

T A B L E S

FOR THE

FOUR EVANGELISTS;

CONTAINING,

I. The Harmony of the Gospels and their general Contents.

II. The Order and Number of Christ's recorded appearances after his Resurrection.

III. The several Passages of the Evangelists, as stated in the Harmony.

IV. A state of our LORD's Discourses according to the order of time.

V. A state of our LORD's Parables according to the order of time.

VI. A state of our LORD's Miracles according to the order of time.

VII. A view of the Places where our LORD sojourned, with the distance at which, and the direction in which, they did lie from Jerusalem.

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THE 2^d EDITION.

To which is now added,

AN ANALYSIS, HISTORICAL & CRITICAL,

OF THE

NEW-TESTAMENT SCRIPTURES.

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P R E F A C E.

THE GOSPEL-HISTORY is mostly concerning the public ministry of JESUS CHRIST, during three years and a half; which was the first half of the last of Daniel's seventy weeks of years in the midst of which the MESSIAH was to be cut off. But the Evangelists did not write in the form of annals; or so as to methodise the various events, by the years of our LORD's ministry in which they took place.

Moreover, the Evangelists did not write according to the order of time in which the events recorded by them fell out.—It is true, that the Evangelist JOHN appears not to have departed from this order,—except in one instance, where he seems to anticipate the anointing of our LORD at Bethany (xii. 3,—8.), five days before it took place. And the Evangelist MATTHEW appears to have departed from it, only in eight instances as at the foot of the page*. But the Evangelists MARK and LUKE, while observing a proper order of matter,—do frequently and greatly depart from the order of time; often recording things first that were last, and things last that were first.

Besides there are several gaps, and sometimes very large, in the history of each Evangelist,—especially JOHN; where things are omitted by one, but recorded by another: So

* Ch. viii. v. 14—17, falls in betwixt v. 22 and 23 of ch. iv.

Ch. xii. v. 38—42, falls in betwixt v. 45 and 46.

Ch. xiii. v. 44—48, falls in betwixt v. 35 and 36.

Ch. xiv. v. 1, 2, falls in betwixt v. 12 and 13.

Ch. xxi. v. 20—22, falls in betwixt v. 14 and 15 of ch. xxii.

Ch. xxvi. v. 26—29, falls in betwixt v. 20 and 21.

v. 31—35, falls in betwixt v. 30 and 31.

v. 69, 70, falls in betwixt v. 58 and 59.

that a complete view is to be had of the history, only by a regular comparifon of the whole.

It is therefore very neceffary for a thorough understanding of the Gospel-hiftory,—to have the fame, as recorded by each Evangelift, reduced to the order of time, under the feveral years of our LORD's miniftry; with the harmony of all the four fet in one view,—fhewing how the gaps in one are filled up by another. And this is the purpofe of the firft of the following Tables: which alfo contains an abftract of the Gospel-hiftory.—According to Dr *Wait*, the Paffover at which our LORD fuffered, fell upon the 21ft day of March; and matters are ftated accordingly at the clofe of this Table.

The ufe of the other Tables will appear at firft view. The figures are moftly conform to Dr *Wait's* GOSPEL-HISTORY.—As to the laft, no further juftnefs or exactnefs is pretended to, than that the diftances were carefully meafured on a map of the country, with fome affiftance of Dr *Lightfoot's* CHOROGRAPHICA; according to which, alfo, the places did lie either upon or neareft to the directions which are marked. And this Table will ferve to give fome view of our LORD's journeyings; with the proportions of his miniftry (from the references made to the firft Table) which the feveral places enjoyed.



AN Historical and Critical ANALYSIS of the New Testament Scriptures, the editors of this edition have confidered as an ufeful fupplement to Mr GIBB's Tables. It is carefully abridged from Profeflor MICHAELIS' Introductory Lectures to the New Testament. As they will be found to contain many things not generally known, no further apology for their infertion will be required by thofe who apply themfelves to the ftudy of the facred writings.

T A B L E I.

CONTAINING

THE HARMONY OF THE GOSPELS,

AND

THEIR GENERAL CONTENTS :

WHEREIN

THE History of each Evangelist is reduced to the order of time in which the events recorded took place,—the several parts of the Evangelists which are parallel to each other are set in one view, so that their several accounts of the same matter may be easily compared,—and the matters recorded only by some of the Evangelists are referred to the places where they are omitted by others ;—

THE whole History of the four Evangelists is distinguished into 220 articles, according to the order of time ; and the general matter of each article is expressed on the right-hand pages,—opposite to which, on the left hand pages, are the places of the Evangelists where that matter is particularly recorded ; — as also,

The several articles of the Gospel History are distinguished by the Years of our LORD's ministry in which they took place ; and, towards the close, they are distinguished by the Days.



N. B. — The First Column of the left hand pages contains the numbers of the Articles of the Gospel History.

2. Under each Evangelist, on the left hand pages, the First column contains the Chapters, and the Second the Verses.

3. Some passages, which are dubious as to the order of time, are inclosed in crotchets.

4. The -, or hyphen, betwixt verses, denotes all the intermediate verses.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
1	i. 1-17		iii. 23-38	
2			i. 1-25	
3			26-80	
4	18-24			
5			ii. 1-20	
6				i. 1-18
7	25		21-24	
8			25-38	
9	ii. 1-15			
10	16-18			
11	19-23		39-40	
12			41-50	
13			51-52	
14			iii. 1 2	
15	iii. 1-10	i. 1-6	3-14	
16	11-12	7-8	15-18	
17	13-17	9-11	21 22	
18	iv. 1-11	12-13	iv. 1-13	
19				19-34
20				35-51
21				ii. 1-12
22				13-25
23				iii. 1-21
24				22-36
25		vi. 17-20	iii. 19 20	
26	12			iv. 1-3
27				4-42
28		i. 14-15	iv. 14 15	43-45
29				46-54
30			16-30	
31	13-17		31 32	
32			v. 1-7	

AND THEIR GENERAL CONTENTS.

FROM CHRIST'S BIRTH TO THE FIRST PASSOVER:

- 1 Christ's genealogy, both descending and ascending.
 - 2 The conception of John the Baptist.
 - 3 The conception of Jesus at Nazareth; and the birth of
 - 4 Joseph takes home Mary, as warned by an angel. (John.
 - 5 The birth of Christ at Bethlehem the city of David.
 - 6 Christ's divine character gloriously displayed.
 - 7 Christ's circumcision, and being presented in the temple;
 - 8 Of Simeon and Anna. acknowledging him.
 - 9 Of the wise men; and Christ carried into Egypt.
 - 10 The slaughter of the infants at Bethlehem.
 - 11 Jesus brought back from Egypt to Nazareth.
 - 12 Comes to Jerusalem at twelve years of age.
 - 13 Returns to Nazareth for eighteen years.
 - 14 John the Baptist called forth to his ministry.
 - 15 John preaching and baptizing in the wilderness.
 - 16 John's testimony about himself, and concerning Jesus.
 - 17 Christ's baptism by John at Bethabara beyond Jordan.
 - 18 Christ's temptation and victory in the wilderness.
 - 19 Messengers sent to John; and his testimony about Christ.
 - 20 Jesus calls five disciples; and goes towards Galilee.
 - 21 Turns water into wine at Cana; and goes to Capernaum.
 - 22 He goes up to the Passover; and purgeth the Temple.
-

FROM THE FIRST TO THE SECOND PASSOVER.

