome of the above-mentioned obſervations, by ſome curious extracts, from *Mr. David Clarkſon's treatiſe of the primitive epiſcopacy*; p. 4, &c. where, ſpeaking of the thouſands, who were converted, to chriſtianity, at *Jeruſalem*, he ſais; 'It is but 'a ſmall proportion of thoſe thouſands, that can in reaſon be ac-'counted the inhabitants of *Jeruſalem*; and ſo fixed members of 'that church. For they were converted, at one of the great feaſts; 'at which times the inhabitants were not, by far, a twentieth part 'of thoſe that were aſſembled, in the city. That this may appear, 'let us inquire both after the number of the inhabitants; and of 'thoſe that, from other places, reſorted to thoſe ſolemnities. To 'begin with the latter of theſe. *Joſephus* [*de bell. jud. l.* 7. *c.* 1. *&* '*p.* 968. Havercamp. edit. l. 6. c. 9. § 3. p. 399.] tells us; and, 'out of him, *Euſebius* [*hiſt. lib.* 3. c. 5.] that *Ceſtius Gallus*, willing 'to repreſent to *Nero*, (who contemned the *jews*,) the ſtrength of 'that people, deſired the prieſts to take an account of their number. 'They, in order thereto, at the paſſover, when ſeveral companies '(the leaſt conſiſting of *ten*, many of *twenty*,) were each of them 'to have their ſacrifice, numbered the ſacrifices, which came to '255600[b]. Then, reckoning, as though each company had no 'fewer than ten, they collected the number of the people at the 'paſſover 2700000, all legally clean. But, allowing the families, 'or companies, their juſt number, it amounted to 3000000. So '*Euſebius*, τριακοσίας μυριάδων, [vel μυριάδας.] and *Joſephus*, elſe-'where, ἐκ ἐλάττους τριακοσίων μυριάδων. [*p.* 798. *edit. Genev. An.* '1635.] But, then, they were all, in a manner, foreigners: πολὺ δὲ τοῦτο

[b] In Havercamp's edition, it is 256500.

'τȣτο πλῆθȣς ἔξωθεν συλλέγεσθαι. [*l.* 7. *c.* 17.] The inhabitants of 'Jeruſalem were but 120,000; as we learn by *Hæcateus*, [*in Joſeph. contra Appion. l.* 1. *edit. Havercamp. p.* 456.] περὶ δώδεκα μυριάδες, (not *centum & quinquaginta millia*, as the tranſlator.) And it 'may be *Hæcateus*, or his informer, over-reached, as well in the 'number of the citizens, as in the meaſures of the city. He makes 'the circuit of it fifty furlongs. Whereas; *Joſephus* ſais, it was but 'thirty-three: [*de bell. jud. lib.* 6. c. 17. p. 914.] and the circum-'vallation of *Titus*, in the ſiege, but thirty-nine furlongs. [*l.* 6. *c.* 'λά.] And, when 12000 were ſlain, in *Jeruſalem*, in one night, 'the loſſe is repreſented, as though the greateſt part of the citizens 'had been deſtroyed. [*l.* 5. *c.* κ.] But there is no need of theſe 'advantages. Let us ſuppoſe the inhabitants to have been 150,000; '(30,000 more than *Hæcateus* makes them;) yet this will be but a 'twentieth part of three millions: (And no leſſe were wont to be 'at *Jeruſalem*, at the three great ſolemnities.) And, then, in all 'reaſon, no more than a *twentieth part of the converted* muſt be ac-'counted inhabitants of the city; and ſo fixed members of the church. 'For that this happineſſe ſhould fall, in greater proportion, upon 'thoſe of the city, than upon the foreigners, at that time, in it; 'both being in all the ſame circumſtances; none can, upon any 'ground, imagine. And, if but *a twentieth part of the converted* '*were inhabitants*, let them be *twenty*, or *fourty*, or *eighty*, thouſand; 'or as many as the *myriads*, [Acts xxi. 10.] amount to; the church 'at *Jeruſalem* will not be ſo much greatened, by them; but that it 'might well meet in one congregation. If the converts had been 'an hundred thouſand, the proportion of that church therein would 'have been but five thouſand. And more have been, in one con-'gregation, in the primitive times, elſewhere. Or elſe *Euſebius* could 'not have found μυριάνδρȣς ἐπισυναγωγὰς. [l. 8. c. 1.]'

And Mr. *Clarkſon*, [*ibid.* p. 106, &c.] farther ſais, 'Jeruſalem 'was far inferior, in greatneſſe, to the four cities fore-mentioned; '[namely, *Rome*, *Alexandria*, *Antioch*, and *Carthage*;] yet may be 'thought conſiderable, in this diſcourſe; becauſe of the many thou-'ſands converted there, by the apoſtles. From whence it is con-'cluded, that they were more than could meet together, in one 'place, for communion. But I have ſhewed this, before, to be a 'miſtake. And that, of thoſe five thouſand converted, the twen-'tieth part cannot in reaſon be accounted inhabitants of the city. A-'bout forty years after, this church conſiſted of no more than *Pella*, 'a ſmall city, could entertain, together with it's own inhabitants.

'For

'For thither they all retired, as *Euſebius* informs us; [l. 3. c. 5.] 'being admoniſhed from heaven to leave the city. And, [*Epiphanius, de ponder. & menſur. c.* 15.] πάντες οἱ μαθηταὶ, [*all the diſciples*,] being warned, by an angel, to leave the city, a little before 'it was deſtroyed, obeyed; and dwelt in *Pella*, a city of *Decapolis*. 'And they deſerved the title of ἐπιφανεῖς, (whether *Joſephus* intended 'it for them, or others,) who, he ſais, after the retreat of *Ceſtius*, 'from *Jeruſalem*, left the city, as a ſhip ready to ſink. πολλοὶ τῶν 'ἐπιφανῶν, &c. [de bell. jud. l. c. μ. edit. Havercamp. l. 2. c. 20. '§ 1. p. 206.] And, from hence, archbiſhop *Whitgift* concludes the 'ſmallneſſe of their numbers. *How few chriſtians*, ſais he, *were 'there, at* Jeruſalem, *not long before it was deſtroyed, being above forty 'years after Chriſt? Doeth not* Euſebius *teſtifie*, [l. 3. c. 5.] *that 'they were all received into a little town, called* Pella? *And yet the 'apoſtles had ſpent much time, and labor, in preaching there. But the 'number of thoſe, who did not profeſſe Chriſt, in that city, was in-'finite.*

'Not long after the deſtruction of *Jeruſalem*, if we believe *Epi-'phanius*, [*ubi ſupra, n.* 15.] they returned, from *Pella*, to *Jeruſa-'lem*; and ſettled in the ruines of a part of the deſolate city; no fit 'place to entertain multitudes: and, near fifty years after, [they] are 'found very low and few. For, as the ſame author tells us, *Adrian*, 'in his progreſſe through thoſe parts of the empire, comeing to *Je-'ruſalem*, finds the whole city laid level with the ground, *except a 'few houſes, and a little church.* Παρέκῃ ὀλίγων οἰκημάτων, καὶ τῆς 'τοῦ Θεοῦ ἐκκλησίας μικρὰς οὔσης. [ibid. c. 14.] And one would judge 'they could not be very many, whom ſo ſmall a church could con-'tain, and ſo few houſes lodge.

'After *Adrian* had raiſed the city *Ælia*, out of the ruines of the 'old *Jeruſalem*, the church there was ſo far from riſeing with the 'city, that it fell from what it was before; being, in his time, very 'much diminiſhed, if not quite ruined, as to it's antient conſtitu-'tion. For *Adrian*, provoked by the rebellion of the *jews*, by ſe-'vere edicts, excludes them all, not onely from *Jeruſalem*, but '[from] all the territory round about it. As *Ariſto Pellæus*, [*in 'Euſeb.* l. 4. c. 6.] And *Sulpitius Severus*, [hiſt. l. 2.] ſais, this pro-'hibition reached, not onely thoſe, that were *jews* by religion, but 'all that were *jews*, by extract, though profeſſing the chriſtian re-'ligion. So that, if the church, then at *Jeruſalem*, were either 'wholly, or for the greateſt part, conſtituted of ſuch *jews*; by this 'law, it was either quite diſſipated, or greatly diminiſhed. Now,

'*Euſebius* tells us, that, from the apoſtles, to this laſt devaſtation of '*Palæſtine*, by *Adrian*, that church did conſiſt of ſuch *jews*, [ἐξ ἑβραίων 'πιςῶν, l. 4. c. 5.] Which we muſt underſtand, either abſolutely, 'ſo as none elſe but believeing *jews* were members of that church; 'or elſe, none but they in compariſon, very few of the *gentiles*. 'In the firſt ſenſe, by this edict, it would be quite diſſolved, as to 'it's being a church at *Jeruſalem*. In the latter ſenſe, it would be 'reduced to a ſmall compaſſe, and very few members; namely, 'thoſe onely of the believeing *gentiles*. And, in this ſenſe, I take it; 'becauſe there was a church here ſtill. But, all of *jewiſh* extract 'being excluded, by the emperor's authority, it was conſtituted 'onely of *gentiles*; *ceſſantibus his qui fuerant ex judæis*. [*Jer. in* '*chron.*] So *Euſebius* ſais, that that church was made up of *gentiles*. 'And the reaſon he gives; becauſe, by *Adrian*'s edict, immediately 'before-mentioned, the city was emptied of all the *jewiſh* nation. '[*Euſeb.* l. 4. c. 6.] So that, upon this conſtitution of *Adrian*, about 'the eighteenth, or nineteenth, year, of his reign, as *Euſebius* com-'putes it, Anno 135. the church of *Jeruſalem* conſiſted onely of 'thoſe *gentiles*; which were ſo few, as they are not thought fit to 'be brought to account, by him, who gives the beſt account of the 'ſtate of the church, in thoſe times.

'It is like, their numbers were increaſed, before *Narciſſus* was bi-'ſhop there, in the third age. Yet then, they were not ſo many, 'but that the whole number could meet together, with their biſhop, 'at the paſchal vigil; as appears, by what we meet with, in *Euſe-*'*bius*, [l. 6. c. θ.] The people aſſembled with *Narciſſus*, at the great 'vigil. And, while they were watching, oil failing them for their 'lights, τὸ πᾶν πλῆθος, *the whole multitude* were greatly troubled. 'Whereupon *Narciſſus* procures them a ſupply, in an extraordinary 'way, as it is there reported.

'Nay; in *Cyril*'s time, which was in the fourth age. [*Anno* 353.] 'it ſeems they were no more than could aſſemble in one place. For 'the people, as *Sozomen* relates it, being aſtoniſhed at an apparition 'in the air, all leave their houſes, their markets, and their work; 'and men, women, and children, *meet in the church*. εἰς τὴν ἐκκλη-'σίαν ἀπῆλθον. And there all together, *uno ore*, [with one voice,] 'join in the praiſes of Chriſt. [*Hiſt.* l. 3. c. 4.]'

The end of the firſt DISSERTATION.

APPEND-

APPENDIX

NUMB. II.

An ESSAY, *concerning St.* PAUL'*s behavior at* Athens; *and particularly, whether he worked any miracles there.* Acts xvii. 15, *to the end of that chapter.*

SECT. I.

DR. *Wall* [in his note on Acts xvii. 33.] sais; "There is no "mention of any miracle, done, by St. *Paul*, at *Athens*. Per- "haps [*he worked no miracle, there*,] for the very same reason, that "our savior would shew no sign to the generation of the *pharisees*."

In this short note, Dr. *Wall* seems to allude to what Dr. *Bentley* had said, more at large, in his *sermons at Boyle's lectures, Serm.* 6. towards the begining.

This, to some, may appear to be a curious subject. But it is not an empty speculation. Dr. *Bentley* has touched upon it, by the by; but has not exhausted it. And I know not of any other author, that has wrote upon it.

I. "Let us suppose this to be fact, that St. PAUL did not work "any miracle at *Athens*. There might be several good reasons offer- "ed for such a conduct."

(1.) Our blessed lord himself, who had the spirit without measure, and could work miracles, when, and where, ever, he thought proper, did not see fit to work miracles, at all times, and in all places.

We have five instances upon record, in the four gospels, of our lord's refuseing to work a miracle, even when it was desired. The *first* instance, is, that recorded, Matt. xii. 38, &c. "Then certain "of the *scribes* and *pharisees* answered, saying, *we would see a sign* "[or miracle] *from you*." But *Jesus* would not gratifie them, in

that request. He knew the hearts of all men; and with what disposition those *scribes* and *pharisees* desired him to work another miracle. It was not from a desire of farther evidence of his divine mission, or that they might be rationally convinced of the truth of his doctrine: but from perversness and obstinacy, a cavilling temper, or a light and wanton curiosity. The miracles, which he had already worked, in great numbers, were either denied, disregarded, or most maliciously ascribed to a confœderacy with evil spirits. And all the evidence, arifeing from them, was set aside, as of no force or validity. Our lord, therefore, very justly refused, at their request, to work any other miracle: and refered to his own resurrection, as the grand, confirming, evidence of his divine mission. A *second* instance, of the same kind, may be found, Matt. xvi. 1, &c. Mark viii. 11, &c. where the same sort of men, the *pharisees*, were joined with some of the opposite sect of the *sadducees*. And they are said to have come, and tempted him, desireing "that he would show them a sign [or miracle] from heaven." *Jesus* had, before that, worked miracles, almost without number, both by sea and by land, in the fields and high-ways, in the synagogues, in the wilderness, in villages and larger towns. But they pretended they still wanted evidence: and desired a sign from heaven; that sign, perhaps, mentioned, Dan. vii. 13, 14. of the [*messiah*, or] son of man's comeing in the clouds of heaven, to take upon him universal dominion. But the time was not yet come, for his takeing possession of all power, both in heaven and upon earth. And our lord, in his answer, intimated that they had evidence enough, and were sufficiently capable of judgeing, if they had not been perverse, and determined not to submit, and become his disciples. There is a *third* instance of our savior's refuseing to gratifie the perverse and cavilling *jews*, who, again, wanted to see *a sign from heaven*. Luke xi. 16; 29, &c. But, as the case was pretty much the same with the former; our lord's answer was nearly the same, also. —— A *fourth* instance is our lord's refuseing to gratifie the *Nazarenes*. [Matt. xiii. 54, &c. Mark vi. 1, &c.] But the temper of the *Nazarenes* will fairly account for that. *Jesus* had been educated at *Nazareth*, from about two years old to thirty. After he was baptized, and filled with the holy spirit, he began to preach, and to work miracles; for that purpose, going about, throughout all *Galilee*, *Judæa*, *Jerusalem*, and even to some parts of *Samaria*. By such methods, he acquired the reputation of an extraordinary prophet. After that, he returned to *Nazareth*, where he had been educated. And going (according to cus-

custom) into the synagogue, on the sabbath-day, he stood up, to read the scriptures; (which any jew might do, at the request, or by the permission, of the rulers of the synagogue;) and, haveing read a passage, in the prophecies of *Isaiah*, he intimated to them, that that was a prædiction concerning himself; and he went on to discourse, in that admirable manner, that the eyes of the whole congregation were intensely fixed upon him. And they all bore witnesse to the gracious words, which proceded out of his mouth. But, though they applauded his doctrine and eloquence, yet they rejected him, for that very reason, which should have led them to have received him; *namely*, because they had known him from a child, were acquainted with his relations and friends, and were sure that he had had no learned education. *Jesus* knew them thoroughly, and spoke to their thoughts, when he said, "You will, I know, be apt to apply "to me this proverb, *Physician, heal thyself*; that is, *work as many* "*and as great miracles, among us, your own townsmen and neighbors*; "*as you have done, in other towns and villages.* But I know your "perversnesse; and that you will not then acknowlege my divine "mission, nor receive my doctrine. As, therefore, there were many "poor widows, in *Israel*, in the days of *Elijah*. And that prophet "was sent to relieve onely one of them, dureing a long and grievous "famine. And, as, in the times of *Elisha*, there were many le-"prous persons, in *Israel*; and yet he was not allowed to cure any "of them by miracle, though GOD inabled him, miraculously, to "cure *Naaman* the *Syrian*. So, though I have worked miracles, in "other places, where I had a prospect of doing good; yet, as I "know there is no such prospect among you, I do not think it "proper to comply with your request." Upon this, the people of *Nazareth* presently discovered that *Jesus* knew their hearts. For, when they had heard these things, they were filled with wrath. And the whole congregation unanimously rose up, at once; seized upon *Jesus*: and, in a violent manner, hurried him out of the synanagogue, with a design to throw him down the præcipice of that hill, on which their town stood. And they would certainly, in that manner, have put him to death; if *Jesus* had not, suddenly, rendered himself invisible: and so passed through the midst of them, without being discerned. And thus, by working that one miracle, he, for the present, escaped out of their hands. [*See Luke* iv. 16, *&c.*] From that time, *Jesus* moved his stated habitation. And, leaveing *Nazareth*, he settled, not many miles from them, at the town of *Capernaum*; where he met with a much better reception.

There,

There, and in all the neighboring towns and villages, he continued to preach, and work miracles. Whereby the inhabitants of *Nazareth* had frequent opportunities of hearing of his fame; or of attending upon his discourses, and beholding his miracles, if they had pleased: — though he did not now reside among them, nor as yet return to them. It is reckoned to have been above a year, since he had been at *Nazareth*, and they had attempted his life. So long a time did he graciously afford them, to cool and repent; to lay aside their anger and criminal præjudices. And, if they had had a sincere love of truth, he now afforded them another opportunity for the reception of it. For he returned to *Nazareth*; and, going into the synagogue, on the sabbath-day, he again began to teach them the doctrine of life and salvation, But they, immediately, discovered the same narrow, envious, and præjudiced spirit; the same hardnesse of heart, and perverse turn of mind, as before. For, though they were astonished at his learning and wisdom: yet, as they had known *Joseph*, the carpenter, his reputed father; and still knew his other relations, who were poor people in that town; they could not be persuaded to attend to his doctrine; neither did they regard the evidence of his divine mission, which arose from the miracles, worked by him, in all the neighboring towns and villages. Upon which, *Jesus* declared again, as he had done before, "that a prophet is, no where, so little esteemed, as among his own countrymen and old acquaintance." And, then, the evangelist adds, that *he did not do many mighty works, there; because of their unbelief.* Which is thus expressed, Mark vi. 5, 6. *namely*, "that there *he could do* no mighty "works; save that he laid his hands upon a few sick folks, and "healed them." The word [*cannot*] is often used for [*will not*,] both in sacred and profane writers. And St. Mark most evidently means, that our lord *could not*, consistently with his wisdom and goodnesse; or he did not *choose* it; because he knew, it could answer no good end. For, it is plane, St. *Mark* thought that *Jesus* did not want *power:* in as much as he has mentioned his working some few miracles there, at this very time.

The *fifth* and last instance of this kind, is recorded, Luke xxiii. 8, &c. For our lord would not gratifie *Herod Antipas*, who wanted to see him work a miracle. And whoever considers the character of that governor, as given briefly in the new testament, and more at large by *Josephus*, will not be at a losse to account for our savior's conduct towards him. He had married the daughter of *Aretas*, king of *Arabia petræa*; and lived with her, a considerable time. Then he

he married *Herodias*, his brother *Philip*'s wife, whilest his brother was still alive. *John the baptist*, whom the *jews* in general looked upon, as a prophet, reproved him freely, for his adultery, and incest, and other flagrant crimes. Which touched his conscience, but did not reform him. *Herodias* was exasperated, and studied revenge. And, by her, was *Herod* prevailed upon, to throw *John the baptist* into prison, and afterwards to cut off his head. Some messengers, also, had come, once, to *Jesus*; to order him to depart out of *Herod*'s dominions, and threaten him with death, if he did not. [Luke xiii. 31, &c.] In answer to which, our lord sent this message, "Go, "tell that fox, [that crafty and cruel man,] Behold, I cast out dæ-"mons, and perform miraculous cures, to-day and to-morrow. "And, the third day, I shall be perfected; [or have perfectly fi-"nished my present work, within the dominions of *Herod*.] But, "it is not in his power to put me to death. For I am to die a "violent death, at *Jerusalem*; whither the power and dominion of "*Herod* does not extend." When, therefore, after all this, *Pontius Pilate* sent *Jesus* to *Herod*, and *Herod* wanted to see some miracle done by him; it is no wonder that our lord would not work any miracle, for such a man, and upon such an occasion. *Jesus* thoroughly knew the man, and his character. He knew that he had no inclination to become his disciple; nor would *Herod* regard any miracle, as an evidence of his divine mission. — And *Herod* and his soldiers, presently, manifested that *Jesus* had not judged amisse. For they insolently mocked and derided him, and treated him with great indignity and contempt.

OUR BLESSED LORD never refused the working of a miracle, at the request of those, who came to him, either for the sake of conviction, or for relief for themselves or their friends. But he, who could work miracles, whenever he pleased, constantly refused to exert that divine power, when there was no prospect of proveing his mission, and spreading his doctrine.

(2.) Suppose St. *Paul* did work no miracle, at *Athens*, it ought carefully to be observed, "that the apostles could not work miracles, when, and where, ever they pleased."

If St. *Paul* could have miraculously cured him, he would scarcely have left *Trophimus* sick at *Miletus*; [as we find he did, 2 Tim. iv. 20.] nor suffered *Epaphroditus* to be sick, nigh unto death. [Philip. ii. 27.] And, instead of adviseing *Timothy* to drink water no longer; but to make use of a little wine, because of his sickly constitution; St. PAUL would, most probably, have mended *Timothy*'s constitution;

stitution; and miraculously changed it into that of a robust and healthy man. If the apostles could have worked miracles at pleasure, they would not, perhaps, have indured such cruel treatment, as they met with; but would have cured themselves, immediately, of their wounds and bruises; or rendered themselves invulnerable, or incapable of being hurt; or have struck their adversaries dead, or otherwise disabled them. But then we should have wanted their great examples of patience and fortitude, and the strong proofs of their integrity; which led them to face all danger, to suffer much, and even to undergo a violent death; rather than betray a good conscience, or the christian faith.

The divine wisdom, by an impulse of the spirit, directed the apostles, when and where they were to attempt the working of a miracle. And then the divine power always produced the effect. If, therefore, St. PAUL did work no miracle, at *Athens*, the divine wisdom saw fit otherwise. And what has any body to object to that? There can be no imputation upon the apostle, on that account. Neither does it render his working miracles elsewhere, in the least, suspicious or doubtful. His conduct was reasonable. And the miraculous power, which was granted him, was under the direction of divine wisdom; which was perfectly right, and as it should be.

The apostles, by the laying on of their hands, conveyed spiritual gifts and miraculous powers to their converts; but not what gifts and powers they pleased. No! *The spirit* divided unto every man, severally, as he saw proper. *The apostles* might have been partial to some of their relations or friends; and could not have known what would have conduced most to the general good of the church, or of mankind. But *the spirit* knew exactly what gifts or powers were proper for every man, and what would be most for the general good. And the spirit could have no biasse to partiality, nor be guilty of any mistake.

(3.) If an enemy to divine revelation should object, and say, "*The* "*apostle* was afraid to attempt the working of a miracle, before per- "sons of such a sifting, inquisitive temper, and acute genius, as the "*Athenians*, for fear of being found out; and haveing the delusion "exposed. And, therefore, he very prudently declined such an at- "tempt, at *Athens*. But, among more barbarous and stupid peo- "ple, he is represented as working miracles; because they could "more easily be imposed upon, by artifice and delusions."

What has been said might furnish us with a satisfactorie answer to such an objection. The miracles, ascribed to the *apostles*, were no frauds

frauds nor deluſions. But the divine wiſdom did not ſee fit to gratifie captious and obſtinate perſons; nor indulge ſuch as wanted to ſee miracles, out of a light and wanton curioſity. Where their divine miſſion could be confirmed, and the doctrine ſpread, there miracles were worked; but not otherwiſe, Now, it is well known that the *Athenians* were a vane and conceited, a light and trifleing, ſett of people. This was their general character [c]. And, in the xviith chapter of the Acts of the apoſtles, it is the very picture of them. When the apoſtle reaſoned, in the moſt ſober and juſt manner, ſome of them laughed at him. Others ſaid, " What would this babler ſay ?" And, when he had proceded, as far as their vanity and perverſneſſe would allow him, others ſaid, with a remarkable careleſſneſſe and indifference of mind, " We will hear thee, upon this point, at ſome other time." But we do not find that they made any farther inquiry after him, or his doctrine. They vanely phanſied that they had ingroſſed all the valuable knowlege in the world; and that all other people were barbarous and ignorant. The goſpel-doctrine might be true, or falſe. But they looked upon it as an empty ſpeculation, which it was not worth their while to examine. Among ſuch a people, it is no wonder, if the divine wiſdom did not ſee fit to effect any miracle. It would have been *caſting pearls before ſwine*; exerting an extraordinary power to convince ſuch as did not want to be convinced.

S E C T. II.

Thus far I have argued, upon a ſuppoſition that St. PAUL did work no miracles at *Athens*. But, from St. *Luke*'s ſilence, in *the Acts of the apoſtles*, it does not follow that St. PAUL worked no miracles there. For, Acts xvi. 6. there is no account of St. PAUL's preaching, or working miracles, as he paſſed through *Galatia*, at this time. But, from Acts xviii. 23. it appears that chriſtianity was planted among the *Galatians*, in that firſt journey, mentioned Acts xvi. 6. For, when St. PAUL and his companions came, a ſecond time, into that country, *they confirmed the churches*; or ſtrengthened and eſtabliſhed ſuch as were already chriſtians. And, though there is no account, in either of theſe two places, of miracles being

[c] See what *Gregorie Nazianzene* has ſaid, concerning the whimſical, light, and pragmatical, manners of the *Athenian* people; but, more eſpecially, of the young ſtudents, or academicians; and of the profeſſors, or ſophiſts, there. [*Vid. Gregor. Nazianzen. orat.* 20. *p.* 327, 328.]

wrought in *Galatia*; yet, from Gal. iii. 2; 5. it is evident, St. PAUL had wrought miracles among them, and confered upon them spiritual gifts and miraculous powers. Again; Acts xvii. 1, &c. St. LUKE has taken no notice of St. PAUL's working any miracles at *Thessalonica*. And yet, [1 Thess. i. 5.] St. PAUL planely intimates that he had worked miracles there. In the history of St. PAUL's planting the gospel, at *Corinth*, [Acts xviii. 1, &c.] there is no intimation of his working any miracle, nor of his confering the holy spirit, upon any of the christians, there. Whereas; whoever carefully reads *the two epistles to the Corinthians*, will find, that that church abounded with spiritual gifts and miraculous powers, which St. PAUL had confered upon them. [*See particularly* 1 Cor. xii. xiii. *and* xivth *chapters*.] From these observations, it may appear, that St. PAUL might work one, or more, miracles, at *Athens*; and yet St. *Luke* take no notice of it, in *the Acts of the apostles*. The case was this; the sacred writers wrote books for the use of mankind in general. And, therefore, they studied brevity; and mentioned no miracles, but what were either remarkable in themselves, in their circumstances, or in their consequences. Accordingly, in the four gospels, there is a particular account of such remarkable miracles. But, as to other miracles, it is said onely, in general terms, that JESUS worked great numbers of miracles; that whole countries brought in their sick and diseased, from the distance of many miles, on every side; and he miraculously cured them all. Where the miracles were of the same kind with those worked frequently, and attended with no remarkable circumstances, nor consequences, there they are mentioned onely in general, or passed over in silence. Just so it is again, in *the acts of the apostles*; as any one will discern, who reads that history with attention, and compares one part of it with another; and the whole with the several apostolic epistles. It will not, therefore, be granted, unto any one that makes this objection, "that St. PAUL did not work any miracle at *Athens*; — merely, because St. *Luke* hath not mentioned that fact."

There are two things, which very much induce me to think that St. PAUL did work some miracles at *Athens*. (1.) It was his usual custom, by the laying on of his hands, to impart some spiritual gifts, or miraculous powers, to his converts, wherever he came. And St. *Luke* has told us, Acts xvii. 34. that he made some few converts there. Now, imparting such gifts and powers was itself a very great miracle.

But it may be argued farther, that, in order to convert those few persons, it was necessary that St. PAUL should have given them

them some satisfactorie proofs of his apostolic mission; which he could hardly have done, without working some miracles. They might, indeed, have heard of his working miracles elsewhere. But that was not such full and satisfactorie evidence, as the beholding a miracle with their own eyes. A favor, which, in the days of the apostles might be expected!

(2.) We learn, from the *fathers*, that there was a christian church, at *Athens*, for some ages after. And *Origen*, in his *book against Celsus*, [book 3. p. 128, 129. of *Spencer's edition*, in 4to.] compares the *christians* with the *heathens* of that city; and shows how much the former excelled the latter, in piety and virtue. *Quadratus*, also, promoted christianity, at *Athens*; being constituted bishop of the christian church there, after the martyrdom of *Publius*, their former bishop[d].

Now, from these things, it may planely appear that St. PAUL had done more towards planting christianity, and causeing it to take root, at *Athens*, than is mentioned, in the brief history of what he said and did there, Acts xvii. 15, &c.

SECT. III.

It may not be improper to make some observations upon what has been said.

1. How much does a vane, conceited, temper of mind cut off all improvements in knowlege and virtue? *Lord Shaftesbury* [in his *characteristics, vol.* i. p. 30.] sais, "I believe our great and learned "apostle found lesse advantage, from the easie treatment of his *A-* "*thenian* antagonists, than from the most surly and curst spirit of "the most persecuteing, *jewish* cities." In not persecuteing the apostle, the *Athenians*, certainly, acted right. But, it cannot be to their honor, that they were so *easie*, as to be indifferent to such important truths, as the gospel contains. If, in other cities, upon their bearing persecution with patience and a remarkable fortitude, the *apostles* and their assistents were more attended to; there was nothing wonderful, nor unreasonable, in that. But, if they had met with no persecution, any where, such is the nature of the gospel-doctrine, and such evidence attended their divine mission, that, among persons of

 inquire-

d For an account of *Quadratus*, see *Eusebius* his ecclesiastical history, book 4. chap. 23. at the begining. Dr. *Lardner*'s credibility of the gospel history, part 2d. chap. 28. near the begining.

inquireing and well disposed minds, christianity would, nevertheless, have made it's way in the world.

The Athenians were, indeed, continually inquireing after some thing new and strange. Some new notions, some philosophical speculations, pleased them for a while. But these gave way to some other; and so on. Their philosophy had little, or no, influence upon their morals, or upon common life. How few of them inquired after truth, with a view to retain it, and to improve in manly virtue and substantial piety? They despised men of other nations; especially such as were not professed philosophers. Some of the *Athenians* cried out, "What would this babler say?" Why! if they had not been so vane and præjudiced, they might have heard him deliver truths of the last importance; sufficient to check their pride and insolence, and to lead them to knowlege of a much superior kind, to any, which they had among them. But, being indifferent to all that he had to offer; so *easie* and indolent, as not to care whether his doctrine was true or false; they paid little regard to that divine messenger. They had determined before-hand, and phansied that he could add nothing to their knowlege. Such an arrogant people might be expected to treat the apostle with contempt and indifference, and even to slight the great doctrine of salvation and eternal life.

Men of high rank and great estates are apt to hear their inferiors with an air of superiority. Men of a learned education are apt to slight even men of genius, who have not had their advantages. Whereas; the high-borne and the rich are not always the most knowing. And a liberal education does not always render men more valuable to society, than persons of great sagacity, whose education has been lesse advantageous or liberal.

