

A NEW  
INTRODUCTION

TO THE

STUDY AND KNOWLEDGE

OF THE

NEW TESTAMENT.

BY

E. HARWOOD, D.D.

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V O L. II.

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Ἰκανὸν νοῆσαι τε καὶ φράσαι, καὶ τὰς ἐξηγήσεις τῶν ἱερῶν βιβλῶν  
ακριβῶς ἐπισταμενον. καὶ πολυμαθὴ τῶν ἰσορημένων παρ' ἑλλήσι καὶ  
τῇ ἐκκλησίᾳ φιλοσοφησαντων.—*Sozomen. Hist. Eccles.*, p. 292.  
*Edit. Cantab. Reading*, 1720.

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T H E

P R E F A C E.

THE favourable reception with which my *Liberal Translation, or Concise Paraphrase*, of the *New Testament* was honoured by the learned and intelligent, and the distinguished candour and kindness with which the *first* volume of my *Introduction to the study and knowledge* of this divine book was treated by those who cultivate, understand, and encourage sacred literature, have induced me to prosecute this arduous design. Formerly my situation was very favourable to these studies in which I early engaged, and which have hitherto formed the singular delight and happiness of my life. I had free access to several excellent libraries, was happy in the converse and friendship of several great and good men\* who have immortalized their

\* *Doctors Benson, Chandler, Taylor, Lardner.*

names in the critical study of the scriptures, and I had the pastoral care of a people, who were more harmonious and united among themselves, and studied more the peace and happiness of their minister than Dissenting congregations generally do. Amidst these advantages I sat down to an attentive perusal of the *Greek* and *Roman* classics with a view to elucidate the inspired writings, and carefully noted down any emphatical expression, any remarkable idiom and phraseology of frequent or infrequent occurrence in the New Testament, and any customs and usages which were either mentioned or alluded to in the sacred code. In the course of several years spent in these literary pursuits, I accumulated a very large collection of this kind, *part* of which was detailed in the *former* volume: *part* is now exhibited in *this*: what remains unpublished, shall be deposited, at my death, in some public library. I regret not that I expended on these dry and critical researches, and on the laborious investigation of mere words and phrases,

## P R E F A C E.

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phrases, that part of life which is generally lavished on the most frivolous trifles and occupations, and miserably squandered on the acquisition of certain accomplishments, and some kinds of knowledge one could name, which have little or no connection with intellectual and moral improvements. Amidst these studies conducted in this obscure but happy situation, I undertook, and, through divine goodness, finished my *Liberal Translation, or Short Paraphrase*, of the whole New Testament: which, to every one who will carefully and candidly read and compare it with the *Greek* original, or with our *version*, will, I hope, approve itself to be a faithful *explanation* of the Word of God, and a just and impartial *representation* of the duties, doctrines, and discoveries of the Christian Revelation.

In the present age of superstition, enthusiasm and licentiousness, great difficulties and discouragements attend the free study of the Holy Scriptures. This study requires a soul smitten with the love of TRUTH, *the truth as it is in Jesus*, fortified with the noblest

nobles

noblest resolution, and elevated above all the trifling vanities of this transitory life. For he, who embarks in the cause of *rational* religion, and controverts certain doctrines stamped with the awful name of *Mystery*, and which are regarded by the *vulgar* as the very essentials of Christianity, is sure to collect around him a number of angry insects, who will study to teaze him with their little impotent malice as long as he lives. The translators of the scriptures in King *James's* time intimate their apprehensions, "*That they would be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil.*" But I pity and despise from my soul that poor pusillanimous wretch, who, having chosen the study of the Word of God for his delight and his happiness, can suffer himself to be discouraged in the pursuit and profession of scriptural truth by the frowns of the world and the opposition of illiterate visionaries. Let the honest and impartial student of the  
holy

holy scriptures be assured that God will recompense his sedulous application, and, to counterbalance the uncharitableness and malice of enthusiasts and fanatics, that he will enjoy the favour, patronage, and friendship of many wise and good men of all denominations. Blessed be God! there are in the *present age* great numbers of learned and intelligent persons of all churches who are the friends of religious liberty and the lovers and encouragers of sacred literature! Especially, many of the present *Bishops, Dignitaries, and Clergy* of the *Church of England* are not more distinguished for their erudition and knowledge than for their amiable candour and moderation; and, I persuade myself, would sincerely rejoice to see several things that give just offence to sensible and serious Christians totally removed from our liturgical forms, and particularly a certain symbol, concerning which one of the greatest and best men, Archbishop *Tillotson*, expressed a devout wish: *That the Church were but once fairly rid of it!*

I am sorry to remark that, too generally,  
*classical*

*classical* learning is neglected by Dissenting ministers. I need not say that *this* is indispensibly necessary to the *study* and *knowledge* of the New Testament, and that the true meaning of the sacred writers cannot be fixed and vindicated without an eminent and critical acquaintance with the *Greek* language. If we neglect these studies, and suffer ourselves to be carried away by the general tide of dissipation, we shall descend to a level with the illiterate teachers among the Methodists, we shall incur the just reproach and contempt of the clergy, who, in general, as much excell us in classical learning, as *many* of us excell them in the science of polemical divinity and the art of inflaming the passions.—Death hath lately deprived the Dissenters of their best scholars. The loss of such men as *Benson, Taylor, Chandler, Leland* and *Lardner*, is very affecting! *Several*, however, there are of the Dissenting clergy not inferior to these great and good men in various literature and solid erudition. But I am afraid the number of learned men among us is continually



tinually diminishing. My late worthy and venerable friend Dr. *Lardner*, towards the close of life, often bitterly lamented to me this state of things amongst the Dissenters: That their *ministers* did not study, that *opulent* families among them did not read, as formerly, but were involved in the general vortex of amusement and trifles. May the providence of God awaken us from that supine indifference and carelessness which hath seized pastor and people, and menaces the destruction of every thing great and worthy and honourable amongst us!

I take this opportunity to express my most grateful acknowledgments to the learned and ingenious Dr. NEWTON, *Bishop of Bristol*, for the very friendly regards with which he hath always treated me, the candour and condescension I have experienced from his Lordship, and the approbation with which he was pleased to honour the *first* Volume of this Work.