- 23 Jesus holds a private conversation with Nicodemus.
- 24 He goes into Judea: John's further testimony of him.
- 25 John's imprisonment for Herodias' sake.
- 26 Jesus goes toward Galilee, from the rage of the Pharisees.
- 27 His interview with the woman of Samaria at Sychar.
- 28 He comes into Galilee, and preaches the gospel.
- 29 At Cana, he cures the nobleman's son at Capernaum.
- 30 He preaches in the synagogue at Nazareth.
- 31 Being thrust out thence, he preaches at Capernaum.
- 32 He preaches, and causeth a miraculous draught of fishes.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
33	iv. 18-22	i. 16-20	v. 8-11	
34		21-28	iv. 33-37	
35	viii. 14-17	29-34	38-41	
36		35-38	42-43	
37	iv. 23-25	39	44	
38	v. 1-48			
39	vi. 1-34			
40	vii. 1-29			
41	viii. 1-4	40-45	v. 12-16	
42	5-13		vii. 1-10	
43	18-22		ix. 57-62	
44	23-27	iv. 35-41	viii. 22-25	
45	28-34	v. 1-20	26-40	
46	ix. 1, 8	ii. 1-12	v. 17-26	
47	9-13	13-17	27-32	
48	14-17	18-22	33-39	
49	18-26	v. 21-43	viii. 41-56	
50	27-38			
51	x. 1-4	iii. 13-19	vi. 12-16	
52			17-49	
53	5-42			
54	xi. 1	[vi. 7-13	ix. 1-6]	
55			vii. 11-17	
56	2-19		18-35	
57	20-30		[x. 13-22]	
58			vii. 36-50	
59			viii. 1-3	
60				v. 1-47
61	xii. 1-8	ii. 23-28	vi. 1-5	
62	9-13	iii. 1-5	6-10	
63	14-21	6-12	11	
64	22-45	20-30	[xi. 14-28]	

AND THEIR GENERAL CONTENTS.

From the First to the Second Passover, continued.

- 33 Jesus calls four disciples, at the sea of Galilee.
 34 Preaches at Capernaum; and cures a demoniac.
 35 Heals Peter's wife's mother; and works other miracles.
 36 Retires for prayer; and leaves Capernaum.
 37 Preaches and works miracles, through Galilee.
 38 Christ's sermon upon the Mount.
 39 The continuation of this sermon.
 40 The conclusion of this sermon.
 41 The healing of the leper, on his coming down.
 42 The healing of the centurion's servant.
 43 Jesus discourses with some persons about following him.
 44 Crosses the sea of Galilee, and calms the tempest.
 45 His miraculous work among the Gergesens & Gadarens.
 46 At Capernaum, he preaches, & cures a man of the palsy.
 47 Matthew called: Of his eating with publicans and sinners.
 48 Jesus vindicates his not enjoining his disciples to fast.
 49 Jairus's daughter raised: A woman cured of a flux of blood.
 50 Two blind men cured; & one possessed with a dumb spirit.
 51 Jesus chooses twelve apostles; among his disciples.
 52 Works many miracles: His sermon upon the plain.
 53 Gives the apostles a commission, and instructions.
 54 Sends out his apostles; and preaches in several places.
 55 Restores to life the widow's son of Nain.
 56 John's message to him; his testimony concerning John.
 57 His woe unto Chorazin and other cities; his gracious call.
 58 Dines with Simon in Capernaum; his feet washed with tears. (passover.
 59 Preaches; ministered to by women: Goes up to the

FROM THE SECOND TO THE THIRD PASSEVER.

- 60 He cures the infirm man at Bethesda, & defends himself.
 61 Vindicates an action of his disciples on the Sabbath.
 62 He cures the withered hand on another Sabbath.
 63 He is conspired against for this; and goes away to Galilee.
 64 Of his casting out a blind and dumb devil at Capernaum.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
65	xii. 38-42		[xi. 29-36]	
66	46-53	iii. 31-35	viii. 19-21	
67	xiii. 1-23	iv. 1-20	4-15	
68		21-25	16-18	
69	24-30			
70		26-29		
71	31-32	30-34	[xiii. 8-19]	
72	33-35		[21]	
73	44		19	
74	45-46		10	
75	47-48			
76	36-43			
77	49-52			
78	53-58	vi. 1-6		
79		[7-13	ix. 1-6]	
80	xiv. 3-12	21-29		
81	1-2	14-16	7-9	
82	13	30-32	10	vi. 1
83	14-21	33-44	11-17	2-14
84	22-33	45-52		15-21
85	34-36	53-56		
86				22-71
87				vii. 1
88	xv. 1-20	vii. 1-23		
89	21-28	24-30		
90		31-37		
91	29-31			
92	32-38	viii. 1-9		
93	39	10		
94	xvi. 1-5	11-13		
95	6-12	14-21		

AND THEIR GENERAL CONTENTS.

From the Second to the Third Passover, continued.

- 65 Of the Scribes and Pharisees requiring a sign.
 66 Jesus declares who are his mother and his brethren.
 67 At the sea-side he delivers the parable of the Sower.
 68 A special application of this parable.
 69 The parable of the tares in the field.
 70 ————— of the seed springing up imperceptibly.
 71 ————— of the mustard seed in the field.
 72 ————— of the leaven in three measures of meal.
 73 ————— of the treasure hid in the field.
 74 ————— of the pearl of great price,
 75 ————— of the net cast into the sea.
 76 At Capernaum, he explains the parable of the tares
 77 He also explains the parable of the net.
 78 He goes to Nazareth, and is contemned of his country-
 men.
 79 He is supposed to have sent out the Apostles a 2d time.
 80 The death and burial of John the Baptist.
 81 Herod hears of Christ, is perplexed, & wants to see him.
 82 The Apostles return, he takes them over the sea of Galilee
 83 Near Bethsaida, he teaches, heals, and feeds 5000.
 84 The distress and miraculous deliverance at sea.
 85 He works many miraculous cures in the land of Genne-
 86 His discourse in the synagogue at Capernaum. [zaret.
 He is supposed to have gone up to the Passover.

FROM THE THIRD TO HIS GOING UP TO THE LAST
 PASSOVER.

- 87 After the Passover, Jesus left Jerusalem and Judea.
 88 At Capernaum, he defends his disciples for not washing.
 89 Near Tyre & Sydon, he deals with the woman of Canaan.
 90 In the coasts of Decapolis, he heals a man deaf & dumb.
 91 He afterwards heals many in that country.
 92 He there miraculously feeds 4000.
 93 He passes by Magdala and Dalmanutha to Capernaum.
 94 His discourse about the signs of the times.
 95 Concerning the leaven of the Pharisees and Sadducees.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
96		viii. 22-26		
97	xvi. 13-16	27-30	ix. 18-21	
98	17-20			
99	21-28	ix. 31-38 } 13	22-27	
100	xvii. 1-13	2-13	28-36	
101	14-21	14-29	37-42	
102	22-23	30-32	43-45	
103	24-27			
104	xviii. 1-6	33-37	46-48	
105		38-41	49-50	
106	7-9		[xvii. 1-2]	
107	10-14	42-50		
108	15-22		[3-10]	
109	23-35			
110				vii. 2-9
111				10-13
112				14-53
113				viii. 1-11
114				12-59
115				ix. 1-7
116				8-34
117			ix. 51-53	
118			54-56	
119			x. 1-24	
120			25-29	
121			30-37	
122			38-42	
123				35-41
124				x. 1-39
125				40-42
126			xi. 1-54	
127			xii. 1-59	
128			xiii. 1-35	

AND THEIR GENERAL CONTENTS.

From the third to the last Passover, continued.

- 96 He gradually cures a blind man at Bethsaida.
- 97 Near Cefarea Philippi, he questions his Disciples about
- 98 His discourse on Peter's confession of him. (himself.)
- 99 He foretels his sufferings, and instructs his Disciples.
- 100 He is transfigured on Mount Tabor; and again foretels
- 101 He cures a lunatic. (his sufferings.)
- 102 He again foretels his sufferings and death.
- 103 He pays tribute miraculously, at Capernaum.
- 104 He teaches his disciples humility; and warns them.
- 105 Of one whom they saw casting out devils in his name,
- 106 The woe of offences coming; and a caution thereupon.
- 107 Of avoiding to give offence; especially to the weak.
- 108 Of discipline for offences, and forgiving injuries.
- 109 The parable of the two debtors, and the wicked servant.
- 110 Jesus reproveth his kinsmen, for their presumption.
- 111 He goes up secretly to the feast of Tabernacles.
- 112 Of his ministry there, and the various effects of it.
- 113 Of the woman taken in adultery, and dismissed.
- 114 He preaches in the temple; and makes his escape.
- 115 He cures the man born blind; and goes to Galilee.
- 116 The case of this man upon his being cured.
- 117 Jesus returning, is rejected by the Samaritans.
- 118 Of the false zeal of some of his disciples.
- 119 He sends out the 70 disciples, with instructions.
- 120 He is tempted by a lawyer, about inheriting eternal life.
- 121 His parable of the tender-hearted Samaritan.
- 122 He is entertained by Martha and Mary, at Bethany.
- 123 At Jerusalem, meets with the blind man he had cured.
- 124 His discourse at the feast of Dedication, about his sheep.
- 125 He goes away to Bethabara; and is resorted to.
- 126 The various exercise of his ministry, in that country-side.
- 127 The further exercise of his ministry, in passing to Galilee
- 128 The continued exercise of his ministry there,