In the education of youth, peculiar care should be taken to check this temper of conceit and vanity. And a fairnesse and candor of mind, a love of truth and opennesse to conviction, should be often and earnestly, recommended, as necessary to improvement in useful knowlege and solid virtue. They should be taught, that a good genius, in the poorest person, deserves regard; that learning also, when joined with good sense and virtue, is an unspeakable blessing; that a wise man will learn, all he can, from young or old, rich or poor, friend or enemy; from his own country-men, or from foreigners; from one of his own, or of a different, party. But, by pride, men contract a certain narrownesse of mind. And a cavilling youth seldom proves a wise man. A carelessnesse and indifference about

bout truth and falshood, good and evil, prevents men's makeing a progresse in useful knowlege and true goodnesse. He, who loves truth, and imbraces it, wherever he finds it, walks with his eyes open. But the vane and conceited walk with their eyes shut, and fall into destruction. It is really a very unhappy thing, when men, from a love of this world, or a sort of philosophical pride, grow thus conceited; and become cold and indifferent about virtue and religion, good and evil. And I wish I could say, that this was not, in some degree, the prævailing turn of our age and nation.

(2.) It is easie to observe with what decency and propriety St. PAUL behaved at *Athens*; as he did, every where else.

From their haveing an altar inscribed, *To the unknown God*, he took occasion to preach, among them, *the true* GOD, whose nature and perfections were, in a great measure, *unknown*, at *Athens*. From the works of creation and providence, he proved the being, and pointed out the perfections, of the one true GOD, who made heaven and earth; to which none of their *idol-gods* could lay any claim. He did not argue with the *Athenians*, from *the law of Moses*, nor from *the jewish prophets*, with which they were not acquainted; but from the visible works of creation and providence. And, after he had proved the being, and pointed out the perfections, of the one true GOD, he was slideing into the article, which is fundamental to christianity; *namely*, "that *Jesus* is constituted lord and judge of all." And *that* he was going to prove, from the miracles of *Jesus*; and particularly from his riseing again from the dead. But the conceited audience would hear no more. Upon the very mention of the resurrection from the dead, some of them laughed. Others, with a careless air, said, "Some time or other, they would hear him again, upon that subject." But there is no intimation of their doing so; nor of their inquireing, any farther, after him, or his doctrine. And the *apostle*, observeing the spirit of the people, did not make a long stay there. He knew, it would be to little purpose. And, therefore, he went to other places, where there was a prospect of doing more good.

(3.) It is the planest indication of the great modesty of the sacred writers; that instead of inlargeing, or takeing all occasions to expatiate, upon the miracles, which were actually worked, they have contented themselves with giveing a particular account of some few. Others they have mentioned, onely in general terms. And others, again, they have, with design, passed over, in profound silence.

And

And have given no intimation, in their history, that they were worked at all.

(4, *Lastly*,) With what admirable propriety is the sacred history committed to writeing?

Books, that are short, are soon read. And, thereby, adapted to the circumstances of the bulk of mankind. They, that labor for their bread; or that are ingaged in businesse, have not time to read large books. Accordingly; the books of scripture, which were designed for general use, are short and concise.

If St. PAUL did work any miracles, at *Athens*, (as I am inclined to think he did) St. *Luke* did not think fit to mention it. Because he had taken particular notice of his working miracles elsewhere. And, if any miracles were worked at *Athens*, they were of the same nature, with those done in other places. And, consequently, could afford no new observations; especially as they were not attended with any remarkable circumstances, or effects. They, therefore, were, with great propriety, passed over in silence. And the general good consulted, by such conciseneſſe.

These proprieties, in the behavior of the apostle, and in the manner of writeing the sacred history, are here mentioned, with a view to excite in men a greater love to the scriptures, to cause them to read them more frequently, and with greater delight; to strengthen the faith of christians, and promote their holinesse; and thereby præpare them, more and more, for the mercy of our lord Jesus Christ, unto everlasting life. Amen!

The end of the ESSAY.

APPEN-

APPENDIX

NUMB. III.

A DISSERTATION *on St.* Paul's *reproveing St.* Peter, *for his behavior at* Antioch. *With a view, more particularly, to rectifie the mistakes of Dr.* Conyers Middleton, *in his* cursory reflections *on this subject.*

THE history of the behavior of St. *Peter*, at *Antioch*, and of St. *Paul*'s reproveing him for it, is recorded, by St. *Paul* himself, Gal. ii. 11, &c. and in no other part of the new testament.

St. *Paul*'s words are, *But, when Peter came to Antioch, I withstood him to the face: because he was to be blamed. For, before that certain men came, from James, he did eat with the gentiles. But, when they were come, he withdrew, and separated himself; fearing them, who were of the circumcision. And the other jews dissembled, likewise, with him: insomuch that Barnabas, also, was carried away with their dissimulation. But, when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all,* "*If thou, being a jew, livest after the manner of the gentiles, and* "*not as do the jews; why compellest thou the gentiles to live as do the* "*jews? &c.*"

SECT. I.

For about seven or eight years after our lord's ascension, the gospel was preached to none, but unto the *jews* onely. Even St. *Peter* was so much averse to the preaching it, to any *gentile*; that he was, with difficulty, prævailed upon, to undertake it, by the vision of the sheet, let down from heaven, in which there appeared all sorts of creatures, clean or unclean, according to the law of *Moses*. And a voice, from heaven, came, along with the vision, saying unto him, "Rise, *Peter*,

ter, kill and eat, of any of theſe creatures, without any difference, or diſtinction." [Acts x. 1, &c.] *Cornelius*, alſo, at *Cæſarea*, had the viſion of an angel, who directed him to ſend for St. *Peter*, who was then at *Joppa*. Moreover; St. *Peter*, himſelf, had an expreſſe order, from the ſpirit, to go along with the meſſengers of *Cornelius*. And, when he was come to *Cæſarea*, and into the houſe of *Cornelius*; and began to preach the goſpel to him, and to his friends, who were uncircumciſed *gentiles*; the holy ſpirit fell down, from heaven, upon thoſe devout gentiles; ſo that they immediately ſpoke a variety of languages, and magnified GOD. All theſe things convinced St. *Peter* that they had a right to chriſtian baptiſm, as well as the *jewiſh* converts. And he, accordingly, ordered that they ſhould be baptized, with water, in the name of the *lord Jeſus*, in whom they now believed. — But, when he went up, from *Cæſarea*, to *Jeruſalem*, the zeleous jewiſh chriſtians, there, chid him ſeverely, for what he had done. And St. *Peter*, to clear himſelf, related the evidences, which he had had, of it's being the will of GOD, that he ſhould do what he had done; *namely*, the viſion of the ſheet, to him; the viſion of an angel, to *Cornelius*; the order of the ſpirit, to go along with the meſſengers of *Cornelius*; and the effuſion of the ſpirit upon *Cornelius* and his friends. — Theſe things put them to ſilence, for the preſent. But this controverſie broke out again, afterwards, with more violence. And occaſioned many and warm contentions, among the *chriſtians* of that age.

The perſecution, which aroſe, againſt the chriſtians, about the time of St. *Stephen*'s martyrdom, cauſed them to leave *Jeruſalem*, and flee to diſtant places. Some of them went to *Phœnicia*; others, to the iſland *Cyprus*; and others, to *Antioch* in *Syria*. But they preached the goſpel, to none, but unto the *jews*. However; when St. *Peter* had opened the door of faith unto the *gentiles*, ſome of the diſperſed chriſtians followed his example, and preached the goſpel to the devout *gentiles*; particularly, at *Antioch*, in *Syria*; and made a great number of converts among them. But *Paul* and *Barnabas* went thither; and much increaſed their number. [Acts xi. 1, &c.]

Some years after this, ſome of the zeleous *jewiſh* chriſtians went down, from *Judæa*, to *Antioch*; and taught the *gentile* converts, there; " that, unleſſe they would be circumciſed, and obſerve *the* " *law of Moſes*, [as well as *the goſpel of Chriſt*,] they could not be " ſaved." That occaſioned the apoſtolic decree; of which we have

ſaid

ſaid ſo much, in the firſt and ſecond volumes of this hiſtory; eſpecially upon Acts xv. 1, &c.

According to the beſt chronologers, it was ſoon after the apoſtolic decree was agreed upon, by the *apoſtles*, *elders*, and *brethren*, that *Peter* went down, from *Jeruſalem*, to *Antioch*. And this is confirmed, by his meeting with the two apoſtles of the *gentiles*, there. For, ſoon after this, they parted company, and went on ſeparate peregrinations. [Acts xv. 35, &c.] Perhaps, the leading apoſtle of the circumciſion had a mind to go, and ſee, with his own eyes, how matters went, in that conſiderable church of *gentile* chriſtians, lately planted at *Antioch*. But his behavior, there, was not ſuch as the great apoſtle of the gentiles could approve. For, tho' there had, lately, been a ſharp contention, between the *jewiſh* and *gentile* converts. And the queſtion had been determined, in favor of the *gentile* chriſtians, who were to be acknowleged as *brethren*, without any farther regard, than formerly, to *jewiſh* cuſtoms, or to the law of *Moſes*. And St. *Peter* himſelf had had a great hand, in bringing about that determination: yet, for all that, his behavior, at *Antioch*, in ſome meaſure, tended to betray the liberty of the gentile chriſtians; and appeared, as if it had been his opinion, that they were not taken into full communion with the *jewiſh* converts. For, before that ſome zeleous *jewiſh* chriſtians came, from *James*, (the onely *apoſtle*, then, at *Jeruſalem*,) St. *Peter* did eat, and freely converſe, with the *gentile* chriſtians, as perſons taken into full communion with the *jewiſh* converts; and ſet upon a level with them, in the chriſtian church. But, when thoſe zeleots were come, he acted, as if he had been aſhamed of what he had done, or as deſireous to concele it. For he withdrew, from ſuch familiar ſociety with the *gentile* chriſtians; and kept at a diſtance from them; as if they had been ſtill *unclean*; and unfit for the familiar and free converſation of ſuch as had been *jews*. And, by his great example, many others of the leſſe bigotted *jewiſh* chriſtians diſſembled, likewiſe. In ſo much that even *Barnabas*, alſo, one of *the apoſtles of the gentiles*, was carried away with the diſſimulation: very probably, through that eaſineſſe of temper, which was natural to him. St. *Peter* remembered how ſharply the *jewiſh* chriſtians, at *Jeruſalem*, had reprimanded him, for going, and eating with *Cornelius*, and his friends, at *Cæſarea*, when he firſt preached to uncircumciſed *gentiles*.

He might, therefore, perhaps, take this method, in order to prevent ſuch another cenſure. Nay; St. *Paul* aſſureth us, that St. *Peter* did it, becauſe he was afraid of the *jewiſh* chriſtians. But *the great*

apostle of the gentiles, who was no way inferior to St. *Peter*, nor *one whit behind the chief of the apostles*, when he saw that he walked not uprightly, nor according to the truth and sincerity of the gospel; but, in effect, betrayed the liberty of the gentile converts, he withstood St. *Peter* to his face, and publicly reproved him. For he was really blame-worthy. St. *Paul* was afraid lest the behavior of St. *Peter* should renew the dispute, which had, lately, been so amicably determined, at *Jerusalem*. And, therefore, he, before them all, reproved St. *Peter*, in the following manner; "If you, "said he, who are a *jewish* convert, yourself, take the liberty, some-"times, to live after the manner of the *gentiles*; and freely eat, and "familiarly converse, with them; laying aside those rules and cus-"toms, which the *jews* generally observe; why do not you always "do so, among them? Why do you tempt the *gentile* converts to "conform to *jewish* customs, as necessary to full communion with "*jewish* christians? This will, very probably, be the unhappy con-"sequence of your withdrawing yourself, publicly, from the *gen-"tile* converts, as *unclean*, or unfit for your familiar conversation. "We, who are *jews* by birth, as well as *religion*; and not of the "race of the *gentiles*, whom our nation has hitherto reckoned so "wicked and polluted: — We, I say, of the holy seed of the *jews*, "have found that a man, subject to *the law of Moses*, cannot be "justified, but by the method proposed in the gospel. And, there-"fore, *we* have imbraced *christianity*; that we might be justified by "*faith* in CHRIST; and not by the *deeds* of the *law of Moses*. For, "by the deeds of that *law*, no flesh shall be justified. But, if, after "we have sought justification by the *gospel-method*, we must have "recourse to the *law* again, we are still but where we were, with-"out the gospel; *that is*, sinners, under condemnation. Is the *gos-"pel-method*, then, insufficient to justifie and save us? Or is JESUS "CHRIST the minister of sin, to condemn men, as the *law* did? "*God forbid!* And yet this must, certainly, be the case. If I, who "have quitted the *law of Moses*, to put myself under the *gospel*, "should, again, put myself under the *law*, I make myself a trans-"gressor. I reassume the guilt of all my former transgressions; "from which, by that *law*, I cannot be justified. And, when you "build again the wall of partition, to hedge in the *jews*, and keep "out the *gentiles*; which wall you yourself first broke down; do "not you destroy your own works? Do not you represent these *gen-"tiles*, as still polluted and unclean? Even though GOD has shown "you, a little while ago, not to account any man *polluted*, or un-"fit

" fit for your ſociety and converſation? By the tenor of the *law of* " *Moſes* itſelf, I, by imbraceing *chriſtianity*, am diſcharged from " *that law*, that I might be appropriated unto GOD; and live ac- " ceptably unto him, in his ſpiritual kingdom, which he hath now " ſet up, under *his ſon*. I, as a member of CHRIST's body, am " crucified with him. But, though I am, thereby, dead to the " law, I nevertheleſſe live. Yet not I, but Chriſt liveth in me. " *That is*, the life, which I now live in the fleſh, is upon no other " principle, nor according to any other *law*, but that of *faith* in *the* " *ſon of* GOD, who loved me, and gave himſelf for me. In ſo do- " ing, I avoid fruſtrateing the favor, which GOD has manifeſted in " the *goſpel*. For, if juſtification, or acceptance with GOD, come " by *the law of Moſes*; then CHRIST is dead, and the *goſpel* reveled, " in vane."

This was St. *Paul*'s reproof of St. *Peter*'s cowardly behavior; which well deſerved a reproof. And, to the honor of St. *Peter*, let it be obſerved, that it does not appear, but that he humbly acquieſced, and did not reſent that honeſt freedom of St. *Paul*, but took it kindly. This may be gathered from 2 Pet. iii. 15. where he ſtyles St. PAUL, *his beloved brother*; recommends his epiſtles; and intimates that there was a perfect harmony, and good underſtanding, between them. — Now, what is there, in all this, ſo very ſtrange and unreaſonable?

However, a great clamor has been raiſed, from this remarkable paſſage, against the character of theſe two apoſtles. And Dr. *Conyers Middleton* has not leſſened the clamor, nor abated the difficulties, in his *curſory reflections*, &c. Perhaps, ſome readers may imagine that he has done a great deal towards increaſeing both.

SECT. II.

Dr. Middleton obſerves, that, from the earlieſt ages of the church, this ſtory has been a conſtant topic of raillery " to the ſceptics and " unbelievers. *Porphyry*, the old enemy of our religion, has taken " occaſion from it, to charge *Paul*, with aſſumeing falſely, to him- " ſelf, the merit of facts, which never really happened, in order to " extoll his own character, and depreſſe *Peter*'s, out of envy to " his more eminent virtues. Or, allowing the fact to be true, to " accuſe *Paul*, of inſolence and raſhneſſe, in reproveing his ſuperior, " for a compliance, of which he himſelf was notoriouſly guilty. Or, " *laſtly*, to impute to both theſe great apoſtles, a levity, incon-

" stancy, and weaknesse of mind; which betrayed them into a con-
" duct, unworthy of their sacred character [a]."

Upon this, I would make the following remarks, (1.) That one does not wonder that an apostate from christianity, and one of such effrontery, and cankered malice against the gospel, should give St. PAUL the lye: and charge him " with assumeing, to himself, the merit of facts, which never really happened." But St. PAUL was not given to tell lyes; though *Porphyry* has been branded, as takeing great liberties of that kind. And, as to the very instance, now before us; how did *Porphyry* know, that those facts did never really happen. He was not borne, 'till about the year of Christ 232. And, therefore, came into the world too late, for haveing any personal knowlege of the affair. If he had had any counter-history, he would not have failed to have published it. In short, he knew nothing of the matter, but what he learned, from St. PAUL's epistle to the *Galatians*. And, besides the argument from St. PAUL's general character, as a person of known integrity, and the most strict veracity; it is not probable, that St. PAUL would falsifie, in such a particular, in an epistle, that was to be spread among the churches; and, which was likely enough, sometime or other, to come into the hands of St. PETER. Nay; we may learn, from 2 *Pet.* iii. 15, 16. that St. *Peter* had read all St. *Paul*'s epistles; and, consequently, that to the *Galatians*, among the rest. And yet, instead of contradicting this fact, he styled him *his beloved brother* PAUL: and recommended his epistles to the churches.

(2.) *Porphyry* could acknowlege *the more eminent virtues* of St. PETER, in order to depresse the character of St. PAUL. But he could have talked of *the more eminent virtues* of St. PAUL, if he had had a mind to have depressed the character of St. PETER. Or he could, with as grave a face, and as good a conscience, have denied that either of them had any *eminent virtues*, or *any virtues*, at all. And " have allowed this fact, in order to accuse St. PAUL with insolence " and rashnesse, in reproveing his superior, for a compliance, of " which he himself was notoriously guilty. Or have imputed unto both

[a] Locum dari *Porphyrio* blasphemandi, si aut *Petrum* errasse, aut *Paulum* procaciter apostolorum principem confutasse credatur. [*Hieronom. comment. in epist. ad Galat. c.* 2.]

Ut blasphemantis *Porphyrii* impudentiam coerceret, qui *Paulum* & *Petrum* puerili dicit inter se pugnasse certamine; immo, exarsisse *Paulum* in invidiam virtutum *Petri*; & ea scripsisse jactanter, quæ vel non fecerit; vel, si fecerit, procaciter fecerit, id in alio reprehendens, quod ipse commiserit. [*Hieronom.*].

" both theſe great *apoſtles*, a levity, inconſtancy, and weakneſſe of " mind; which betrayed them into a conduct, unworthy of their " ſacred character:" though *Porphyry* would have laughed at any one, who ſhould have believed that there was any thing *ſacred* in the character of either of them. In ſhort; he could have granted facts to be true, or aſſerted them to be falſe; forged hiſtory out of his own brains; or denied the truth of the moſt authentic hiſtory; juſt as would have conduced moſt to caſt aſperſions upon the apoſtles, or upon the goſpel of our bleſſed lord.

(3.) St. PAUL was not, himſelf, guilty of the ſame compliance; as I ſhall have occaſion to ſhow hereafter.

Dr. *Middleton*, who had not the higheſt veneration for the *fathers*, has given us the interpretation of ſome of the moſt eminent of them; and ſais, Theſe objections [of *Porphyry*'s] were thought ſo diſhonorable to *chriſtianity*, by ſome of the antient *fathers*, that many nice and ſubtile interpretations were invented, to evade the force of them. One of the firſt, which was applied to this purpoſe, in thoſe primitive ages, was the ſuppoſition of another perſon, of the name of *Cephas*, beſides the apoſtle; one of the ſeventy diſciples, eminent for his zele and piety; with whom PAUL had this diſpute. This is mentioned, by *Euſebius*, on the authority of *Clemens* of *Alexandria*[b]. And it is obſerved, by the critics, that, though we now find the name of PETER, in all our preſent copies of this text; yet many of them, in the firſt ages, had *Cephas*, in the place of it. For nothing could poſſibly, give birth to the hypotheſis above-mentioned, of a different perſon from the apoſtle, but the name of *Cephas*, in that place. Which was inſerted, probably, for that very reaſon, of ſilenceing the cavils of adverſaries[c].

But

[b] *Euſeb. hiſt. eccleſ.* l. 1. c. 12.

[c] Vid. Mill. in loc.

It is not certain that *Cephas* was inſerted, in this place, in ſome antient copies, by deſign or contriveance; but merely as accidental, or a matter of indifference. For *Cephas* was his name, in *ſyriac*, or *ſyro-chaldaic*, as *Peter* was his name in *greek*. Both theſe words ſignifying a *ſtone*, or *rock*. Accordingly; the apoſtle PETER is called *Cephas*, John i. 43. 1 Cor. i. 12. and iii. 22. and ix. 5. and xv. 5. as well as in this chapter: *namely*, Galat. ii. 9. And I know of no body, that doubts of the words being uſed, for St. *Peter*, in the places now alleged. A perſon, diſpoſed to make evaſions, when he is preſſed with a difficulty, might as eaſily have ſaid that, allowing the preſent reading to be genuine, another *Peter* was intended, in this place, and not the apoſtle; as imagining the apoſtle *Peter* would not be guilty of ſuch an unworthy conduct.—But the one ſolution, or the other, would be intirely groundleſſe. For the judaizers, in the churches of *Galatia*, as well as elſewhere, would gladly have ſet up the authority of the leading apoſtles of the circumciſion, parti-

But the ſuppoſition of another *Cephas*, diſtinct from the apoſtle, of whom there was no mention in the goſpel, nor any authentic account in hiſtory, was an argument too precarious to ſatisfie men of judgement. For which reaſon, we find it diſclamed by ſome of the primitive *fathers*. "We know no other *Cephas*, ſais *Jerome*, "but him, who, in the goſpel and the epiſtles, is ſometimes called "*Cephas*, and ſometimes *Peter*. Both which names, the one *greek*, "the other *hebrew*, or *ſyriac*, are of the ſame import. And, if, "on the account of *Porphyry*'s blaſphemy, and leſt PETER ſhould "be

particularly of *James*, *Peter*, and *John*, againſt the authority of St. PAUL. And St. PAUL is, in this very chapter, ſhowing that there was no foundation for that inſinuation.

The antient *greek* copies, and the *greek* fathers, in general, read verſe the fifth, *To whom we gave place*, by ſubjection, no not for an hour. The old *latin* text, and the *latin* fathers, read, without the negative particle; *To whom we gave way, by yielding to them, for a ſeaſon.* This alteration is thought to have been made deſignedly, for two reaſons. (1.) They might, perhaps, reckon this laſt reading more ſuteable to the place, and connection; as if St. PAUL had deſigned to intimate, that, though he would not, at firſt, allow *Titus* to be circumciſed; yet, becauſe of certain zeleous *jewiſh* brethren, who had been privately introduced, he did make a temporary compliance. (2.) It is aſſerted to be "agreeable to fact, and to the real hiſtory "of St. PAUL's conduct. From which, it appears that he did actually comply, "on certain occaſions; and yield, for a time, to the præjudices of the *jews*, in or-"der to appeaſe their reſentment againſt him. [Acts xvi. 3. and xviii. 18. and "xxi. 26.] So that ſeveral of the antient *fathers* præfered this reading, and ſenſe, "of the text. But, after this contrariety between the *greek* and *latin* copies had "ſubſiſted, through the ſeven firſt centuries of the church, the authority of the "*greek* at laſt prevailed, as being conſonant to the general doctrine, and tenor, of "this epiſtle." To which arguments, I would anſwer, (1.) The authority of the antient *greek* copies is ſuperior to that of the old *latin* copies. (2.) It is more agreeable to the connection, and to the main ſcope of St. PAUL's argument, in this place, to read, with the negative particle, according to the common reading, [*To whom we gave place, by ſubjection; no, not for an hour.*] For St. PAUL is acquainting the churches in *Galatia*, how ſtrenuouſly he had always ſtood up for the liberty of the *gentile* chriſtians, or their freedom from the *law of Moſes*. He was, indeed, very ready to oblige the ſcrupulous, that were honeſt. But we cannot ſuppoſe that he would be ſo ready to oblige *falſe brethren*, craftily crept in, among them, to ſpy out the liberty, granted unto the *gentile* churches; with a view to bring them into bondage to the ceremonial law. If he had yielded unto them, for one hour; they would ſoon have riſen in their demands, for a compliance of a longer duration, and of a more extenſive nature. St. PAUL, therefore, had the higheſt reaſon, for his vigorous oppoſition to ſuch ill-deſigning men; and for not yielding, in the leaſt, to them; no, not for one hour; "that the truth of the goſpel might continue with the *gentile* churches;" or that they might ſtrenuouſly ſtand up for their freedom from the *Moſaic law*. — And, with the ſame view, he intimates that he was ſo far from yielding, by ſubjection, to *jewiſh* chriſtians, of an inferior rank and order, that he oppoſed, and publicly reproved, St. PETER, himſelf, for ſome part of his conduct, which tended to betray the liberty of the *gentile* chriſtians. (3.) St. PAUL never did make any ſuch compliance, as is here inſinuated. But of this, I ſhall have occaſion to ſay more, hereafter.

" be thought to have erred, we muſt preſently feign another *Ce-*
" *phas*, we ſhall have work enough upon our hands, in expungeing
" numberleſſe places of the holy ſcriptures; which he finds fault
" with, becauſe he does not underſtand [d]."

Chryſoſtome ſhows, likewiſe, from the circumſtances of the fact itſelf, that it muſt have been the apoſtle PETER, who was concerned in it: becauſe no other perſon could have had authority enough, to draw the *jews*, and *Barnabas* alſo, into his party [e].

SECT. III.

Dr. *Middleton* procedes thus; —Let us inquire, then, what were the ſentiments of theſe *fathers*, on this ſtory; and in what manner they interpreted it, in order to elude the calumnies of *Porphyry*.

Chryſoſtome, who makes it the ſubject of an homily, preached, by him, in that very city [of *Antioch*,] where it was tranſacted, takes great pains to ſhow, " that this ſeeming quarrel between the two
" apoſtles, was wholly feigned and diſſembled; and had been con-
" certed, beforehand, between them, with great art and prudence,
" for the ſake of the converted *jews*. For PETER, knowing that
" he ſhould give much ſcandal to thoſe, who came from *Jeruſa-*
" *lem*, as being more zeleous and ſtiff in their præjudices, than the
" *provincial jews*, if he ſhould bluntly require them, to quit the
" whole obſervance of their ceremonies, and live in common with
" the *gentiles*, choſe rather to comply with them for a while, for
" the ſake of inſinuateing himſelf, the more effectually, into their
" favor and eſteem. But that he might draw them, and himſelf
" too, the ſooner, out of a compliance, which he really condemn-
" ed, he begged of PAUL, to expoſtulate with him, for it, very
" ſharply, in public: that, from his ſilence, and patience under
" ſuch a reproof, the *jews* might infer a tacit acknowlegement of
" his error; and, by obſerveing that he had nothing to ſay, in de-
" fence of their conduct, might be convinced that it was not right,
" and ſo be induced to change it."

This plot, then, haveing had it's effect, in *Antioch*, St. PAUL, according to *Chryſoſtome*, applies it here, again, to the benefit of the *Gala-*

[d] Quibus reſpondendum; alterius, neſcio cujus, *Cephæ* neſcire nos nomen; niſi ejus, qui, in evangelio, & in aliis *Pauli* epiſtolis, & in hac quaque ipſa, modo *Cephas*, modo *Petrus*, ſcribitur. [*Hieron. comment. ad loc.*]

[e] Chryſoſtom. Homil. Operum, tom. 3, p. 363, edit. *Benedict.*

Galatians; and with the ſame view, with which he had, before, been an actor in it, he now gives a relation of it, in writeing; "diſ-
" ſembling, ſtill, the real ſtate of it; that the *Galatians*, perceiveing
" how ſeverely PETER himſelf had been reproved, might be the more
" confirmed, and reſolute, in the rejection of them [a].

Jerome's opinion of this affair is much the ſame with *Chryſoſtome*'s; *namely*, that this "quarrel was but a fiction, contrived, privately,
" between the two *apoſtles*, for the benefit of their new converts.
" PETER's commiſſion was, more particularly, directed to the *jews*;
" PAUL's, to the *gentiles*. And, tho' both of them were equally con-
" cerned, and zeleous, to promote the common cauſe of the *goſpel*;
" yet each was, more eſpecially, obliged, to ſecure the ſalvation of
" thoſe, who were eſpecially committed to his care. Wherefore,
" as there were great jealouſies, and conteſts, between the two fac-
" tions, of the *jewiſh* and *gentile* converts, about the obſervance of the
" *Moſaic* rites, ſo it was concerted, by the *apoſtles*, that PETER, in
" order to keep the *jews* united to himſelf, and to the faith of
" CHRIST, ſhould, outwardly, declare himſelf on their ſide, and præ-
" tend a zele for their principles. And, leſt the *gentiles*, on the other
" hand, ſhould be drawn, by his authority, to imitate his conduct;
" PAUL was to oppoſe him, warmly, in public, for the ſake of keep-
" ing his party, likewiſe, intire; and preſerveing his credit with them.
" So that, by their mutual diſſimulation, both ſides might, in the end,
" be ſaved [b]. This he illuſtrates, by the example of the lawyers,
" who ſeem, often, to ſcold, and to quarrel, with each other; when
" they mean nothing more, than to deceive the by-ſtanders, and gain
" the greater credit with their clients; by an affected zele for the
" cauſe, which they have undertaken to defend [c]. If any one thinks,
" ſais he, that PAUL did really withſtand PETER; and, out of zele
" for the truth, did boldly aſſault his ſuperior; he will not be able to
" account for PAUL's conduct; when, to the *jews*, he became *a jew*,
" that he might gain *the jews*: who muſt be condemned of the ſame
" hypocriſie, when he ſhaved his head, at *Cenchræa*; and paid his
" vow, on that occaſion, in the temple; and circumciſed *Timothy*,
" the ſon of *a gentile*, &c. —And with what face, could he have had
" the

[a] Chryſoſtom. homil. oper. tom. 3. p. 363. edit. Benedict.

[b] Sed, ut ante diximus, reſtitit, ſecundum faciem publicam, *Petro*: ut hypocriſis obſervandæ legis, quæ nocebat eis, qui ex *gentibus* crediderant, correptionis hypocriſi emendaretur; & uterque populus ſalvus fieret, &c.—Unde & *Paulus* eadem arte, qua ille ſimulabat, ei reſtitit *in faciem*, &c. [*Hieronom. comment. in loc.*]

[c] Ut, omiſſis ſæpe negotiis, in proprias contumelias verterentur, & joculari ſe invicem dente morderent, &c. *Idem, ibid.*

"the assureance, to condemn that, in PETER, *the apostle of the jews*; "which he himself was guilty of, though *the apostle of the gentiles*[d]?" Such were the sentiments of St. *Jerome*; which he explanes, at large, in his commentary on the epistle to the *Galatians*. But this solution of the matter was greatly censured by St. *Austin*; and gave occasion to an epistolary controversie, upon it, between those two great doctors of the primitive church.

St. *Austin* charges it "with being nothing else, but a defence of "useful and seasonable lying: and insists, that, if *Paul* knew *Peter* "to be innocent, at the same time, when he declared him to be blame-"able, and not to act according to the truth of the gospel, it was in "reality a lye. Which it is impious to charge upon an *apostle*; and, "especially, in an epistle, where he calls GOD to witnesse that he does "not lye. He shows, also, the pernicious consequence of such a doc-"trine; and that it would destroy the authority of the *scripture* it-"self, by makeing it impossible to distinguish, between it's real and "dissembled meaning. For the prevention of which evil, he exhorts "*Jerome* to a recantation. As for his own part, he allows *Peter* to "be blameable; yet not for continueing, with his countrymen, "to observe the traditions of his ancestors. Which he might have "done, both innocently and consistently. But for obligeing the "*gentiles* to observe them, also, in the same manner[e]."