I intended, from the first, to have put the manuscript of this *second* Volume into the hands of the great and good Dr. LAW, the  
late

late worthy master of *Peter-house, Cambridge*; whose singular kindness and friendly encouragement of this work do me great honour; but since his promotion to the see of *Carlisle*, it was not for me to solicit this favour of his Lordship, to whose distinguished knowledge of sacred literature it would have been indebted for a principal part of its *intended* merit.

I am under very great obligations to Dr. ROBERTSON, Principal of the *University of Edinburgh*, for the many tokens of respect with which he hath honoured me, and for his favourable sentiments in regard to my *Illustration of the New Testament and Introduction*, and the utility of *this* work to promote the cause of Christian knowledge and literature.

When I promised, about *three* years ago, this Volume to the public, I *then* imagined it would have completed my design. But I found the *subject* on which I entered, and to which it is solely confined, so complicated and extensive, that it carried me far beyond the limits I at first assigned. I am, therefore,

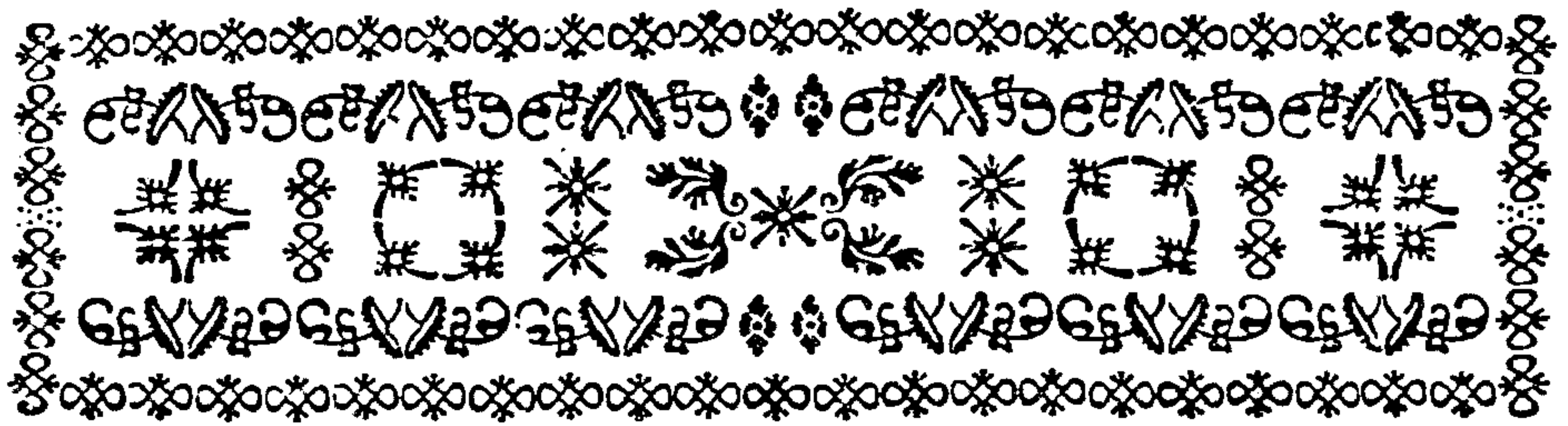
therefore, obliged to defer to *another* volume, which will finish my primary design, the illustration of the style of the sacred writers of the New Testament, the explanation of the emphatical words and phrases, parallel passages, and elucidations of scriptural expressions and idioms from the *Hebrew Bible* and from the *Greek* and *Roman* classics, and a list of those learned persons, with the best editions of their works, who have signalized themselves in the critical study of the inspired writings. This volume shall not be precipitated. The subject is very important, and will require great application and critical discernment. I have made a considerable collection from the *Greek* writers to this purpose, but I have not methodized and arranged them. I shall wait to see Dr. Chandler's notes on the New Testament which he wrote in his interleaved Bible, and which will be published. I expect singular help from these critical annotations.

I entreat the learned reader's candour in the perusal of this Volume. There are  
mistakes

mistakes and inaccuracies, I doubt not. These are unavoidable in works of this nature. These claim his indulgence. I have endeavoured to make it as entertaining and instructive, as I could, to common readers. It will be useful, I hope, to persons designed for the ministry. What is scattered in many volumes is *here* industriously collected and exhibited under one view. Several observations are *new*, and I flatter myself will approve themselves to the learned and intelligent reader. May Divine Providence bless every attempt to illustrate his HOLY WORD, and succeed every rational and honest endeavour to promote the study, love, and reverence of that SACRED BOOK which hath GOD for its *author*, TRUTH for its *foundation*, and our HAPPINESS to all ETERNITY for its ultimate and most glorious *object*!

E. HARWOOD.

*Bristol, April 4th,*  
1771.