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
129			xiv. 1-35	
130			xv. 1-32	
131			xvi. 1-31	
132			xvii. 1-19	
133	xix. 1 2	x. 1		
134			20-37	
135			xviii. 1-14	
136	3-12	2-12		
137	13-15	13-16	15-17	
138	16-30	17-31	18-30	
139	xx. 1-16			
140	17-19	32-34	31-34	
141	20-28	35-45		
142				xi. 1-53
143				54-57
144	29-34	46-52	35-43	
145			xix. 1-10	
146			11-27	
147				xii. 1-11
148	xxi. 1-11	xi. 1-11	28-44	12-19
149	12-17	15-19	45-48	
150	18 19	12-14		20-50
151				
152	23-27	27-33	xx. 1-8	
153	28-32			
154	33-46	xii. 1-12	9-19	
155	xxii. 1-14			
156	xxi. 20-22	xi. 20-26		
157	xxii. 15-22	xii. 13-17	20-26	

AND THEIR GENERAL CONTENTS.

—○—

From the third to the last Passover, continued.

—○—

- 129 He teaches and heals; on his way toward Jerufalem.
 130 He delivers feveral parables; of the prodigal fon.
 131 He further teaches by parables; the rich man and La-
 132 He goes on teaching; and cleanses ten lepers. (zarus:
 133 He returns on the east of Jordan, by Bethabara.
 134 His doctrine and warning, about the coming of his king-
 135 He encourageth and teacheth to pray by parables. (dom.
 136 His doctrine about marriage and divorce.
 137 He bleffeth little children, brought to him.
 138 Of the address made to him by a young ruler.
 139 The parable of the labourers in the vineyard.
 140 Jesus again foretels his sufferings and death.
 141 He reproveth the ambition of some disciples.
 142 Of the resurrection of Lazarus; at Bethany.
 143 He retires a few days to Ephraim; is consulted against.
 144 He cures two blind men by the way-side, near Jericho.
 145 His interview with Zaccheus, the chief publican.
 146 The parable of the ten pounds, given to ten servants.

[*March 16th, Saturday; Jewish Sabbath.*]

- 147 Sups at Bethany with Lazarus; who is consulted against.

[*March 17th; now the Lord's day.*]

- 148 He rideth up triumphantly to Jerufalem.
 149 He purges the temple; teaches and heals.

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FROM GOING UP TO THE LAST PASSOVER, TO HIS ASCENSION.

[*March 18th, Monday.*]

- 150 He curses the fig-tree, having nothing but leaves.
 151 What passed on some Greeks desiring to see him.
 152 His authority questioned; and his question about John's
 153 The parable of the two sons. (baptism.
 154 Parable of the vineyard, and the wicked husbandmen.
 155 The parable of the marriage-feast; the wedding garment.

[*March 19th, Tuesday.*]

- 156 The withering of the fig-tree; and the efficacy of faith.
 157 Of paying tribute to Cæsar; and duty to God.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
158	xxii. 23-33	xii. 18-27	xx. 27-40	
159	34-40	28-34		
160	40-46	35-37	41-44	
161	xxiii. 1-13	38-40	45-47	
162	14-39			
163		41-44	xxi. 1-4	
164	xxiv. 1-36	xiii. 1-32	5-33	
165			34-38	
166	37-51			
167		33-37		
168	xxv. 1-13			
169	14-30			
170	31-46			
171	xxvi. 1-5	xiv. 1, 2	xxii. 1, 2	
172	6-13	3-9		xii. 3-8
173	14-16	10 11	3-6	
174	17-20	12-17	7-14	
175			15-18	
176				xiii. 1-17
177	26-29	22-25	19, 20	
178	21-25	18-21	21-23	18-22
179				23-32
180			24-30	
181				33-35
182	31-35	27-31	31-34	36-38
183			35-38	
184				xiv. 1-31
185	30	26		31
186				xv. 1-27
187				xvi. 1-33
188				xvii. 1-26

AND THEIR GENERAL CONTENTS.

—○—
From the last Passover to his Ascension, continued.
 —○—

- 158 Jesus confutes the Sadducees, about the resurrection.
- 159 His doctrine about the great commandment of the law.
- 160 His question about Christ being the son of David.
- 161 His warning against the Scribes and Pharisees.
- 162 He denounces woes against the Scribes and Pharisees.
- 163 Of the widow's two mites, cast into the Treasury.
- 164 Of the destruction of Jerusalem, and the last judgment.
- 165 His call to watchfulness; and his present course.
- 166 His call to watchfulness enforced, an awful warning.
- 167 His further enforcing and extending of this call.
- 168 The parable of the ten virgins, and a call thereupon.
- 169 The parable of the talents; the slothful servant.
- 170 His discourse of the last judgment; the eternal state.

—○—
 [*March 20th, Wednesday*]

- 171 The Jews consult how to apprehend and kill Jesus.
- 172 He is anointed at Bethany, in Simon the leper's house.
- 173 Satan enters into Judas, who undertakes to betray him.

—○—
 [*March 21st, Thursday; Passover day.*]

- 174 The preparation made for eating the Passover.
- 175 Jesus and his twelve disciples eat the Passover.
- 176 Jesus washes the feet of his disciples, and teaches them.
- 177 The institution of the sacrament of our Lord's supper.
- 178 Jesus discovers the treachery of one of the twelve.
- 179 He discovers Judas Iscariot to be the traitor.
- 180 He checks ambition in his disciples, and comforts them.
- 181 He warns and instructs them about his leaving them.
- 182 He foretels Peter's threefold denial of him.
- 183 He warns and cautions them about approaching danger.
- 184 His consolatory discourse to them after supper.
- 185 He goes out with his disciples towards the garden.
- 186 His consolatory discourse is continued.
- 187 His consolatory discourse is concluded.
- 188 His intercessory prayer before entering the garden.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
189	xxvi 36-46	xiv. 32-42	xxii. 39-46	xviii. 1-2
190	47-56	43-52	47-53	3-12
191				13 14
192	57	53	54	
193	58 69 70	54 66 68	55-57	15-17
194	59-68	55-65	63-65	19-24
195	71-72	69 70	58	18-25
196	73-75	70-72	59-62	26-27
197	xxvii. 1	xv. 1	66-71	
198	2	1	xxiii. 1	28
199	3-10			
200				29-32
201	11-14	2-5	2-5	33-36
202			6-11	
203			11-16	
204	15-26	6-15	17-25	37-40
205	27-30	16-19		xix. 1-3
206				4-15
207	31-50	20-37	25-46	16-30
208	51-56	38-41	47-49	
209				31-37
210	57-61	42-47	50-56	38-42
211	62-66			
212	xxviii 1-15	xvi. 1-11	xxiv. 1-12	xx. 1-18
213		14	13-35	
214		12 13	36-43	19-25
215				26-29

AND THEIR GENERAL CONTENTS.

From the last Passover to his Ascension, continued.

- 189 Jesus suffers in the garden ; his disciples sleep.
 190 He is apprehended, by a company with Judas.
 191 He is brought before Annas, father in-law to Caiphas.
 192 He is brought before Caiaphas, the high-priest.
 193 Peter's first denial of his Lord, to a damsel.
 194 Jesus is tried before Caiaphas, and spitefully used.
 195 Peter's second denial of his Lord, to another maid.
 196 Peter's third denial, to some others ; and repentance.

[*March 22d, Friday ; Crucifixion day.*]

- 197 Jesus again before the Jewish council, and examined.
 198 He is carried away to Pilate the Roman governor.
 199 Judas confesses his crime, and then hangs himself.
 200 Pilate comes out and enquires concerning Jesus.
 201 Jesus is before Pilate and examined by him.
 202 Jesus is before Herod ; set at nought, and mocked.
 203 Jesus is again before Pilate, and vindicated by him.
 204 The conclusion of his trial before Pilate.
 205 He is spitefully mocked, scourged, and spit upon.
 206 Pilate's vain endeavour to deliver him.
 207 Jesus is crucified, betwixt two malefactors.
 208 Prodigies immediately following the death of Jesus.
 209 The piercing of his side without breaking his bones.
 210 Burial of Jesus by Joseph of Arimathea and Nicodemus.
 211 The Jews seal the stone, and set a watch on the sepulchre.