Jerome, on the contrary, persisted in his opinion: which he confirmed by many arguments, as well as by the testimonies of all the best interpreters before him; "challengeing *Austin* to produce any good au-"thor of a contrary sentiment: and declareing that it would have "been the greatest impudence and audaciousnesse, in *Paul*, to reprove "*Peter*

[d] Si putat aliquis vere *Paulum* Petro restitisse, & pro veritate evangelii intrepide injuriam fecisse præcessori; non ei stabit illud, quod & ipse *Paulus* judæis judæus factus est, ut judæos lucrifaceret, & ejusdem simulationis tenebitur reus, &c.— qua auctoritate, qua fronte, audet hoc in *Petro* reprehendere, qui circumcisionis apostolus erat, quod ipse, apostolus gentium, arguitur commisisse? [*Hieron. comment. in loc.*]

[e] Patrocinium mendacii susceptum esse, vel a te, tali viro, vel a quopiam, si alius ista scripsit; fateor non mediocriter doleo. [*Epist. August. ad Hieron. operum Hieron. tom.* 4. *par.* 2. *ep.* 65. *p.* 602.]

Arripe, obsecro te, ingenuam & vere christianam severitatem: & παλινῳδίαν, ut dicitur, cane. [*Ibid. ep.* 67. p. 606.]

Quapropter non ideo *Petrum* emendavit, quod paternas traditiones observaret, quod si facere vellet, nec mendaciter nec incongrue faceret.— Sed quoniam gentes cogebat judaizare, &c. [*ibid.*] And, elsewhere, *Austin* alleges that *Peter*'s fault did not lie in his compliance with the *jewish* rites; but *in imposeing the same, also, upon the gentiles.* Non quia servabat consuetudinem *judæorum*, sed quia *gentibus* eam volebat imponere. [*Augustin. exposit. in Galat.* ii. 11.]

" *Peter*, so smartly, for practices, of which he himself was more
" eminently guilty. And, as for *Austin*'s opinion, concerning the
" expediency of observeing the rites of the *law*, he treats it as a mere
" *hæresie*: and the same; for which, *Cerinthus* and *Ebion* had been
" condemned, by the church [f]."

But, notwithstanding the great authority of those renowned saints, *Chrysostome* and *Jerome*, it is certain, their interpretation of this story is unnatural and absurd; contrary to *reason*, and to the plane, obvious, sense of St. *Paul*'s account of this matter. Whereas; St. *Austin*'s interpretation is agreeable both to the particular sense of the epistle to the *Galatians*, and to the general doctrine of the new testament; notwithstanding *Jerome* treats it, as nothing better than *hæresie*.

The modern commentators are of no more authority than the antients; *that is*, they none of them deserve any regard, any farther than their interpretations are agreeable to right *reason*, or grounded upon the critical sense of *scripture*, aad consistent with the scope and connection of the sacred writer.—And, therefore, I shall passe on, without examining their various opinions, concerning St. PAUL's meaning, in this place.

SECT. IV.

In the essay concerning the abolishing of the ceremonial law; annexed to *the paraphrase and notes on the epistle to Titus*, I have treated of this subject, more at large. But, as St. *Paul*'s conduct, with respect to his compliances with the præjudices of the *jewish* christians, has been severely censured, by the open enemies of the *bible*: and has, I apprehend, been misunderstood by several professed christians: it may not be improper to add something more, in this place; as that subject has so near a connection with the passage, which we are here considering.

In the above-mentioned *essay*, it has been shown, that the *jewish* christians were (*de jure*) absolved from *the ceremonial law*, immediately, upon their imbraceing *christianity*; and that, as the *gentile* christians had not been subject to the *ceremonial law*, antecedent to their imbraceing christianity, so they were not obliged to observe it, after they became *christians*.

The ceremonial law was, indeed, abolished, by the death of Christ, and the consequent erecting of his kingdom; without his makeing

[f] Quum me erroris mei multos socios habere perspexeris, tu veritatis tuæ saltem unum adstipulatorem adferre debebis.—Hæc est summa sententiæ tuæ, ut, post evangelium *Christi*, benefaciunt *judæi* credentes, si legis mandata custodiant.—Si hoc verum est, in *Cerinthi* & *Ebionis* hæresim delabimur. [*Ibid. ep.* 74.]

makeing the ceremonial law, any part of the law of his kingdom. For, in the precepts of the new testament, may be found the whole christian law. — Yet there were two cases, in which *a jew*, even after he became *a christian*, was indulged, in the observation of the ceremonial law: *namely*, (1.) As the *jewish* christians had the præjudices of education, in favor of the continueance of the ceremonial law. Now, the præjudices of education are, in some persons and cases, so very difficultly conquered; that great allowances must be made, for such persons, and in such remarkable cases. Accordingly; *the ever-blessed* GOD, who well knows our frame, and compassionates our infirmities, did graciously bear with such honest, though mistaken and præjudiced, *jewish* christians. And St. PAUL has, briefly, but very clearly, laid down, what was the rule in that case. Rom. xiv. 14. *I know, and am persuaded by the lord* JESUS, *that, of itself, nothing* [no kind of meat, or drink, prohibited by the law of Moses] *is common*, [or unclean.] *But unto him, that thinketh any thing to be unclean; to him, it is unclean.* And, ver. 20. *He, that doubteth*, [or *distinguisheth*, between meats clean, or unclean, by the law of *Moses*] *is condemned, if he eat*; [that is, of such meats, as were prohibited, by that law;] *because he eateth not of faith.* [He doeth not act according to the full persuasion of his own mind.] *For whatsoever is not of faith, is sin.* [Whatsoever a man doeth, contrary to the dictates of his own conscience, he acts what he should not. And thereby sins, or offends GOD.]

This, then, is one of the two cases, in which GOD indulged the *jewish* christians, in the observation of the ceremonial law; *namely*, 'till they had fully conquered the præjudices of education; and were, in their own minds, thoroughly convinced that the ceremonial law was intirely abolished; and that they were, no longer, under any obligation to observe it.

The other case, in which a *jewish* christian was allowed, of GOD, in some instances, to observe *the ceremonial law*, even though he was fully convinced that that *law* was abolished: — The other case, I say, was this; *namely*, in condescension to the deep-rooted præjudices of the *jews*, and *jewish* christians: — in order to induce the *jews* to imbrace the christian religion; or to preserve the *jewish* christians from apostatizeing; after they had, for some time, professed the christian faith. For that reason, St. PAUL had his head shorne, at *Cenchrea*, and took on him the *nazarite's* vow. [Acts xviii. 18.] For that reason, when St. PAUL had a mind to take *Timothy*, to travel, with him, as an evangelist, he took him, and circumcised him; because of the *jews*, in and about *Lystra*. For they

all knew that his mother was a *jewesse*; and that, therefore, he ought to have been circumcised, in his infancy. For it was their maxim, that [*Partus sequitur ventrem*] "a man was to be reckoned *a jew*, if his mother was *a jewesse*." But they, also, knew that *Timothy*'s father was a *gentile*; and would not permit him to be circumcised, in his infancy. [*See on Acts* xvi. 3.] It was upon the *first* of these two principles, that the *jewish* christians proceeded. [Acts xxi. 20.] For, tho' many myriads of *jews* had imbraced christianity, yet they continued all, in general, zeleous for *the law of Moses*. Because they had not yet conquered the præjudices of their education, in favor of a law, which was of divine original: and which, as they apprehended, was to continue for-ever.—And, upon the latter of these two principles, St. *James*, and the *elders* of the christian church at *Jerusalem*, proceded, when they recommended it, to St. *Paul*, to join, with the four *jewish* christians, who were under the *nazarite*'s vow; and to be purified with them; then to offer the usual oblations; and to be himself, at the whole expence. [Acts xxi. 20, &c.] From the same principle, St. PAUL complied with that advice, in order to preserve an union between the *jewish* christians, and the *gentile* churches of his planting: and that he might, also, clear himself of the charge, of his haveing taught *all the jewish* christians, in *gentile* countries, to forsake *the law of Moses*.— That charge, indeed, as they had stated it, was not true. For St. PAUL had not taught all the *jews*, in *gentile* countries, "that *the ceremonial law* was abolished." In his discourses, in the *jewish* synagogues, recorded in *the acts of the apostles*, he doeth not appear to have said any thing about it. He well knew that truth must be instilled into their minds, gradually, if at all: and that most of the *jews*, among whom he preached, were too strongly præjudiced, to have borne such a discovery. Now, that excellent apostle was too wise and benevolent, to bespeak their aversion to christianity, and to frustrate the great design of his life and labors. —In his epistles to *gentile* churches, he brought in some of the objections of *jews*, and *judaizeing* christians. And, in answering such objections, he gave plane intimations of Christ's haveing abolished the ceremonial law. *His epistles* were read, publicly, in the churches, in the hearing of both *jewish* and *gentile* converts. This alarmed the *jewish* converts; and was, by them, soon noised abroad; 'till it spread among the churches; and, at last, reached the ears of the church at *Jerusalem*; where, very probably, it occasioned the accusation, [Acts xxi. 21.] which we are now considering. But, as has been already observed, the charge was not rightly stated.—St. PAUL, by his epistles, and by his whole conduct, gave the inquisi-

inquisitive and well-disposed, a key, to open his whole character, and what he himself has said, 1 Cor. ix. 19,—23. is alone sufficient to inform us, upon what principles, and by what rules, he acted. "Though I am free from all men, (sais he,) I have [*voluntarily*] "made myself a slave to all; that I might gain the more. To the "*jews*, I have been as *a jew*; that I might gain the *jews*. To those "that are under the law [*of Moses*,] as one under that law; that I "might gain those, who are under that law. To them, that are "without the writen, and positive, law [*of Moses*,] as one, not sub-"ject to that law; (not, indeed, as one free from all law to GOD: No!" I am, always, subject to *the christian law*. But, among *gentiles*, I "did not observe the peculiarities of the *jewish* law;) that I might "gain them, [*the gentiles*,] who were not under that law. To the "weak, I have behaved as weak; *(patiently bearing with their infir-"mities; and not offending them, with useing, to the uttermost, my chris-"tian liberty;)* that I might gain the weak. I have become all things "to all men; that I might, by all means, save some. And this I "do, for the gospel's sake; that I, together with you, and many "others, might be a partaker of the glorious reward, which it holds "forth unto such as are diligent and faithful, *&c.*"

Surely! no christian can imagine that St. PAUL speaks of this, his behavior, as false or hypocritical, unlawful or criminal, mean and base; or, any way, unworthy the best and most excellent character. No! he evidently glories in it, as most excellent in itself; and what would, finally, end in an ample, and most glorious, reward.

This, then, is the *scriptural* account of the matter. Unto St. PAUL, it was reveled, that *the ceremonial law* was abolished; that, of itself, no sort of meat or drink, prohibited, by the law of Moses, was unclean: but unto him, who thought it was unclean, to him it was unclean: that the strong stood obliged to bear the infirmities of the weak; and not merely to please himself; but, in some cases, to make compliances and condescensions, to please his neighbors, for their benefit and edification. According to these directions, which he gave to others, St. PAUL himself acted. And, in the name of GOD, I desire to know what there was culpable, or *unreasonable*, in all this.

The conduct of St. PETER, in the instance, now before us, was quite different. He knew, very well, that the *gentile* christians had not the præjudices of education in favor of *the ceremonial law*; but rather against it. He knew that the *gentile* christians were not to be brought under subjection to that law. He, himself, had, some time before this, gone into the house of an uncircumcised gentile; and eat

with

with the family. And, tho' he had been severely chid for it, he then stood his ground; and silenced the zeleous *jewish* christians, who blamed him for it. [Acts xi. 1, &c.] Had he done so, now, again, all had been well. And St. PAUL could have had nothing, for which he could have reproved him. He had, after that, in the council, at *Jerusalem*, had the principal hand, in makeing the apostolic decree; [Acts xv.] whereby the *gentile* converts were declared to be freed from the burthensome yoke of *the ceremonial law*. Now, for him, after all these things, to act contrary to his own sentiments, to dissemble, and strive to concele from the zeleous jewish christians, just come from *Jerusalem*, that he had, at all, eat promiscuously with the *gentile* christians, at *Antioch*, of any sort of food, whether clean, or unclean, according to the law of Moses; — was a conduct unworthy of him and his character. It tended, greatly, to betray the liberty of the *gentile* converts, and to make them suspect that St. PETER was ashamed of them; and would not regard them, as upon a level with the *jewish* christians; unlesse they would observe the ceremonial law; and distinguish between meats clean and unclean, as the *jews* did. Especially, as St. PETER's great example had drawn in other *jewish* christians; and the infection spread so far, as that *Barnabas*, also, one of the apostles of the *gentiles*, was carried away with the dissimulation. Such a piece of conduct provoked St. PAUL; and was a sufficient reason for his honest, free, seasonable, and public, reproof. And St. PETER, by not offering to make any apologie, did acknowlege the justnesse of what St. PAUL had said.

St. PAUL knew nothing of the unlimited authority of St. PETER; or what later ages have said, concerning his *supremacy*. No! except his late conversion to christianity, and his haveing once persecuted the disciples of JESUS, St. PAUL was, in no respect, behind the chief of the apostles; but, as it should seem, rather excelled in divine illumination, miraculous powers, and more abundant labor and successe. And, what might have given boldnesse even to an inferior, to have reproved his superior, he had truth and right on his side; which added invincible force to his reproof.

It has been said, indeed, "that St. PAUL must be condemned of "the same hypocrisie, with St. PETER, when he made the compli-"ances with the præjudices of the *jews* and *jewish* christians, which "have been already mentioned. And represented as the greatest im-"pudence and audaciousnesse, in PAUL, if he did really reprove "PETER, so smartly, for practices, of which he himself was, more "eminently, guilty."

But

But these things have been said very rashly and præcipitantly. And there is no just foundation for such a charge. For, when, and where, did St. PAUL say, or do, any thing, contrary to his conscience, or to his avowed doctrine? In what instance, did he betray the liberty of the *gentile* christians? Or do any thing to bring them under the ceremonial law; that heavy and galling yoke of bondage? What was it, that exposed him to such fierce and repeted prosecution, from the *jews* and judaizeing christians; but his steddinesse, zele, and fortitude, in standing up for the liberty of the *gentile* christians? Which was, indeed, the distinguishing part of his life and labors! Surely! They have not thoroughly considered St. PAUL's whole character, who have laid such heavy things to his charge. — I can hardly think of St. PAUL without transport. And, the more I consider the temper and conduct of that truely great and good man; the more clearly it appears to me, that his character ought to be dear to all the lovers of truth and goodnesse.

Before we procede farther, it may not be improper to observe two things; *namely*, (1.) That St. PAUL let both *jewish* and *gentile* christians know, that the law of Moses condemned all offenders, to death, without mercy: that, by the deeds of *the law*, no flesh could be justified, in the sight of GOD: that, therefore, *that law*, if trusted to, as the method of justification, or acceptance with GOD, was not onely uselesse, but noxious, to all christians whatever, as well of *jewish*, as *gentile*, extraction. And, (2.) addressing himself to the *gentile* christians in particular, who had not the præjudices of education in favor of the *ceremonial law*, he let them know, that their going into such observances would be, in effect, a throwing off the christian religion, or rendering it to them of none effect. For the *gospel*, alone, and of itself, was sufficient to save them. And the law incapable of effecting their salvation.

After what has been said, it may, to some, seem almost needlesse to show, how exactly the scope of *this epistle to the Galatians* falls in with, and confirms, the account, which has been given. But, as the præjudices of some, and the inattention of others, is surprizeingly great; and nothing, that tends to illustrate any passage of scripture, or show how amiable the character of St. PAUL was, can be superfluous, or too minute; I think it not improper to take a summary view of the main scope of this epistle.

St. PAUL himself, had preached the gospel, in the country of *Galatia*. There, he had planted several christian churches; collected, chiefly, from among the *idolatrous gentiles*. Soon after his departure

ture from them; there got in, among them, a judaizeing christian, a false *apostle*; who would have imposed, upon those *gentile* christians, the observation of the *jewish* law, as necessary to their salvation. As if *christianity* alone, and of itself, had been insufficient. To accomplish this, the false apostle represented St. PAUL, (who had converted the *Galatians*; and who had taught them, that they were under no obligation to observe the *jewish* law: — The false apostle, I say, to carry his point, had represented St. PAUL,) as no *apostle of Jesus Christ*; but an *apostle of men* onely; who had been sent out, and instructed, by those that were *apostles* before him: that *Peter*, and the apostles of the circumcision, were much superior to *Paul*; and they had never taught such doctrine as he did; and that PAUL himself had, sometimes, preached up the necessity of circumcision to *gentile* converts; and declared that they, also, ought to take upon them the yoke of the *jewish* law. And other things, to the same purpose, were insinuated, by the false apostle; to take away St. PAUL's authority and credit, among the churches of *Galatia*; and to destroy all the fruits of his labors among them.

Greatly provoked at such treatment, St. PAUL wrote the epistle to the churches of *Galatia*; declareing "that he was not an apostle "of men, but of JESUS CHRIST; that he had not learned the "christian doctrine, from those that were apostles before him; but "from *Jesus Christ* himself: that, when he went up to *Jerusalem*, "he took *Titus*, a *gentile* convert, along with him. But he was "so far from betraying the liberty of the *gentile* christians, that he "would not suffer *Titus* to be circumcised, though he was much "urged to consent thereto; that there were, indeed, *judaizeing* "christians, false brethren, crept in, unawares, into that christian "church, at *Jerusalem*, to watch St. PAUL, and spy out the liberty "of the *gentile* christians, and impose upon them the yoke of the "law. But he would not give place, by subjection, to them; no, "not for one hour; that the truth and purity of the gospel might "be preserved, among the *Galatians*, and other gentile converts. — "And, as to *James*, *Peter*, and *John*, the three most renowned a-"postles of the circumcision, whom he acknowleged to be pillars in "the christian church; — they could teach him nothing, but what "he had been taught before: that they readily gave, unto him and "*Barnabas*, the right-hand of fellowship, acknowlegeing them for "true apostles, as much as themselves; onely they were apostles to "the *gentile* world, as the other three were to the *jews*. But St. "PAUL lets the *Galatians* know that, so far was he from allowing

"the

" the ſupremacy of St. PETER, or takeing his inſtructions and di-
" rections, from him; that, on the contrary, when he ſaw St. PE-
" TER behaveing in a wrong manner; and acting ſo, as tended to
" betray the liberty of the *gentile* converts; he reproved him, to his
" face; and that publicly. And *Peter* had nothing to ſay, in his
" own defence."

There is no occaſion to procede, as the whole epiſtle has been already abridged, in *the ſecond volume of this hiſtory*. But whoever looks into the remaining part of *the epiſtle to the Galatians*, will find, how exactly this interpretation falls in with the deſign of that epiſtle.

S E C T. V.

Upon what has been ſaid, I would make the following remarks.

(1.) *The ceremonial law* was aboliſhed, by the death of CHRIST, and the conſequent erecting of his kingdom.

That is, By his obedience unto death, even the death of the croſſe, he ſo pleaſed his father, that, as a noble and glorious reward, all power was given unto him, both in heaven and upon earth; and, particularly, power to erect a kingdom, purely to promote truth and righteouſneſſe in the earth. The law of his kingdom is all contained in the new teſtament. And, as a part of it, he did not retain, or adopt, the *ceremonial law*. Conſequently, there is no obligation, upon his diſciples, to obſerve the ceremonial law. And it would be *legal* preaching, for the miniſters of Chriſt to declare, that all chriſtians are obliged to obſerve the *jewiſh*, as well as the *chriſtian*, law.

(2.) How aſtoniſhing is the wiſdom and goodneſſe of GOD, in all his dealings with the children of men!

He bore with the præjudices of the well-minded *jewiſh* chriſtians, which were almoſt invincible; and, for a time, indulged them in the obſervation of the *jewiſh* law. And there was this to be alleged in their favor; *namely*, that *the law of Moſes* was of divine original. The *jewiſh* chriſtians, alſo, had been trained up, from their infancy, in the higheſt veneration for it; and taught that it was to abide for ever. — But the *gentile* chriſtians could not plead the præjudices of education, in favor of the *jewiſh* law. Indeed, formerly, they had had no divine revelation: Their idolatry, with all it's rites and ceremonies, were, intirely, of mere human invention; the contriveance of weak and ſuperſtitious, or of crafty and deſigning, men. They, therefore, were abſolutely forbid to obſerve them. Though all juſt and equi-

table allowances were made, for ſuch particular perſons, among them, as were weak, if ſincere. — Oh, the depth of the riches both of the wiſdom and goodneſſe of GOD! How kindly, and with what condeſcenſion, does the father of the univerſe treat his frail creatures; compaſſionates their infirmities, and lays no more upon them than they are able to bear!

(3.) Let us attentively obſerve the fortitude of St. PAUL; and his care and fidelity, in preſerveing the purity of the goſpel; and, more eſpecially, the liberty of the *gentile* converts.

He was, indeed, a later convert to chriſtianity, than St. PETER. But, notwithſtanding that, he could not bear to ſee him diſſemble his real ſentiments, or do a thing that tended to betray the freedom of the *gentile* chriſtians from the ceremonial law. He loved his brother apoſtle, and valued his friend; but he loved truth more than his deareſt friend; and knew no authority, above that of truth and right. If St. PAUL had been a temporizer, and time-ſerver, as ſome have repreſented him, he would not have acted as he did; but have diſſembled with the reſt. If he had had leſſe fortitude, he would not have dared to have reproved one of the leading apoſtles of the circumciſion. But have onely grieved, inwardly, at what he dared not publicly to reprove and condemn.

We are of the race of the *gentiles*. And are free from all obligation to obſerve the ceremonial law. But it is principally oweing to the great apoſtle of the *gentiles*, that our liberty from that heavy yoke of bondage is ſo thoroughly eſtabliſhed, and ſo well underſtood. The character of ſo good a man, and ſo great a benefactor, ought to be treated with reverence and an high regard.

(4.) The honeſty, alſo, and humility, of St. PETER ſhould not be overlooked; notwithſtanding one or two foibles in his great character.

He was, naturally, of a warm and ſanguine temper. And the fear of ſome *jewiſh* bigots made him act a timorous and unworthy part, in this particular inſtance. But, in his prevailing temper and habitual conduct, St. PETER was a good man. It is acknowleged that, in this inſtance, he did wrong. But he had a faithful friend in St. PAUL. And we do not find that he offered to apologize, for his raſh conduct; but ſeems patiently to have fallen under the reproof, and to have received inſtruction thereby. This appears highly probable, not onely from the ſilence of St. PAUL, concerning St. PETER's attempting to make a defence; but, by St. PETER's own ſpeaking, many years after this, with the higheſt reſpect, of *his beloved*

loved brother PAUL; and recommending all his epiſtles; of which, this to the *Galatians* is not the leaſt.

St. PETER's raſh and ſanguine temper had, before this, led him, out of a like ſpirit of fear, to deny his lord and maſter, three times; and that with great aggravations. But he repented of that unworthy conduct; and, from that time, acted like the faithful diſciple of *Jeſus Chriſt*. But men's natural temper is not eaſily conquered. To keep it under proper reſtraints, and regulations, at all times, and in all places, requires conſtant watchfulneſſe and care. And great allowances muſt be made for what is conſtitutional. He preached the goſpel, honeſtly, for a number of years, amidſt fierce oppoſition and violent perſecutions: even though his great lord and maſter had foretold his dying a violent death: and he knew what his end would be. Few of thoſe, who cavil at him, and inſult his character aud memory, with ſuch a proſpect before them, would ſo ſteddily adhere to their own ſentiments, and ſeal the truth of their doctrine with their own blood. Conſidering theſe things, no chriſtian, no good man; no one, who knows the infirmities of human nature, and how to compaſſionate the foibles and infirmities of the great and good, will bear hard upon the character of this excellent apoſtle. Our great lord and maſter was, indeed, wholly without fault. But the greateſt and beſt of his diſciples were not ſo. And one or two raſh and unguarded actions ought not to blaſt the reputation of one, that was, otherwiſe, prevailingly virtuous and good. I wiſh thoſe, who are inclined to be ſevere upon this part of St. PETER's conduct, would look more narrowly into their own hearts; and reflect upon all their own paſt conduct. And, perhaps, they may ſee reaſon to bluſh at the meaſure, which they have meted to a much better man than themſelves.

(5.) What a plane proof, of the frankneſſe of the writers of the new teſtament, have we here before us!

They did not ſcruple to acquaint the world with the faults, or foibles, of their own friends and aſſociates. Men of the ſame party do, generally, moſt induſtriouſly concele the faults of their friends; and greatly magnifie their virtues. If the apoſtles and evangeliſts had been acted, by the ſame ſpirit; they would have hid the faults, and extolled the virtues, of their friends, and fellow-laborers; repreſenting them, to the world, as abſolutely perfect, without ſpot and blemiſh. But the writers of the ſacred books of the new teſtament ſcorned to diſguiſe the characters of the diſciples, and even apoſtles, of our *bleſſed lord*. They had nothing in view, but truth and virtue;

tue; the glory of GOD, and the welfare of *mankind.* They, therefore, applauded what was right, and condemned what was wrong, in the beſt and deareſt of their friends. — *Porphyry*, the apoſtate, of old; and men of a like ſtamp, in later ages; have been very ſevere upon the conduct of the two apoſtles, PETER and PAUL, for their behavior, in this particular inſtance. But how would they have known any thing of the matter, if St. PAUL had not left it upon record, and conveyed it down to future ages? And the publiſhing a faithful account of this affair, is a mark of the greateſt frankneſſe and honeſty.

(6.) From this piece of hiſtory, we may learn that St. PETER and St. PAUL were not of different opinions, with reſpect to the *gentile* chriſtians being free from *the ceremonial law.*

St. PETER did not act, as he did, at *Antioch*, from his ignorance of the liberty of the *gentile* converts; or from his being of a different opinion from St. PAUL, in that particular; but from his timorouſneſſe, or through fear of the diſpleaſure of the warm, zeleous, *jewiſh*, chriſtians. This is, evidently, St. PAUL's account of the matter. And we have no reaſon to doubt of the truth of his account.

(7.) The greateſt and beſt of men have not been, altogether, without fault; and yet they have been accepted of GOD.

If all the faults of the good men, mentioned in ſcripture, had been induſtriouſly conceled; and their virtues, onely, left upon record, unto all ſuccedeing generations; we ſhould have been ready to have ſate down in anxiety and deſpair; as imagineing that it was impoſſible for us to attain to ſuch heights of virtue; and concludeing that men, incompaſſed with ſo many infirmities, could never obtain mercy. But, now, we learn that the ſaints, in former ages, were not altogether without faults; that it is a poſſible thing for us to attain to a like character; and that the prevailingly holy have no reaſon to deſpair.

(8.) St. PAUL's compliance, in ſome few inſtances, with the præjudices of the *jews*, was not criminal; but will rather exalt his character with the thinking and benevolent part of mankind.

He gave up his own liberty, or denied himſelf, for the public good. Being ſtrong, he bore the infirmities of the weak; and ſought not his own pleaſure; but to pleaſe his neighbor, for his benefit and edification. He did all that he, lawfully and honeſtly, could, to unite the *jewiſh* and *gentile* churches, as one flock, under the one great ſhepherd and lord of all. As far as conſcience would permit,

permit, he became all things to all men; that he might, by all means, ſave ſome.

(9, *laſtly.*) From what has been ſaid, we may learn the nature of the *apoſtolic inſpiration.*

This has been conſidered more at large, in the *Eſſay on inſpiration*, annexed to 1 *Timothy.* But, with reſpect to the preſent ſubject, it may be obſerved, that all the twelve apoſtles of the circumciſion; and PAUL and *Barnabas*, the two apoſtles of the gentile-world; received the plan of the goſpel, by immediate inſpiration. And, though they could not work miracles, when they pleaſed; yet the ſpirit abode with them, and led them into all truth, relateing to the chriſtian doctrine. But the ſpirit did not, irreſiſtibly, force them to right action. In that ſenſe, they were not *infallible*, nor *impeccable.* Neither was it neceſſary, to the diſcharge of their *apoſtolic* office, that they ſhould be ſo.

The apoſtles of our lord had two principles of action, The one was their own underſtanding, or conſcience. A principle common to other men. The other was, the inſpiration of the ſpirit: which diſtinguiſhed them from other men, and rendered them much ſuperior. Accordingly; St. PAUL and his companions intended to have gone, and preached the goſpel, in ſuch or ſuch a place. But *the ſpirit* ſuffered them not. And the ſame apoſtle, elſewhere, declares, "Thus ſay I, and not the lord. And thus ſaith the lord: and not I." St. PETER was ſo far under the conſtant guideance of the *ſpirit*, as perfectly well to know what was the chriſtian doctrine, which he was to teach to others; and according to which, he was to form his own temper and life. — He was not ignorant that the *gentile* chriſtians were upon a level, with the converts, from among the *jews*, without any obligation to obſerve *the ceremonial law.* Of this, he was fully convinced, in his own mind. But, though he clearly knew what was right, in this particular; yet, through fear and præcipitation of mind, he was, for a little while, hurried into what was wrong. The divine illumination was, indeed, granted him, not onely to inable him to underſtand the plan of the goſpel, and to publiſh it unto the world; but he ought, alſo, to have regarded it, as a conſtant monitor and guide; to regulate his own conduct. And this he generally did, in the habit of his temper and life. But the divine impulſe was not irreſiſtible. *The ſpirit of the prophets was ſubject to the prophets.* They had liberty of action; *that is*, power to follow, or not to follow, that divine guideance, as they themſelves choſe. Juſt as mankind, in general, have power to follow,

follow, or not to follow, the direction of their own conſciences. St. PETER did, generally, follow the guideance of the *ſpirit*. But *that* did not force him to act right: any more than the knowlege of the mind of the ſpirit, which we learn, from the goſpel, forces us to act, always, agreeably thereto. Though, therefore, St. PETER, in all caſes, knew what the chriſtian law required; yet he, ſometimes, through ſurprize and infirmity, was hurried into a different conduct. However; ſuch was the prevailing goodneſſe of his heart, that he ſoon recovered, and returned to what was his duty. From the time, that he received the ſpirit, he was conſtantly illuminated with the knowlege of the chriſtian doctrine, as far as he had occaſion to teach it, or write concerning it; and ſufficient, alſo, to regulate his own conduct. But his practice was not, in ſome few inſtances, conformable to that knowlege. In one word, he always ſaw what was right. But ſometimes, though very rarely, acted wrong. In ſuch caſes, he quenched the ſpirit. If he had done ſo, in all caſes, or habitually and prevailingly, I doubt not but he would have intirely quenched the ſpirit; and the ſpiritual gifts and miraculous powers would have been all taken from him. But, in his habitual diſpoſition and common conduct, St. PETER was a very good man. He had the mind of Chriſt. And what he taught, concerning the chriſtian doctrine, is all true, and may be depended upon. He honeſtly acknowleged his faults; and taught the way of truth uprightly. He did *not follow cuningly deviſed fables, when he made known the power and comeing of our lord Jeſus Chriſt.* But clearly underſtood the truth, and had full and ſatisfactorie evidence of it. In the midſt of much ill treatment, he perſevered, in teaching, and preaching, the things, which concerned the chriſtian revelation. And, after he had labored in this work, and ſuffered a great deal, he bravely died a martyr, and glorioufly ſealed the truth of his doctrine with his own blood. — The doctrine, which he taught, is confirmed, by the preaching, and writeings, of the other apoſtles. Which, the more they are ſtudied, appear the more excellent. And, notwithſtanding the miſinterpretation of profeſſed friends, and the bold and inſolent attacks of open or ſecret enemies, they will ſtand the teſt, and indure throughout all generations. And the glorious names of St. PETER and St. PAUL continue to be had in the higheſt eſteem, and in everlaſting rememberance; when the names of the wicked ſhall rot.

The end of the DISSERTATION.

APPEND-

APPENDIX

NUMB. IV.

A DISSERTATION *on* John xix. 14. *with a view to reconcile what St.* John *has there ſaid, of it's being the* ſixth hour, *when our lord ſtood before* Pontius Pilate, *with what the other* evangeliſts *have ſaid, of it's being the* third hour, *when he was crucified.*

SECT. I.