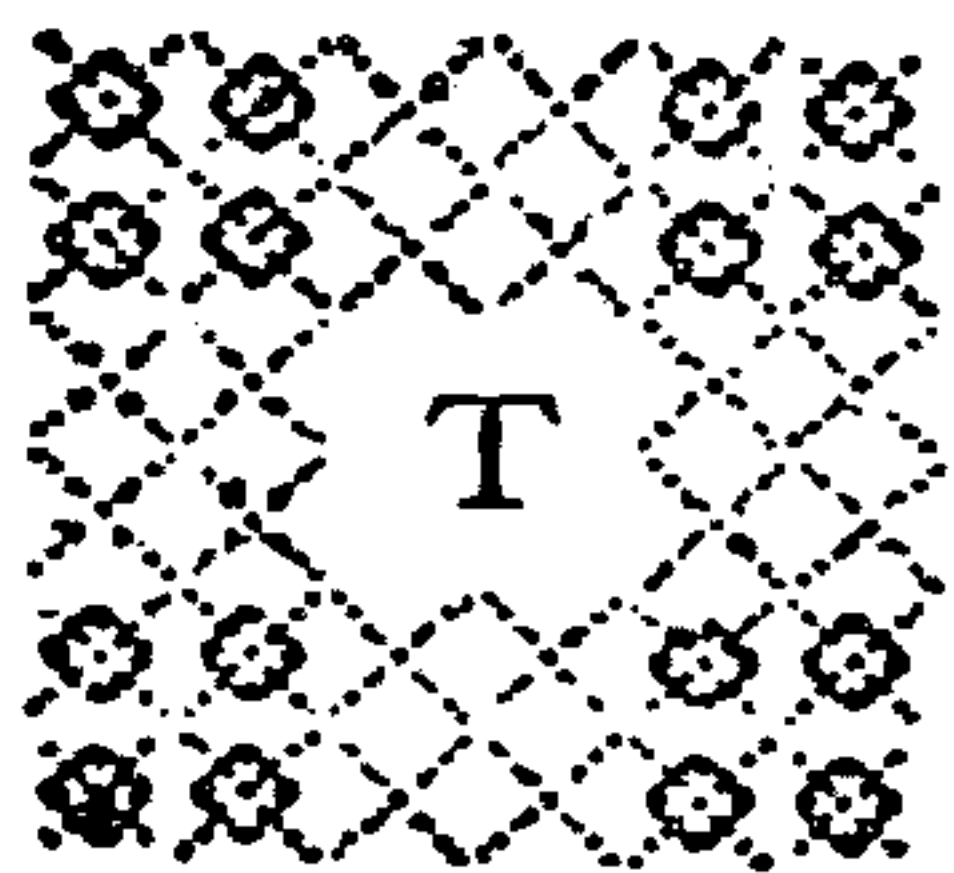


AN ACCOUNT OF THE  
 CUSTOMS AND USAGES  
 OF THOSE TIMES  
 MENTIONED OR ALLUDED TO  
 IN THE  
 NEW TESTAMENT.



S E C T. I.

*Frequent allusions to the Grecian Games in the  
 sacred Writings.*



THE most splendid and renowned  
 solemnities\*, which ancient history  
 hath transmitted to us, were the  
*Olympic Games*. Historians, Ora-  
 tors, and Poets abound with refer-

ences to them, and their sublimest imagery is  
 Vol. II. B borrowed

\* Πολλά μὲν ἴδη καὶ ἀλλὰ ἰδοὶ τις ἀνὴρ Ἕλλησι, τὰ δὲ καὶ ἀκουσαὶ  
 θαυμάτος ἀξία· μαλιστα δὲ τοῖς Ἐλευσίνι δρῶμενοις καὶ ἀγωνίᾳ τῷ ἐν  
 Ολυμπίᾳ

2 *Frequent allusions to the Grecian Games* [Sect. I. borrowed from these celebrated exercises. These *Games* were solemnized every *fifth*\* year by an infinite concourse of people from almost all parts of the world †. They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honour of the immortal Gods: and *Elis* was a scene of universal festivity and joy. There were *other* public *Games* instituted, as the *Pythian*, *Nemean*, *Isthmian*— which could also boast of the valour and dexterity of their combatants, and show a splendid list of illustrious names, who had from time to time honoured them with their presence. But the *lustre* of *these*, though maintained for a series of years, was *obscured*, and almost totally *eclipsed* by the *Olympic*. We find that the most formidable and opulent sovereigns of those times were competitors for the *Olympic* crown. We see

ΟΛΥΜΠΙΑ ΜΕΤΕΣΤΙΝ ΕΚ ΘΕΟΥ ΦΡΟΝΤΙΔΟΣ. *Pausanias*. Lib. v. p. 397. Edit. *Kuhnii*, *Lipsiæ* 1696.

\* Και μεγαλων αεθλων αγνων κρισιν  
Και πενταετηριδ' αμα  
Θηκε ζαθεοις επι κρημωνις Αλφειου.

*Pindar Olymp. Ode. 3. p. 27. Edit. Glasg. 1744.*

† Το δε Ηλειοις χρισθεν, ου μόνον κοινον της Ελλάδος, αλλ' ολης της οικουμενης δωρον, εις ην η δοξα των εν Ολυμπιασιν αγωνων διακνείται. *Josephus De Bello Jud. Lib. i. cap. 21. §. 12. Edit. Χατιερακηρ.* Εν Ολυμπιας—ολης της οικουμενης Γλεπουσης. *Arriani Epictetus, Lib. iii. p. 456. Edit. Upton. 1741.*

the

the kings of *Macedon*\*, the tyrants of *Sicily* †, the princes of *minor Asia*, and at last the lords of imperial *Rome*, and emperors of the world ‡, incited by a love of glory, *the last infirmity of noble minds*, enter *their* names among the candidates, and contend for the envied palm — judging their felicity completed, and the career of all human glory and greatness happily terminated, if they could but interweave the *Olympic* garland with the *laurels* they had pur-

\* *Philip*. Eadem quoque die nuntium pater ejus [Philipus] duarum victoriarum accepit; alterius, belli Illyrici. alterius, certaminis Olympici, in quod quadrigarum currus miserat. *Justin*. Lib. xii. cap. xvi. p. 359. Edit. Gronov. 1719. Cui Alexandro tanta omnium virtutum naturâ ornamenta exstiterent, ut etiam Olympio certamine vario ludicrorum genere contenderit. *Justin*, Lib. vii. cap. ii. p. 217.

† *Hiero* king of *Syracuse*. See *Pindar's* first *Olympic* ode: his first *Pythian* ode. *Theron* king of *Agrigentum*. See the second and third *Olympic* odes.

‡ *Nero*. Και τοι πως αυ τις και ακουσαι, μη οτι ιδειν, υπομεινειν αυτοκρατορα Αυγουστον ες τε το λευκωμα εν τοις αγωνις αει εγγραφομενον η λ. *Dion Cassius*. Tom. ii. p. 1032. Edit. Reimar. *Hamburg*. 1752. Και ταυτα μεντοι παντα οι τε αλλοι παντες, και οι στρατιωται ορωντες εφερον, επηκουσεν πυθιονικην τε αυτου, και ολυμπιονικην, και περιοδονικην, παντοικην, προς τοις αλλοις οις βιωθεισαν, απεκαλουν. *Idem*, p. 1033. Εν τοις Ολυμπιοις αρμα ελασας, και πεσων εκ αυτου, και ολιγου δειν συντριβεις, ομως εσεφανωθη. *Idem*, p. 1066. Aurigavit [Nero] plurifariam, Olympiis etiam decemjugem. *Suetonius in vita Neronis*. p. 605. Edit. Var. *Lug. Bat.* 1662.

4 *Frequent allusions to the Grecian Games* [Sect. I. chased in fields of blood §. The various *Games*, which the *Romans* celebrated in their *capital* and in the principal *cities* and *towns* of *Italy*, with such splendour, ostentation, and expence, seem to have been instituted in imitation of the *Grecian* — though *these* were greatly inferior in point of *real* merit and *intrinsic* glory — for though the *Romans* had the *gymnastic* exercises of the *stadium* and the chariot race, yet the mutual slaughter of such numbers of *gladiators*, the combats with lions, bears, and tigers, though congenial to the sanguinary ferocity and brutality of this people, for no public entertainments could be made agreeable without these scenes, must present spectacles to the last degree shocking to humanity; for every *crown*, here won, was dipt in blood.