[*March 24th, Lord's day ; Resurrection day.*]

- 212 The resurrection of Jesus ; and his first appearances.
 213 He appears to two disciples on the way to Emmaus.
 214 He appears, the same evening, to ten of the apostles.

[*March 31st, Lord's day,*]

- 215 He appears to the eleven apostles, particularly Thomas.

THE HARMONY OF THE GOSPELS,

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
216				xxi. 1-24
127	xxviii. 16, 17			
218	18-20	xvi. 15-18	xxiv. 44-49	
219		19 20	50-53	
220				xx. 30, 31 } xxi. 25. }

N. B The Ascension was on Thursday, May 2d; ten days before the great descent of the Holy Ghost, which took

TABLE II. Shewing the Order and Number of Christ's recorded Appearances after his

NO.	MATTHEW.	MARK.	LUKE.	JOHN.
1		xvi. 9-11		xx. 11-18
2	xxviii. 9, 10			
3			xxiv. 34	
4		12-13	13-35	
5		14	36-43	19 25
6				26-29
7				xi. 1-24
8	16-17			
9				
10				
11	18-20	15-18	44-49	

AND THEIR GENERAL CONTENTS.

[*In the course of 32 days afterwards.*]

- 216 He appears to severals of them, at the sea of Galilee.
- 217 He appears to the eleven, on a mountain in Galilee.
- 218 His last appearance and discourse to them at Jerufalem.
- 219 The glorious ascension of Jesus Christ, at Bethany.
- 220 The conclusion of the whole.

place on the day of Pentecost, being the first day of the week, May 12th, the Lord's day.

Resurrection, and the places where they are recorded.

Jesus appeared,

On the resurrection day;

- 1 To Mary Magdalene, early in the morning.
- 2 To her and other women soon after.
- 3 To Peter alone.
- 4 To two disciples going to Emmaus.
- 5 To ten of the apostles and others in the evening.

After eight days, or next Lord's day;

- 6 To the eleven apostles, at Jerufalem.

Afterwards, till his ascension;

- 7 To seven of them, at the sea of Galilee.
 - 8 To the eleven, on a mountain in Galilee.
 - 9 To above 500 brethren at once, 1 Cor. xv. 6.
 - 10 To James, 1 Cor. xv. 7.
 - 11 To all the apostles, at Jerufalem and Bethany.
-

TABLE III.

SHEWING

The Articles of the HARMONY, to which the several Passages of the Evangelists do belong.

[The first column under each Evangelist denotes the chapters, the second the verses, and the third the articles of the Harmony.]

MATTHEW.			MATTHEW.			MATTHEW.		
Chap.	Ver.	Art.	Chap.	Ver.	Art.	Chap.	Ver.	Art.
i.	1-17	1	x.	1-4	51		21-28	89
	18-24	4		5-42	53		29-31	91
	25	7	xi.	1	54		32-38	92
ii.	1-15	9		2-19	56		39	93
	16-18	10		20-30	57	xvi.	1-5	94
	19-23	11	xii.	1-8	61		6-12	95
iii.	1-10	15		9-13	62		13-16	97
	11-12	16		14-21	63		17-20	98
	13-17	17		22-45	64		21-28	99
iv.	1-11	18		[38-42]	65	xvii.	1-13	100
	12	26		46-53	66		14-21	101
	13-17	31	xiii.	1-23	67		22-23	102
	18-22	33		24-30	69		24-27	103
	23-25	37		31-32	71	xviii.	1-6	104
v.	1-48	38		33-35	72		7-9	106
vi.	1-34	39		30-43	76		10-14	107
vii.	1-29	40		44	73		15-22	108
viii.	1-4	41		45-46	74		23-35	109
	5-13	42		47-48	75	xix.	1-2	133
	14-17	35		49-52	77		3-12	136
	18-22	43		53-58	78		13-15	137
	23-27	44	xiv.	1-2	81		16-30	138
	28-34	45		3-12	80	xx.	1-16	139
ix.	1-8	46		13	82		17-19	140
	9-13	47		14-21	83		20-28	141
	14-17	48		22-33	84		29-34	144
	18-26	49		34-36	85	xxi.	1-11	148
	27-38	50	xv.	1-20	88		12-17	149

MATTHEW.		
Chap.	Ver.	Art.
xxi.	18 19	150
	20-22	156
	23-27	152
	28-32	153
	33-46	154
xxii.	1-14	155
	15-22	157
	23-33	158
	34-40	159
	40-46	160
xxiii.	1-13	161
	14-39	162
xxiv.	1-36	164
	37-51	166
xxv.	1-13	168
	14-30	169
	31-46	170
xxvi.	1-5	171
	6-13	172
	14-16	173
	17-20	174
	21-25	178
	26-29	177
	30	185
	31-35	182
	36-46	189
	47-56	190
	57	192
58	69-70	193
	59-68	194
	71-72	195
	73-75	196
xxvii.	1	197
	2	198
	3-10	199
	11-14	201
	15-26	204

MATTHEW.		
Chap.	Ver.	Art.
xxvii.	27-30	205
	31-50	207
	51-56	208
	57-61	210
	62-66	211
xxviii.	1-15	212
	16-17	217
	18-20	218
MARK.		
i.	1-6	15
	7-8	16
	9-11	17
	12-13	18
	14-15	28
	16-20	33
	21-28	34
	29-34	35
	35-38	36
	39	37
	40-45	41
ii.	1-12	46
	13-17	47
	18-22	48
	23-28	61
iii.	1-5	62
	6-12	63
	13-19	51
	20-30	64
	31-35	66
iv.	1-20	67
	21-25	68
	26-29	70
	30-34	71
	35-41	44
v.	1-20	45
	21-43	49
vi.	1-6	78

MARK.		
Chap.	Ver.	Art.
vi.	7-13	54
		79
	14-16	81
	17-20	25
	21-29	80
	30-32	82
	33-44	83
	45-52	84
	53-56	85
vii.	1-23	88
	24-30	89
	31-37	90
viii.	1-9	92
	10	93
	11-13	94
	14-21	95
	22-26	96
	27-30	97
	31-38	99
ix.	1	99
	2-13	100
	14-29	101
	30-32	102
	33-37	104
	38-41	105
	42-50	107
x.	1	133
	2-12	136
	13-16	137
	17-31	138
	32-34	140
	35-45	141
	46-52	144
xi.	1-11	148
	12-14	150
	15-19	149
	20-26	156

MARK.			LUKE.			LUKE.		
Chap.	Ver.	Art.	Chap.	Ver.	Art.	Chap.	Ver.	Art.
				LUKE.		viii.	1-3	59
xi.	27-33	152	i.	1-25	2		4-15	67
xii.	1-12	154		26-80	3		16-18	68
	13-17	157	ii.	1-20	5		19-21	66
	18-27	158		21-24	7		22-25	44
	28-34	159		25-38	8		26-40	45
	35-37	160		39-40	11		41-56	49
	38-40	161		41-50	12	ix.	1-6	54
	41-44	163		51-52	13			79
xiii.	1-32	164	iii.	1-2	14		7-9	81
	33-37	167		3-14	15		10	82
xiv.	1-2	171		15-18	16		11-17	83
	3-9	172		19-20	25		18-21	97
	10-11	173		21-22	17		22-27	99
	12-17	174		23-38	1		28-36	100
	18-21	178	iv.	1-13	18		37-42	101
	22-25	177		14-15	28		43-45	102
	26	185		16-30	30		46-48	104
	27-31	182		31-32	31		49-50	105
	32-42	189		33-37	34		51-53	117
	43-52	190		38-41	35		54-56	118
	53	192		42-43	36		57-62	43
54	66-68	193		44	37	x.	1-24	119
	55-65	194	v.	1-7	32		[13-22]	57
	69-70	195		8-11	33		25-29	120
	70-72	196		12-16	41		30-37	121
xv.	1	197		17-26	46		38-42	122
		198		27-32	47	xi.	1-54	126
	2-5	201		33-39	48		[14-28]	64
	6-15	204	vi.	1-5	61		[29-36]	65
	16-19	205		6-10	62	xii.	1-59	127
	20-37	207		11	63	xiii.	1-35	128
	38-41	208		12-16	51		[18-19]	71
	42-47	210		17-49	52		21	72
xvi.	1-11	212	vii.	1-10	42	xiv.	1-35	129
	12-13	213		11-17	55	xv.	1-32	130
	14	214		18-35	56	xvi.	1-31	131
	15-18	218		36-50	58	xvii.	1-19	132
	19-20	219						