IN Dr. *Conyers Middleton's miſcellaneous tracts*, which were publiſhed after his death, there are not onely,

I. *Curſory reflections on* (what he calls) *the diſpute, or diſſenſion, between the apoſtles*, PETER *and* PAUL: mentioned *Galat.* ii. 11, &c. But there follow,

II. *Reflections on the variations, or inconſiſtencies, which are found, among the four evangeliſts, in their different accounts of the ſame facts.*

Upon *the curſory reflections*, &c. I have treated, more largely, in the foregoing *diſſertation.* — But, concerning the variations, or inconſiſtencies, among the *four evangeliſts*, I do not deſign to inlarge. I would onely propoſe a ſpecimen, to my readers, of reconcileing the four evangeliſts, in one inſtance, where Dr. *Middleton* has repreſented them, as irreconcileable, or directly contradicting one another.

After ſeveral paſſages, which the *Doctor* has objected to, with great ſpirit and vivacity, and in a very peremptory manner; he goes on, thus;

We find, likewiſe, an irreconcileable difference, or contradiction, between *Mark* and *John*, concerning the time of the day, when *Jeſus*

Jeſus was crucified. *Mark* ſais expreſsly, that it was but *the third hour*, or *nine of the clock, in the morning*; when they had actually fixed him on the croſſe. [Mark xv. 25.] *John* ſais, that it was about *the ſixth hour*, or *twelve of the clock*, when he was yet under examination, before *Pilate*. [John xix. 14.] *Peter, biſhop of Alexandria*, who lived in the third century, declares, "that, in both "theſe *goſpels*, the *third hour* was writen; as it might be ſeen, in "the very original exemplar of St. *John*'s goſpel; which was pre-"ſerved, to his time, in the church of *Epheſus*." But this is looked upon, by the generality of the *critics*, as an undoubted forgery, either of *biſhop Peter*; or ſome tranſcriber of his works, contrived, for the ſake of reconcileing the two *evangeliſts*.[a].

St. *Jerome*, who lived about a century later, tells us juſt the contrary. "That *the ſixth hour* was writen, originally, in both the "*goſpels*. But that the tranſcribers, inſtead of tranſcribeing the word "at length, put for it the mark ς, which commonly ſignified the "number *ſix*: but was miſtaken, by other tranſcribers, for the letter "Γ, the numeral mark for *three*. Whence the miſtake was propa-"gated into all the later copies[b]." But this ſolution is clogged, likewiſe, with inſuperable difficulties. And rejected, therefore, by the critics; who find that ſuch abbreviations, or numeral marks, were not commonly uſed, in thoſe early ages[c]: ſince none of them are to be met with, in the oldeſt of thoſe manuſcripts, which ſtill remain. Nor is it poſſible, that the accidental miſtakes of one or two tranſcribers could be tranferred, univerſally, into all the later copies.

St. *Auſtin* gives us a third ſolution, much more ſubtile and refined; *namely*, "that *Mark*, who ſais, they crucified him at *the* "*third hour*, is not to be underſtood to denote the time of his be-"ing nailed to the croſſe; but of that clamor, which was made, a-"gainſt him, by the *jews*, whileſt he was ſtill before *Pilate*; when "they cried out, *Crucifie him, crucifie him*; deſigning to inſinuate "there-

[a] Vid. *Mill. in loc*: item *Grot.* But of what authority that relation is, may yet be quæſtioned. And the antient *Alexandrian* copy accords, in the main, with the printed copies. — And it is more probable that the reading τρίτη, *the third hour*, in *Mark*, ſhould move ſome tranſcribers, to read τρίτη, too, in *John*; to take away the ſeeming difference, and to accord the *evangeliſts*, than for any one, to turn τρίτη into ἕκτη, contrary to what was before, in *Mark*, if they had found it otherwiſe. [*Hammond* on *John* xix. 14.]

[b] Hoc videtur eſſe diverſum; ſed non eſt diverſum. Error ſcriptorum fuit: &, in *Marco, hora ſexta* ſcripta fuit. Sed multi epiſema græcum ς putaverunt eſſe Γ, &c. [*Hieron* in *Pſalm.* lxxvii. *item Theophylact.* in *Joh.* xix. 14.]

[c] Neque vero per notas ſcriptos fuiſſe numeros, in primogenis codicibus, ullo argumento conſtat. [*Grot. in Marc.* xv. 25. *Zeger. ibid. item Millii. not.*]

" thereby, that the *jews*, who made that out-cry for his crucifixion, " were, more properly, the authors of it, than thoſe miniſters, who " executed the command of their ſuperiors; and that he was, more " truely, crucified, at *the third hour*, by the tongues of the *jews*, " than at *the ſixth*, by the hands of the ſoldiers. If you do not like " my explication, ſais he, ſhow me how it is poſſible to ſolve the " contradiction [d]."

The modern expoſitors, therefore, rejecting all the ſolutions juſt mentioned, have hit upon another, ſomewhat more plauſible; in which they, generally, follow each other; *namely*, " that the day, " among *the jews*, begining, from ſix in the morning, was divided " into four equal portions, of three hours, each; called *the third*, " *the ninth*, and *the twelfth hours*. The three firſt were the ſtated " hours of public prayer, in the temple; and proclamed, to the peo- " ple, by the ſound of a trumpet. As *the third hour*, then, was " ſuppoſed to continue, 'till the next ſounding of the trumpet, at " *the ſixth hour*; ſo whatever was tranſacted, within that interval, " how near ſoever to the begining of the next diviſion, was ſaid, in " the common way of ſpeech, to happen, in *the third hour* [e]." But, though this would bring the *evangeliſts* nearer to each other, yet it will not reconcile them: ſince *Mark* expreſsly affirms, that *Jeſus* was actually crucified before that hour, in which *John* ſais, as expreſsly, that *Pilate* was ſtill ſitting in judgement upon him. Nor is the notion itſelf true, that ſuch a groſſe diviſion of the day was in uſe, among *the jews*; as may be ſhown, from many paſſages of the new teſtament. For, though *the third*, *ſixth*, and *ninth hours*, as being the ſolemn hours of religious worſhip, were more remarkable than the reſt; and, for that reaſon, are more frequently mentioned, by the ſacred writers; yet we find that their day, like to that of the *Babylonians*, from whom they, probably, learned the diviſion of it; as *the greeks*, alſo, did; was divided into *twelve hours* [f]. *Are there not twelve hours of the day?* ſais our lord. And, in other places, mention is made, of *the ſeventh*, *tenth*, and *the eleventh hour*, &c [g]. So that, on the whole, we muſt be forced, at laſt, with ſeveral of

[d] Occulte oſtendere voluit, eos magis crucifixiſſe *Jeſum*, qui clamaverunt, ut crucifigeretur, quam illos, qui miniſterium præſtiterunt, &c. [*Auguſt. de conſenſ. evangel.* l. 3. § 42.]

[e] *Vid. Grot. in Matt.* xxvii. 45. *Zeger. in Marc.* xv. 25. [*Hammond* on *John* xix. 14.]

[f] Τὰ δώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλονίων ἔμαθον Ἕλληνες. [*Herodot.* l. 2. p. 129. *edit. Lond.*]

[g] John xi. 9. and iv. 52. and i. 40. Matt. xx. 6.

the critics, to leave the difficulty, juſt as we found it, chargeable with all the conſequences of a manifeſt inconſiſtency [h].

S E C T. II.

That I might not miſrepreſent Dr. *Middleton*, I have, in the foregoing ſection, given the reader, all, that he hath ſaid, concerning this ſubject, and that in his own words.

Before I procede to make any remarks upon what has been ſaid, I would make all due conceſſions; and rather ſtrengthen the *Doctor*'s objections; than, in the leaſt, weaken, or miſrepreſent, them. To which purpoſe, I would make the two following obſervations,

(1.) I acknowlege that St. *Matthew* and St. *Luke* followed the ſame manner of reckoning the hours of the day, with St. *Mark*. For all theſe *three evangeliſts* aſſert that the darkneſſe, which happened, when our lord hung upon the croſſe, came on, at, or about, *the ſixth hour*; that is, about three hours after he was nailed to the croſſe. [*See Matt.* xxvii. 45. *Mark* xv. 33. *Luke* xxiii. 44.] And both St. *Matthew* and St. *Mark* repreſent our lord, as expireing about *the ninth hour*. [*Matt.* xxvii. 46, &c. *Mark* xv. 34, &c.] St. *John*'s account, therefore, differs as much from that of St. *Matthew*, and St. *Luke*, as it does from that of St. *Mark*.

(2.) Though there is ſuch a various reading, mentioned, *John* xix. 14. and *Mark* xv. 25. as would make the account of the different *evangeliſts* accord, yet I lay no ſtreſſe upon that; becauſe I look upon the common reading, in both the *evangeliſts*, to be the genuine reading.

Haveing made theſe two conceſſions; I would attempt to ſolve the difficulty, or reconcile the account of this matter, given by the different *evangeliſts*; and that, under the following heads.

I. It is generally agreed, both among the *antients*, and *moderns*, that the three former *evangeliſts*, *Matthew*, *Mark*, and *Luke*, wrote their goſpels, ſome years before the deſtruction of *Jeruſalem*.

II. St. *John* wrote his goſpel, at *Epheſus*, in his extreme old age; *that is*, after he returned from his baniſhment, in the iſland

[h] Ego ampliandum cenſeo. Nam & illi & hi non ſatis probarunt mihi dicta ſua. Nihil dicit, qui non probat quod dicit. Ego experientia didici, ſæpe deceptos eſſe, qui nimium crediderunt viris doctis, etiam theologis, aliquid aſſerentibus, ſine fide, ſine teſte. *Druſius in Marc.* xv. 25.]

iſland *Patmos*; in the year of our lord, 97. a little before his own death [a].

III. As the hiſtory of *our lord* had an inſeparable connection with that of the *jewiſh* nation, and the three former *evangeliſts* wrote, before the deſtruction of *Jeruſalem*, and while the *jews* continued to be a nation; they followed the *jewiſh* computation of the hours of the day; *that is*, they begun, at ſun-ſetting, and reckoned to ſun-riſeing. Then they begun, again, at ſun-riſeing, and reckoned to ſun-ſetting. And each of thoſe periods they divided into twelve hours. Thus, according to the *jewiſh* phraſeology, *the evening and the morning were the firſt, ſecond*, or *third day*, &c [b].

IV. If no particular reaſon induce one to do otherwiſe; it is natural to reckon the days of the year, and the hours of the day, according to the common computation of the age, and nation, where any thing is committed to writeing. A man, formerly, reſideing in *Holland*, or *France*, or in any other country, where they computed the days of the year, according to the new ſtyle, would naturally have followed that computation. But, in *England*, before the year, 1752. he would, as naturally, have reckoned by the old ſtyle; which, 'till that year, was in common uſe among us. Since the ſtyle is now altered, by act of parliament, we as commonly reckon according to the new ſtyle; without giveing notice, of that alteration.

St. *Matthew* is reckoned to have wrote his goſpel, in *Jeruſalem*, or in ſome part of *Judæa*; and more immediately for the uſe of the *jewiſh* chriſtians. No wonder, therefore, that he followed the *jewiſh* computation. And, though St. *Mark* and St. *Luke* are reckoned to have wrote their goſpels out of *Judæa*; yet they have followed the ſame computation. For the reaſon, I ſuppoſe, that has been already hinted; *namely*, becauſe they wrote before the deſtruction of *Jeruſalem*, and while the *jews* continued to be a nation. — But the caſe was altered, when St. *John* wrote his goſpel. *Je-*

[a] *Euſeb. hiſtor. eccleſ.* l. 3. c. 24. & l. 6. c. 14. *Irenæ.* l. 3. c. 1; 11. *Hieron. catalog. Joann. Epiphan. hæreſ.* 51. § 12. *Millii prolegom.* § 181, &c. *Jones his new method of ſettling the canon*, &c. *vol.* 3. *p.* 139, &c. *Le Clerc's eccleſiaſtical hiſtory, in the year* 97.

[b] See *Gen.* i. 5; 8; 13; 19; 23; 31. *Lev.* xxiii. 32.

ruſalem was deſtroyed, and the *jews* ceaſed from being any longer a nation. As, therefore, he wrote his goſpel, at *Epheſus*, in a country far remote from *Judæa*, and under the *roman* government, it was natural, for him, to follow the *roman* computation of the hours of the day; which is the ſame, that is, now, in uſe, among us; *namely*, to begin to reckon from midnight, and to continue it for twelve hours; and then begin again, at noon, or midday, and reckon twelve hours more.

St. *John* had read the other three goſpels; and could eaſily have followed the *jewiſh* computation, as he ſaw they had done. Or he could have given expreſſe notice that he followed the *roman* computation. [*John* xix. 14.] And ſo have taken away all appearence of inconſiſtency with the three former *evangeliſts*. But he knew that he had truth on his ſide; and that he wrote according to truth. And, therefore, he did not condeſcend to ſuch little præcautions.

There are two paſſages, in his goſpel, which planely ſhow, that St. *John* followed the *roman* computation.

(1.) John i. 40. *John the baptiſt* ſaw *Jeſus* walking by, and pointed him out, as *the lamb of* GOD. By which, I ſuppoſe, his diſciples underſtood him to mean the *meſſiah*. Two of *John the baptiſt's* diſciples hearing their maſter make that declaration, followed after *Jeſus*. He ſaw them following him; and turned about, and aſked them *what they wanted?* They intimated that they wanted to have ſome converſation with him; and ſaid unto him, *Rabbi, where do you live?* He let them know, that, if they would go along with him, he would ſhow them the place, and there admit them to familiar converſation with him. Upon that, they went along with him. *And they continued with him that day. Now, it was about the tenth hour*; when they firſt ſaw, and followed, *Jeſus*. In other words, *they ſpent the day with him*; that is, from ten in the morning, 'till about ſix, in the afternoon. And, in thoſe eight hours, they may be ſuppoſed to have received very conſiderable evidence of his divine miſſion. But they could ſcarcely have been ſaid to *ſpend the day with him*, or to have had ſuch a fair opportunity to have ſatisfied themſelves, by converſeing with him; if we were to interpret that paſſage, according to the *jewiſh* computation; and ſuppoſe that, by *the tenth hour*, was to be underſtood four of the clock in the afternon; when no more than about two hours of the *jewiſh* day remained.

(2.) *John* xx. 19. We have a yet more evident proof that St. *John* followed the *roman* method of reckoning the hours of the day.

For,

For, ſpeaking of that very day, on which *our bleſſed lord* aroſe from the dead, he firſt mentions his appearing to *Mary Magdalene*; and then intimates, that he appeared to other of his diſciples, that ſame day. But his words are very remarkable, [*The ſame day, when it was evening, being the firſt day of the week*; and the diſciples had bolted the doors, for fear of *the jews*; then came *Jeſus*, and ſtood in the midſt of them, &c.] Now, no *jew* would have uſed that language. No! *When the evening was come*, they would have called it *the ſecond day of the week*. — St. *John*, therefore, in this place, hath, in effect, (though not in expreſſe words,) told his attentive readers, that he has followed the *roman* computation of the hours of the day. For, according to that, it was ſtill *the firſt day of the week*; and the ſame day, on which our lord aroſe: notwithſtanding the ſun was ſet, and *the evening come*; and the *jews* would, unqueſtionably, have reckoned it *the ſecond day of the week*.

V, *laſtly*. From the foregoing obſervations, taken together, the reader may eaſily perceive that there is no manner of inconſiſtency, or contradiction, between the hiſtory of the three former *evangeliſts*; and that of St. *John*, concerning the time of the day, when *Jeſus* ſtood before *Pilate*, or when he was nailed to the croſſe, or how long he hung upon it. According to St. *John*, [chap. xix. 14.] at *ſix* of the clock, in the morning, *Jeſus* was ſtanding before *Pilate*. According to St. *Mark*, [chap. xv. 25.] it was *the third hour*, when he was nailed to the croſſe. That was according to the *jewiſh* computation. But, by the *roman* way of reckoning, it was *the ninth hour*; or nine a clock, in the morning. After he had hung three hours upon the croſſe, then came on the gloomy and unuſual darkneſſe; that is, at *ſix* a clock, with *the jews*; and at twelve a clock, or mid-day, with the *romans*. Three hours after that, he expired: *that is*, at *the ninth hour* of the *jewiſh* day; or, with the *romans*, at three a clock, in the afternoon. — In other words, " the *jews* and the " *romans* computed the hours of the day, after a different manner. " The three former *evangeliſts* followed the *jewiſh* computation. " St. *John* ſaw reaſon, in his ſituation, to follow the *roman* compu- " tation. But, when one compares the accounts, they perfectly co- " incide."

Thus this mighty difficulty, abſurdity, and contradiction; which Dr. *Middleton*, after a long and critical examination, roundly declares to be *a manifeſt inconſiſtency*, turns out to be no inconſiſtency at all.

This

This ſolution had been mentioned, by ſome commentators, or critics, before Dr. *Middleton* wrote. I will not ſuppoſe that he knew of it; and deſignedly conceled it. But how careful ſhould men be, again and again, to examine the grounds, which they go upon; eſpecially when they treat of matters of religion! And modeſty is never more becomeing, than when authors give their opinion upon ſuch ſacred and important ſubjects. A clear and maſterly ſtyle; a bold and confident manner of decideing the point in controverſie; and, without hæſitation, pronounceing, that it is thus or thus; will run away with the generality of readers; — who have neither the leiſure, nor inclination, to re-examine, what an agreeable and entertaining writer has already decided. — But all are not carried along with the ſtream. And it is poſſible that a ſpritely and agreeable writer may be a very haſty one: and that ſome of his arguments, upon a cool and deliberate examination, may be ſhown to be groundleſſe and inconcluſive. Such writers, therefore, above all others, ſhould be read with great caution.

I leave it to thoſe, who have health and leiſure, to re-examine the other paſſages of the four goſpels, which Dr. *Middleton* has ſo freely charged with contradiction and inconſiſtency. But this ſpecimen may, I ſuppoſe, planely ſhow, that he is, by far, too poſitive and dogmatical.

The end of the DISSERTATION.

APPEND-

APPENDIX

NUMB. V.

OR

A POSTSCRIPT *to the* LETTER, *at the end of the* ſecond volume; *concerning the perſons, to whom St.* Paul *writ, what is commonly called,* The epiſtle to the Epheſians.

SINCE this letter was publiſhed, a learned writer has offered ſome objections to the emendation of a paſſage in *Ignatius*'s epiſtle to the *Epheſians* propoſed therein [a], which very well deſerve to be conſidered. And therefore the author of the letter thought it incumbent upon him to return the following anſwer to them, in ſupport of that emendation.

It is ſaid in the firſt place, "That *Valeſius* follows the other interpretation of ἐν πάσῃ ἐπιςολῇ, as alſo Biſhop *Pearſon*, who has more fully defended it, in his *Vindiciae Ignatianae.*" It is true, indeed, that the biſhop, in his *Vindiciae Ignat. c.* x. *p.* 387. has produced ſeveral paſſages from *greek* and *latin* writers, wherein πᾶς and *omnis* are uſed for ὅλος and *totus.* And this the author of the letter had alſo obſerved, with reſpect to πᾶς, *in ſuch things, of which there is but one of a ſort, or at leaſt where there can be no ambiguity.* But can it be ſaid, there is no ambiguity here? *Ignatius* very frequently uſes the words of the new teſtament, and applies them in the ſame ſenſe. Thus in the paſſage refered to, there is ἡγιασμένος, *ſanctified,* μεμαρτυρημένος, *of good report,* ἴχνη, *ſteps,* or *pattern,* ἐπιτύχω, *obtain,* or *injoy.* So that almoſt the whole ſentence appears to be made up of ſcripture phraſeology. And can it well be doubted, but the like was intended as to μνημονεύειν? Which verb often occurs in the new teſtament, where it always ſignifies *to remember, call to mind,* or *be mindful of.* But in that ſenſe it ſeems a very unuſual expreſſion to-

ſay

[a] Vol. ii. p. 348, &c.

say, of any one, *He remembers*, or *is mindful of you, in a whole epistle.* And therefore, to avoid this, a different signification has been here given to μνημονεύειν, namely, *to praise greatly, always to commend*, as the apostle never blames the *Ephesians.* But no authority is produced for that sense, either from the new testament, or any other writer. And St. *Paul* himself, both in that epistle, *chap.* ii. *ver.* 11. and writeing to the *Colossians*, *chap.* iv. *ver.* 18. uses that verb in the common signification, *to remember.* Besides, how does he more commend the persons writen to, in that epistle, than, agreeably to his usual manner, he does any other body of *gentile* christians, to whom he was not personally known, in writing to them; or indeed than he has commended the *Colossians?* For, as to the *gentile* converts in that church, Mr. *Peirce* has observed, that he all along commends them, without passing the least censure upon them. Though, in *chap.* ii. *ver.* 20. applying himself to the *jewish* converts, he blames them for attempting to subject the *gentiles* to the *Mosaic* ordinances. But a particular application of this sort might not be thought so requisite, in a more general epistle, addressed to the *gentile* churches, as the author of the letter supposes that epistle to have been.

Another reason assigned against the emendation, is this: "That "in all the editions of *Ignatius*'s epistles, as also in the old *latin* "version, and interpolated epistles, the verb is in the third person. And, as to the interpolated epistles, ὃς ποτέ ἐν ταῖς δεήσεσιν αὐτοῦ "μνημονεύει ὑμῶν, is said to be the true reading, and not ἡμῶν, as in "the letter; it being supposed that a reference is there made to *Eph.* i. "16." The author of the letter copied that passage from the edition of *Ittigius*, which was the only one he had by him. But by what bishop *Pearson* has said, in defence of the other reading, he thinks it better supported. However, he does not perceive, that what he has offered, is any way affected by it; since he is so far from denying that the author of the interpolated epistles, thought *Ignatius* designed to tell the *Ephesians*, that St. *Paul* had writen an epistle to them; that he immediately produces another passage, from him, to prove the contrary. But though the interpolator's copy might read the verb in the third person, as well as all those hitherto collated by our modern critics: yet it does not from thence necessarily follow, that this is the true reading. There are some passages even of the new testament, in which all the copies agree; and yet the best commentators are not satisfied, that the present reading is genuine.

It

It is further objected: "That, if *Ignatius* intended to ſay, that he "mentioned the *Epheſians* in all his epiſtles, he would have added, "*As I do alſo the church of* Antioch *in* Syria, *of which I am not wor-* "*thy*." But why it ſhould be ſuppoſed, that he would ſay this to the *Epheſians*, ſeems not ſo plain to conceive. Though, in a letter to the church of *Antioch*, he might perhaps have choſen to acquaint them with ſuch an inſtance of his affection and regard for them.

But the greateſt ſtreſs ſeems to be laid upon the manner of expreſſion: "Which is ſaid to agree with the ſtyle of *Ignatius*, in o- "ther places, where two or more members of a ſentence are carried "on, by the relative ὃς, reſpecting the ſame ſubject, or precedeing "noun. And inſtances of this are cited from his epiſtles *Ad Magneſ.* "§ viii. *Philadelph.* § i. and §. xi." This form of conſtruction indeed often occurs in *Ignatius*, and may ſeem to have riſen more eſpecially from his imitation of St. *Paul*, with whom it is not uncommon. Examples of this may be ſeen, in *Epheſ.* ii. 20,—22; and iv. 15, 16. *Coloſſ.* i. 27, 28; and ii. 10, 11. to name no more. However, both St. *Paul* and *Ignatius*, like other writers, frequently refer the relative to ſome ſubſequent noun, which is not the principal ſubject of the ſentence; as *Epheſ.* i. 12,—14. *Coloſſ.* i. 12,—14. And in *Epheſ.* i. 6,—8. there are three relatives in one ſentence, the firſt and third of which reſpect the ſame ſubſtantive, and the ſecond another, which intervenes. It would be needleſs to produce examples from *Ignatius*, which are obvious in all his epiſtles. Nay, the laſt inſtance in the objection, *Ad Philadelph.* § xi. is of that kind; where the firſt ὃς reſpects φίλων, and the ſecond Ῥέῳ. A parallel example to which may be ſeen *Coloſſ.* iv. 7,—9.

It is further objected: "That, if after having ſpoken of *Paul*, *Ig-* "*natius* had ſaid any thing of himſelf, particularly that he mention- "ed them in all his epiſtles; he would have ſaid, Κἀγὼ, as indeed "the nature of the thing requires he ſhould." What is here ſaid, is true, where the former ſenſe is complete, and the ſubject is changed. So this writer, after ſpeaking of other perſons in § xi. *ad Philadelph.* when he comes to ſpeak of himſelf, introduces it by the words, Κἀγὼ τῷ Θεῷ εὐχαριςῶ. But in the paſſage *ad Epheſ.* the ſenſe is not complete, but continued by ὃς, which therefore could not conſiſtently have been changed into κἀγώ. Though he might have introduced it before, by dividing the ſentence, and inſtead of ἓ γένοιτό μοι, ſaying, Κἀγὼ εὔχομαι αὐτῷ, &c. But that would no way affect the following member now under conſideration.

Should what has been offered not prove satisfactory, the difficulty will still remain, how to reconcile the present reading, in *Ignatius*, with Dr. *Mill*'s reasons against St. *Paul*'s epistle being writen to the *Ephesians*. Particularly *chap.* i. *ver.* 15. when compared with *Coloss. chap.* i. *ver.* 4. The most plausible solution of which seems to be that in Mr. *Locke*, taken from *Grotius*, who explains those words, *After I heard of your faith*, when spoken to the *Ephesians*, by *After I heard of the continuance of your faith*. But, as the same expression, when used to the *Colossians*, is by all interpreters taken in the obvious meaning, as spoken to persons, whom the apostle had never seen; is it reasonable to imagine, that he would have used it, in so different a sense, in two epistles, which were both before him at the same time; were both to be carried by the same messenger; and, as the author of the letter supposes, were to be interchanged, and read by both the churches, to whom they were first delivered?

The end of the POSTSCRIPT.

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This is the third and last period of the conversion of the *idolatrous gentiles*. Wherein it was known to all the elders of the christian church, at *Jerusalem*, that the *gospel* was preached among the *idolatrous gentiles*.

Sect. i. St. *Paul*, and the messengers of the *Macedonian* and *Achaian churches*, were kindly received, at *Jerusalem*. He informs all the *elders*, in that city, of the *conversion* of the *idolatrous gentiles*

tiles. The zeleous *jewish christians* accuse St. *Paul.* He maketh all lawful condescensions, in order to remove their præjudices; and particularly takes upon him the *nazarite's vow. The apostle of the gentiles* vindicated in so doing. Acts xxi. 17,—26. pag. 224.

Sect. ii. The *Asian jews*, spying St. *Paul*, in the *second court* of the *temple*, stir up the people against him; who apprehend, and beat, him. The *roman tribune* rescues him. His speech to the people, from the *tower* of *Antonia.* They, after some time, interrupt him with their clamor. *Lysias*, the *tribune*, was going to examine him, by *torture*; but desisted, when he understood that he was a *free roman.* Acts xxi. 27,—xxii. 29. p. 232.

Sect. iii. The apostle brought before the *sanhedrim.* His treatment and behavior there. Upon his declareing himself for *the resurrection from the dead*, the *pharisees* and *sadducees* fell into a dispute among themselves. The tribune rescued the apostle from them. Acts xxii. 30,— xxiii. 10. p. 239.

Sect. iv. *The lord Jesus* appeareth, in a vision, to *Paul*; comforteth him, under his present confinement; and telleth him that he must go to *Rome*, to preach the *gospel* there. The forty conspirators against his life are disappointed; and *Paul* sent to *Cæsarea.* Acts xxiii. 11, to the end of that chapter. p. 243.

Sect. v. Some of the *sanhedrim* appear, against St. *Paul*, before *Felix*, at *Cæsarea. Tertullus* his accusation. The apostle's defence. *Felix* remains undetermined. Acts xxiv. 1,—23. p. 246.

Sect. vi. *The apostle*, dureing his confinement at *Cæsarea*, preacheth the *gospel*, before *Felix* and *Drusilla.* After two years, *Felix* was turned out of the government; but left St. *Paul* in custody. Acts xxiv. 24, to the end of that chapter. p. 250.

Sect. vii. Some of the *sanhedrim* went down to *Cæsarea*, to accuse St. *Paul* before *Festus.* When *Festus* would have sent him back to *Jerusalem*, he appealed to *Cæsar.* Acts xxv. 1,—12. p. 252.

Sect. viii. *King Agrippa* and *Bernice* went to visit *Festus.* He acquaints them with *Paul*'s case. The king, being desireous to hear him, the *apostle* is brought from the prison; and made such an excellent defence, before them, that he gained the good-will of that grand audience; and almost converted *king Agrippa* to *christianity.* Acts xxv. 13,—xxvi. 32. p. 256.

CHAP. IX. Some farther account of the reign of *Nero*; and of the affairs of the *jews.*

CHAP.

CHAP. X. St. *Paul* sets out, upon his *fourth apostolic journey*: sails for *Rome*: takes the island *Crete*, in his way; is shipwreck'd, and cast upon the island *Melita*. When he arrived at *Rome*, he was confined there, in his own hired house, for two years. From thence, he wrote several epistles; received frequent messages, from distant places; and sent messages to several of the *churches*. Acts xxvii^th and xxviii^th chapters.

Sect. i. *The apostle* sails by several places: is shipwreck'd, and cast upon the island *Melita*. Acts xxvii. 1, to the end of that chapter. p. 270.

Sect. ii. They all stayed, three months, in *Melita*. St. *Paul* shook off a *viper*, which bit his hand, without receiveing any harm. He miraculously healed the father of *Publius*; and many other sick persons. The *Melitese* were, in return, very kind to them. Acts xxviii. 1,—11. p. 276.

Sect. iii. They sailed, from *Melita*, to *Sicily*. From thence, to *Rhegium*, in *Italy*. After that, to *Puteoli*; from whence, they went, by land, to *Rome*. Some christians met them at *Appii forum*; and others, at *Tres tabernæ*. Acts xxviii. 12,—15. p. 279.

Sect. iv. The *apostle*, *Paul*, at *Rome*. He preaches, to the *jews*, there. When several of them refused to imbrace *christianity*, he declared his resolution to preach to the *gentiles* of that *city*. Acts xxviii. 16,—29. p. 280.

Sect. v. *The apostle* makes several converts to *christianity*, at *Rome*. An account of his *companions*, or fellow-laborers, there. p. 284.

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A differ-

A dissertation: In which it is shown, that St. *Luke* wrote *the Acts of the apostles*; and that, as *the Acts* contain a true history, *christianity* must be true.

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PART II. Namely; to point out the *proofs*, which *the acts of the apostles* afford, of the truth of christianity.

(1.) *The general doctrine, reasonable.* p. 333.

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mistakes of Dr. *Conyers Middleton*, in his *cursory reflections* on *Galat.* ii. 11, &c. page 23.

IV. A *dissertation* on *John* xix. 14. with a view to reconcile what St. *John* has there said, of it's being the *sixth hour*, when *our lord* stood before *Pontius Pilate*, with what the other *evangelists* have said, of it's being the *third hour*, when he was crucified. p. 47.

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ADVER-

ADVERTISEMENT

Concerning the INDEXES.

In all the following *indexes*; p. ſtands for page; a, for *volume firſt*; b, for *volume ſecond*; and c, for *volume third*.

When any paſſage, related in the *Acts of the Apoſtles*, is wanted, the reader may take his new teſtament; and find out the chapter and verſe, in the *Acts of the Apoſtles*: and then he will eaſily find out the ſame paſſage, in this hiſtory: by looking in the margin, at the top of any page. Conſulting the *contents* will, alſo, readily direct to any part of the *hiſtory*.