The *Olympic* exercises principally consisted in *running*, *wrestling*, and the *chariot-race* — for *leaping*, throwing the *dart* and *discus*, were parts of what they call the *Pentathlon*. The candidates were to be *freemen*, and persons of unexceptionable morals\*. A defect in *legitimacy* or  
in

§ Sunt quos curriculo pulverem Olympicum

Collegisse, juvat: metaque fervidis

Evitata rotis, palmaque nobilis

Terrarum dominos evehit ad Deos. *Horat.* Lib. i. Ode. i.

\* The candidates were obliged to undergo an examination of an another kind, consisting of the following interrogatories:



in personal character totally disqualified them— It was indispensably necessary for them previously to submit to a severe regimen †. At their own homes they prescribed themselves a particular course of diet: and the laws required them, when they had given in their names to be enrolled in the list of competitors, to resort to *Elis*, and reside there *thirty* ‡ days before the Games commenced; where their *regimen* and *preparatory exercises* were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might acquit themselves in the conflict in a manner

ries: 1. Were they freemen? 2. Were they Grecians? 3. Were their characters clear from all infamous and immoral stains? *West's Dissertation on the Olympic Games*, p. 152. Edit. 12mo.

† Ολυμπια μελλεις απογραφεισθαι; Ανθρωπε, ουχι τινα ποτε αγωνα ψυχρον και ταλαιπωρον. Ουκ εστιν εν Ολυμπιαις νικηθηνας μονον, και εξελθειν. Αλλα πρωτον μεν ελης της οικουμενης βλεπουσης δε ασχημονησαι, ουχι Αθηναιων μονον, η Λακεδαιμονιων, η Νικοπολιτων· ειτα και δαιρεσθαι δει τον εικη εξελθοντα· προ δε του δαρηναι, διψησαι, καυματισθηναι πολλην αφην καταπειν. *Attiani Epietetus*, Lib. iii. p. 456. *Upton*.

‡ Ηλειοι τους αθλητας, επειδαν ηκη Ολυμπια, γυμναζουσεν ημερων τριακοντα εν αυτη τη Ηλιδι. *Philostratus, de Vita Apollonii*. Lib. v. cap. xliii. p. 227. Edit. *Olearii*. *Lipsiæ*, 1709.

6 *Frequent allusions to the Grecian Games* [Sect. I.  
 worthy the *Grecian* name, worthy the sacred  
 solemnity of the occasion, and worthy those  
 crowds of illustrious spectators by whom they  
 would be surrounded. There are many passages  
 in the *Greek* and *Roman* classics which  
 make mention of that extreme strictness, tem-  
 perance, and continence which the candidates  
 were obliged to observe.

Qui studet optatam cursu contingere metam,  
 Multa tulit fecitque puer; sudavit et alfit:  
 Abstinit venere et vino —

*Horat. Art. Poet. ver. 412.*

A youth, who hopes th' *Olympic* prize to gain,  
 All arts must try, and ev'ry toil sustain;  
 Th' extremes of heat and cold must often  
 prove,

And shun the weak'ning joys of wine and love.

FRANCIS.

The following is a very distinguished passage  
 in *Arrian's discourses of Epictetus*, which both re-  
 presents to the reader the severity of this regi-  
 men and the arduous nature of the subsequent  
 contention \*. The following is a translation of  
 it

\* ΘΕΛΕΙΣ ΟΛΥΜΠΙΑ ΝΙΚΗΣΑΙ. ΑΛΛΑ ΣΚΟΠΕΙ ΤΑ ΚΑΘΗΓΟΥΜΕΝΑ ΑΥΤΟΥ,  
 ΚΑΙ ΤΑ ΑΚΟΛΟΥΘΑ· ΚΑΙ ΟΥΤΩΣ ΑΝ ΣΟΙ ΛΥΣΙΤΕΛΗ ἌΠΤΟΥ ΤΟΥ ΕΡΓΟΥ. ΔΕΙ  
 ΣΕ ΕΥΤΑΚΤΕΙΝ, ΑΝΑΓΚΟΦΑΓΕΙΝ, ΑΠΕΧΕΣΘΑΙ ΠΕΡΜΑΤΩΝ, ΓΥΜΝΑΖΕΣΘΑΙ  
 ΠΡΟΣ ΑΝΑΓΚΗΝ, ὦΡΑ ΤΕΤΑΓΜΕΝΗ, ΕΝ ΚΑΥΜΑΤΙ, ΕΝ ΨΥΧΕΙ· ΜΗ ΨΥΧΡΟΝ  
 ΚΙΝΕΙΝ, ΜΗ ΟΥΝΟΝ ὍΤ' ΕΤΥΧΕΝ ἌΠΛΩΣ, ΩΣ ΙΑΤΡῶ ΠΑΡΑΔΙΔΩΚΕΝΑΙ ΣΕΑΥ-

it by the very ingenious and learned Miss CARTER. "I would conquer at the *Olympic* games— But consider what precedes and follows, and then, if it be for your advantage, engage in the affair. You must conform to rules; submit to a diet; refrain from dainties; exercise your body, whether you choose it or not, in a stated hour, in heat and cold: you must drink no cold water; nor, sometimes even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow abundance of dust, be whipped, and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat." *Miss Carter's Translation of Arrian's discourses*, p. 268, 269. London 1758. Quarto.