LUKE.		
Chap.	Ver.	Art.
xvii.	[1,2]	106
	[3-10]	108
	20-37	134
xviii.	1-14	135
	15-17	137
	18-30	138
	31-34	140
	35-43	144
xix.	1-10	145
	11-27	146
	28-44	148
	45-48	149
xx.	1-8	152
	9-19	154
	20-26	157
	27-40	158
	41-44	160
	45-47	161
xxi.	1-4	163
	5-33	164
	34-38	165
xxii.	1-2	171
	3-6	173
	7-14	174
	15-18	175
	19-20	177
	21-23	178
	24-30	180
	31-34	182
	35-38	183
	39-46	189
	47-53	190
	54	192
	55-57	193
	58	195
	59-62	196
	63-65	194
	66-71	197
xxiii.	1	198

LUKE.		
Chap.	Ver.	Art.
xxiii.	2-5	201
	6-11	202
	11-16	203
	17-25	204
	25-46	207
	47-49	208
	50-56	210
xxiv.	1-12	212
	13-35	213
	36-43	214
	44-49	218
	50-53	219
JOHN.		
i.	1-18	6
	19-34	19
	35-51	20
ii.	1-12	21
	13-25	22
iii.	1-21	23
	22-36	24
iv.	1-3	26
	4-42	27
	43-45	28
	46-54	29
v.	1-47	60
vi.	1	82
	2-14	83
	15-21	84
	22-71	86
vii.	1	87
	2-9	110
	10-13	111
	14-53	112
viii.	1-11	113
	12-59	114
ix.	1-7	115
	8-34	116
	35-41	123
x.	1-39	124

JOHN.		
Chap.	Ver.	Art.
x.	40-42	125
xi.	1-53	142
	54-57	143
xii.	1-11	147
	[3-8]	172
	12-19	148
	20-50	151
xiii.	1-17	176
	18-22	178
	23-32	179
	33-35	181
	36-38	182
xiv.	1-31	184
	31	185
xv.	1-27	186
xvi.	1-33	187
xvii.	1-26	188
xviii.	1,2	189
	3-12	190
	13-14	191
	15-17	193
	18-25	195
	19-24	194
	26-27	196
	28	198
	29-32	200
	33-36	201
	37-40	204
xix.	1-3	205
	4-15	206
	16-30	207
	31-37	209
	38-42	210
xx.	1-18	212
	19-25	214
	26-29	215
	30-31	220
xxi.	1-24	216
	25	220

TABLE IV.

Containing a State of our LORD'S DISCOURSES, according to the order of Time ; with the Articles of the Harmony in which they are recorded.

		Art. of the Harm.
1	Discourse with Nicodemus, about the New Birth	23
2	With the Woman of Samaria	27
3	In the Synagogue of Nazareth	30
4	In a sermon upon the Mount	38, 39, 40
5	In a sermon upon the plain	52
6	Of Instructions to his Apostles	53
7	Of woes against Chorazin and other Cities	57
8	On healing the infirm Man at Bethesda	60
9	On his Disciples plucking the Ears of Corn on the Sabbath	61
10	On the charge of his working miracles by the power of Beelzebub	64
11	On the Scribes and Pharisees requiring a Sign	65
12	Concerning the Bread of Life	86
13	About internal purity	88
14	About the Signs of the Times	94
15	On Peter's Confession of Him	98
16	Concerning offences and injuries	106, 107, 108
17	At the Feast of Tabernacles	112
18	On dismissing the Woman taken in Adultery	114
19	Of Instructions to the 70 Disciples	119
20	Concerning his Sheep	124
21	Of Instructions about Prayer	126
22	Of Woes against the Scribes and Pharisees	126
23	Against Hypocrisy, Fearfulness, Anxiety, &c.	127
24	Of Repentance, of entering in at the Strait-gate, and against Jerusalem	128
25	Concerning Humility and Prudence	129
26	About the coming of his Kingdom	134
27	About inheriting eternal Life	138
28	Concerning his Sufferings	151
29	Concerning the Resurrection	158
30	Against the Scribes and Pharisees	161, 162
31	Concerning the destruction of Jerusalem	164
33	Concerning watchfulness	165, 166, 167
34	Concerning the last judgment	170
35	His consolatory Discourse	184, 185 186
36	To his Disciples, before his Ascension	218

TABLE V.

Containing a State of our LORD'S PARABLES, according to the order of Time; with the Articles of the Harmony in which they are recorded.

		Art. of the Harm.
1	Parable of the Sower and his Seed	67
2	———— of the Tares in the Field	69, 76
3	———— of the Seed springing up imperceptibly	70
4	———— of the Mustard Seed	71, 128
5	———— of the Leaven, in three Measures of Meal	72, 128
6	———— of the Treasure hid in the Field	73
7	———— of the Pearl of great Price	74
8	———— of the Net cast into the Sea	75, 77
9	———— of the two Debtors	109
10	———— of the tender-hearted Samaritan	121
11	———— of the Success of Importunity	126
12	———— of the foolish rich Man	127
13	———— of the Servants watching	127
14	———— of the faithful and wise Steward	127
15	———— of the barren Fig-tree	128
16	———— of sitting in the lowest room	129
17	———— of the great Supper	129
18	———— of intending to build a Tower	129
19	———— of one King going to War against another	129
20	———— of the lost Sheep, found	130
21	———— of the lost piece of Money, found	130
22	———— of the prodigal Son	130
23	———— of the unfaithful Steward	131
24	———— of the rich man and Lazarus	131
25	———— of the Servant come from the field	132
26	———— of the unjust Judge, and the impotunate widow	135
27	———— of the Pharisee and Publican	135
28	———— of the Labourers in the Vineyard	139
29	———— of the ten pounds given to ten servants	146
30	———— of the two Sons	153
31	———— of the vineyard, and the wicked Husbandmen	154
32	———— of the Marriage feast and Wedding garment	155
33	———— of a Man taking a far journey	167
34	———— of the ten Virgins	168
35	———— of the talents, and slothful Servant	169
36	———— of the Sheep and Goats	170

TABLE VI.

Containing a State of our LORD'S MIRACLES, according to the order of Time; with the Articles of the Harmony in which they are recorded.

	Art. of the Harm.
1 Miracle of turning water into wine	21
2 ——— of purging the temple	22
3 ——— of curing the nobleman's son of Capernaum	29
4 ——— of causing a miraculous draught of fishes	32
5 ——— of curing a demoniac	34
6 ——— of healing Peter's wife's mother	35
7 ——— of healing a leper	41
8 ——— of healing the centurion's servant	42
9 ——— of calming the tempest	44
10 ——— of curing two demoniacs at Gadara	45
11 ——— of curing a man of the palsy	46
12 ——— of restoring Jairus's daughter	49
13 ——— of curing a woman of a flux of blood	49
14 ——— of restoring two blind men to sight	50
15 ——— of healing one possessed with a dumb spirit	50
16 ——— of restoring to life the widow's son of Nain	55
17 ——— of curing the infirm man at Bethesda	60
18 ——— of curing the withered hand	62
19 ——— of casting out a blind and dumb devil	64
20 ——— of feeding 5000 men	83
21 ——— of walking on the sea and calming it	84
22 ——— of healing the woman of Canaan's daughter	89
23 ——— of healing a man deaf and dumb	90
24 ——— of feeding 4000 men	92
25 ——— of giving sight to a blind man	96
26 ——— of curing a lunatic	101
27 ——— of procuring tribute-money	103
28 ——— of curing the man born blind	115
29 ——— of healing a woman 18 years infirm	128
30 ——— of curing a dropsy	129
31 ——— of cleansing ten lepers	132
32 ——— of curing two blind men	144
33 ——— of blasting the fig-tree	156
34 ——— of making his enemies fall to the ground	190
35 ——— of curing the ear of Malchus	190
36 ——— of causing a miraculous draught of fishes	216
37 ——— of producing a fire with fish and bread	216

TABLE VII.