When a text, in the *Acts of the apoſtles*, is referred to, the reader is to conſult the *hiſtory*, or *notes*, upon that place.

N. B. As the pages, in the *firſt* and *ſecond edition* of this hiſtory, differ but a little, the *contents* and *indexes*, may, in a great meaſure, ſerve for both editions.

I. An INDEX of the *hebrew words*, explaned, or quoted, in theſe three VOLUMES.

אבי אשתא *abi-iſhta*, father-fire, a. p. 137.

אחרי כן *akaree cheen*, after theſe things; the ſame as [*in the laſt days*.] Acts ii. 17.

בעל כיון *Bal-kiun*, the ſame with *Vulcan*. a, p. 137.

ברנבא *Barnabi*, the ſon of a prophet. Acts iv. 36. and xi. 22.

ו *Vau*. The particle, ו *vau*, muſt be, ſometimes, tranſpoſed in the tranſlation, b. p. 9.

ורבים מישני אדמה עפר *verabbim miſhanee admah haphar*, &c. And, as to the multitude, who ſleep, in the duſt of the earth, &c. the nominative caſe abſolute. Acts vii. 40.

זנות *zenuth*, impurity, or lewdneſſe. 224.

לרוח היום *leruach hajom*, in the wind of the day. a, p. 32.

מכה *macceh*, to ſmite ſo as to kill. Acts vii. 24.

עגלה *Eglah*, a calf. Acts ix. 36.

על הדם *Al hadam*, at, or before, the blood. b, p. 70.

ראה ראיתו *raoh*, *raithi*, ſeeing I have ſeen. Or, I have aſſuredly ſeen. Acts vii. 34.

רחל *rachel*, which ſignifies *a ſheep*. Acts ix. 36.

II. An INDEX of the *greek words*, explaned in these *three volumes*.

A.

Ἄγγελος *an angel*, (which commonly signifies an intelligent being, of an order superior to the human race) does, sometimes, signifie, *a man, sent, as a messenger*, Acts xvii. 15. See, also, b, p. 9.

Ἀγορὰ *an assembly*, or *the place of assembling*.

Ἀγοραῖος a *person*, belonging to the *forum*, or place of public concourse. Acts xvii. 5. and xix. 38.

Ἀδίκημα *a crime, cognizeable by the civil magistrate*. Acts xxiv. 20, 21.

Αἰὼν μέλλων *the age to come*, or *the gospel-age*. Acts iii. 21.

Ἀπ' αἰῶνος *from the begining* of the jewish dispensation. Acts iii. 21.

Αἰώνιος [See Πρὸ.].

Ἀκούω signifies, sometimes to *hear*, sometimes *to hear* and *understand*. Acts ix. 7. compared with Acts xxii. 9.

Ἀλληγορούμενα, Gal. iv. 24. signifies (not *an allegory*; but) *allegorized*. See the synopsis of the epistle to the *Galatians*, b, p. 141.

Ἁμαρτωλοὶ *sinners*, [or *vicious persons*,] applied to the wicked gentiles. See on Acts ii. 23.

Ἀναζωπυρεῖν *to stir a fire*, or *blow up the flame*; applied to *stirring up* the gifts of the spirit. a, p. 34.

Ἀναστάσις *the resurrection*; might, perhaps, by the *Athenians*, be taken for *a goddess*. Acts xvii. 18.

Ἀναστήσας *having raised up* Jesus, (not from the dead, but) as a prophet. Acts iii. 26.

Ἄνδρες, ἀδελφοὶ, *men, brethren*, no hebraism. Acts i. 16.

Ἄνδρες εὐλαβεῖς *devout men*. Acts viii. 2.

Ἀνθύπατος, not *a prætor*, but *a proconsul*. Acts xiii. 7. and xix. 38.

Ἀνόμων *sinners* among the *gentiles*. So ἐθνοσαρκικοὶ. See on Acts ii. 23.

Ἀπ' αἰῶνος, see above; immediately after αἰὼν μέλλων.

Ἀπαρχὴ *the first fruits*. Acts xi. 30.

Ἀπολελειμμένοι, *the left*, or *abandoned*, Acts ii. 47.

Ἀργύριον *a jewish shekel*; the value of it, in our english coin. Acts xix. 19.

Ἀσεβὴς *ungodly*, or *an idolator*. See on Acts ii. 23. and vii. 2.

Ἀσθενεῖς *without strength*. See on Acts ii. 23.

Αὐτόπται *eye-witnesses*. Acts xi. 30.

Γ.

Γῆ [See ἡ γῆ.]

Γλεῦκος *must*; that is, new, or sweet, wine. Acts ii. 13.

Γνῶσις *knowledge*; a spiritual gift. a, p. 44.

Δ.

Δεισιδαιμονία does, sometimes, signifie *religion*; sometimes, *superstition*. Acts xvii. 22. and xxv. 19.

Δεισιδαιμονεστέρους *more religious* than other people. Acts xvii. 22. and xxv. 19.

Δέω *to bind*. a, p. 50.

Διάδοχοι *the successors* of the first converts. Acts xi. 30.

Διακονία *deaconship*, or *ministry*; applied to various things. Acts xi. 29. and xii. 25.

Διάλεκτος, sometimes, signifies *a dialect*; sometimes *a different language*. Acts ii. 8.

Διατάσσειν *to set in order*. A military term. Acts vii. 53.

Διοπετὲς *the image, which fell down from Jupiter*. Acts xix. 35.

Δορκὰς [answering to the hebrew word, *Tabitha*;] signifies *a roe*, or *wild-goat*. But, according to Dr. *Shaw*, *the gazel*, or *antilope*. Acts ix. 36.

Δύναμις *miraculous power*. a, p. 37; 39.

E.

Εἰς *concerning*. Acts ii. 25.

Εἰς *among*. Acts vii. 53.

Ἐμμὼρ τοῦ Συχὲμ *Emmor* the father *of Sichem*. So *father, mother, brother, son*, are often left out, and to be supplied. Acts vii. 16.

Ἐμφα-

Ἐμφανίζω *to accuse*, or *lay open a crime*. Acts xxiv. 1.
Ἔξω. [See Πόλις.]
Ἐπαρχία *a province*. Acts xxv. 1.
Εὐπορέω *to abound*, or *have plenty*. Acts xi. 28, 29.
Ἐφέσια γράμματα *letters* or *words, made use of, in the Ephesian incantations*. Acts xix. 18, 19.

H

Ἡ γῆ signifies, sometimes, *the* whole *earth*; sometimes, *the land*; meaning one particular country. [So does οἰκουμένη] See on Acts xi. 28.
Ἥφαιστος *Vulcan*. a, p. 137.

I

Ἵνα *that*, — must, sometimes, in construction, be transposed. b, p. 9.
Ἰδὼν εἶδον *seeing I have seen*: not an hebraism. Acts vii. 34.

K

Κἀγὼ *And I*, or *I also*: when properly used. c, p. 57.
Καθεξῆς *in order*, from church to church. Acts xviii. 23.
Κατατονουμένῳ *subdued in a strugle*. Acts vii. 24.
Κατ' οἶκον *in the house*. Acts ii. 46. and v. 42.
Κρίνω *to condemn*. Acts xiii. 46. So *I think*; or *I am of that opinion*. Acts xv. 19.
Κυβερνήσεις *governments*. a, p. 71.

Λ

Ὁ Λαὸς *the people*; that is, in the new testament, the people of the *jews*. Acts xxvi. 17.
Λιβερτίνων *the descendents of freedmen*. A latin word. Acts vi. 9.
Λύω *to loose*. a, p. 50.

M

Μηδὲν διακρινόμενος *makeing no scruple*. Acts x. 20.
Μνημονεύειν does not signifie, *to praise*, or *to retain in memory*; but *to mention*, or *to make mention of*. b, p. 349. c, p. 55, 56.
Μωσῆς:] Ὁ γὰρ Μωσῆς, — οὐκ οἴδαμεν τί γέγονεν αὐτῷ. *For as for this Moses,— we know not what is become of him*. — The nominative case is, here, absolute; as in many other texts, in the old and new testament. Acts vii. 40.

N

Νεανίας *a youth*. Acts vii. 58. See on Acts viii. 1.
Νίγερ *the black*. A latin word. Acts xiii. 1.
Νομίζω *to act according to custom*. Acts xvi. 13.

O

Οἰκουμένη *the world*, or *one particular country*. [So does ἡ γῆ signifie.] See on Acts xi. 28.
Ὅς *who*.] Two or more, members of a sentence are carried on, by this relative, respecting the same subject, or præcedeing noun. Sometimes, it refers to the nearest antecedent, sometimes to one more distant. In some instances, it refers to the subsequent noun, which is not the principal subject of the sentence. c, p. 57.

Π

Παῤῥησία *speaking openly and boldly*. b, p. 16.
Πόλις *a city*, or *town*. a, p. 156.
Ἔξω πόλεις *cities beyond the borders of Palæstine*. Acts ix. 1.
Πορνεία *uncleanneſſe, impurity*, or *lewdneſſe*, at large: and not merely *adultery*. It is onely in a secondary sense, that it signifies *idolatry*. a, p. 224.
Πρεσβύτης *an ambassador*. See on Acts viii. 1. a, p. 147.
Πρὸ χρόνων αἰωνίων before the times *under the law*. Acts iii. 21.

P

Ῥήγιον *Rhegium*, a breach. The name of a town, upon the coast of *Italy*; where it has been supposed that the island *Sicily* was broke off from the continent. Acts xxviii. 13.

Σεν-

Σ

Σβεννυεῖν *to quench a flame*, or *put out a fire*; — applied to *quenching* the miraculous gifts of the spirit. a, p. 33.
Σεβόμενοι προσήλυτοι *devout proselytes*. a, p. 228.
Σουδάρια *handkerchiefs, and* σιμικίνθια *aprons*: two latin words. Acts xix. 12.
Σόω, σώω, σώζω, and σωτηρία, used, sometimes, for *a temporal deliverance*; sometimes, for *everlasting salvation*. Acts iv. 12.
Σωζόμενοι *the saved*, or *reformed*. Acts ii. 47.
Σπεῖρα *a cohort*; consisting, sometimes, of a thousand soldiers. For over it, was χιλίαρχος *a tribune*, or *captain of a thousand*. Acts x. 1. a, p. 231.
Στρατηγὸς, or ἀνθυπατος *a pro-prætor*. Acts xiii. 7.
Συναναμίσγεσθαι *to keep up familiar society* with any person. b, p. 130.
Σύντροφος *a person educated with another*. Acts xiii. 1.

T

Τεταγμένοι *disposed*, or *set in order*. A military term. Acts xiii. 48.

Υ

Υἱὸς παρακλήσεως *the son of consolation*, or *of exhortation*. Acts iv. 36.
Ὑπεριδὼν *looking with contempt*, or *indignation*. Acts xvii. 30.
Ὑπηρέται *ministers*. Acts xiii. 5.

X

Χειροτονεῖν originally signified, *to stretch out*, or *lift up*, the hand, *in popular elections*. But, afterwards, it came to be used, in a laxer sense; and to signifie *to appoint*, or *constitute*, whether by election, or otherwise. Acts xiv. 23.
Χρηματίζω sometimes, *to warn, by divine admonition*. Χρηματισμὸς *a divine admonition*. Acts xi. 26.

Ψ

Ψεύσασθαι, with an accusative case of the person, signifies, *to impose upon*, or *deceive*: but, with a dative case, signifies, *to lye to* a person. Acts v. 3, 4.

III. An INDEX of texts differently read.

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IV. An

IV. An INDEX of texts, explaned, or quoted.

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V. An INDEX of the principal matters contained in these THREE VOLUMES.

ABRAHAM:] The youngest son of *Terah*. His age, when he left *Charran*, and when his father died. a, p. 126. He was in high esteem, among the *jews*; and the apostles began with him, in preaching to *jews*. b, p. 30. *Abraham* and his family were *circumcised*, in one day; as whole families of christians were, afterwards, *baptized*, in one day. b, p. 95.

Achaia: a *proconsular* province, at one time; *Cæsarean*, at another time. b, p. 144.

Acts of the apostles:] In what year of our lord, that history was writen. b, p. 322. St. *Luke*, the author of it. b, p. 323, &c. The general doctrine of that book contains nothing absurd, nor unreasonable. b, p. 333, &c. The particular doctrines, suted to the state of the persons, to whom they preached; whether *jews*, *devout gentiles*, or *idolatrous gentiles*. b, p. 336. The evidence, for christianity, arifeing from the antient prophecies; which the apostles made use of, to *jews*, and *proselytes of the gate*; but not to convert *idolatrous gentiles*. b, p. 337. The argument, from *miracles*, and *the gifts of the spirit*. b, p. 338. The acts of the apostles, illustrated, and confirmed, by the four *gospels*, and the apostolic *epistles*. b, p. 339. The *jewish* and *roman* history confirm the truth of the history, related in *the acts of the apostles*. If any history of former times deserve regard, the sacred history deserves to be credited. And, if the *history* be true, *christianity* cannot be false. b, p. 340, &c.

Ægyptian:] The *ægyptian* impostor, who deluded, and ruined, many of the *jews*. b, p. 156, &c. 235.

Ælian:] referred to. b, p. 38.

Æra:] The *vulgar christian æra* begins too late, by four, or five, years. a, p. 17.

Agellius:] referred to. b, p. 88.

Agrippa:] See *Herod*.

Agrippina:] her character. She was second wife of *Claudius Cæsar*; and mother of *Nero*; had a great ascendent over *Claudius*; and, at last, poisoned him. b, p. 150, &c. Instead of *Britanicus*, the son of *Claudius*, she got her son, *Nero*, advanced to be emperor. b, p. 153. At first, *Agrippina* ruled the empire. b, p. 154. [See *Nero*.]

Ainsworth:] quoted, or referred to. a, p. 142; 225; 233. b, p. 66; 69; 160; 226.

Aldrich, [Dr.] referred to. a, p. 190.

Alexander the copper-smith; a violent enemy of St. *Paul*. b, p. 182.

Alexander the great,] borne at *Pella*, not far from *Beræa*. b, p. 103. It was not *Alexander the great*, but *Darius Nothus*, who granted the *samaritanes* liberty to build the temple upon *Mount Gerizim*. a, p. 151.

Alexander:] See *Tiberius*.

Alexandrian jews, after the death of *Caligula*, stood upon their defence. *Herod Agrippa* procured, from *Claudius Cæsar*, an edict in their favor. a, p. 282.

Amphi-

Amphipolis:] that city described. b, p. 97.
Ananias] did not confer, on *Saul*, the gift of *the holy spirit*. a, p. 175; 177, &c.
Ananias, and his wife *Sapphira*, struck dead, by miracle. a, p. 52.
Ananias, the son of *Nebedæus*, the jewish high-priest, and head of the sanhedrim. b, p. 75; 77; 239; 268.
Ananus, the son of *Ananus*, the jewish high-priest, a sadducee; and a seditious, turbulent, cruel, man. b, p. 268.
Angel:] An *angel* sent to *Cornelius:* but *our lord Jesus Christ*, himself, appeared to the apostle *Peter*. a, p. 235, &c.
The angel of the covenant delivered the law, from *Mount Sinai*; attended by troops of *inferior angels*. a, p. 140.
An angel does, sometimes, signifie *a man*, sent as a messenger. Acts xii. 15.
Antioch in Syria:] a description of it; the number of the *jews*, in that city. a, p. 246. The disciples of *Jesus*, first called *christians*, there. a, p. 248, &c. That church, the mother-church of the gentile christians; as that, at *Jerusalem*, was of the *jewish* christians. b, p. 24; 40.
Antiochus epiphanes;] the grand persecutor of the *jews*, died a remarkable death; like *Herod Agrippa*, the persecutor of the christians. a, p. 289.
Antipatris, described. b, p. 245.
Antonia:] The tower of *Antonia*, described. b, p. 233, &c.
Antonine's itinerarium, referred to. b, p. 280.
Apelles, the celebrated painter, borne in *Cous*, or *Cos*. b, p. 221.
Apelles, the *Ascalonite*; a wicked man; punished according to his deserts. a, p. 21.
Apis:] one of the gods of *Ægypt*. a, p. 136.
Apollos, the eloquent *Alexandrian*; a *jew*, a disciple of *John the baptist*. Acts xviii. 24, &c.
Apollonia:] described. b, p. 98.
Appian:] referred to. b, p. 88.
Appion, the *ægyptian*, calumniated the *jews*. *Josephus* wrote two books against him, in their vindication. a, p. 211.

Apostles:] The names of the *twelve apostles*; and their being trained up, for their work. a, p. 5. their first expedition. a, p. 8. Their second commission. *Jesus* took his leave of them, in a very solemn and affectionate manner. a, p. 9; 15. They were well acquainted with our lord, before his death; and heard him foretell his own resurrection. a, p. 12.
Apostles:] An apostle, chosen instead of *Judas Iscariot*. a, p. 21. *Mysteries* reveled to *apostles*, onely. a, p. 41. b, p. 19. The scheme of christianity reveled to *apostles*, onely. a, p. 43; 144. The *apostles*, by the laying on of their hands, could confer *spiritual gifts*, or *miraculous powers*, upon other christians. a, p. 63. b, p. 25. They seem to have confered such gifts, or powers, upon all adult converts, wherever they came. a, p. 63; 163; 165. No christians, but *apostles*, could confer the holy spirit, upon other persons. a, p. 64; 162; 177. *The apostles*, haveing received the spirit, began to preach. a, p. 73. They spoke a variety of languages; and with a good accent. a, p. 76. They were mocked and insulted, by those *jews*, who understood not the languages, which they spoke. a, p. 76. Two of the *apostles* imprisoned. a, p. 95. called before the *sanhedrim*. a, p. 96. The *sanhedrim* forbid them to preach, any more, in the name of *Jesus*; with which they refused to comply. a, p. 99. Upon the apostles, and their company, there was a second effusion of the spirit. a, p. 100. All the twelve *apostles* apprehended, by the leading jews, at *Jerusalem*; and sent to the common prison. They were delivered, by an *angel*; who sent them to preach, again, in one of the courts of the temple. a, p. 107. *The sanhedrim* threatened, and chid them; but could not intimidate them. a, p. 110. By order of the *sanhedrim*, the twelve *apostles* were whipt, publicly, with the forty stripes save one. a, p. 113. In condescension to the præjudices of the *apostles*, our lord did not, at first, send them to preach

preach among the *samaritanes*. a, p. 159. The other apostles had no notion of the supremacy of St. *Peter*. a, p. 162. c, p. 38. The *apostles* bore their testimony to the facts, relateing to *Jesus Christ*, and his religion. b, p. 11. The reasons, why there were twelve apostles of the *circumcision*, and onely two of the *gentiles*. b, p. 22. The reasons, why the *sanhedrim* could not silence the *apostles*. c, p. 5, &c. The different method, made use of, by the *apostles*, in preaching to *jews* and *gentiles*. b, p. 30. They were not inspired, as to their ordinary conduct. b, p. 80; 241. c, p. 45. The three apostles, *Peter*, *James*, and *John*, acquainted, by St. *Paul*, with the conversion of idolatrous *gentiles*. b, p. 54. The *apostles*, themselves, præjudiced, for a long time, against the abolishing of the ceremonial law. b, p. 227, &c. The *apostles* could not work miracles, whenever they pleased. c, p. 15, &c.

Apostolic: [See under the word *Christian*.] The *apostolic decree*, (mentioned *Acts* xv.) never concerned any christians, but such as had been *proselytes of the gate*. b, p. 61, &c. The abstinences, injoined them, were not parts of the *ceremonial*, but of the *political*, law. b, p. 63. &c. The advantages of this interpretation of the apostolic decree. b, p. 65, &c.

The *apostolic epistles* illustrate and confirm what was said in the *Acts of the apostles*. b, p. 339, &c.

The *apostolic gifts*. a, p. 40.

The *apostolic inspiration*;] the nature of it. c, p. 45.

Apostolic journies; [See under the word, *Paul*.]

The *apostolic rod*:] a, p. 51; 105.

Aratus, quoted. a, p. 145. b, p. 110.

Arbuthnot, [Dr.] on coins, referred to. b, p. 167.

Archelaus succeded his father, *Herod* the Great, as king of *Judæa* and *Samaria*. He was deposed; and *Judæa* reduced to a roman province. a, p. 192.

An Areopagite:] a member of one of the courts, at *Athens*. b, p. 105. *Plato* afraid of that court. St. *Paul* brought before it. b, p. 106, 107, 108. St. *Paul* converts a member of that venerable court. b, p. 111.

Aretas, king of *Arabia*, subject to the *romans*. a, p. 202, &c.

Aristophanes, referred to. b, p. 183.

Arrian, referred to. a, p. 134.

Ascension of Jesus, compared with that of *Elijah*. a, p. 15.

Asia:] the upper and lower *Asia*. b, p. 160.

Asiarchs:] who, or what, they were. b, p. 181, &c.

Athanasius, referred to. a, p. 254. b, p. 325.

Athens:] a city much given to idolatry. b, p. 104. The two courts of judicature, there. b, p. 105, &c. St. *Paul* did, most probably, work miracles there. c, p. 18, &c. A *christian church*, at *Athens*, many ages after the *apostles*. c, p. 19. The *christians*, at *Athens*, much excelled the *heathens*, there, in piety and virtue. c, p. 19.

The *Athenians*, a vane and conceited people. b, p. 105, 106. c, p. 17; 20, 21.

Augustin, or *Austin*:] quoted, or referred to. b, p. 82; 105; 326. c, p. 33; 48, 49.

Augustus Cæsar,] the second of the roman emperors. Dureing his reign, *Jesus Christ* was borne. a, p. 190. he augmented the colony at *Philippi*. b, p. 88.

Aulus Gellius, referred to. b, p. 106; 180.

B

Baptism.] Before *baptism* by water, the *holy spirit* was poured out, upon the first-fruits of the *gentile* converts. a, p. 241. b, p. 55. Whole families baptized together; in allusion to the *jews* baptizeing whole families of heathen proselytes; or to *Abraham* and his family's being circumcised together. b, p. 92; 94, &c.

Bar-jesus:] The magian, struck blind, by miracle. a, p. 53. St. *Paul* exercised the apostolic rod upon him. b, p. 27.

Barna-

Barnabas;] and *Saul*, constituted *apostles*, when no other *apostle* was at *Jerusalem*. b, p. 4. *Barnabas* constituted *apostle* of the *gentiles*, about the same time with *Saul*. b, p. 19. &c. *Barnanabas* and *Saul* preach a whole year, to the *christians*, at *Antioch*, who had been *proselytes of the gate*. Acts xi. 26. These two constituted *apostles*; Acts xiii. 1, &c. The *spiritual gifts*, and *miraculous powers*, conferred on *Barnabas*, when he was constituted *apostle*. b, p. 19, &c. They laid the foundation of a christian church, among the *idolatrous gentiles*, by converting *Sergius Paulus*. Acts xiii. 7. They exercised the apostolic rod, upon *Bar-jesus*. Acts xiii. 8, &c. *Paul* and *Barnabas* differed, about *John Mark*, and went separate peregrinations. But they were, afterwards, fully reconciled again. b, p. 79, &c. The *epistle*, ascribed to *Barnabas*. b, p. 326.

Baronius; quoted, or referred to. a, p. 254. b, p. 189.

Barrington [Lord:] See *Miscellanea sacra*.

Basil the Great; referred to. b, p. 290; 344, 345.

Bede [*the venerable*] introduced the reckoning of the years, from the birth of Christ, in these western parts. a, p. 17.

Bengelius, quoted, or referred to. a, p. 187; 246.

Benjamin's itinerary, quoted. a, p. 137.

Bentley [*Dr. Richard*,] referred to. c, p. 11.

Bernice, a lady of bad fame. b, p. 256, &c.

Berœa, described. The *jews*, there, of a more noble disposition than those of *Thessalonica*. b, p. 103.

Beza mentions various readings, Acts i. 2. and xiv. 10.; 19. and xv. 29. and xix. 9. and xx. 3. and xxiv. 1. and xxvi. 17.

Beza quoted, or referred to. a, p. 77; 136; 148; 167; 246; 255. b, p. 161.

Binding and *loosing*. a, p. 49; 56.

Bishops and *deacons*, in the apostolic age, pointed out, by the *spirit*. a, p. 48. b, p 219. They were taken from among the *elders* of particular churches. a, p. 67. *Bishops* and *deacons* were not ordained, upon a christian church's being first planted. b, p. 187.

Blackwall [Dr. of *Aberdeen*:] see *Mythology*.

Bochart, quoted, or referred to. a, p. 131; 137.

Books of the new testament, canonical; as writen, or confirmed, by some of the *apostles*. a, p. 44.

Breaking of bread, put for celebrateing the *lord's-supper*. a, p. 83.

Budæus, referred to. b, p. 105.

Bullock [Dr.] referred to. b, p. 337.

Burrus. [See *Seneca*.] *Burrus Afranius*, captain of the guards to *Nero*; and one of his principal ministers of state. b, p. 154. St. *Paul* was delivered to the care of *Burrus Afranius*, when he was carried, in chains, to *Rome*. b, p. 280.

Burthens:] No unnecessary burthens, in the christian law. b, p. 68, &c.

C

Cæsar [*Julius*,] the first roman emperor: a, p. 189. &c.

Cæsarea;] described. a, p. 231. b, p. 252. That city, built by *Herod the Great*. a, p. 231. A dreadful quarrel between the *jews* and *syrians*, there. b, p. 249.

Cæsarean provinces, in the roman empire: how distinguished from such as were *proconsular*. *Achaia*, sometimes, of the former sort; sometimes, of the latter. b, p. 144.

Caius, a christian; mentioned, in several texts, may not, always, mean the same person. b, p. 181.

Caius Caligula; chosen, by *Tiberius Cæsar*, to be his successor, in the roman empire: and proved more bruteish and vile than he. a, p. 199. The begining of his reign, commendable. a, p. 208; 272. but, afterwards, he became cruel and abominable, a, p. 209; 272, &c. his cruel designs against the *jews*, threw them into the utmost consternation;

sternation; especially his design to set up his statue, in the temple, at *Jerusalem*, to be worshiped as *a god*. a, p. 212, &c. *Caius* his wild extravagance. a, p. 274, &c. The conspiracy against him, which ended in his death. a, p. 277, &c.

Caiaphas, the jewish high-priest, who had procured the death of *Jesus*, was, himself, deposed. a, p. 196.

Canaanites:] See *Seven*.

Capell. [Ludovic,] referred to. a, p. 127.

Captain of the temple:] Who, or what, he was. a, p. 95; 109. called, by the jews, *the ruler of the mountain of the house*. a, p. 109.

Carthage:] A catalogue of the books of scripture, given, by the third council of *Carthage*. b, p. 326.

Casaubon; quoted, or referred to. a, p. 112. b, p. 35; 184.

Cassius Chærea; at the head of the conspiracy, which effected the death of *Caius Caligula*. a, p. 277, &c.

Cassius Longinus, succeded *Vibius Marsus*, as præsident of *Syria:* was succeded by *Ummidius Quadratus*. b, p. 77.

Castellio; referred to. b, p. 89.

Castor and *Pollux:*] In what manner the heathens described them. b, p. 278.

Cellarius; referred to. b, p. 344.

Cenchrea; the eastern port to *Corinth*. b, p. 113; 214.

Ceremonial law; abolished, by the death of Christ, and erecting of his kingdom. c, p. 41.

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Chain:] Some prisoners fastened, by a chain to a soldier. b, p. 259; 264; 281. How St. *Peter* was chained to two soldiers. a, p. 285, &c.

Chaldee paraphrases. a, p. 184.

Chandler [bishop,] quoted, or referred to. a, p. 194, 195. b, p. 337.

Chandler [Dr. Samuel,] referred to. a, p. 79. b, p. 337.

The *charitable* contribution of the *gentile* christians, at *Antioch*, tended to soften the minds of the *jewish* christians, at *Jerusalem*; to whom that charity was sent. a, p. 252. The community of goods, or charitable fund, first raised by the three thousand; and, afterwards, revived by the five thousand; not designed as a pattern for all christians. Acts ii. 44, &c. and iv. 34, &c. c, p. 3, &c.

Chief priests, among the *jews*, quarrelled with the inferior priests, and reduced them to great extremities. b, p. 253.

Chishull's travels, quoted. b, p. 180.

Chiun, Vulcan, Rempham, or Saturn:] What his image, or star, was. a, p. 137.

Christ. [See *Jesus*.] He is thought to have been called *Chrestus*, by *Suetonius*. b, p. 114.

Christians:] The disciples of *Jesus*, so called, first, at *Antioch*, *in Syria*; — the reasons for that appellation. a, p. 248, &c. *Christians* may eat blood, things strangled, and things offered to idols; notwithstanding the apostolic decree. b, p. 68. The *christians*, at *Athens*, much excelled the *heathens*, in piety and virtue. c, p. 19. *Christians*, in general, are not obliged to observe the apostolic decree, mentioned Acts xv. though the *christians*, who had been proselytes of the gate, were, for some time, obliged to observe it. What *our lord* said, concerning the lawfulnesse of eating any sort of wholesome food; and St. *Paul*'s declaration, to the *idolatrous gentiles*, that there was nothing, in itself, common, or unclean, reconciled with the *apostolic decree*. b, p. 67, &c. The *christians*, persecuted, by the *jews*, at *Thessalonica*. b, p. 101. All the *christians*, jewish or gentile, usually assembled together, for religious worship; and had the epistles of St. *Paul* publicly read, among them. b, p. 124. The *jewish*, reconciled to the *gentile*, christians, partly by the charity, which they received from them. a, p. 252. b, p. 225. The *christians* of *Rome* went, a long way, to meet the apostle *Paul*; when he was brought, in chains, to that city. b, p. 280.

Christian religion:] a reasonable service, and the perfect law of liberty; it alters nothing in men's civil rights and duties. b, p. 68; 336. Notwithstanding

ſtanding the reaſonableneſſe of the *chriſtian* religion, *miracles* were highly proper, at the firſt planting of it. b, p. 335.

Chryſoſtome;] of the opinion that, in the *apoſtolic* age, the *ſpirit* was conferred upon all believers. a, p. 64. His works quoted, or referred to. a, p. 116; 246; 254. b, p. 89. c, p. 31, 32.

Church:] The *chriſtian church*, at *Antioch*, in *Syria*, the mother-church of the *gentiles*; as the church, at *Jeruſalem*, was of the *jewiſh*, or of all the chriſtian, churches. b, p. 24.

Cicero:] quoted, or referred to. b, p. 96; 105; 180; 258; 280.

Circumciſion:] The reaſons, why St. *Paul* approved of *Timothy*'s ſubmitting to that rite; and refuſed his conſent to it, in the caſe of *Titus*. b, p. 83, &c. *Abraham*, and his whole family, were circumciſed together: as whole families of *chriſtians* were, afterwards, baptized together. b, p. 95.

City:] Criminals executed, without the *cities* of the *jews*; as, formerly, without the camp. a, p. 141. The *apoſtles* firſt planted the goſpel, in *cities*; and, then, in the ſurrounding *countries*. b, p. 38.

Clarius, referred to. a, p. 284.

Clarke [Dr. *Samuel*,] quoted. b, p 119.

Clarkſon [Mr. *David*;] his *treatiſe of the primitive epiſcopacy*, largely quoted. c, p. 7, &c.

Claudius:] the fifth of the twelve *Cæſars*; uncle to *Caligula*, and ſucceded him, as *emperor*. a, p. 280, &c. baniſhed the *jews* from *Rome*. b, p. 114. his character. b, p. 148. He came into *Britain*. b, p. 149. his death, and the manner of it. b, p. 151, &c.