του τῷ ἐπιστάτῃ· εἶτα ἐν τῷ ἀγωνί παρορυσσεσθαι, ἐστὶν ὅτε χεῖρα ἐκ-  
 ἔαλειν, σφυρον σρεψαι, πολλὴν ἀφὴν καταπιεῖν, μαστιγωθῆναι, καὶ  
 μετὰ τούτων πάντων ἐστὶ ὅτε νικῆθῆναι. Ταῦτα λογισαμείος, ἀν-  
 ἐτι θελήσῃ, ἐρχοῦ ἐπὶ τὸ ἀθλεῖν. *Arriani Epictetus*, Lib. iii.  
 cap. xv. p. 418, 419. Edit. Upton. 1741. See also *Epicteti*  
*Enchiridion*. cap. xxix. p. 710. Edit. Upton. The following  
 passage represents the *different* regimen that was prescribed  
 to *different* candidates: 'Οἱ ἀθλοῦντες πρῶτον κρινουσι τινες εἶναι  
 θελουσιν, εἰθ' οὕτω τὰ ἐξῆς ποιουσιν· εἰ δολιχοδρομῶς, τοιαυτὴ τροφή,  
 τοιοῦτος περιπατος, τοιαυτὴ τρηψίς, τοιαυτὴ γυμνασία· εἰ σταδιο-  
 δρομῶς, πάντα ταῦτα ἀλλοια· εἰ πενταθλος, ἐτι ἀλλοιοτερα. *Ar-  
 riani Epictetus*, Lib. iii. cap. xv. p. 473. Upton.

8 *Frequent allusions to the Grecian Games* [Sect. I.]

After this preparatory discipline, on the day appointed for the celebration, an *herald* called over their names, recited to them the laws of the *Games*, encouraged them to exert all their powers, and expatiated upon the blessings and advantages of victory. He then introduced the competitors into the *stadium*—led them around it, and with a loud voice demanded, if any one in that assembly could charge any of the candidates with being infamous in his life and morals, could prove him a slave, a robber, or illegitimate\*. They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honour in the contention.

Afterward, they who were to engage in the *foot-race* were brought to the barrier, along which they were arranged, and waited, in all the excesses of ardour and impatience, for the signal. The cord being dropped, they all at once sprung forward†, fired with the love of glory, conscious that the eyes of all-assembled

\* See *West's Dissertation on the Olympic Games*, p. 154. 12mo.

† ————— signoque repente  
Corripiunt spatia audito, linnenque relinquunt  
Effusi, nimbo similes: simul ultima signant.

*Virgil. Æneid. v. ver. 315.*

Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honours and immortalize their memory. It is natural to imagine with what rapidity they would urge their course, and, emulous of glory, stretch every nerve to reach the goal. This is beautifully represented in a very elegant *epigram*, with the following *translation* of which the late ingenious Mr. *West* hath favoured us.

*On Arias of Tarsus victor in the stadium.*

The speed of *Arias*, victor in the race,  
 Brings to thy founder, *Tarsus*, no disgrace:  
 For able in the course with him to vie,  
 Like him, he seems on feather'd feet to fly.  
 The barrier when he quits, the dazzled sight  
 In vain essays to catch him in his flight.  
 Lost is the *racer* through the whole career,  
 'Till victor at the goal he re-appear.

I need hardly remark that the combatants in all these athletic exercises contended *naked*\*. For though, *at first*, they wore a scarf round the waist, yet an unfortunate casualty once happening, when this disengaging itself, and

\* Το δε παλαι και εν τω Ολυμπιακω αγωνι διαζωματα εχοντες περι τα αιδοια οι αθληται ηγωνιζαντο. καν ου πολλα ετη επειδη πεπανται. *Thucydides*, Lib. i. §. vi. Tom. i. p. 16, 17. Edit. *Glasg.*

10 *Frequent allusions to the Grecian Games* [Sect. I.  
entangling round the feet, threw the person down, and proved the unhappy occasion of his losing the victory; it was after this accident adjudged to be laid aside †.

Chaplets composed of the sprigs of a *wild-olive* ‡, and branches of *palm*, were publickly placed on a *tripod* in the middle of the *stadium* §, full in the view of the competitors, to inflame them with all the ardour of contention, and all the spirit of the most generous emulation. Near the goal was erected a tribunal, on which sat the *Presidents* of the *Games*, called *Hellanodics* — personages venerable for their

† In the XIVth *Olympiad*, one *Orsippus* a *racer* happened to be thrown down by his scarf tangling about his feet, and was killed; though others say, that he only lost the victory by that fall: but which ever way it was, occasion was taken from thence to make a law, that all the *Athletes* for the future should contend naked. *West's Dissertation*, p. 66. 12mo.

‡ Το γεραις εστιν ουκ αργυρος, ουδε χρυσος, ου μην ουδε κοτινου γεφανος η σελινου. *Josephus contra Apion*. Lib. ii. §. 30. p. 488. Havercamp. *Strabo*, in his Geographical description of the *Eliau* territories, mentions a *grove of wild olive*. Εστι δ' αλσος αργυριελαιου πληρες. *Strabo*, Lib. viii. p. 343. Edit. Paris, 1620. Probably from this grove the *Olympic crowns* were composed.

§ To excite the emulation of the competitors, by placing in their view the object of their ambition, these *crowns* were laid upon a *tripod* or *table*, which during the games was brought out and placed in the middle of the stadium. *West's Dissertation*, p. 174. 12mo,

years and characters, who were the sovereign arbiters and judges of these arduous contentions, the impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

It is pleasing and instructive to observe, how the *several* particulars here specified concerning these celebrated solemnities, which were held in the highest renown and glory in the days of the Apostles, explain and illustrate various passages in their writings. I will now exhibit before the reader a particular detail of those distinguished passages, whose beauty, energy, and sublimity consists in the metaphorical allusions to these *Games*, from the various *gymnastic* exercises of which their elegant and expressive imagery is borrowed. I shall annex such remarks as may contribute to elucidate the diction and phraseology employed by the *sacred* authors — Says the writer of the *epistle* to the *Hebrews*, an epistle which in point of composition may vie with the most pure and elaborate of the Greek classics : \* *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Look-*

\* Chap. xii. 1, 2. 12.

12 *Frequent allusion to the Grecian Games* [Sect. I. *ing unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the majesty on high. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds — Wherefore lift up the hands that hang down and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way. In allusion to that prodigious assembly, from all parts of the world\**, which convened at *Olympia* to be spectators of those celebrated *Games*, the Apostle places the Christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, whom in the preceding chapter he had enumerated, the fancied presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardour to run the race that was set before him. *Wherefore seeing we are compassed about with such a cloud of witnesses†*:  
whose

\* Not merely the inhabitants of Athens, of Lacedæmon, and of Nicopolis, but the inhabitants of the whole world are convened to be spectators of the Olympic exercises. Ὅλης τῆς οἰκουμένης ἐλεποῦσης. κ. λ. *Arriani Epictetus*, Lib. iii. p. 456. *Upton*.