Giving a view of the PLACES where our LORD fojourned; with the Distance at which, and the Direction in which they did lie from Jerusalem.

The first Column contains the number of Miles; the second, the Direction, according to the points of the Compass; and the third, the Articles of the Harmony where these places occur.

GALILEE, properly so called; on the west of the sea of Galilee, (called also the Sea of Tiberias, and the Lake of Gennesaret;) the northern territory of Canaan. Our Lord is sometimes said to be in Galilee, without mentioning the particular places. Art. 28, 37, 128, 217.

SAMARIA; the territory on the south of Galilee toward Jerusalem.

JUDEA; the territory of the tribe of Judah, on the south of Jerusalem. Art. 24, 87.

DECAPOLIS; GENNESARET; the territory on the east of the sea of Galilee. Art. 85, 90.

Places.	Miles.	Direction.	Articles of the Harmony.
GALILEE; the sea of	85	N. E.	33, 44, 82, 216.
Nazareth	73	N. N. E.	3, 11, 13, 30, 78.
Cana	80	N. b. E.	21, 29.
Capernaum	97	N. E. b. N.	21, 31, 34, 46, 58, 64: 76, 86, 88, 93, 103.
Bethsaida	92	N. E. b. N.	57, 83, 96.
Mount Tabor	72	N. E. b. N.	100.
Nain	70	N. E. b. N.	55.
Cesarea Philippi	123	N. E. b. N.	97.
SAMARIA; Sychar, or Sichem	37	N. N. E.	27.
JUDEA; Bethlehẽm	6	S.	5, 10.
DECAPOLIS; Chorazin	100	N. E.	57.
Magdala; Dalmanutha	90	N. E.	93.
Gergasa	88	N. E.	45.
Gadara	80	N. E.	45.
Tyre	120	N. b. E.	89.
Sidon	148	N. N. E.	89.
Bethabara	56	E. N. E.	17, 125, 133.
Ephraim, or Ephrem	27	N. E.	143.
Jericho	30	E. b. N.	144.
Emmaus	71	N. W. b. N.	213.
Bethany	2	E.	122, 142, 147, 172, 219.
<i>Other Places.</i>			
Enon	36	N. E.	24.
Salim	44	E. N. E.	24.
Rama	9	S. W. b. W.	10.
Sarepta	142	N. b. E.	30.
Arimathea	35	N. W.	210.
Kerioth, (Iscariot)	46	N. N. E.	51. Josh. xv. 25.
Samaria, the City	44	N. N. E.	Acts viii. 5.
Azotus	42	W. b. N.	Acts viii. 40.
Cesarea	60	N.	Acts viii. 40.
Lydda	38	N. W. b. N.	} Acts ix. 35.
Saron.	44	N. N. W.	
Joppa	45	N. W.	Acts ix. 36, 43.
Hebron.	24	S.	Josh. xx. 7. Luke. i. 39

ANALYSIS of the NEW-TESTAMENT SCRIPTURES.

MATTHEW'S GOSPEL

WAS written before the other three. He was the son of Alphaeus, and is also called Levi. His profession and call to the apostolic office are related Matt. ix. 9. Mark ii. 14. His converse with Christ enabled him to write a credible history of him. He wrote this Gospel about the year 61, at the time when Paul and Peter preached at Rome, when the Hebrews suffered a heavy persecution, which almost drove them into apostacy, and obliged Paul to write his epistle to them. Nothing, therefore, would be of more utility at this time, than a history of the life, miracles, and resurrection of Christ. All the Fathers agree, that Matthew wrote his Gospel in Hebrew, not the language of the old Testament, but the dialect in use at Jerusalem, which was a mixture of Hebrew and Chaldee, for the benefit of the Christians in Judea.

MARK, (JOHN MARK, Acts xii. 12.)

WAS a familiar companion of Peter, 1 Pet. v. 13. and of Paul in some of his travels, Acts xii. 12. 14. His mother's name was Mary, who dwelt in Jerusalem, and the Christians assembled at her house. He was cousin to Barnabas, Col. iv. 10. He was an Evangelist, *i. e.* a preacher sent by the apostles to Jews and Gentiles. It was usual for such Evangelists to have extraordinary gifts of the Holy Ghost. The date of this Gospel is in some degree uncertain. But it is thought to have been written very soon after that of Matthew. Whoever compares these two Gospels will easily discern that Mark had Matthew's Gospel before him, and wrote with the design of publishing in a more known language that which Matthew had before written in the language of Judea; for he wrote at Rome, in Greek, for the use of those Romans who did not understand Hebrew. He omits that part of Matthew's history which was more suited to the Jews than the Gentiles, such as the massacre of the chil-

dren at Bethlehem, of which a Gentile could not investigate the truth; of the Messiah being sought for by Jewish philosophers from Arabia, which, to the Gentiles, who could not read the prophet Micah, was of less importance. He adds some things for the sake of the Gentiles, to enable them to understand the history of Christ. In chap. vii. 2. he explains the meaning of *defiled* or *common* among the Jews, and ver. 3, 4, instructs them in the Jewish customs, which was unnecessary for Matthew to do. In chap. xv. 21. he tells them that Simeon was the father of Alexander and Rufus, because both these resided at Rome, and were known to the Christians there.

LUKE,

A HEATHEN by birth, by profession a physician, was a companion of Paul in his travels; and by his profession was well able to investigate the reality of the miraculous cures which Paul wrought in confirmation of the doctrines which he taught. He wrote his Gospel in Egypt about the year 63. He tells us, he writes it, because "many had taken in hand to set forth in order a declaration of things which are more surely believed;" and therefore must have had exceptions to some of these things which were written; to rectify which he seems to have composed this Gospel. It is observed by Grabe and Milne, that St Luke had his eye particularly on the Egyptian Gospel, which was written by Essenes. Luke is the only evangelist who mentions our Saviour's command to his disciples to sell their lands in Palestine, (which would have been taken from them in a time of persecution,) and to give the money to the poor; because these lands might have been a snare to the Christians there, in drawing them back to Judaism. He is the only evangelist who relates the conversation betwixt Gabriel and Mary, probably with a view to correct the false account in the Egyptian Gospel, of which we have the remains in the Koran. — Luke wrote at the request of a Christian of distinction, whose name was Theophilus, an individual, and not a name applicable to every reader. There is no account in history who this person was. Perhaps he dwelt in Upper Egypt, or in Thebais.

JOHN,

ACCORDING to the testimony of the ancients, was related to Christ, and a disciple of John the Baptist; probably one of the two whom the Baptist sent to Christ, John. i. 37. He, Peter, and James, were eye-witnesses of the raising of Jairus' daughter, of the transfiguration, and of the anguish of Christ's soul in the garden. John was the only apostle who stood under the cross. He was perhaps better qualified than any other to write an account of the miracles and history of our Saviour. This Gospel, the last of the four, was wrote at Ephesus in Asia, after the year 63, and after the death of Peter, probably before the destruction of Jerusalem, for he speaks of the city as then subsisting. It is evident from this Gospel itself, that John's object was not to write a *complete* history of Christ, of whose parents and birth he gives no account, and he relates few of the facts recorded in the other Gospels. His design appears to be, to record some things omitted by the other Evangelists, and chiefly to confute the errors maintained by Cerinthus and the Gnostics concerning Christ, by recording the discourses of Christ, which disproved such errors.—This Gospel is divided into three parts. The first contains the doctrines to be proved against Cerinthus, chap. i. 18. The second contains the proof, from the 19th verse of chap. i. to ver. 29, chap. xx. The third is a conclusion, in which he declares his design in recording the miracles of Christ, viz. that his readers might believe that "Jesus is the Christ, the Son of God."