Clemens alexandrinus:] An account of him. b, p. 324; 331. quoted, or referred to. a, p. 48; 258. b, p. 19; 324; 348. c, p. 29.

Clemens romanus:] a ſhort account of him. He is mentioned, by St. *Paul*, in his epiſtle to the *Philippians*. b, p. 315; 326. his epiſtle to the *Corinthians*, quoted, or referred to. a, p. 48. b, p. 326, 327.

Clerc:] *Le Clerc*, quoted, or referred to. a, p. 131; 155; 246; 255. b, p. 87; 92; 96; 105; 246.

Colony:] The nature of a *roman colony*. b, p. 88.

Coloſſe:] lay eaſtward of *Laodicea*, and not far from it. b, p. 344.

Coloſſians:] St. *Paul* wrote an epiſtle to them. b, p. 288. The hiſtory and ſynopſis of that epiſtle. b, p. 301, &c.

Coloſſus:] A deſcription of the celebrated *Coloſſus*, in the iſland *Rhodes*. b, p. 221.

Cocceius; referred to. a, p. 246.

Companions of St. *Paul*. b, p. 285, &c.

Conſcience:] What is meant by *a good conſcience*. b, p. 240.

Coptic verſion, quoted. b, p. 189.

Corinth:] that city deſcribed. b, p. 113. the character of it's inhabitants. b, p. 114.

Corinthians:] the hiſtory of the firſt epiſtle to the *Corinthians*. b, p. 169, &c. the ſynopſis of that epiſtle. b, p. 171. The hiſtory and ſynopſis of the ſecond epiſtle to the *Corinthians*. b, p. 194, &c.

Corinthian braſſe, much eſteemed by the *antients*. a, p. 88.

Cornelius [a roman captain,] the firſt-fruits of the *devout gentiles*. Acts x. 1, &c.

Cornelius nepos:] referred to. b, p. 97.

Crellius;] referred to. a, p. 115.

Crucifixion of Chriſt:] in the year of the vulgar æra, 29. of Chriſt 33. a, p. 17.

Curtius [*Quintus*,] referred to. a, p. 156.

Cuſpius Fadus, procurator of *Judæa*, was ſucceded by *Tiberius Alexander*. b, p. 74.

Cyprus:] that iſland deſcribed. b, p. 25, &c.

Cyril, *biſhop of Jeruſalem*, referred to. a, p. 170. b, p. 325.

D

Damaſcus, deſcribed; the *jews* numerous there. a, p. 171. That city was ſubject to the king of *Arabia*. There *Saul* was in danger of his life. a, p. 202.

Darius Nothus (and not *Alexander the Great*,)

Great,) granted leave, to the *samaritanes*, to build the temple, on mount *Gerizim*. a, p. 151.

David:] Our lord descended from king *David*. a, p. 261. What is meant, by king *David*'s being *a man after God's own heart*. b, p. 32.

Deacons, first chosen in the christian church; the nature of their office. a, p. 119. They were chosen, from among the *elders*, or first converts. [See under the words *Bishops* and *Elders*.]

Decorum:] The *decorum*, observed, in erecting Christ's spiritual kingdom. a, p. 235. The extraordinary *decorum*, observed, by St. *Paul*, and the other preachers of the gospel. b, p. 107; 183.

Demas did not forsake the christian religion; though he over-loved this world; and forsook St. *Paul*, when that apostle was in danger of his life. b, p. 287.

Denocrates, the famous architect, rebuilt the temple of *Diana*, at *Ephesus*; and planned the city of *Alexandria*, in *Ægypt*. b, p. 180.

Destruction of Jerusalem:] According to *Josephus*, surprizeing prodigies happened, before the destruction of that city. a, p. 78.

Devout:] Some *jews* so called. Acts viii. 2. *Devout gentiles*, the same as *proselytes of the gate*. a, p. 227, &c. The spirit poured out, upon the first-fruits of them, before baptism. Acts x. 44, &c.

Diana:] An account of the temple of *Diana*. b, p. 179, &c.

Dion Cassius, quoted, or referred to. a, p. 167; 190, 191; 195; 199; 203; 272, 273; 275, 276, 277; 279, 280, 281. b, p. 26; 88; 114; 145; 148, 149, 150, 151, 152, 153; 157; 265.

Dionysius [called the *Areopagite*.] A catalogue of the books of *scripture*, by the anonymous author of the works, ascribed to *Dionysius*. b, p. 326.

Dionysius exiguus first introduced the reckoning of the years, from the birth of Christ. a, p. 16.

Dionysius of Halicarnassus, referred to. b, p. 108.

Discerning of spirits:] What was meant thereby. a, p. 46. granted to inferior christians, as well as to *apostles*. a, p. 68.

Dissertation, annexed to the paraphrase and notes on *Philemon*, referred to. b, p. 259; 264; 281.

A doctrine; some truth, delivered by inspiration. a, p. 70.

Doddridge [Dr. *Philip*,] quoted, or referred to. a, p. 93; 127; 129; 136; 143; 207; 284. b, p. 89; 167; 276.

Doris:] At *Doris*, certain rash young fellows erected *Cæsar*'s image, in the *jewish* synagogue. But *Herod Agrippa* resented it, and had it taken down; with a reprimand for their insolence. a, p. 283.

Doughtæus, referred to. b, p. 42.

Drake [*Samuel*,] *de arâ ignoto deo sacrâ*; quoted. b, p. 107.

Drusius; quoted, or referred to. a, p. 115; 246, 247. b, p. 31; 35; 161; 166. c, p. 50.

Dryden [*John*,] his translation of *Juvenal*, quoted. b, p. 257.

E

Ebionites:] An account of them, a, p. 258, &c. c, p. 34. their opinion of St. *Paul*. b, p. 226.

Elders:] not officers in the christian church, but early converts. a, p. 67; 252. b, p. 4. From among them, were chosen *bishops* and *deacons*. b, p. 46; 187. and that, sometimes, by the direction of the *spirit*. a, p. 48; 68. b, p. 219. The *elders* of the christian church, at *Jerusalem*, acquainted with the conversion of the *idolatrous gentiles*. b, p. 225.

Elsner:] referred to. a, p. 77; 82.

Elymas:] An arabic word, which signifies the *magian*, or *sorcerer*. b, p. 27.

Empire:] See *Roman empire*.

Enemy:] No enemy to christianity can be supposed to have wrote such an history, as that of the *Acts of the apostles*; supposeing christianity to be true. b, p. 337, &c.

Ephesus:] St. *Paul* fought with wild beasts, there. b, p. 164, &c. that city described, and the temple of *Diana*. b, p. 179, &c.
Ephesians. [See *Laodicæans*.]
Epicuræans:] An account of their opinions. b, p. 104.
Epimenides, quoted by St. *Paul*. a, p. 145.
Epiphanius;] quoted, or referred to, a, p. 258. b, p. 32; 326, &c. c, p. 9.
Episcopius;] referred to. b, p. 240.
Epistle, or *Epistles:*] See under the following words, [St. *Paul*, *Thessalonians*, *Galatians*, *Corinthians*, *Timothy*, *Romans*, *Ephesians*, or *Laodicæans*, *Colossians*, *Philemon*, *Philippians*.] An *epistle*, wrote by other *christians*, never set upon a level with an epistle wrote by an apostle. b, p. 294. The *apostolic epistles* illustrate, and confirm, what is said, in the *Acts of the apostles*. b, p. 339, &c.
Erasmus, quoted, or referred to. b, p. 82; 89; 333.
Erostratus,] set on fire the temple of *Diana*, at *Ephesus*, merely that he might be remembered in future ages. b, p. 180.
Essay for a new translation of the bible, referred to. a, p. 100.
Essay, annexed to the paraphrase and notes on *Titus*, referred to. b, p. 60; 232, 233. The *essay*, annexed to the paraphrase and notes on 2 *Timothy*, referred to. b, p. 130; 188. The *essay* on inspiration, annexed to 1 *Timothy*, referred to. c, p. 45.
Essenes:] A sect of the *jews*; which paid a great veneration to *angels*; and were curious and exact, in bodily mortifications and purifications. b, p. 302; 304.
Estius; referred to. b, p. 189.
Evangelists:] An account of them. a, p. 66. Assistents to the *apostles*. a, p. 67. In what manner, the four *evangelists* wrote the life of our lord. a, p. 263. The three former *evangelists* followed the *jewish* computation of the hours of the day; as they wrote before the *jewish* polity was destroyed. St. *John* followed the *roman* computation; as he wrote, after the destruction of *Jerusalem*. c, p. 51; 53.
Euripides; referred to. b, p. 183.
Eusebius;] the ecclesiastical historian: an account of him. b, p, 324, &c. quoted, or referred to. a, p. 74; 167; 170; 183; 194; 246; 251; 254; 256; 258; 261, 262. b, p. 19; 226; 282; 318; 321; 323, 324, 325; 328, 329, 330; 349, 350, &c. c, p. 7, 8, 9, 10; 19, 20.
Eutropius; referred to. a, p. 199.

Fabricius;] quoted. b, p. 332.
Faith;] one of the *gifts* of the *spirit*. a, p. 68. [See *Spirit*, and *Gifts of the spirit*.]
False prophets. [See *Prophets*.]
Famine;] happened, as *Agabus* had prophesied. b, p. 74.
Feast of expiation, or *fast* of atonement; — at what season of the year that was. b, p. 272.
Feast of tabernacles:] At what season of the year that feast was observed. b, p. 272. The custom of the *jews*, at that feast. a, p. 34.
Felix;] made governor of *Samaria*. b, p. 76. he was a very wicked man; and in danger of being deposed and punished; but screened by his brother *Pallas*. b, p. 77, &c. he married three wives. b, p. 78. He indeavored to suppresse the robbers, in and about *Judæa*. b, p. 155. destroyed his friend, *Jonathan*, the high-priest, for his faithfully reproveing him. b, p. 156. *Felix*, in the main, a very bad man. b, p. 246, 247. severely punished the *jews*, for a tumult, at *Cæsarea*. b, p. 250. *Felix* and *Drusilla* heard St. *Paul* preach. *Drusilla*, the *jewesse*, not moved: but *Felix*, the *heathen* governor, trembled; when the apostle discoursed of *righteousnesse*, *chastity*, and *a judgement to come*. b, p. 250, &c. *Felix* expected a bribe, from the apostle, *Paul:* but the apostle was not used to give bribes. And, therefore, *Felix* left him in custody. b, p. 251. *Felix* deposed; and would have

have been put to death, had it not been for the interceſſion of his brother *Pallas*. b, p. 251, &c.

Feſtus ſucceded *Felix*, as procurator of *Judæa*. b, p. 251. He died; and *Nero* ſent *Albinus*, to ſuccede him. b, p. 268.

Filled with the holy ſpirit:] That phraſe explaned. b, p. 39.

Firſt day of the week. [See *lord's-day*.]

Five thouſand, converted to chriſtianity, ſome time after the *three thouſand*. c, p. 3. [See *Three thouſand*.]

Flaccus Avilius;] præſident of *Ægypt*, governed well, for ſome time. Afterterwards, he behaved, in a vile manner. And, by the inſtigation of the people of *Alexandria*, he uſed the *jews* with great cruelty. a, p. 209, &c. By *Caligula*'s order, he was apprehended, and ſent to *Rome*: where he was tried for male-adminiſtration; found guilty; firſt baniſhed; and, afterwards, put to death. a, p. 269, &c.

Florus [*Lucius*;] referred to. a, p. 88; 191.

Fornication;] prohibited to all chriſtians, as well as to ſuch as had been *devout gentiles*. b, p. 64, &c. 67.

Fortitude:] one of the *miraculous powers*. a, p. 60. not peculiar to *apoſtles*; tho' they had it, in a ſuperior degree. a, p. 72.

France:] The chriſtians, in *France* (or *Gaul*,) ſuffered a moſt grieveous perſecution; in the year *of Chriſt*, 177. b. p. 329.

Free-Roman.] See *Roman*.

Friend:] A friend to chriſtianity, the onely perſon, that can be ſuppoſed to have wrote ſuch an hiſtory, as the *Acts of the apoſtles*; ſuppoſeing the facts to be true. b, p. 337, &c.

Fulleri miſcellanea ſacra;] referred to, a, p. 168.

Fund:] A common *fund* raiſed, by the three thouſand; and renewed, by the five thouſand; — to ſupport the numerous converts, whileſt they continued together, at *Jeruſalem*. But not deſigned, as a pattern, for chriſtians, in common caſes. a, p. 84, &c. c, p. 3, 4, 5.

Galatia:] The goſpel planted in that country, the firſt time that St. *Paul* was there. b, p. 85. The hiſtory of St. *Paul*'s epiſtle to the churches, diſperſed up and down that country. b, p. 136, &c. the *ſynopſis* of that *epiſtle*. b, p. 137, &c. c. p. 39, &c.

Gallio;] *Seneca*'s brother, proconſul of *Achaia*: his character. b, p. 144, &c.

Gamaliel,] ſon of good old *Simeon*, and maſter to St. *Paul*, protected the twelve apoſtles, from the rage of the *ſanhedrim*. a, p, 111, 112. His ſpeech, before the *ſanhedrim*, ſeems to have been made, out of a political view. a, p. 113. He was dead, before St. *Paul* divided the *phariſees* and *ſadducees*. b, p. 242.

Garlands;] were, frequently, by the *heathens*, put upon the heads of the victims. b, p. 42.

Genealogy;] of *our lord*, in St. *Matthew*, explaned. a, p. 259, &c. reconciled with that, in St. *Luke*. a, p. 261, &c. The *jews* had *genealogies* of their families, in our ſavior's time. a, p. 260.

Gentiles:] The diſtinction between a *devout* and an *idolatrous* gentile. a, p. 223. *Sergius Paulus*, the firſt convert to chriſtianity, from among the *idolatrous* gentiles, as *Cornelius* had been, from among the *devout gentiles*. b, p. 27. [See *Cornelius*.] St. *Paul* preached to the *idolatrous* gentiles, at *Theſſalonica*, and converted great numbers of them. b, p. 99, &c. *Peter*, *James*, and *John*, the three leading *apoſtles* of the circumciſion, firſt acquainted with the converſion of the *idolatrous* gentiles. b, p. 54, &c. The *elders* of the chriſtian church at *Jeruſalem*, acquainted with the converſion of the *idolatrous* gentiles. b, p. 225.

Gifts of the ſpirit. [See *ſpiritual gifts*.] A view of the order, in which St. *Paul* hath ranged them. a, p. 39. *Gifts*, peculiar to *apoſtles*. a, p. 40. *Gift* of *prophecie*. a, p. 56. *Gift* of *tongues*. a, p. 56. *Gifts of the ſpirit*, and *miraculous powers*, conferred, in many places, which are not taken notice of, in the *Acts of the apoſtles*. b, p. 100.

G

Glassius;] quoted, or referred to. a, p. 140; 167.
GOD graciously bore with the præjudices of the *jewish* christians. c, p. 41. he accepts men to favor, notwithstanding human infirmities. c, p. 44.
Gospel of St. Matthew;] was, perhaps, wrote, by him, first in *hebrew*; and, afterwards, in *greek*. a, p. 257; 263.
Gospels:] The four *gospels* both illustrate, and confirm, what is said, in the *Acts of the apostles*. b, p. 339, &c.
Governments:] What we are to understand thereby. a, p. 70.
Gregorie Nazianzene:] Who he was; — his works referred to. b, p. 326. — his character of the *Athenians*. c, p. 17.
Grotius;] quoted, or referred to. a, p. 95; 111; 115, 116; 136; 140; 161; 187; 246; 255; b, p. 31; 35; 42; 66; 103; 107, 108; 120; 127, 128, 129, 130; 132; 161; 167; 246; 255; 282; 307. c, p. 48, 49; 58.

H

Hammond, [Dr. *Henry*] quoted, or referred to. a, p. 112; 115; 127. b, p. 46; 88; 189. c, p. 48, 49.
Healing diseases, by miracle.] The *apostles* had this gift, in a degree, superior to other *christians*. a, p. 62.
Hebrews and *hellenists*, or græcizeing jews;] how distinguished. a, p. 114; 145.
Helico, the *ægyptian*, a wicked man; — punished as he deserved. a, p. 271.
Helps:] What we are to understand thereby. a, p. 70.
Hermas, mentioned by St. *Paul*, Rom. xvi. 14. author of the book, called, *The pastor*, or *sheepherd*. That book quoted. b, p. 327.
Herod the great;] king of *Judæa*; an ambitious man; set aside the *Asmonæan* family; arrived at great power; was a very cruel man; murthered the children, in, and about, *Bethlehem*; died a miserable death. a, p. 192; 289.
Herod Agrippa major:] An account of him; his conduct, and the various

H

turns in his life. a, p. 207, &c. Affronted at *Alexandria*. a, p. 210. Advanced to extensive dominion; which greatly incensed his sister, *Herodias*; and proved her ruine, and the ruine of her husband, *Herod Antipas*. a, p. 265. *Herod Agrippa* accused his brother-in law, *Herod Antipas*, to *Caligula*, of a conspiracy; got him deposed, and banished; and had part of his dominions. a, p. 266. When *Caligula* had resolved to set up his image, in the temple, or destroy the *jewish* nation; *Herod Agrippa* interceded, with *Caligula*, for them. a, p. 267, &c. *Herod Agrippa major* helped *Claudius Cæsar*, in attaining the imperial dignity, and was rewarded for it. a, p. 281. He procured, from *Claudius*, an edict, in favor of the *jews*; with liberty, throughout the empire, to live according to their own laws. a, p. 282. When *Herod Agrippa*, after his advancement by *Claudius Cæsar*, came to settle, at *Jerusalem*. he often transfered the high-priesthood, from one to another. a, p. 283. He revived the persecution against the *christians*. Acts xii. 1, &c. His speech at *Cæsarea*, and remarkable death. Acts xii. 21, &c. Some of his subjects, after his death, insulted his name and family. b, p. 73.
Herod Agrippa minor;] was son of *Herod Agrippa major*. b, p. 73; 256. After the father's death, the kingdom was turned into a province; and *Claudius*, the emperor, sent *Cuspius Fadus*, as procurator, into *Judæa*. b, p. 74. *Herod*, king of *Chalcis*, died; and *Claudius Cæsar* confered his kingdom, on his nephew, *Herod Agrippa minor*. b, p. 76. Afterwards, *Claudius* took that kingdom from him, and gave him a larger. b, p. 78. *Herod Agrippa minor* and the *jews* quarelled, about a wall, which they built, to obstruct that prince's view of what was done in the temple. b, p. 267.
Herod Antipas, displeased *Vitellius*; married the daughter of *Aretas*, king of *Arabia*. And, dureing her life, he

married *Herodias*, his brother *Philip*'s wife; whileſt his brother was alive. He cut off *John the baptiſt*'s head. a, p. 197. *Herodias* proved the ruine of *Herod Antipas*. a, p. 265, &c.

Herodias, a wicked woman, left her firſt huſband, *Philip*; and married his brother, *Herod Antipas*. She was the ruine of her ſecond huſband, and the cauſe of cutting off *John the baptiſt*'s head. a, p. 197; 265, 266.

Herodian;] quoted, or referred to. b, p. 91; 183.

Herodotus;] quoted, or referred to. a, p. 136, 137; 238; 262; 289. b. p. 26; 84; 105; 179; 217. c, p. 49.

Heſiod quoted. b, p. 110.

High-places, among the *jews*, under the old teſtament; what they were. b, p. 90.

High-prieſts, among the *jews*, many of them depoſed; and others put in their places. b, p. 74, 75; 268.

The high prieſt's robes, upon ſome diſguſt, were ordered, by the *roman* emperor, to be taken out of the cuſtody of the *jews*, and depoſited in the tower of *Antonia*, as formerly: but that order was reverſed, at the requeſt of *Herod Agrippa minor*. b, p. 74.

Hippocrates, prince of the phyſicians; borne in the iſland *Cous*, or *Cos*. b, p. 221.

Hiſtory:] The general diviſion of this hiſtory. a, p. 23.

Hiſtory of the epiſtle of St. *James*; referred to. b, p. 261.

Holy ſpirit. [See under the words *ſpirit*, *gifts*, *apoſtles*.] The *holy ſpirit* conferred what *gifts* and *powers* he ſaw proper. a, p. 63. The *holy ſpirit* was imparted to *jewiſh* chriſtians, after baptiſm. a, p. 179. conferred on many chriſtians, where it is not taken notice of, in the *Acts of the apoſtles*. b. p. 100. The *holy ſpirit* choſe, from among the *elders*, particular perſons to be *biſhops*. a, p. 48; 68. b, p. 219.

Homer:] quoted, or referred to. a, p. 112; 137. b, p. 110; 113.

Hudſon's notes on Joſephus;] quoted, or referred to. a, p. 194; 251. b, p. 32; 76.

Hunt [Dr. *Jeremiah*;] referred to. b, p. 69.

Hyrcanus [*John*,] of the *Aſmonæan* family; by the *romans*, made high-prieſt, and prince, of the *jews*. a, p. 191.

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Jacob and *Simon*;] Sons of *Judas* of Galilee; crucified by the *romans*. b, p. 75.

James:] See *apoſtles*.

Idolatrous:] See *gentiles*.

Jeffries [Mr. *Thomas*,] referred to. b, p. 337.

Jerome:] one of the *fathers* of the chriſtian church, floriſhed, towards the end of the fourth century. b, p. 325. his works quoted, or referred to. a, p. 130; 170; 183; 203; 254. b, p. 82; 290; 318; 321; 325, 326; 345. c, p. 10; 28; 30, 31, 32, 33, 34; 48.

Jeruſalem:] The inhabitants of that city, one hundred and twenty thouſand; or, at the moſt, one hundred and fifty thouſand. c, p. 8. The circuit of that city, about thirty-three furlongs. c. p. 8. *Jeruſalem*, far inferior, in greatneſſe, to the four celebrated cities, *Rome*, *Alexandria*, *Antioch*, and *Carthage*. c, p. 8. How forcibly, the accompliſhment of our ſavior's prophecie, concerning the deſtruction of *Jeruſalem*, muſt ſtrike the minds of the primitive chriſtians. [See the *præface* to the *third volume*.] The *chriſtian* church, at *Jeruſalem*, the mother-church of the *jewiſh*, or all the chriſtian, churches. b, p. 24. The ſtate of the *chriſtian church*, at *Jeruſalem*, for ſome ages, after the *apoſtles*. c, p. 9, &c.

Jeſus:] ſprung from the family of *David*. a, p. 261. filled with the holy ſpirit, immediately after his baptiſm. a, p. 4. faſted forty days and forty nights; reſiſted a great and remarkable temptation; worked miracles, and gathered diſciples, before *John the baptiſt* was caſt into priſon; but more openly, afterwards; baptizeing ſuch, as became his diſciples; choſe his twelve apoſtles,

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by the direction of his father; and trained them up, for their work. a, p. 5. the *doctrine*, which *Jesus* taught. a, p. 6. The *miracles*, which *Jesus* worked; and the divine *testimonies*, in his favor. a, p. 7; 11. The *prophecies* of *Jesus*: he sendeth out the twelve apostles, upon their first expedition. After them, the seventy. The excellent temper and behavior of *Jesus*. a, p. 8. He gave his apostles a second and final commission; took his leave of them, in a very affectionate and solemn manner; instituted the *lord's-supper*. a, p. 9. *Jesus* went up, to *Jerusalem*; though he foresaw they would crucifie him. He freely reproved the wicked *jews*, for their vices; who, therefore, put him to death. a, p. 10. The *persons*, to whom *Jesus* appeared, after his resurrection; and the order, in which he appeared to them. a, p. 12. The *evidences* of the truth of his resurrection. a, p. 13. Why *Jesus* was baptized. a, p. 35, 36. *Jesus* himself appeared to an *apostle*; but an *angel* was sent to *Cornelius*. a, p. 235. b, p. 243. *Jesus* was no contemptible person; tho' he was educated at *Nazareth*. a, p. 239. His kingdom was not of this world. b, p. 102. At first, *Jesus* gave his *apostles* their commission, in general terms; and explaned it, more particularly, afterwards. b, p. 262. *Jesus* begun his reformation, among the *jews*; who had, then, the best notions of *God* and *religion*. b, p. 334. After his departure from our world, he sent out his apostles to convert the *gentiles*. b, p. 335. Five instances of *Jesus* his not working miracles, when desired. The reasons for such refuseals. c, p. 11, &c.

Jesus, the son of *Ananus*; a very remarkable person, who prophesied dreadful things, against *Jerusalem*, for about seven years, before the *jewish* wars broke out. b, p. 269.

Jews:] numerous, at *Damascus*. a, p. 171. They had great favors, from *Claudius Cæsar*, by means of *Herod Agrippa*. a, p. 282, &c. The *jews* divided the *law*, into fifty-three, or fifty-four, sections; and the *prophets*, into as many: and they read them through, in the synagogue, once a year. b, p. 29. They had no procurator, in *Judæa*; nor any person resideing, among them, with the power of life and death; from the removeal of *Pontius Pilate*, to the accession of *Herod Agrippa*. a, p. 195. The *jews* highly valued the keeping the high-priest's vestments. a, p. 196. b, p. 74. They were under the most terrible consternation, when *Caligula* sent *Petronius*, to set up his image, in the temple, at *Jerusalem*; or destroy the *jewish* nation, if they opposed it. a, p. 213. The *jews* greatly præjudiced against the *devout gentiles*. b, p. 49. They had a very high veneration for the *temple*, and the *law of Moses*. b, p. 75, 76; 232. In giveing the genealogy of a very considerable person, the *jews* used to begin with the person himself, and went back to his progenitors. But, if the ancestors of the person were very considerable, they begun with them. a, p. 262. The *jews* of *Alexandria* had other enemies, besides *Flaccus*. a, p. 271. The *jews* made insurrections. b, p. 74. The *jews* chose to worship, by the side of a river, or lake; or by the sea-side. Accordingly; their *proseuchaes* were built, in such places. b, p. 89, 90, 91; 222. In some places, the *jews* had houses, near their synagogues, for the entertainment of strangers, or travellers. b, p. 118. The affairs of the *jews*, under *Nero*. b, p. 155, &c. 267. Many of the *jews* deluded, and ruined, by the *ægyptian impostor*. b, p. 156, &c. The *jews* greatly præjudiced against the *gentiles*. b, p. 237. Great tumults and commotions, among the *priests*, in *Judæa*. b, p. 253; 268. The great quarrel between the *jews* and *samaritanes*. a, p. 149; 154. b, p. 77. The *jews* persecuted the *christians*, at *Thessalonica*. b, p. 101. They quarrelled with *Festus*, for building his house so high, as that he could see what was done in the temple. b, p. 267, &c. The *jews*

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jews sent out chosen men, to traduce the *christians*, every where. b, p. 282. Great numbers of *jews* were, at first, converted to *christianity*, whatever became of them afterwards. c, p. 6, &c. Vast numbers of *jews* slain, in the wars, which ended in the destruction of *Jerusalem*. a, p. 79. *Jews* bury their dead, within twenty-four hours. a, p. 104. They were ready to stone persons, for blasphemy, without any trial. a, p. 141. A quarrel between the *jews* and *syrians*, at *Cæsarea*, about the rights and privileges of that city. b, p. 249. *Jewish christians*, at *Jerusalem*, did not, for some time, know of the conversion of any *idolatrous* gentiles. b, p. 52, &c. 225, &c. The *jewish christians* were greatly præjudiced, in favor of the *ceremonial law*. b, p. 226. The *jews*, in general, were of the opinion of the *pharisees*, who expected a resurrection of all mankind, both good and bad. b, p. 248.

Ignatius:] An account of that antient father. b, p. 327. His works quoted, or referred to. a, p. 48. b, p. 327; 348, &c.

Impostors,] abounded among the *jews*. b, p. 156.

Interpretation of tongues. a, p. 58; 72.

John the baptist:] his ministry. a, p. 3. He baptized *our lord*. a, p. 4. pointed out *Jesus*, to the people, as the *messiah*; was cast into prison, by *Herod Antipas*; and, by him, beheaded. a, p. 5; 197; 266. Twelve of his disciples, at *Ephesus*; converted, to christianity, by St. *Paul*; who imparted, unto them, the holy spirit. b, p. 160, &c.

John, [the *evangelist* and *apostle*:] had conquered his præjudices, when he went among the *samaritanes*. a, p. 162. He wrote his *gospel*, in the year of *our lord*, 97, a little before his own death. He followed the *roman* computation of the hours of the day; as he wrote, after the destruction of *Jerusalem*: c, p. 51, &c.

John:] See *Mark*, and *apostles*.

Jonathan:] The *sicarii* stabbed *Jonathan*, the high-priest, by the incouragement of *Felix*. b, p. 155, &c.

Jones;] his new and full method of settling the *canon of the new testament*, quoted, or referred to. a, p. 254, 255; 257, 258. b, p. 322; 326; 331, 332.

Joppa:] The town, and it's situation, described. a, p. 218.

Jortin's remarks on ecclesiastical history; quoted, or referred to. a, p. 76; 107; 170; 197.

Joseph, the reputed father, and *Mary*, the mother, of *Jesus*; — of the family of king *David*. a, p. 260. b, p. 32.

Joseph, called *Barsabas*, has been taken for the brother of *Judas*, called *Barsabas*. b, p. 58.

Josephus, the *jewish* historian:] the time of his birth, his life, and character. a, p. 199. the *books*, which he wrote, are of great benefit to christians. a, p. 200, &c. his works quoted, or referred to. a, p. 32; 74; 78, 79; 88; 90; 94, 95, 96; 111, 112, 113; 116; 131, 132; 148; 151, 152, 153, 154, 155, 156, 157; 171; 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200; 203; 207, 208; 211, 212; 222; 231; 234; 246, 247; 251; 260; 262; 265; 268; 276, 277, 278, 279; 281, 282, 283, 284; 288. There is a remarkable harmony, between *Josephus* and St. *Luke*, concerning the death of *Herod Agrippa major*. a, p. 289. Two mistakes in *Josephus*, rectified. b, p. 76. *Josephus*, quoted, or referred to. b, p. 32; 49; 73, 74; 76, 77, 78; 91; 107; 109; 115; 151, 152, 153; 155, 156. Some passages, in *Josephus*, explaned, and reconciled, by Dr. *Ward*, of *Gresham* college. b, p. 156, &c. *Josephus*, quoted, or referred to. b, p. 226; 232, 233, 234; 238, 239; 250, 251; 254; 256; 267, &c. 281; 302. c, p 7, 8, 9; 14.

Irenæus:] An account of that father. b, p. 323; 330. his works quoted, or referred to. a, p. 170; 183; 256. b, p. 60; 66; 323, 324; 330, 331; 348.

Ittigius:] his edition of *Ignatius* his epistles, referred to. c, p. 56.

Judas

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Judas betrayed his lord; confessed his guilt; and, afterwards, hanged himself. a, p. 11; 19. An *apostle* constituted, instead of *Judas*. a, p. 21.
Judæa;] made subject to the *romans*. a, p. 191. After the death of *Herod Agrippa major*, it was reduced, again, from a kingdom, to a *roman* province. a. p. 289. filled with robbers, whom *Felix* indeavored to suppresse. Beside which, there were the *sicarii*; and several impostors. b, p. 155; 158; 253.
Judges:] It is disputed, whether the *judges* reigned, over the whole nation of *Israel*, one after another; or, at the same time, in different parts of the kingdom. b, p. 31.
Julian, referred to. b, p. 38.
Julius Africanus:] his way of reconcileing the genealogy of *our lord*, in St. *Matthew*, with that in St. *Luke*. a, p. 261.
Julius Cæsar:] the first of the *roman* emperors. a, p. 189, &c. he first planted a colony, at *Philippi*. b, p. 88.
Justini historia, referred to. a. p. 132.
Justin martyr:] Who he was. b, p. 328, &c. c, p. 56, &c. quoted, or referred to. a, p. 115; 203; 222. b, p. 282; 329.
Justinian's constitutions quoted, a, p. 115.
Justus, (called *Barsabas*,) is said to have drank deadly poison, aud to have suffered no harm. b, p. 328.
Juvenal, quoted, or referred to. b, p. 89, 90; 257.