† Νεφος μαρτυρων. A *cloud* of witnesses. This form of expression occurs in the politeſt writers.



whose eyes are upon us, who expect every thing from the preparatory *discipline* we have received, and who long to applaud and congratulate us upon our victory — *let us lay aside every weight † and the sin that doth so easily beset us §: let us throw off every impediment, as the competitors for the Olympic crown did, and that sin that would entangle and impede our steps, and prove the fatal cause of our losing the victory — and let us run with patience the race set before us — like those, who ran in the Gre-*

Προσθε μεν ιππητες, μετα δε νεφος ειπετο πεζων. *Iliad.* γ. 133.  
Insequitur nimbus peditum. *Aeneid.* vii. ver. 793.

Οσων δυσμενεων ανδρων νεφος αμφιδεδηεν.

*Andron Rhodii Argon,* Lib. iv. ver. 398. *Edit.* 1641.

Ως δε πολυρραισταο νεφος πολεμοιο φυγουσα.

*Orpian Pijc.* Lib. i. ver. 463.

Τοιονδ' Ελλανων νεφος αμφι σε καλυπτει.

*Euripides Hecuba.* ver. 907.

† Ογκον αποθεμενοι παντα. A stadio sumpta similitudo: Ibi qui cursuri sunt, omnia quæ oneri esse possunt, deponunt. *Grot. in loc.* monet ut ογκον abjiciamus, quo vocabulo crassa omnis et tarda molis significatur. *Beza.*

§ Ευπεριστατον. Entangle by wrapping round. An allusion to the garments of the *Greeks* which were long, and would entangle and impede their steps, if not thrown off in the race. See *Hallet in loc.* Το δε συρειν τας εσθητας, επ' ακρους καθιεις τους ποδας, κομιδη αλαζονικου, εμποδων τη ενεργεια του περιπατειν γινομενον. *Clem. Alex. Pedagog.* p. 203. *Edit.* Paris, 1629. Ιματιον αναεαλλομενον εν τοις δραμοις. *Dion Cassius,* Tom. ii. p. 1032. *Hamburg.* 1752. *Vid. Fabricii Not. in loc.*

14 *Frequent allusions to the Grecian Games* [Sect. I. cian *Stadium*, let us, inflamed with the idea of glory, honour and immortality, urge our course with unremitting ardour toward the destined happy goal for the prize of our high calling in God our Saviour — *looking unto Jesus the author and finisher of our faith* : As the candidates for the *Olympic* honours, during the arduous contention had in view those illustrious and venerable personages from whose hands they were to receive the envied palm, and who were immediate witnesses of their respective conduct and merit; in imitation of them, let us Christians keep our eyes steadfastly fixed upon Jesus the original introducer and perfecter of our religion, who, if victorious, will rejoice to adorn our temples with a *crown* of glory that will never fade — *Who, for the joy set before him* \*, *endured the cross, despising the shame, and and is now set down at the right hand of God* :

\* Προκειμένης αὐτῷ χάρας. *The joy placed full in his view.* In the Olympic exercises the prize was publicly placed in the view of the combatants to fire their emulation. The following note of *Krebsius* is every elegant. *Elegantissima metaphora est vocis προκειμένης, e veterum certaminum ratione ducta. Proprie enim προκεισθαι dicuntur τὰ ἀθλα, sc. præmia certaminis, quæ publicè proponuntur in propatulo, ut eorum aspectus, certa que eorum adipiscendorum spes, certaturos alacriores redderet ad certamen ineundum, victoriamque reportandam. J. Tob. Krebsii Observat. in N. T. c. Joseph. p. 377. Lips. 1755. 8vo.*

Jesus

Jesus himself, to seize the glorious palm which his God and Father placed full in his view in order to inspirit him with ardour and alacrity in the race he had set before him, cheerfully submitted to sorrows and sufferings, endured the cross, contemning the infamy of *such* a death, and, in consequence of *perseverance* and *victory*, is now exalted to the highest honours, and placed on the right hand of the Supreme Majesty — *For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds †: consider him who conflicted with such opposition of wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited — therefore lift up the hands which hang down and the feeble knees ‡.*

*And*

† *ἵνα μὴ καμνητε, ταις ψυχαις υμων εκλυομενοι.* Hæc duo verba a palæstra et ab *athletis* desumpta sunt, qui proprie dicuntur *καμνειν* et *ψυχαις εκλυεσθαι*, cum corporis viribus debilitati et fracti, omnique spe vincendi abjectâ, victas manus dant adversario — Neque dubium est quin Apostolus eo respexerit. *Krebsius*, p. 390.

‡ *Διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε.* Quemadmodum Paulus sæpiissime delectatur loquendi formulis ex re palæstricâ petitis; ita dubium non est, quin hic quoque respexisse eo videatur. *Athletis* enim et *luctatoribus* tribuuntur *παραειμενας χειρες* et *παραλελυμενα γονατα*, cum luctando ita defatigati, viribusque fracti sunt, ut neque

manus

*And make straight paths for your feet, lest that which is lame be turned out of the way: Exert in the Christian race those nerves that have been relaxed, and collect those spirits, which have been sunk in dejection: make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.*

The following distinguished passage in St. Paul's *first* epistle to the *Corinthians*, Chapter ix. abounds with *agonistical* terms. Its beautiful and striking imagery is totally borrowed from the Greek stadium. *Know ye not, that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached the gospel to others, I myself should be a cast-away: Know you not that in the Grecian stadium great numbers run with the utmost contention to secure*

*manus neque pedes officio suo fungi possint, ipsique adeo victos se esse fateri cogantur. J. Tobiaë Krebsii Observat. in N. T. c. Joseph. p. 392.*

the prize, but that only *one* person wins and receives? — With the same ardour and perseverance do you run, that you may seize the garland of celestial glory. Every one also, who enters the lists as a combatant, submits to a very rigid and severe regimen\* — They do this to gain a fading chaplet †, that is only