 THE ACTS OF THE APOSTLES

Is the last historical book of the New Testament. It appears to be written by Luke. Some of the Greek MSS. and the Syriac version, certify, that St. Luke wrote this book and his Gospel at Alexandria. It could not be written earlier than the year 63, for the narrative reaches that length. If it had been written later, it would have contained the issue of Paul's imprisonment at Rome, which a reader might be supposed curious to know. The design of Luke seems to be, not merely to write an ecclesiastical history of the first thirty years of the Christian

church ; but, first, to give an authentic relation of the effusion of the Holy Ghost, and the miracles by which the truth of the Christian religion was established ; and, 2dly, to impart these accounts that evince the claim of the Gentiles to the church of Christ, which at this time was particularly contested by the Jews. Hence we have the conversion of the Samaritans, chap. xxi.—the history of Cornelius,—the conversion of Paul, and his mission to the Gentiles.—See *Lardner's Gospel History* ; and *Benson's History* of the planting of the Christian religion serves particularly to explain the Acts.

THE EPISTLES OF PAUL

ARE not placed in the order of time in which he wrote them. Those addressed to churches are placed first ; then follow those to particular persons. The number of Paul's epistles preserved in the New Testament is fourteen. It is probable he wrote more, but the providence of God hath not preserved more for the use of the church. Neither are all the discourses of Christ recorded in scripture ; but this is no objection to the perfection of the Scriptures ; for it is not necessary for us to have all the writings that were ever inspired by God ; it is sufficient to have as many as are necessary to shew us with certainty the way of salvation.

That to the GALATIANS seems to be the first of his epistles extant, and was written A. D. 51, on his journey from Galatia to Thessalonica. He usually concludes his epistles with salutations from the churches where he was when he wrote ; but this epistle contains salutations from the brethren, without mentioning their names, who must therefore be supposed to be known to the Galatians, and to have accompanied him from Galatia to the place where he was now writing. — The occasion of his writing this epistle was the false doctrine with which certain teachers disturbed the Christians in lesser Asia, endeavouring to impose upon them the whole or part of the Levitical law. Perhaps they at first only laboured to make circumcision necessary ; but Paul was clearly of opinion, this would soon pave the way

for the whole Levitical Law. He elsewhere frequently directs to bear with the weakness of those Jews who observed the Mosaic rites; but the Galatian church consisted of Gentiles. The whole import of the epistle is that the Galatians should not be circumcised.

The next in point of chronology are the two epistles to the THESSALONIANS. Thessalonica was formerly called *Thermae*, but Philip of Macedon gave it the name of Thessalonica. In Paul's time it was the capital of Macedonia. He preached at this city in the year 51. Some few of the Jews received the gospel; and to them the apostle proves the truth of Christianity from the prophecies of the Old Testament, ver: 2—4. A great multitude of heathens also became converts. — This epistle was not written at Athens, but at Corinth, where Paul resided a year and a half. We may therefore with considerable probability fix its date about the year 52. This church being in its infancy needed to be established in the faith. In the three first chapters, he endeavours to convince the Thessalonians of the truth of the gospel by the imparted miraculous gifts of the Holy Ghost, and by his own conduct amongst them. An error prevailed with respect to the last judgment—this he corrects. Some church members seemed to have given themselves up to disorder, from a notion that the last judgment was at hand. This he treats of chap. v. The Apostle's purpose with respect to both these ends not being fully gained, he was induced soon after to write the Second Epistle, in which he shews, from Old Testament prophecies, that the last judgment was still at a distance, and gives them closer directions how to conduct themselves towards disorderly persons.

The First of the Two Epistles to the CORINTHIANS was written about the year of our Lord 57. When Paul left Corinth, he took a journey, through the Lesser Asia and Syria, to Jerusalem, and then returned to Ephesus, from whence he wrote this Epistle. The Epistles to the Corinthians were not written merely to the church there, but to all the churches in Achaia; so 1. Cor. i 2. ought to be read, "Called to be saints, along with

“all, that in every place call upon the name of the Lord, here and elsewhere.” This church seems to have had eminent teachers, besides Paul. Crispus and Sosthenes were teachers, before they became Christians. Apollos, a learned and eloquent Jew resided some time at Corinth. — It appears from this Epistle, that the public worship of the primitive Christians was very different from ours. — In our churches the minister only has a right to exhort and explain the scriptures; in the first churches the laity were allowed to speak for general edification. As many of the first Christians had extraordinary gifts of the Holy Ghost, these seem to have spoken alternately; some who had the gift of tongues spake in foreign languages, and demonstrated the truth of the Christian religion; some prophesied, some prayed. In this Epistle Paul expresses satisfaction at all the good he knew about them; rebukes the Sectaries among them, and defends himself against his adversary; orders them to excommunicate the incestuous person; he teaches that fornication is not an indifferent act; answers their queries about marriage; instructs them how to act with regard to idol offerings; censures the unbecoming dress of both sexes, the irregularities committed at their love feasts, the exercise of their gifts, in which they seem to have been elated: he proves the resurrection of the dead, directs as to the collections for the poor, promises them a visit, and concludes with salutations.

About the year 58 he wrote the SECOND EPISTLE, and sent it by Titus, from whom he had got an account of the amendment of the Corinthians. In this Epistle, Paul gives an account of his sufferings, and his consolation; vindicates himself against those who would not allow him to be a true Apostle; gives directions about restoring the incestuous man; treats of the office of preaching committed to him, and shews, that the sufferings which accompany the gospel are no disgrace to it; he endeavours to win their confidence, by expressing his affection for them, and how heartily he rejoiced in their amendment; and exhorts them to a liberal collection for the Christians.

About this time, Paul wrote his first EPISTLE to TIMOTHY.

At the time of his journey into Macedonia, he left Timothy behind him at Ephesus, to restore perfect order in that church, to ordain elders, &c. and to withstand false teachers. As Timothy knew very well the charge committed to him, this epistle was not so necessary for him as for the Ephesians, so it is as much an epistle to them as to him. * Timothy appears to have been the almost constant attendant of Paul.

The next in order after the first to Timothy is that to the *Romans*, written after Paul's second arrival at Corinth A. D. 58, to instruct the church at Rome in the principal doctrines of Christianity. He was carried prisoner to Rome, in the spring of the year 61, where he wrote his epistles to *Philemon* to the *Colossians*, the *Ephesians**, and the *Philippians*. Paul wrote the Epistle to the *Hebrews*, in the Hebrew tongue, towards the end of his first imprisonment at Rome, to the Christians in Palestine. The Epistle to *Titus* must have been written after Paul's imprisonment at Rome, but the year cannot be exactly known. It might perhaps with propriety be called the epistle to the Cretans, or churches in Crete, called, Amos ix. 7, *Caphthor*. The second Epistle to Timothy was written during his last imprisonment at Rome. The year of this imprisonment is not certain; nor do we know more of the issue of it, than that he was forced to lay down his life.

* In order to understand aright the epistles to Timothy and to the Ephesians, it is necessary to know the state of the church of Ephesus, and also the particular notions of the sect of the Essenes, which had taken root in that church: for in these epistles Paul seems to have had in eye chiefly to confute the doctrines of that sect. They were Jews who had mingled with their religion, or in some measure superseded it by adopting the doctrines of the Egyptian or eastern philosophy. Like the Bramins they led a monastic life, accustomed themselys to the greatest bodily chastisements, maintained that food, drink, and every other corporeal enjoyment, was hurtful to the soul, -- that angels are our mediators with God, and that without the worship of these, we cannot be acceptable to him; that the soul is a divine fire, but defiled and seduced to vice by the body; that the more the body is tormented, the more the soul advances in purity and holiness. With the immortality, they held also the transmigration of the soul.

"I submit it to the judgment of my reader," says MICHAELIS, "whether St Paul's first epistle to Timothy, and those to the Ephesians and Colossians, were not levelled at the errors of the Essenes: These three epistles

THE CATHOLIC OR GENERAL EPISTLES

ARE those of James, Peter, John, and Jude; so called, because they were not written to particular churches, but to the faithful dispersed throughout whole countries. The second and third Epistles of John, which are written to individual persons, are annexed to his first Epistle, because written by the same apostle.

The Epistle of JAMES was written by the Lesser James, to the dispersed Jewish converts, to exhort them to constancy in suffering, and to warn them against certain Jewish vices.