K

Kennicott, [Mr.] his *dissertation* quoted. b, p. 9.
Kimchi [*Rabbi*,] referred to. a, p. 78.
Knatchbull [Sir *Norton*,] quoted, or referred to, a, p. 131. b, p. 223.
Kuster [*Ludolf*,] his præface to Dr. *Mill's* new testament, referred to. b, p. 290.

L

The *lame man*, cured, at the beautiful gate of the temple. a, p. 89.
Languages:] See *apostles*, *tongues*, *spiritual gifts*, and *miraculous powers*.

L

Laodicæa, lay westward of *Colosse*:] how that is to be understood. b, p. 344. A catalogue of the books of scripture, given, by the council of *Laodicæa*. b, p. 325.
Laodicæans:] St. *Paul* wrote, to them, that, which is commonly called, *The epistle to the Ephesians*. b, p. 288; 290, &c. 342, &c. c, p. 55, &c. The history, and synopsis, of that epistle. b, p. 297.
Lardner [Dr. *Nathaniel*;] commended, quoted, or referred to. a. p. 5; 64; 95; 112, 113; 123; 141; 156; 169; 194, 195; 197; 201; 212; 215; 251; 256; 258, 259; 261; 267; 284; 289. b, p. 26; 57; 76; 89; 96, 97; 106, 107, 108; 115; 144; 147; 156; 170; 226; 238; 245; 248; 251, 252; 255, 256; 258; 280, 281; 310; 330; 332, 333; 348. c, p. 2; 19.
Law of Moses:] given, on the day of *pentecost*; as was the *gospel*. a, p. 86. What end, and purpose, that *law* answered, and was designed for. b, p. 206. By the deeds of that *law*, no flesh could be justified, before GOD. The *gentile* christians had not the præjudices of education, in favor of that *law*. c, p. 39.
Le-Clerc:] See *Clerc*.
Lightfoot [Dr. *John*;] his conjecture, that the potter's field, was the place, where *Judas* hanged himself; as well as bought with the price of *Christ's* blood. a, p. 20. His curious observations, concerning the day of *pentecost* being *fully come*. a, p. 26. His account of the *jewish* notion of *binding* and *loosing*. a, p. 49; 51. His account of what it was, to *be delivered over to Satan*. a. p. 53. His works quoted, or referred to. a, p. 59; 78; 87; 95; 113; 116; 127; 130; 142; 218; 229; 241; 261, 262. b, p. 30; 35; 130; 165; 189; 239. c, p. 1.
Limborch:] quoted, or referred to. a, p. 100; 102. b, p. 84.
Literary journal, by *La Roche*, referred to. b, p. 344.

Little-

Littleton [Sir *George*,] his *observations on St. Paul's conversion*, quoted. b, p. 109.
Livy's history; quoted, or referred to. b, p. 88, 89.
Locke [*John, Esquire*,] his works, quoted, or referred to. a, p. 199; 224. b, p. 129; 170; 206. c. p. 58.
Lord's-day:] the first day of the week; observed, by the primitive christians, as *holy*. That observation, introduced, by example, rather than command. a, p. 26. b, p. 216.
Lot:] The antient manner of *casting lots*. a, p. 21.
Lowman [Mr. *Moses*;] quoted. b, p. 69, &c.
Lucian; quoted, or referred to. a, p. 132. b, p. 42; 46.
Luke, the evangelist:] Who he was. a, p. 250. b, p. 318, &c. wrote his gospel, more immediately, for the use of the *gentile* christians: and reckons the genealogy of *our lord*, by the mother's side. a, p. 262. He placed the genealogy of *Christ*, very properly, when he was thirty years of age; and traced it up to *Adam*, the common parent of mankind. a, p. 263. St. *Luke* made use of some *latin* words. b, p. 24; 88; 166. After he had been, for some time, a *christian*, he became the companion of St. *Paul*, and an evangelist. St. *Luke* was a native of *Antioch*, in *Syria*. He was author of one of the four *gospels*, and of the *Acts of the apostles*. b, p. 86, &c. He seems to have left St. *Paul*, at *Philippi*. b, p. 98. St. *Luke* was, very probably, the person, meant by St. *Paul*, 2 Cor. viii. 6; 18, 19. chosen, by the *gentile* churches, to go, along with their charitable collection, to *Jerusalem*. b, p. 194. St. *Luke* was with St. *Paul*, the second time, at *Philippi*. b, p. 214, &c. He has given us onely the substance of the speeches, made by the apostles, and other persons. b, p. 258. St. *Luke*, one of St. *Paul's* companions, from *Cæsarea*, to *Rome*. b, p. 271. He was well qualified to write the history of the *Acts of the apostles*. b, p. 321. In what year, he wrote that history. b, p. 322. St. *Luke*'s silence, no proof that St. *Paul* did not work miracles, at *Athens*, or elsewhere. c, p. 17, &c. St. *Luke* reckoned the hours of the day, in the same manner, that St. *Matthew* and St. *Mark* had done. c. p. 50. He wrote his gospel, some years, before the destruction of *Jerusalem*. b, p. 322. c, p. 50.
Lysias, the roman tribune, behaved well, towards his prisoner, the apostle *Paul*. b, p. 244, &c.

M

Magians, or *Magi*:] Who, or what, they were. *Simon Magus*, one of them. a, p. 161. b, p. 26.
Maimonides, referred to. a, p. 113. b, p. 69.
Mankind:] In what situation, they were, when christianity was first planted in the earth. a, p. 2.
Marcion, the antient hæretic, referred to. b, p. 344, &c. 348. He is thought to have had a copy of the epistle to the *Ephesians*, or *Laodicæans*, without the words, [*in Ephesus*,] in the first verse of that epistle. b, p. 290; 295, &c.
Mark:] An account of *John Mark*, nephew to *Barnabas*. b, p. 23; 26; 29. He deserted *Paul* and *Barnabas*; and caused them to separate. b, p. 79. but, afterwards, they were all reconciled. b, p. 80; 286; 306. St. *Mark* reckoned the hours of the day, in the same manner, that St. *Matthew*, and St. *Luke*, did. He wrote his gospel, some years, before the destruction of *Jerusalem*. c, p. 50.
Marnixius,] referred to. b, p. 161.
Marsham, [Sir *John*,] referred to. b, p. 31.
Marsus:] See *Vibius*.
Mary:] See *virgin Mary*.
Matthew, [the *apostle* and *evangelist*;] An account of him. a, p. 253, &c. preached to *jews* and *devout gentiles*, within the borders of *Palæstine*: After that, wrote his gospel, in *Judæa*, the first of the four gospels. The time of writeing St. *Matthew*'s gospel, considered. a, p. 254, &c. In what *language*,

guage, St. *Matthew* wrote. a, p. 256, &c. The begining of his gospel, genuine. His account of *our lord*'s genealogy, reconciled with that in St. *Luke*. a, p. 258, &c. St. *Matthew* wrote his gospel, more immediately, for the use of *jewish* christians. And, therefore, gave *our lord*'s genealogy, by the father's side. a, p. 261, &c. In what manner, he wrote his gospel. a, p. 257; 263, &c. He reckoned the hours of the day, in the same manner, that St. *Mark* and St. *Luke* did: as he, also, wrote, some years before the destruction of *Jerusalem*. c, p. 50. He wrote, in *Jerusalem*, or some part of *Judæa*. c, p. 51.

Maundrell's travels;] quoted, or referred to. a, p. 19; 153; 156; 158. b, p. 221, 222.

Mead, [*Richard*, M. D.] his *Medica sacra*, referred to. a, p. 289.

Mede, [Mr. *Joseph*;] his works, referred to. b, p. 106.

Melita:] An account of that island. b, p. 276.

Men, with human infirmities, accepted of GOD. c, p. 44.

Menander, quoted, by St. *Paul*. a, p. 145.

Messalina;] first wife of *Claudius Cæsar*; married *Caius Silius*, publicly, while *Claudius* was alive. *Caius Silius*, and *Messalina*, both put to death. b, p. 150.

Middleton [Dr. *Conyers*:] Animadversions on his *cursory reflections upon Galat.* ii. 11, &c. c, p. 23, &c. Animadversions upon his *reflections on the variations, or inconsistencies, which are found among the four evangelists; in their different accounts of the same facts*. c, p. 47, &c.

Mill [Dr. *John*;] in his new testament, folio, with the various readings; mentions a various reading, at the conclusion of St. *Matthew's gospel*. a, p. 154. and other various readings, *Mark* xv. 25. *John* xix, 14. c, p. 48. Various readings, mentioned, by Dr. *Mill*, in the *Acts of the apostles*. Acts i. 2. and ii. 1; 31. and iii. 20, 21. and iv. 27. and v. 36. and vi. 7, 8. and viii. 36; 39. and ix. 20. and x. 33. and xi. 1; 20; 25; 28. and xiii. 18; 33. and xiv. 7; 10; 19; 25. and xv. 1; 23; 29; 41. and xvi. 1; 8, 9, 10; 35; 38. and xvii. 14; 26, 27. and xviii. 7; 17; 23. and xix. 4; 9. and xx. 4; 15; 18; 28. and xxiv. 1. and xxv. 2. and xxvi. 3; 17. and xxvii. 1; 8; 14; 16; 20. and xxviii. 28. Other various readings, *Rom*. vii. 25. b, p. 208. *Gal*. ii. 5; 11. c, p. 29. *Ephes*. i. 1. b, p. 290. 1 *Tim*. vi. last. b, p. 189. Dr. *Mill* quoted, or referred to. a, p. 255, 256; 289. b, p. 332; 342; 344; 348. c, p. 58.

Millions:] About three *millions* of *jews* are said to have resorted to *Jerusalem*, at the passover, and the other two grand festivals. c, p. 8.

Miracles,] worked in great numbers, by the *apostles*. a, p. 106. *Miracles* worked, in many places, which are not mentioned, in the *Acts of the apostles*. b, p. 100. Where *miracles* were not remarkable, in themselves, in their circumstances, or in their consequences; there, they are mentioned, onely in general terms; or not mentioned at all. c, p. 18; 21, 22. probably, St. *Paul* did work some *miracles*, at *Athens*. c, p. 18, &c. The argument, from *miracles*, in favor of christianity. b, p. 337. The reason, why the *miracles*, recorded, in *scripture*, are credible. b, p. 339. As more *miracles* continued to be worked, by the *apostles*, and other christians, the number of converts might be more remarkable, afterwards, than on the day of *pentecost*. c, p. 2. The reasons, why *our lord*, would not work miracles, sometimes, when desired. c, p. 11, &c. The *apostles* could not work *miracles*, when they pleased. c, p. 15, &c.

Miraculous powers, conferred upon the *apostles*. a, p. 59. *Miraculous powers*, conferred upon *other christians*, besides the *apostles*. a, p. 65, &c. *Miraculous powers*, conferred on *Saul*, immediately after *baptism*. a, p. 181, &c. and when he was made *apostle of the gentiles*. b, p. 16, &c.

M

Miscellanea sacra, [by the late *Lord Barrington*,] quoted, or referred to. a, p. 27; 39; 224. b, p, 81; 85; 118; 189. The plan of *this history*, and many other things, therein, taken from *Lord Barrington's Miscellanea sacra*. [*See the præface to the first volume of this history*.]

Mitylene;] the chief city of the island *Lesbos*, famous for the birth of several eminent persons. b, p. 217.

Moore [Mr. *Thomas*;] referred to. a, p. 122.

Morris [Mr. *Joseph*;] his *sermons* referred to. a, p. 154.

Mother church:] See *Jerusalem* and *Antioch*.

Moyle [*Walter Esq*;] thought that *Cornelius*, upon becomeing a christian, was obliged to quit the *roman* army, because of the idolatrous rites, there practised. a, p 242. he corrects a mistake of Dr. *Prideaux*, with respect to the posterity of *Octavianus* never injoying the empire. a, p. 272.

Moyle's works, referred to. b, p. 26.

Mysteries;] reveled to *apostles* onely. a, p. 41.

Mythology:] Letters on *mythology*, published by Dr. *Blackwall*, principal of the college, at *Aberdeen*; largely quoted. a, p. 137.

N

Name:] The *jews* phansied that *miracles* were worked, by invokeing *a name*; the *name* of some *man*, or some *angel*. a, p. 96.

Narcissus,] the freed-man of *Claudius Cæsar*, got *Messalina* put to death. b, p. 150. He was one of the richest and most powerful subjects of the *roman* empire: *Agrippina* got him murthered: his character. b, p. 152.

Nazarite's vow:] St. *Paul took it* upon himself. It was to be fulfilled in *Judæa*. b, p. 147. St. *Paul* took that vow, upon him, a second time. That *apostle*, vindicated, in so doing. b, p. 227, &c. c, p. 34, &c.

Neapolis, or *Naples*:] An account of that town. b, p. 279.

N

Nero:] the sixth of the twelve *Cæsars*; succeded *Claudius*, his father-in-law; he begun to reign very well, under the influence of *Seneca*, his præceptor. b, p. 153, &c. gave *Claudius* a magnificent funeral, he himself speaking the funeral-oration: had *Claudius* inrolled among the *gods*: for some time, left the government to his mother *Agrippina*. b, p. 154. *Nero* lived in great voluptuousnesse; then fell into extravagance; and, after that, into great cruelty. He first poisoned *Britannicus*; and then murthered his own mother. The infamous *Otho* was his favorite; and *Nero* lived in adultery with *Otho*'s wife. After his mother was murthered, by his order, *Nero* went; and, very curiously, viewed her naked body. He bribed the guards to do whatever he pleased; and the *romans* congratulated him, upon his mother's death. But his own conscience filled him with the utmost anguish. b, p. 265, &c. After that, he put to death his wife *Octavia*. And was, in short, one of the greatest monsters, that ever lived, for lust, cruelty, and extravagance. b, p. 267. Several of *Nero*'s guards, and domestic servants, were, by St. *Paul*, converted to the christian faith. b, p. 284. The affairs of the *jews*, under *Nero*. b, p. 155, &c.

Newton [Sir *Isaac*;] referred to. a, p. 122; 151.

Nicolas, the deacon;] the head of the sect of the *Nicolaitans*. a, p. 49; 121.

Nidui;] one kind of excommunication, among the *jews*. b, p. 130.

Noah; [*the great patriarch*:] The seven precepts of *Noah*. b, p. 66; 68.

Nominative case absolute:] a, p. 135. The *nominative case*, sometimes, follows it's verb. b, p. 35.

O

Oecumenius;] referred to. a, p. 116; 246.

Onesimus;] the slave of *Philemon*, converted to the christian faith, at *Rome*; by St. *Paul*. b, p. 284.

Order:]

O

Order:] The order, in which, St. *Paul* wrote his four epistles, from *Rome*; namely, *Ephesians*, *Colossians*, *Philemon*, and *Philippians*. b, p. 289.

Ordination:] In what sense, the ministers of the gospel may be *ordained*, now-a-days. b, p. 25; 46; 80; 84. Some of the *elders*, or first converts, chosen to be *bishops* and *deacons*; and ordained, in the *apostolic* age. b, p. 187.

Origen; [*an antient father:*] An account of him. b, p. 324. quoted, or referred to. a, p. 112; 254; 256; 262. b, p. 282; 324, 325. c, p. 19.

Orobio;] the *jew*, (in his friendly conference with *Limborch*) insinuated, that the *apostles* were influenced by worldly motives. But his insinuations were unjust. a, p. 102.

Orosius;] referred to. a, p. 194; 251.

Osiris:] an *ægyptian god*. a, p. 136.

P

Pallas:] The freedman of *Claudius Cæsar*, a favorite of *Agrippina*. b, p. 154.

Papias:] Who he was: a remarkable passage of his, quoted. b, p. 328.

Passions of men;] short-lived, and fluctuateing. b, p. 44; 277.

Passovers:] Our savior continued preaching three or four *passovers*. a, p. 17. At the time of the *jewish passover*, Christ, our *passover*, (or paschal lamb) was sacrified for us. a, p. 85. About three millions of *jews* resorted to *Jerusalem*, at the *passover*, and the other great, yearly, festivals. c, p. 8.

Patriarchs;] their bones buried, together with the bones of *Joseph*. a, p. 129.

Patrick [Bishop] referred to. a, p. 127.

Paul, [*the great apostle of the gentiles:* See *Saul*.] *Saul*, his *jewish*, and *Paul* his *roman*, name. From the time, he first came out, into the world; even when a mere youth; he persecuted the christians. a, p. 142; 170, &c. His surprizeing conversion to christianity. a, p. 172, &c. *Ananias* cured him of his blindnesse; and then he was filled with the holy spirit. a, p. 174, &c. the *spiritual* gifts, and *miraculous powers*, conferred on him, immediately after his *baptism*. a, p. 181, &c. He understood both the *hebrew* and *greek* languages, before he became a *christian*. a, p. 118. b, p. 234, 235, 236. After he had been a christian prophet, for several years; and, as such, preached to *jews*, and *devout gentiles*; he was constituted an apostle to the *idolatrous gentiles*. Acts xiii. 1, &c. From the time of his going out, as an *apostle*, he is mentioned before *Barnabas*. b, p. 28; 59. He began his *first apostolic* journey. b, p. 25. ended it. b, p. 47. He communicated the gospel, which he preached to the *idolatrous gentiles*, at first, onely to *James*, *Peter*, and *John*; would not suffer *Titus*, a *gentile* christian, to be circumcised. b, p. 53; 84. St. *Paul* had *spiritual gifts*, and *miraculous powers*, equal to the *chief* of the *apostles*. b, p. 54. St. *Paul*'s *second apostolic* journey. *Barnabas* and he differed about *John Mark*, and went on separate peregrinations: but were, afterwards, fully reconciled again. b, p. 79, &c. St. *Paul* had *Timothy* circumcised; and why. b, p. 83, &c. St. *Paul*'s thorn in the flesh. b, p. 9, &c. 85; 141. St. *Paul* designed one thing; the *spirit* directed him to do another. b, p. 86. He was a free *roman*, and insisted upon his rights and privileges, as such. b, p. 96, &c. St. *Paul* preached to the *idolatrous gentiles*, at *Thessalonica*; and converted great numbers of them. b, p. 99, &c. There, he worked *miracles*; and imparted *spiritual gifts*, and *miraculous powers*, unto his converts. b, p. 100. The decorum of the primitive christians; and, more especially, St. *Paul*'s admirable behavior, before the court of *Areopagus*, at *Athens*. b, p. 106, 107, 108. He converted a member of that venerable court. b, p. 111. St. *Paul* brought up to an handicraft-trade; and, after he became an *apostle*, worked, with his own hands, for a subsistence: for which he had many good reasons. b, p. 115, &c. From the time, that he heard

of the converſion of the *romans*, he longed to go to *Rome*. b, p. 116, &c. St. *Paul* took, upon him, the vow of *a nazarite*; which was to be fulfilled in *Judæa*. The reaſons of his ſo doing. b, p. 147. The end of his ſecond *apoſtolic journey*. b, p. 148. St. *Paul* begun his *third apoſtolic journey*. b, p. 158, &c. He fought with wild beaſts, at *Epheſus*. b, p. 164, &c. He was not afraid to appear in *Greece*, or *Rome*; in the moſt public manner, and among the moſt acute people. b, p. 168. From *Corinth*, St. *Paul* wrote his firſt epiſtle to the *Theſſalonians*. b, p. 119, &c. the ſynopſis of that epiſtle, b, p. 122. as, alſo, the ſecond. b, p. 127, &c. The time of writeing his epiſtle to the *Galatians*; and the ſynopſis of that epiſtle. b, p. 136, &c. From *Epheſus*, St. *Paul* wrote the *firſt epiſtle to the Corinthians*. b, p. 168, &c. The ſynopſis of that epiſtle. b, p. 171. The place, from whence; and the time, in which; he wrote his *firſt epiſtle to Timothy*. The hiſtory, and ſynopſis, of that epiſtle. b, p. 186, &c. St. *Paul* wrote the *ſecond epiſtle to the Corinthians*, in *Macedonia*. The hiſtory, and ſynopſis, of that epiſtle. b, p. 194, &c. From *Corinth*, St. *Paul* wrote his epiſtle to the *romans*. The hiſtory, and ſynopſis, of that epiſtle. b, p. 201, &c. He ſent it, by *Phoebe*, deaconeſſe of the church, at *Cenchreæ*. b, p, 214. When St. *Paul* raiſed *Eutychus* from the dead, he imbraced the corpſe, in imitation of the antient prophets, *Elijah* and *Eliſha*. b, p. 216. An inſtance of the aſtoniſhing fortitude of St. *Paul*. b, p. 222, &c. He ended his third *apoſtolic* journey. b, p. 223. A ſecond time, he took upon him the *nazarite*'s vow. That *apoſtle* vindicated in ſo doing. b, p. 227, &c. St. *Paul* underwent what the *jews* called *the rebel's-beating*. b, p. 233. His treatment from the high-prieſt, *Ananias*. b, p. 239, &c. St. *Paul* did not prævaricate, when he declared for the reſurrection from the dead; and divided his enemies, the *phariſees* and *ſadducees*. b, p. 241. The *jews* accounted St. *Paul* an *hæretic*. b, p. 248. If St. *Paul* had diſturbed the peace of ſociety, or committed any grieveous immorality, the *roman* law would have condemned him juſtly; but not for preaching the chriſtian doctrine. b, p. 248. *Paul*, the priſoner, made *Felix*, the governor, tremble; when he inſiſted upon a virtuous life, and a righteous judgement to come. That was the *apoſtle*'s way of *preaching Chriſt*. b, p. 250, &c. St. *Paul*, not uſed to give bribes. And, therefore, *Felix* left him in priſon. b, p. 251. St. *Paul* ſet out, upon his fourth *apoſtolic* journey. b, p. 270. The companions of the apoſtle, when he was ſent, a priſoner, from *Cæſarea*, to *Rome*. And his aſſiſtents, at *Rome*. b, p. 271; 285, &c. St. *Paul*'s brave, wiſe, and excellent behavior, dureing the ſtorm. b, p. 273, &c. The *chriſtians*, of *Rome*, went out, a long way, to meet the apoſtle *Paul*. b, p. 280. St. *Paul* was delivered to the care of *Burrus Afranius*; when he was priſoner, the firſt time, at *Rome*. b, p. 280. St. *Paul* chained to a ſoldier; dureing his impriſonment, in his own hired houſe, at *Rome*. b, p. 281. Dureing his eaſie confinement at *Rome*, the apoſtle made many converts; particularly, ſeveral of *Nero*'s guards, and domeſtic ſervants. b, p. 284, &c. He wrote, from *Rome*, to the *Laodiceans*, *Coloſſians*, *Philemon*, and to the *Philippians*. b, p. 288, &c. The order, in which thoſe four epiſtles were writen. b, p. 289. That, which is commonly called St. *Paul*'s epiſtle to the *Epheſians*, ſhown to be his epiſtle to the *Laodiceans*. b, p. 290, &c. The hiſtory, and ſynopſis, of that epiſtle. b, p. 297, &c. The hiſtory, and ſynopſis, of the epiſtle to the *Coloſſians*. b, p. 301, &c. The hiſtory, and ſynopſis, of the epiſtle to *Philemon*. b, p. 306, &c. The hiſtory, and ſynopſis, of the epiſtle to the *Philippians*. b, p. 312, &c. St. *Paul*, neither an *impoſtor*, nor an *enthuſiaſt*. b, p. 311. He, always, behaved with decency and propriety. c, p. 21. Moſt probably, he worked *miracles*, at *Athens*. c, p. 18, &c. *Paul* reproved *Peter*, to his face. b, p. 71, &c.

&c. c, p. 26. The great fortitude of the apoſtle *Paul*. His care to preſerve the purity of the goſpel, and the liberty of the *gentile* chriſtians. c, p. 42. *Peter* and *Paul*, of the ſame opinion. c, p. 44. St. *Paul*'s compliance with the præjudices of the *jewiſh* chriſtians, not criminal, but excellent. b, p. 227, &c. c, p. 44.

Pauſanias;] referred to. b, p. 105.

Pearſon [Biſhop,] quoted, or referred to. a, p. 112; 168. b, p. 252; 350. c, p. 55, 56.

Peirce, [Mr. *James*;] quoted, or referred to. b, p. 87; 89; 141; 290; 344. c, p. 56.

Pella:] a ſmall town, in *Judæa*, to which the *chriſtians* retired, a little before the deſtruction of *Jeruſalem*. c, p. 8, &c.

Pentecoſt:] Some think that the *law of Moſes* was given, on that day, from mount *Sinai*; as was the *goſpel*, from mount *Sion*. a, p. 28; 86. Another day might be more remarkable, than the day of *pentecoſt*, for the number of converts. c, p. 2.

Perſecution;] of the chriſtians ceaſed, when *Caligula* threw the *jewiſh* people, into ſo general a conſternation. a, p. 214, &c. When that was over, and *Herod Agrippa major* eſtabliſhed in the kingdom of *Judæa*, the perſecution of the *chriſtians* was revived. a, p. 284.

Peter [the *apoſtle*] worked uncommon miracles. a, p. 107. He gave, unto *Paul* and *Barnabas*, the right-hand of fellowſhip. b, p. 54. St. *Paul* reproved St. *Peter*, for his cowardly behavior, at *Antioch*. b, p. 71, &c. c, p. 25, 26. Communicated, unto St. *Peter*, the goſpel, which he had preached unto the *idolatrous gentiles*. b, p. 52, &c. St. *Peter*, to be commended, for his humble acquieſcence, in St. *Paul*'s rebuke. c, p. 42; 47. He had read St. *Paul*'s epiſtles, and commended them. c, p. 28. St. *Peter*'s prævailing character was excellent. c, p. 43; 45, &c. *Peter* and *Paul*, of the ſame opinion. c, p. 44. St. *Peter*, ſent to *Samaria*, by the other *apoſtles*; who had no notion of his *ſupremacy*. a, p. 162; 243. c, p. 38. He opened the door of faith, or laid the foundation of a chriſtian church, among the *jews*. Acts ii. 14, &c. and among the *gentiles*. a, p. 229; &c. 241, &c. [See *Porphyry*.]

Peter; [Biſhop of *Alexandria*] quoted. c, p. 48.

Petronius;] ſent, with an army, to ſet up *Caligula*'s image, in the temple, at *Jeruſalem*: and to deſtroy the *jewiſh* nation, if they oppoſed it. a, p. 213. He was ſucceeded, by *Marſus*, in the government of *Syria*. a, p. 284.

Phariſees:] their opinions nearer to the chriſtian doctrines, than thoſe of the *ſadducees*. b, p. 241.

Philaſtrius, [Biſhop of *Brixia*, in *Venice*;] referred to. b, p. 326.

Philemon:] The paraphraſe and notes on the epiſtle to *Philemon* referred to. b, p. 164; 284. An account of that epiſtle. b, p. 288; 306; 312.

Philip, [called, alſo, *Herod*;] the firſt huſband of *Herodias*. An account of him, and his character. a, p. 197.

Philip, [the *deacon*, and *evangeliſt*;] no apoſtle. He converted the *ſamaritanes*. Acts viii. 5, &c. He converted, alſo, the *æthiopian* eunuch. And preached the goſpel, in ſeveral towns, upon, or near, the eaſtern coaſt of the *mediterranean*. Acts viii. 26, &c. He had an houſe, at *Cæſarea*; and four daughters, who were *prophetesſes*. Acts xxi. 8, 9.

Philippi:] An account of that town. b, p. 87, &c.

Philippians:] St. *Paul* wrote an epiſtle to them. b, p. 288. The hiſtory, and ſynopſis, of that epiſtle. b, p. 312, &c.

Philo judæus:] Who he was. a, p. 211. quoted, or referred to. a, p. 193; 209, 210, 211, 212, 213; 267, 268, 269, 270; 272, 273; 276. b, p. 38; 90, 91; 108; 117; 232.

Phoebe;] deaconeſſe of the church of *Cenchræa*, carried the epiſtle to the *romans*, from *Corinth*, to *Rome*. b, p. 214.

Pilate, [*Pontius*;] his character. He was afraid of the *jews*. a, p. 108; 142. And depoſed, at their requeſt. a, p. 193.

Pirke Eliezer;] referred to. b, p. 49.

Plato;]

Plato;] referred to. a, p. 110. b, p. 38. afraid of the court of the *Areopagites*, at *Athens*. b, p. 106.
Pliny;] referred to. a, p. 88; 167. b, p. 88.
Plutarch;] quoted, or referred to. a, p. 77. b, p. 24; 167; 180; 183.
Pocock [Dr.] referred to. a, p. 203.
Polybius;] referred to. a, p. 134. b, p. 24.
Polycarp:] An account of that antient father. b, p. 327. his epistle to the *Philippians*, quoted. b, p. 328.
Pomponius Mela;] referred to. b, p. 88.
Poole's synopsis:] quoted, or referred to. a, p. 129. b, p. 108; 183.
Populace] of the *jews*, prævented the *sanhedrim* from putting the apostles to death. a, p. 109.
Porphyry;] the old enemy of christianity, accused St. *Peter* of cruelty, but unjustly. a, p. 105. His character, and the time when he lived. c, p. 28, 29; 44; his aspersions of *Peter* and *Paul*, quoted. c, p. 27, &c.
Pothinus,] the antient bishop of *Lions* in *France*, suffered martyrdom. b, p. 329.
Potter, [Archbishop] referred to. b, p. 106.
Potter's-field;] described. a, p. 19.
Power;] The *apostolic* power, of punishing great offenders, miraculously. a, p. 56; 60.
Power,] of life and death, taken out of the hands of the *jews*. a, p. 141.
Powers: [See *spiritual gifts*, *miraculous powers*; *binding* and *looseing*.]
Prayer:] The *jewish* hours of *prayer*. a, p. 88; 234.
Praying to our lord *Jesus Christ*. a, p. 143.
Praying by the *spirit*. a, p. 70.
Pricæus;] referred to. b, p. 246.
Prideaux [Dean,] his connection of the old and new testament, quoted, or referred to. a, p. 113; 115; 136; 150, 151; 153; 155, 156, 157; 162; 184; 191; 218. b, p. 29; 89; 180; 221; 242. He was mistaken, in saying, that the posterity of *Octavianus* never injoyed the empire. a, p. 272.

Priests;] among the *jews*, used one another very ill. b, p. 268.
Proconsuls:] Governors of prætorian provinces, commonly called *proconsuls*. b, p. 26.
Proconsular:] some provinces of the *roman* empire, *prætorian*; and others, *proconsular*. b, p. 144.
Procopius;] referred to. b, p. 31.
Prophecies, in the old testament; quoted, in the new testament; some, as literally accomplished; others, as applying a general rule to a particular case: others, as argueing from a similar fact; and others, as mere accommodations. b, p. 337. The gift of *prophecie*. a, p. 56.
Prophesying:] A word, that had various significations. Sometimes, used for one of the gifts of the *spirit*: sometimes, for playing on a musical instrument, singing, danceing, or some other bodily motion. a, p. 69.
Prophets, of the highest order. a, p. 65. The twelve *lesser prophets*, at the conclusion of the old testament, used to be bound, or sewed, together; and quoted, as one book. b, p. 35. No *prophet*, except *Jonah*, sent to the *gentile* world, after the days of *Abraham*. b, p. 42. A false prophet came, from *Ægypt*, to *Jerusalem*; and brought an heavy disaster upon the *jews*. b, p. 156, &c.
Proselytes:] Two sorts of *proselytes*, among the *jews*; namely, *proselytes of righteousnesse*, and *proselytes of the gate*. How to distinguish between them. a, p. 222, &c. b, p. 48, &c, To what things, the *proselytes of the gate* were obliged, before they became christians; and after they became such. b, p. 57; 63; 81. None, but *proselytes of the gate*, converted to christianity, at *Antioch*, in *Syria*. b, p. 51. *Proselyte-baptism*, in use, among the *jews*, before the comeing of *our lord*. b, p. 95.
Proseucha:] The form, and use, of it. b, p. 89, &c. There was one, at *Philippi*, whither the *jews* used to resort. b, p. 91.