C composed

\* Πας δε ὁ αγωνιζομενος παντα εγκρατευεται. It hath been observed above what this rigid and severe regimen was, and what temperance and *continence* [εγκρατεια] those who entered their names in the list of combatants were previously obliged to observe. *Multa tulit fecitque puer, fudavit et alfit: Abstiniuit uenere et uino,* says Horace. Ικκος ὁ Ταραντινος παλης ὑπηρξατο, σωφρονεσερον τον της αθλησεως χρονου διαζησας, και κεκολασμενη τροφη διαβιωσας, και ΑΦΡΟΔΙΤΗΣ ΑΜΑΘΗΣ διατελεσας. *Æliani Var. Hist. Lib. xi. Cap. iii. p. 684. Gronovii Lug. Bat. 1731.* Αρ' ουν ουκ ισμεν τον Ταραντινον Ικκον ακοη, δια τον Ολυμπιασι τε αγωνα και τους τε αλλους, ων δια φιλονεικιαν και τεχνην, και το μετα του σωφρονειν ανδρειον εν τη ψυχη κεκτημενος, ως λογος, ουτε τινος πωποτε γυναικος ηψατο, ουδ' αυ παιδος εν ὄλη τη ασκησεως ακμη; και δη και Κρισσωνα και Ασυλλον, και Διαπομπου, και αλλους παμπολλους, ὁ αυτος πολυλογος εχει. *Plato de Legibus, Lib. viii. p. 139, 140. Edit. Serzani. 1578.* Οἱ Αθληται τον του αθλειν παντα καιρον ουκ αφιεντο πλησιαζειν γυναιξι. *Eustatius ad Hom. Iliad Ω. p. 1172.*

† Φθαρτον στεφανον. The chaplet that was bestowed on the victor in the *Olympic* games, was made of *wild olive*, the crowns in the *Isthmian* games were composed of *parsley*. These *chaplets* were *fading* and *transitory*. Διδους και τοις θυμηλικοις στεφανους μεν ου χρυσους, αλλ' ὡσπερ εν ολυμπια, κοτιθων. *Plutarch. Cato Jun. p. 1433. Edit. Gr. Steph. 8vo. Ου-*

18 *Frequent allusions to the Grecian Games* [Sect. I.  
 composed of the decaying leaves of a wild-  
 olive, but in *our* view is hung up the unfading  
 wreath of immortality †. With this in full  
 prospect, I run the Christian race — not dis-  
 tressed with wretched uncertainty concerning

σει μὲν οὖν αἰθάλει ελαια συνεχεται, αρωγὸν πόνων καρπὸν φέρουσα.  
 Ανακείται δὲ τῇ Ἀθηνᾶ· καὶ τοῖς ἀθληταῖς ἐξ αὐτῆς δίδοται νικησασὶ  
 στεφανὸς. *Porphyrus de Antro nympharum*, p. 240. *Edit. Cantab.*  
 1655. Τίς γὰρ τὰ Ἰσθμια νικῶντας οἱ Ἰβριθισὶ τῶν σελίνων στε-  
 φανουσιν. Those who conquer in the *Isthmian* games the  
 Corinthians crown with *parsley*. *Polyæni Stratag. Lib. v.*  
 p. 376. *Edit. Casaubon.* 1589. Ἀλλὰ γὰρ ὑπερ κοτινῶν καὶ σε-  
 λίνων ευκλέης αγωνισαῖς ἢ τελευτῇ· σοφοῖς δὲ οὐ πολλῶ μαλλον ελευ-  
 θρίας. *Philo. Mangey.* p. 463. Tom. II.

† *Ἡμεῖς δὲ, ἀφθαρτον.* With what *ardour* in the Christian  
 race this glorious crown should inspire us is well represent-  
 ed by *Irenæus*. Bonus igitur agonista ad incorruptelæ ago-  
 nem adhortatur nos, uti coronemur, et preciosam arbitre-  
 mur coronam, videlicet quæ per agónem nobis acquiritur,  
 sed non ultro coalitam. Et quantò per agónem nobis ad-  
 venit, tantò est preciosior: quantò autem preciosior,  
 tantò eam semper diligamus. *Irenæus*, Lib. iv. p. 377.  
*Edit. Grab.* The folly also of Christians in being negli-  
 gent and remiss, when an *incorruptible* crown awaits their  
 persevering, and victorious constancy and virtue is also ex-  
 posed by *Justin Martyr*. Τελοῖον ἡδὴ πρῶγμα, ἕμιν μὲν τοὺς  
 συντιθεμένους καὶ καταλεγόμενους στρατιώτας, καὶ πρὸ τῆς εαυτῶν  
 ζωῆς, καὶ γονεῶν, καὶ πατριδος, καὶ παντῶ τῶν οικειῶν, τὴν ἑμετε-  
 ραν ἀσπαζεσθαι ἑμολογίαν, μηδὲν ΑΦΘΑΡΤΟΝ δυναμειῶν ἡμῶν αυ-  
 τοῖς παρασχῆιν· ἡμᾶς δὲ, ΑΦΘΑΡΣΙΑΣ ερωντας, μὴ παύθ' ὑπο-  
 μεῖναι ἱπερ τοῦ τὰ ποθοῦμενα παρα τοῦ δυναμείου δυναί λαβεῖν.  
*Justin Martyr. Apol. ii.* p. 78. *Edit. Paris* 1636.

its final issue\* — I engage as a combatant — but deal not my blows in empty air †. But I enure my body to the severest discipline, and bring all its appetites into subjection: lest, when I have proclaimed ‡ the glorious prize to others, I should, at last, be rejected as unworthy § to obtain it. This representation of the Christian *race* must make a strong impression upon the minds of the *Corinthians*, as they were so often

\* So I understand *ουκ αδηλως*. Mr. *West* renders it, in the illustration he hath given us of this passage: I so run, *as not to pass undistinguished* — and then adds the following Note: *Ως ουκ αδηλως* may also signify in this place, as if I was *unseen*, not *unobserved*, i. e. as if I was in the presence of the *Judge of the Games*, and a great number of spectators. *West's Dissertation*, p. 253. 12mo.

† *Ουτω πυκτευω, ως ουκ αερα δερων*. This circumstance is often mentioned in describing the engagements of combatants: saith Virgil, *Entellus vires in ventum effudit*. *Æneid* v. 443. *Vacuas agit inconsulta per auras Brachia*. *Valerius Flaccus* iv. 302. *Τρις δ' ηερα τυψε Εαθειαν*. *Iliad* γ. 446. So also Oppian.