The first Epistle of PETER was written to Gentile Profelytes, who continued uncircumcised, and were afterwards converted to Christianity. It is addressed "to the elect strangers, scattered throughout Pontus, Galatia," &c. Peter had particular reasons for addressing these. The gospel was at first revealed to such Gentiles as had acknowledged the true God, without being circumcised, Acts x. Many passages of this Epistle are illustrated, by supposing this epistle written to those who had become Christians from among the Jewish profelytes. The apostle's chief design is to confirm the doctrine of Paul, which false teachers pretended he was opposing, and to assure the profelytes that they stood in the true grace of God. With this view he calls them Elect; that they had been declared such by the sanctification of the Spirit, and belief of the truth; that they were regenerate without circumcision, &c.—It appears to have

are doubtless connected together. The epistle to the Colossians is like that to the Ephesians; both in its language and contents; insomuch that one illustrates the other. In these three epistles the Apostle shews the superiority of Christ to the angels, and warns the Christians against worshipping angels. He censures the observation of Sabbaths, rebukes those who forbid marriage, and the touching of certain things; who deliver commandments of men concerning meats, and prohibit them. He permits Timothy to drink wine, blames those who abstain from nourishing their bodies, and enjoin bodily exercise. He cautions against a philosophy which teaches all these things, and against persons, who assume a great appearance of wisdom and virtue. He delivers Hymeneus over to Satan, because he pretended, that there was no resurrection of the flesh. Are not all these things advanced in opposition to the Essenes? and the expressions made use of are for the most part the same which Philo uses in stating the principles of the Essenes.

been written in a city which he calls Babylon, and which the ancients suppose to be Rome. Many Protestants, however, suppose it some particular place of the name of Babylon. But Michaelis, whom we have followed throughout, supposes that Babylon may be here used metaphorically for Jerusalem, who had begun to persecute the church,—an opinion not unlikely, if Silas and Silvanus be one person, as is commonly thought.

The authenticity of the second Epistle of Peter is disputed. It is, however, generally believed to have been wrote about a year or two after the other, and three or four years before the destruction of Jerusalem, to the same persons, and with much the same design as the first, in the view of the Apostle's approaching end.

The first Epistle of JOHN, was written to combat the errors of Cerinthus and the other Gnostics, in opposition to whom he lays down three propositions. 1. That it is necessary to walk in the light, and to keep clear of the lusts of the flesh, in order to have a share in the kingdom of God. 2. That it is necessary to keep the new commandment of loving one another. 3. That Jesus was Christ and the Son of God, not only in his baptism, but also at the shedding of his blood.—His Epistle is simply an attestation of these truths; he enters into the proof of them in his Gospel.—The time of writing this epistle is not agreed upon. Some place it in 91, 92, 93, or 99. Michaelis is of opinion, that it must have been penned before the destruction of Jerusalem, to which event the 18th verse of chap. ii. seems to allude; and that it was written before his gospel. They seem to be both written with one design, and both relate to one species of heretics.—The Epistle appears to be addressed to Christians in general, and not, as some suppose, to the Corinthians, or the Parthians.

The SECOND Epistle of John, as well as the THIRD, tho' disputed by some, are, says Michaelis, easily known to be his by their style. Dr Guise thinks the second was addressed to some particular Christian matron, of the name of Electa, and her children, not to the church in general, or *elect*, as some suppose. The place from whence, and the time when they were written, cannot be fully determined. But it is generally supposed they

were sent from Ephesus, or some other part of the lesser Asia, where John principally laboured, some time before the destruction of Jerusalem.

The Epistle of the Apostle JUDAS, or Judas, distinguished from Iscariot, John xiv. 22, is generally thought to be written about the same time with the Second Epistle of Peter, three or four years before the destruction of Jerusalem.

The Revelations of JOHN. It is matter of dispute whether St John the Evangelist or St John the Apostle wrote this book, chiefly on account of the difference of style in the original from the gospel and epistles of John. Various arguments are adduced to confirm both the one opinion and the other, which our limits do not allow us to state. Michaelis inclines to think it was wrote by St John the Apostle, chiefly from the date he gives it, which though also disputed, he adduces strong arguments from the book itself to prove that it was written in the reign of Claudius. "The circumstance of time," says he, "is very material towards the explanation of this book: for if what we have advanced be true, the sixth chapter must be interpreted of the overthrow of the Jewish state, and the other prophecies will admit of an easy and natural interpretation, consistent with the history of the world and of the church. But the same circumstance of time also exposes the mistake of those who, by a forced construction of chap. xxii. 18, 19, pretend that St John concluded and sealed the canon of the New Testament."

MANY of the New-Testament writings cannot be perfectly understood, without an acquaintance with the errors of the times, to refute which, some of these writings were particularly intended. It is also very necessary to know the state or situation of those churches to whom epistles were addressed, in order to comprehend fully, the import and force of these epistles. On this account we subjoin a few observations on some opinions of the Jews, at the commencement of the Christian dispensation, and also of the particular notions of Cerinthus and the Gnostics. The first will enable the reader to see the force of the chain of doctrines contained in the epistle to the Romans -- the second that of the leading design of John's Gospel and epistles.

The Jews, and particularly the most zealous among the Pharisees, held erroneous notions respecting justification and election. They assigned three grounds of their justification before God. 1. The extraordinary piety, and merit of their ancestors, and the covenant made by God with these holy men. 2. A perfect knowledge and diligent study of the law of Moses. 3. The works of the Levitical law. It followed from this, that the Gentiles must

receive the law of Moses in order to be justified and saved. Their doctrine respecting election was equally absurd and shocking. They interpreted the promise that God made to Abraham and his seed to apply to the whole Jewish nation, and asserted that God was bound to fulfil these promises to their nation, whether they were righteous or wicked, faithless or believing. These notions or part of them, had very likely tinged the minds of those strangers from Rome, who are mentioned as witnessing the effusion of the Spirit on the day of Pentecost, and who, on their return, sowed the first seeds of Christianity at Rome. At any rate these notions prevailed there, when Paul wrote his epistle, the whole of which, it is evident, tends to counteract these errors.

Of CERINTHUS and the Gnostics.-----The Egyptian Philosophy pervaded the whole of the East. It was capable of producing, it would appear, very different effects, and it made its appearance in the Christian Church under a twofold and very dissimilar form. Some derived from it an austere and extravagant system of morals, of which number were the Essenes. Others made use of certain of its tenets, such as that which placed the origin of evil in the body to palliate their vices; and of this kind were those different sects which the fathers usually comprehend under the general name of Gnostics.

Cerinthus cannot with certainty be ranked under either of these classes. His idea of the millennium, however, approaches near to the dissolute doctrines of the Gnostics; but he differed from them in this, that he received the law of Moses. His doctrines were derived from the Egyptian philosophy. He believed, that the most high God was entirely unknown before the time of Christ, and dwelt in a remote heaven, with the chief and best spirits, or *Aeons*: This supreme God first generated an only begotten son, (*MONOGENES*,) who again begat the word (*LOGOS*,) which was yet inferior to *Aeon*, but far superior to others. From the *Aeons* again proceeded yet lower orders of spirits; and particularly one *Demiurgus*, who created this visible world out of an eternal matter. He knew not the supreme God, and was much lower than these *Aeons* which were wholly invisible. The same *Demiurgus* was the particular god and protector of the Israelites, and sent Moses and the prophets. Cerinthus considered Jesus as a mere man; but it is doubtful whether he thought him the natural son of Joseph, or a son of the *Demiurgus*. To this Jesus, according to Cerinthus, Christ was united in baptism; so that Jesus was not Christ, but a person in intimate union with Christ. But when Jesus was to suffer, Christ left him and fled into the uppermost heaven. Jesus propagated the knowledge of the most high God upon earth, and he will return and erect a kingdom of a thousand years at Jerusalem, in which his disciples shall enjoy in abundance all kinds of sensual pleasures.-----These doctrines are controverted throughout the whole of John's Gospel. Cerinthus was for retaining all that part of the law of Moses, which Christ had not expressly abolished. St. John refutes this, by recording the promises of Christ to the apostles of the continual inspiration of the Holy Spirit, which would enable them to set forth some things which he had not while on earth so fully explained. Cerinthus was for keeping up the difference between the Jews and Gentiles. St. John therefore sets forth the commandment of Christ to love one another, which could only be *new* in this respect, that it commanded the Jews to love the Gentiles; and this doctrine of love, runs through the whole of his first epistle, which was wrote against Cerinthus.

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