P

Pſalm,] compoſed, or ſung, by inſpiration. a, p. 70. *The book of pſalms*, antiently divided. But the diviſion of the other books of ſcripture, into *chapters*, not ſo antient. b, p. 34.
Ptolemais, formerly called *Ace*, or *Accho*. b, p. 222.
Publius, biſhop of the chriſtian church, at *Athens*; ſuffered martyrdom; and was ſucceded by *Quadratus*. c, p. 19.
Puteoli:] b, p. 279.
Pythagoras;] a native of the iſland *Samos*. b, p. 217.

Q

Quadratus;] biſhop of the chriſtian church, at *Athens*, after the martyrdom of *Publius*, their former biſhop. c, p. 19.

R

Raphelius;] quoted, or referred to. a, p. 134; 136. b, p. 24; 103; 110.
Reaſonableneſſe of the chriſtian religion;] quoted, or referred to. a, p. 240; 254. b, p. 240.
Rebel's-beating;] ſo called by the *jews*. What that was. St. *Paul* ſuffered that cruelty. b, p. 233.
Reland;] quoted, or referred to. a, p. 157; 164; 167; 168; 170, 171; 194. b, p. 147; 245.
Remitting, or *retaining*, the ſins of men. What is to be underſtood thereby. a, p. 51.
Reſurrection of *Jeſus*, with the evidences thereof. a, p. 13. The ſummary view of the evidences of *Chriſt*'s reſurrection, referred to. a, p. 240.
Rhegium:] An account of that town. b, p. 279.
Richardſon's canon of the new teſtament vindicated;] referred to. a, p. 258.
River:] By the ſide of a *river*, or lake, or by the ſea-ſide, the *jews* choſe to worſhip GOD. b, p. 89, 90, 91; 222.
Rome:] St. *Paul* made ſeveral converts, at *Rome*; when he was priſoner, there. b, p. 284. He wrote four of his epiſtles, there; namely, that to the *Epheſians*, or *Laodicæans*, *Coloſſians*, *Philemon*, and *Philippians*. b, p. 288, &c. An account of St. *Paul*'s companions, or fellow-laborers, at *Rome*. b, p. 284. His watchful care over the church, at *Rome*, and the diſtant churches. b, p. 316, 317.
Roman empire,] changed, from a common-wealth, to a monarchy. a, p. 189. A *free roman* could neither be bound, nor beaten with rods. b, p. 96.
Romans:] From *Corinth*, St. *Paul* wrote the *epiſtle to the romans*. The hiſtory, and ſynopſis, of that epiſtle. b, p. 201, &c. He ſent it by *Phoebe*, deaconeſſe of the church at *Cenchræa*. b, p. 214.
Room:] The upper-room, where the apoſtles, with the one hundred and twenty, were aſſembled, when *the ſpirit* was firſt poured out, upon them, was upon mount *Sion*. a, p. 18.
Ruffinus, preſbyter of *Aquileium*, referred to. b, p. 326.
Rufus, [or *Pyrrhus*;] Who he was. b, p. 215. See *Sopater*, or *Soſipater*.
Rulers of the ſynagogue,] uſed to deſire, or permit, any body, to read the ſcriptures publicly. b, p. 30.

S

Sabians:] How they differed from the *magians*. a, p. 161.
Sacrifices:] The difference between a *ſin-offering*, or *treſpaſſe-offering*; and a *burnt-offering*, or *peace-offering*. a, p. 225.
Sadducees:] The *jewiſh* infidels; deſcribed as ſevere in judgement. Few, or no, *ſadducees*, converted to chriſtianity. a, p. 94; 107; 111. They received more of the old teſtament, than the five books of *Moſes*. a, p. 107. They were more averſe to the chriſtian doctrine, than the *phariſees*. a, p. 241, &c.
Sale;] who tranſlated the *Coran*, quoted. a, p. 162; 203.
Salome; [the daughter of *Herodias*;] a fooliſh ſtory told of her, by later writers. a, p. 197.
Salvian, [preſbyter of *Marſeilles*;] referred to. c, p. 2.

Sama-

Samaritanes:] The antient difference between the *jews* and *samaritanes*. a, p. 149, &c. Who the *samaritanes* were, originally. a, p. 150, 151. The *samaritanes*, well-præpared to receive the gospel. a, p. 158; 160. The propriety of confering the *holy spirit*, upon the *samaritane* converts. a, p. 164. A proof that the *samaritanes* expected the *messiah*. a, p. 194, &c. The *samaritanes* and *jews* often quarrelled. a, p. 154. b, p. 77. The *samaritane* copy of the *pentateuch*, referred to. a, p. 126. The *samaritane* copy, corrupted. a, p. 152.

Samuel.] See *Saul*.

Sandys, his travels referred to. b, p. 221.

Sanhedrim, of the jews:] Who they were. They sate in a circle, or oval. a, p. 96. They were confounded, by the miraculous escape of the *apostles*, out of prison. a, p. 108. They tried to have intimidated the *apostles*. a, p. 110. St. *Stephen* brought before the *sanhedrim*. a, p. 125. They did not sit, at *Jabneh*. a, p. 218. b, p. 239. The *sanhedrim* could not silence the *apostles*, when they pleased. c, p. 5, &c.

Satan:] What it was, to be delivered over to *Satan*. a, p. 53.

Saul and *Samuel*, together, reigned forty years, over *Israel*. b, p. 32. *Saul*, not so good a king, in *Israel*, as king *David*. b, p. 32.

Saul of *Tarsus*:] his character. a, p. 142; 144, &c. He was acquainted with both the *greek* and *hebrew* learning; as well as brought up to an handicraft-trade. a, p. 145. converted to christianity, when he was young. a, p. 146, 147; 172. violently persecuted the christians. a, p. 148; 170. he had a commission from *Caiaphas*, the high-priest, to persecute the *christians*. a, p. 171, 172. The *spiritual gifts*, and *miraculous powers*, conferred on him, immediately after baptism. a, p. 181, &c. *Saul* had the *word of wisdom* conferred on him, before he became an *apostle*. a, p. 183. The history of *Saul*, continued. a, p. 201. He preached the gospel, in *Arabia*, and *Damascus*. And, at *Damascus*, the *jews* sought to take away his life. But he escaped, in a basket, through the window of an house, that was on the wall of the city. a, p. 202, &c. He went up, to *Jerusalem*, the first time, after his conversion; and saw *Peter* and *John*. a, p. 204. *Saul* and *Barnabas*, constituted *apostles*, when no other *apostle* was at *Jerusalem*. b, p. 4. *Saul* had not seen *Jesus*, 'till he was made an *apostle*. b, p. 5. Whilest he was praying, in one of the courts of the temple, he had his trance, or extasie. b, p. 6. Dureing that trance, or rapture, *Saul* saw the lord *Jesus*, alive again, after his crucifixion; and received the revelation of the gospel, from him. b, p. 8, &c. His thorn in the flesh. b, p. 9, &c. The *spiritual gifts*, which he received, when he became an *apostle*. b, p. 11, &c. Some think that *Saul* had one *spiritual gift* peculiar to himself. b, p. 15, &c. The *miraculous powers*, which *Saul* received, when he was constituted an *apostle*. b, p. 16, &c. He had more fortitude, after he became an *apostle*. b, p. 16, &c. He went through an amazeing scene of sufferings. b, p. 17. *Saul*'s first *apostolic* journey, along with *Barnabas*. b. p. 23, &c. He exercised the *apostolic rod*, when he struck *Bar-jesus* blind. b, p. 27. *Saul*, called, also, *Paul*. The reason of that name. b, p. 28. [For the rest, see *Paul*.]

Saying:] A favorite *saying* of our lord's, mentioned by St. *Paul*. b, p. 220.

Scaliger;] referred to. a, p. 115. b, p. 35.

Scriptures of the old testament;] read in the *jewish* synagogues, in *hebrew*; interpreted, by word of mouth, in *chaldee*. a, p. 114, &c.

Sea:] See *River*.

Selden;] quoted, or referred to. a, p. 136; 224. b, p. 66; 69.

Seleucia;] described. b, p. 25.

Seneca;] the court-philosopher; præceptor to the emperor, *Nero*; made the oration for him, when he entered upon his government; would not teach

Nero

Nero eloquence, to keep him longer in admiration of himself: but, in that, judged very wrong. b, p. 153, &c. 265. *Seneca* and *Burrus* devested *Agrippina* of the supreme power. b, p. 265. *Seneca*, quoted, or referred to. b, p. 144, 145; 281.

Septuagint:] or the *greek* translation of the old testament; made for the use of the *jews*, in *Ægypt*; and used, by those of the *western* dispersion. a, p. 115, 116.

Sepulchre of king David;] within the city, contrary to the custom of the *jews*. a, p. 81.

Sergius Paulus, proconsul of *Cyprus*;] was the first convert, to christianity, from among the *idolatrous gentiles*. He sent for the apostles, *Barnabas* and *Saul*, to preach to him. He might leave off the idolatrous rites of the *romans*; and yet continue in his office. b, p. 26, &c.

Servius;] his notes on *Virgil*, referred to. a, p. 288.

Seven] nations of the *Canaanites*, devoted to destruction. b, p. 31. The *seven* præcepts of *Noah*. b, p. 66; 68.

Shafftesbury [Lord,] his *characteristics*, quoted. b, p. 264. c, p. 19.

Shaw [Dr.] his travels, quoted. a, p. 218.

Sichar, or *Sichem*;] otherwise called *Neapolis*, *Naplouza*, or *Naploza*. It was demolished, by *John Hyrcanus*; high-priest, and prince, of the *jews*. a, p. 157. According to *Reland*, it was forty miles from *Jerusalem*. a, p. 164.

Sicarii:] Who they were. They abounded in *Judæa*. They stabbed *Jonathan*, the high-priest. b, p. 155, &c. 253. They were deluded by an impostor, and slain by *Festus*. b, p. 267. Afterwards, *Albinus* put great numbers of them to death. They made advantage of takeing great persons prisoners. b, p. 268.

Sicily:] An account of that island. b, p. 279.

Silas, [called, also, *Silvanus*,] a *free-roman*. b, p. 58; 96.

Simon, the *Cyrenæan*;] the father of *Alexander* and *Rufus*, who bore the crosse after *our lord*. b, p. 215.

Simon, [*Father:*] his *critical history of the old and new testament*; quoted, or referred to. a, p. 59; 107; 115; 145; 255. b, p. 219; 325; 332.

Simony:] What is to be understood thereby. a, p. 166.

Sion:] Upon mount *Sion*, the *spirit* was poured out. a, p. 18. There, the *apostles* began to preach. a, p. 75. [See *Room*.]

Sin unto death, or not unto death. a, p. 54.

Sixtus Senensis;] referred to. a, p. 257.

Smith [Dr.] his four epistles quoted. b, p. 344.

Socrates:] his excellent behavior before his judges. a, p. 110.

Soldier:] The insolence of a *roman* soldier, in one of the courts of the temple, at an high festival, caused an insurrection, among the *jews*. b, p. 75. Another *roman* soldier greatly incensed the *jews*, by tearing the book of the *law of Moses*. b, p. 76.

Solinus;] referred to. b, p. 180.

Solomon's portico:] a, p. 90; 106.

Sopater, or *Sosipater*;] the son of *Rufus*. b, p. 215.

Sophocles,] referred to. b, p. 106; 108.

Sozomen;] referred to. c, p. 10.

Spencer, *de legibus hebræorum*;] quoted, or referred to. a, p. 77; 137; 224. b, p. 57; 65, 66.

Spirit:] Being *filled* with the *holy spirit*, commonly denoted, that, upon such persons, the *holy spirit* was poured out, immediately from heaven; and not given, by the laying on of the hands of the *apostles*. b, p. 19. St. *Paul* designed one thing, the *spirit* directed him to do another. b, p. 86.

The emblems of the spirit,] were four; namely, *air*, *fire*, *water*, and *oil*. a, p, 31. The *spirit* poured out, from heaven, seven times. a, p. 63. One was, upon the *æthiopian* eunuch. a. p. 169. The *spirit* was poured out, upon the first fruits of the *devout gentiles*, before *baptism*. a, p. 241. [See *holy spirit*, *spiritual gifts*, *gifts of the spirit*, *apostles*, *prophets*, *evangelists*.]

S

Spiritual gifts:] The distinction between *spiritual gifts*, and *miraculous powers*. a, p. 36; 60. The *spiritual gifts*, bestowed upon the *apostles*. a, p. 38, &c. The *spiritual gifts*, conferred upon other christians, that were not *apostles*. a, p. 65. *Faith*, a *spiritual gift*. a, p. 68. *Prophesying*, one of the *spiritual gifts*. a, p. 69. *Spiritual gifts*, and *miraculous powers*, conferred on *gentiles*. a, p. 241. b, p. 55. The argument, from *spiritual gifts*, and *miraculous powers*, in favor of the *christian religion*. b, p. 337. [See *spirit*, *holy spirit*, *gifts of the spirit*, *miraculous powers*, *apostles*, *Paul*, *Barnabas*]

Stationary men:] What they were. a, p. 87.

Stephanas,] of *Corinth*; not the same with the jaylor, at *Philippi*. b, p. 117.

Stoics:] An account of their opinions. b, p. 105.

Stoneing to death:] How executed, among the *jews*. a, p. 142.

Strabo;] quoted, or referred to. a, p. 145; 167. b, p. 183; 279; 344; 347.

Strangers, within the gates of the jews;] the same with *devout gentiles*, or *proselytes of the gate*. a, p. 223.

Suetonius;] quoted, or referred to. a, p. 74; 190, 191; 195; 199; 270; 272, 273, 274, 275, 276, 277, 278, 279, 280. b, p. 78; 114; 144; 148, 149, 150, 151, 152, 153, 154; 238; 257; 284.

Suidas:] referred to. b, p. 183.

Sulpitius Severus;] referred to. c, p. 9.

Sykes, [Dr. *Arthur Ashley*,] referred to. a, p. 225. b, p. 337.

Synagogue:] At the desire, or permission, of the rulers of the synagogues, any *jew* might read the scriptures, publicly. The *law*, and the *prophets*, in the synagogues of the *jews*, were read through, once every year. b, p. 29, 30. How a *synagogue* differed from a *proseucha*. b, p. 90.

Syriac version of the new testament,] quoted, or referred to. a, p. 116; 284; 289. b, p. 86; 89; 325.

Syrians:] A quarrel between the *jews* and *Syrians*, at *Cæsarea*, about the rights and privileges of that city. The *jews* severely punished for it, by *Felix*, the governor. b, p. 249.

T

Tacitus;] quoted, or referred to. a, p. 74; 79; 191; 195; 197. b, p. 74; 76, 77, 78; 148, 149, 150, 151; 153; 238; 257; 280; 284.

Talmud;] quoted, or referred to. a, p. 96; 142; 229; 261.

Targum of Jonathan;] referred to. b, p. 69.

Taylor, [Mr. *John*, of *Norwich*] referred to. a, p. 225.

Temple:] The worship of GOD, at the temple, in *Jerusalem*, daily frequented by the *apostles*. a, p. 84; 88. *Watch*, kept, in the *temple*, every night, in twenty-four places. a, p. 109. The high regard, which the *jews* had for the *temple*. b, p. 75, 76; 232. A description of the *beautiful gate* of the *temple*. a, p. 88. A *temple*, built, by the *samaritanes*, upon mount *Gerizim*. a, p. 151. demolished by *John Hyrcanus*. a, p. 157. The *samaritanes* still continue to worship, in that place. a, p. 157. A *temple*, built, in the town of *Samaria*; but not valued by the *samaritanes*. a, p. 157. A *temple*, built, by some of the *jews*, in *Ægypt*. a, p. 153. A description of the magnificent *temple* of *Diana*, at *Ephesus*. Some of the ruines thereof still remain. b, p. 179, &c.

Tertullian:] An account of that antient, *latin*, father. b, p. 324; 331. his works, quoted, or referred to. a. p. 115; 183. b, p. 282; 290; 296; 324; 331, 332; 344, &c. 348.

Tertullus;] his misrepresentation of the character, both of *Felix*, and of St. *Paul*. b, p. 247.

Thales, [the antient philosopher,] a native of *Miletus*, in *Caria*. b, p. 217.

Theophylact;] quoted, or referred to. a, p. 116. c, p. 48.

Thessalonians:] The *first epistle* to the *Thessalonians*, writen from *Corinth*. b, p. 119,

p. 119, &c. 122, 123. The synopsis of that epistle. b, p. 124, &c. The history of the *second epistle* to the *Thessalonians*. b, p. 127. The arguments for it's being the *second epistle*. b, p. 131. The *first* and *second* epistles to the *Thessalonians*, compared. b, p. 132, 133. The synopsis of the *second* epistle. b, p. 134, &c.

Thessalonica,] described. b, p. 98. There, St. *Paul* worked miracles; preached to the *idolatrous gentiles*, and converted great numbers of them. b, p. 99, &c.

Theudas:] Who he was. a, p. 111.

Things, indifferent, in their own nature, may, upon some occasions, be prohibited, together with things, in their own nature, eternally unfit, and unlawful. b, p. 66, &c.

Thirty years;] A mature age. The age, at which, the *levites* entered upon their office; the jewish *high-priests* were consecrated; and *John the baptist*, and *Jesus*, entered upon their respective offices. At that age, was St. *Paul* constituted an *apostle*. b, p. 186, &c.

Thousand.] See *Three* and *Five*.

Three thousand jews converted to christianity. a, p. 83. The *jewish* converts, at *Jerusalem*, *five thousand*. a, p. 95. The *five thousand*, Acts iv. 4. a distinct number from the *three thousand*. c, p. 1, &c.

Thucydides;] referred to. b, p. 38; 98.

Tiberius:] the third of the twelve *Cæsars*. Dureing his reign, our *blessed lord* was crucified. He succeded *Augustus*, and was succeded by *Caligula*. His death, and character. a, p. 190; 198.

Tiberius Alexander, procurator of *Judæa*:] He succeded *Cuspius Fadus*; and was succeded by *Ventidius Cumanus*. b, p. 74, 75.

Timothy,] together with his grand-mother, and mother, converted to the christian faith, by St. *Paul*, at *Lystra*. b, p. 43. They were *jews*, and very pious. b, p. 83. *Timothy* circumcised, before he went out, as an *evangelist*; and why. b, p. 83, &c. c, p. 35, &c. The *first epistle to Timothy*, writen by St. *Paul*, to him, at *Ephesus*; or to the christian church, there. The *history* of that epistle; and the time, when it was wrote. b, p. 186, &c. The synopsis of 1 *Timothy*. b, p. 189, &c.

Titus; a *devout gentile*. b, p. 50, &c. St. *Paul* would not suffer him to be circumcised, because he was a *gentile*. b, p. 53.

Tongues:] The gift of *tongues*. a, p. 56. Confusion of *tongues*, at *Babel*. a, p. 57. Inferior christians had, some of them, the gift of *tongues*. a, p. 71. [See *apostles*, *spiritual gifts*, or *gifts of the spirit*.]

Torture:] The *roman* manner of examining by *torture*. St. *Paul*, being a freeman of *Rome*, would not submit to be examined by *torture*. b, p. 238.

Trajan's epistle to *Pliny*, referred to. b, p. 280.

Tremellius;] referred to. b, p. 148.

Tribes:] In the days of *our lord*, and his *apostles*, the *twelve tribes* of *Israel* were still in being. b, p. 261.

Tully:] See *Cicero*.

Tychicus;] carried St. *Paul's* epistles to the *Colossians* and *Laodicæans*. And brought back, to *Colosse*, a copy of the *letter* to the *Laodicæans*. b, p. 295; 344.

V

Valerius Maximus;] referred to. b, p. 180.

Valesius;] quoted, or referred to. a, p. 251; 254. c, p. 55.

Variety,] in the scale of *Beings*; where the gradations are very gentle and small. There is, also, an amazeing variety, in the capacities of *men*. a, p. 1.

Velesius;] his various readings, collected from MSS. of the *vulgar latin*. b, p. 82.

Ventidius Cumanus,] succeded *Tiberius Alexander*, as procurator of *Judæa*. b, p. 75. He was afterwards, deposed, and banished. b, p. 77, &c.

Vibius Marsus,] succeded *Petronius*, as *præsident of Syria*. a, p. 284. recalled from being præsident of *Syria*; and *Cassius Longinus* sent thither, in his stead. b, p. 74.

U

Virgin Mary;] of the family of king *David*. She is ſpoken of, with great virulence, by the *jews*. a, p. 261. b, p. 32.
Vitellius,] præſident of *Syria*. a, p. 193, &c. He commanded *Pontius Pilate* to go to *Rome*, and anſwer for his crimes, before *Cæſar*. a, p. 193, &c. He was very obligeing to the *jews*. a, p. 196; 198; 212. diſpleaſed with *Herod Antipas*. a, p. 197; 199. recalled from his government; and ſucceded by *Petronius*. a, p. 212.
Vitringa;] quoted, or referred to. a, p. 115; 187. b, p. 30; 89; 130.
Ulpian, [the famous *roman lawyer*;] quoted, or referred to. a, p. 195. b, p. 255.
Upper room:] See *room*.
Uſher [Archbiſhop;] quoted, or referred to. a, p. 126, 127; 190; 246. b, p. 349.

W

Wall, [Dr. *William*;] quoted. c, p. 11.
Walton, [Biſhop;] quoted, or referred to. a, p. 115; 126; 132.
Warburton, [Dr. *William*;] quoted. b, p. 108.
Ward, [Dr. *John*, of *Greſham-college*;] referred to. b, p. 156.
Wellwood, [Dr.] the introduction to his tranſlation of the banquet of *Xenophon*, quoted. b, p. 108.
Weſt, [*Gilbert*, *Eſq*;] referred to. b, p. 183.
Wetſtein;] his new teſtament, in two volumes, folio, with notes, and various readings; quoted, or referred to. Acts i. 2. and v. 36. a, p. 14; 77; 92; 123; 127; 130; 145; 167; 169; 187; 238; 246; 250; 255, 256; 288. b, p. 82; 290; 315.
Whiſton [Mr. *William*;] quoted, or referred to. b, p. 31; 120.
Whitby, [Dr.] denies that the *great ſanhedrim* ſate at *Jabneh*. a, p. 218. Dr. *Whitby*'s *works*, quoted, or referred to. a, p. 95; 112; 127; 129; 197; 256, 257, 258. b, p. 9; 49; 165; c. p. 1.
Whitgift [Archbiſhop,] quoted. c, p. 9.
Wild-beaſts:] St. *Paul* fought with *wild-beaſts*, at *Epheſus*. The manner of fighting with *wild-beaſts*. b, p. 164, &c.
Wolfius; [his *Curæ philologicæ*, &c. *on the new teſtament*;] quoted, or referred to. a, p. 49; 82; 93; 103; 123; 127; 129; 131; 134; 136; 238. b, p. 38; 42; 46; 55; 57; 89; 108; 110.
Word of knowlege:] What that was. a, p. 44. The *ſuperior prophets* had it, as well as *apoſtles*. a, p. 66, 67.
Word of wiſdom:] What that was. It was given to none but *apoſtles*. a, p. 40.
Wotton, [Dr.] his obſervations on the *miſna* quoted, or referred to. a, p. 49. b, p. 226. Dr. *Wotton* ſais, that there was no *prophet*, from *Moſes*, to *Samuel*. a, p. 93. b, p. 29.
Writers of the new teſtament;] very modeſt, in their accounts of the miracles, that were worked, in favor of chriſtianity. c, p. 21, &c. By their conciſeneſſe, they adapted their writeings to the caſes of the bulk of mankind. c, p. 22. The *ſacred writers*, frank and honeſt men. c, p. 43.

X

Xenophon; referred to. a, p. 136.

Y

Youth ſhould be very carefully guarded againſt conceit and vanity: and a teachable temper of mind ſhould be cultivated in them. c, p. 20.

Z

Zegerus;] referred to. c, p. 48, 49.

The end of the INDEXES.

ERRATA

ERRATA of VOL. I.

PAGE 9. line 5. after [*others*] put a comma. l. 15. read [*crucifixion,*] p. 10. l. 16. for [*he*] r. [*be*] p. 17. l. 4. After [*But*] put a comma. l. 16. I am dubious whether *our lord*'s ministry might not continue four passovers, or three years and an half. l. 21. after [*opinion*] put a comma. p. 19. l. 22. in the notes, r. [*St.* PETER's] p. 21. l. 26. r. [*unto*] p. 22. l. 3. in the notes, afrer [640] put a bracket. p. 23. l. 8. from the bottom, r. [*circumstances*] p. 24. l. 3. from the bottom, after [*Jerusalem*] put a comma. p. 26. l. 33. in the notes, r. [*hundred*] p. 27. l. 18. in the notes, d. [*in*] p. 29. l. 16. r. [*yet*] p. 30. l. 6. r. [*surprized*] p. 33. l. 25. d. [*and*] p. 44. l. 26. r. [*apostles*] p. 50. l. 23. after [*apostles*] d. comma. p. 78. l. 24. for [*of*] r. [*of*] p. 89. l. 32. r. [*the court*] p. 98. l. 5. in the notes, r. [*interpretation.*] p. 106. l. last, d. [*par-*] p. 123. at the begining of the note, after [*Ver.* 8.] put the letter [*a*] p. 126. l. 5. from the bottom, before [*Gen.*] put a bracket. ibid. l. 4. from the bottom, after [x. 1.] put a bracket. p. 130. l. 26. in the notes, r. [ἔκσυρω] p. 131. l. 3. in the notes; after [*Abraham*] put a comma. p. 136. l. 7. r. [*immediately*] p. 139. l. 7. after [*presence?*] put the close of the parenthesis. p. 141. l. 4. r. [*aloud*] p. 143. l. 4. in the notes, after [*answered*] put a comma. p. 151. l. last but one, in the notes, r. [*Prideaux's*] p. 155. l. 11. in the notes, for [*again*] r. [*against*] p. 156. l. 3, and 11. r. [SAVIOR] p. 157. l. 20. r. [*Manasseh*] p. 159. l. 3. from the bottom, after [*the Philip*] put a comma. p. 164. l. 7. after [*had*] put a comma. p. 165. l. 5. after [*differences*] put a semicolon. p. 168. l. 27. after [*who is*] put a comma. ibid. l. 2. in the notes, r. [μετ' ἀλλήλων] p. 170. in the running title, after [*Damascus*] put a comma. p. 171. l. 23. r. [*representeth*] p. 178. l. 26. r. [πλειόνης] p. 181. l. 15. r. [LORD] p. 185. l. 3. from the bottom, r. [*probably*] p. 196. before the second note, in the margin, put the letter [f] p. 199. l. last in the notes, after [§ 1] put a period. p. 212. l. last but one, in the notes, r. [*Josephus*] p. 225. l. 15. r. [*righteousnesse*]. p. 231. l. 1. r. [*before*] p. 233. in the marginal note, at the top, r. [An. Christi 41.] p. 239. l. 1. r. [*righteousnesse*] p. 246. l. 2. in the notes, for [&] r. [ad] p. 251. l. 2. in the notes, r. [*translation*] p. 252. l. 3. from the bottom, r. [ἀπάρχαι] p. 256. l. 5. d. [*be*] p. 261. at the begining of l. 3. in the notes, put a [k] p. 281. l. 2. for [*ne*] r. [*be*] p. 282. l. 4. from the bottom, r. [*their*] p. 284. l. 19. after [*For*] put a comma.

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Page 8. line 8. read [*full*] p. 10. l. 7. for [*inthe*] r. [*in the*] p. 13. l. last, after [*to*] put a comma. p. 18. in the third note, before [*Gal.*] put [n] p. 21. l. 30. after [LORD] put a period. p. 24. l. last but one, in the notes, after [*up*] put a comma. p. 25. l. 3. after [*powers*] put a comma. p. 26. l. 8. after [*Salamis*] put a comma. ibid. l. 20, 21. r. [*desired*] ibid. l. 3. in the notes, r. [ἀνθυπατήν] p. 27. in the running title, after [PAUL] put a period. ibid. l. 19. r. [*wickednesse*] ibid. in the catch-word, at the bottom, r. [*About*] p. 28. l. 3. for [*onely mention*] r. [*mention onely*] p. 30. after [*And*] the catch-word, at the bottom of the notes, d. comma. p. 35. l. 16. after [*jews*] d. comma. p. 42. l. 2. in the notes, r. [*usual*] p. 44. l. 2. after [*Lystra*] put a comma. p. 57. l. 19. after [*as*] d. comma. p. 60. l. 2. r. [*things*] p. 69. l. 11. r. [*should*] p. 89. l. 5. in the notes, r. [*Philippians*] p. 93. l. 24. d. [*their*] p. 105. l. 10. in the notes, after [*Clerici*] d. period. p. 108. l. 6. in the notes, after [*Ital*] put a period. Ibid. l. 13. r [Ἀθηναίοις] p. 130. l. 20. r. [συνεμίγνυσθαι] p. 138. l. 11. r. [*what is*] ibid. l. 38. d. [*the*] p. 139. l. 24. r. [*as a*]

p. 141.

ERRATA of VOL. II.

p. 141. l. 31. r. [*reasonable*] p. 143. l. 6. r. [*the dealing*] p. 150, and 151. in the margin, at the top, r. [Ch. VI.] p. 152. l. 2. r. [*had provided*] l. 3. r. [*poison was*] p. 158. l. 16. after [*apace*] put a period. p. 160. l. 12. from the bottom, in the note, r. [*translation*] ibid. l. 10. from the bottom, r. [*be meant*] p. 172. l. 16. for [*though*] r. [*if*] p. 194. l. 7. after [*about*] put a comma. p. 198. l. 30. after [*christians*] put a comma. p. 205. l. 8. r. [*particular*] p. 217. l. 1. in the contents, before [*sent*] r. [*be*] p. 224. l. 12. before [*appealing*] r. [*his*] p. 253. l. 8. r. [*pleased*] p. 278. l. 7. after [APOSTLES] put a comma. p. 279. l. 4. for [*It*] r. [*Syracuse*] p. 280. l. 2. of the contents, r. [*refused*] p. 308. l. 3. from the bottom, r. [*passage*] p. 338. l. 6. from the bottom, r. [*doctrine*] p. 345. l. 30. r. [τοῖς] p. 350. l. 1. r. [γένοιτό] ibid. for [*his* r. [*this*]

ERRATA of VOL. III.

Præface to the *third* volume, p. viii. l. 9. from the bottom, for [*indeed*] read [*in deed*] Page 3. line 3. read [*Doddridge*] p. 7. l. 2, 3. r. [*apostatized*] p. 19. l. 6. after [*apostles*] put a comma. p. 29. l. 9. in the notes, for [*words*] r. [*word's*] p. 38. l. 7. for [*freed*] r. [*free*] p. 39. l. 7. for [*prosecution*] r. [*persecution*] p. 75. l. 3. in the second column of the index, after [*lewdnesse*] r. [a, p.] p. 78. col. 2. l. 2. r. [παρακλήσεως] p. 99. col. 1. l. 33. r. [*sacrificed.*]

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