Οι δ' αμα μεν καματω τε και ακρητοισι Εολησιν  
 Ηερος ιδεωουσιν, ανιαζουσι τε μυιαι  
 Εκπαγλωσ ———

*Oppian. Piscat. Lib. ii. ver. 450. Ritterbus. Lug. Bat. 1597.*

‡ *Αλλοις κηρυξας*: proclaimed, as an herald, the prize to others. An *herald*, *κηρυξ*, made *proclamation* at the games what *rewards* would be bestowed on the *conquerors*.

§ *Αδοκιμος γενωμαι*. Be *disapproved*: be rejected as unworthy: come off *without* honour and *approbation*.

20 *Frequent allusions to the Grecian Games* [Sect. I. spectators of those *Games*, which were celebrated on the *Isthmus*, upon which their city was situated. It is very properly introduced with, KNOW YOU NOT; for every citizen in *Corinth* was acquainted with every minute circumstance of this most splendid and pompous solemnity. — *St. Paul*, in like manner, in his *second* epistle to *Timothy* chap. ii. ver. 5. observes, *That if a man strive for mastery, yet is he not crowned, unless he strive lawfully*: He who contends in the Grecian games, secures not the crown, unless he strictly conform to the rules prescribed.

What hath been observed concerning the *spirit* and *ardour*, with which the competitors engaged in the race, and concerning the *prize* they had in view to reward their arduous contention, will illustrate the following sublime passage of the same sacred writer in his epistle to the *Philippians*, chap. iii. ver. 12 — 14. *Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus: Not that already I have acquired this palm: not that I have already attained*



tained perfection — but I *pursue my course*, that I may *seize* that *crown* of immortality, to the hope of which I was raised by the gracious appointment of Christ Jesus. My Christian brethren, I do not esteem myself to have obtained this glorious *prize*: but one thing occupies my whole attention — forgetting what I *left behind*, I *stretch every nerve* towards the *prize* before me, pressing with *eager and rapid steps*, towards the *goal* to *seize* the immortal *palm*\*

\* Τα μεν οπισω επιλανθανομενθη, τοις δε εμπροσθεν επεχτειρομενθη επι σκοπον διωκω επι το βραβειοι. Every term here employed by the Apostle is *agonistical*. The whole passage beautifully represents that *ardour* that *fired* the *combatants* when engaged in the *race*. Their *spirit* and *contention* are in a very striking manner described in the following truly poetical lines of *Oppian*, which happily illustrate this passage.

Ως δε ποδωκειης μεμελημενοι ανδρες αεθλων,  
 Σταθμης υρμηθεντες, αποσσυτοι ωκεα γουνα  
 Προπροτιταινομενοι δολικον τελος εγκονεουσιν  
 Εξανυσαι : πασιν δε ποιθη νυσση τε πε λασσαι,  
 Νικης τε γλυκυδωρον ελειν κρατος, ες τε θυρεθρα  
 Αιξαι, και καρτος αεθλιον αμφιβαλεσθαι.

*Oppian. Pisci. Lib. iv. ver. 101. Edit. Ritterhusii.*

Instat equis auriga suos vincentibus, illum  
 Præteritum temnens, extremos inter euntem.

*Horat. Satyr. Lib. Sat. i.*

Μη μοι το πρωτον εημ' εαν δεξαμη καλως,  
 Νικαν δοκειτω την δικην, πριν αν πελας  
 Γραμμης ικηται, η τελθη καμψη σιου.

*Euripidis Electra. ver. 954. Heideberg.*

22 *Frequent allusions to the Grecian Games, &c.*

which God, by Christ Jesus, *bestows*. — This affecting passage also, of the same Apostle, in the *second* epistle of *Timothy*, written a little before his martyrdom, is beautifully allusive to the above mentioned *race*, to the *crown* that awaited the victory, and to the *Hellanodics* or judges who bestowed it. *I have fought a good fight, I have finished my course\**, *I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing.*

\* Τον δρομον τετελεκα. I have finished my *race*. The whole passage is beautifully allusive to the celebrated games and exercises of those times. Δρομῶ properly signifies a *race*. Μαλ' ἐν χερσίν εἰων ὄρομον ἀνυεν. *Theocritus*, *Idyl.* iii. ver. 41. Δρομῶν διαυλῶν πενταθλ' ἃ νομιζέται. *Sophoclis Eleetra*. ver. 693. See also, ver. 686. 683. Δρομους, παλαιστρας τ' οὐκ ἀνασχετους εμοι. *Euripidis Andromache*, ver. 599. Δρομον εχοντα συ ὄπλοισ. *Euripidis Iphigenia in Aulide*, ver. 212. Τελουσι δὲ κη ἀγωνιας κη ὄπλιτικους κη ἰππικους, πυγμα κη δρομῶ, κη διακροβολισμῶ, κη τῆ σπειρηδὸν μαχη. *Strabo*, *Lib.* iii. p. 155. Edit. *Paris*, 1620. Πολλακις δὲ το μεν πρῶ δρομον καλον, πρῶ παλην αισχρον. *Xenophontis Memorab.* p. 211. *Oxon.* 1741. See also 210, *Ejusdem* Edit. So this word ought to be rendered, *Acts* xx. 24. But none of these things move me, neither count I my life dear unto myself, so that I might *finish my course* with joy: τελειωσαι τον δρομον μου: finish the short *race* of human life with honour and applause. It is a beautiful and striking allusion to the *race* in these celebrated Games.

S E C T.

## S E C T. II.

*The Collation-suppers, or Club-repasts of the Greeks  
alluded to by St. PAUL.*

**I**T is most astonishing to reflect on the shameful and abominable manner in which the *Corinthians* abused the Christian Eucharist, by converting this sacred institution into one of those *Club-repasts*, which were customary among the Greeks. I will lay before the reader, the unhappy state of the church of *Corinth*, with regard to the very disorderly manner in which they celebrated the Lord's Supper. The Apostle enters upon this subject, by telling them, 1 Epist. chap. xi. ver. 17. that their meeting together, was so far from advancing their mutual improvement, that it totally defeated the end of public worship; — for, says he, in the first place, when you are all convened in the church for the worship of God, I am informed, there are *discords* among you. — They quarrelled with one another, even in the very house of God. Instead of conducting public worship in a decent and devout manner, they poured forth the overflowings of a bad temper, and of their worst passions, one upon another. They had virulent altercation, and broke out into open contests and quarrels, even at the very table of the Lord. — Strange and amazing! that they should so soon forget the

24. *The Collation Suppers of the Greeks* [Sect. II: Apostle's directions about celebrating this ordinance, should pay so little attention to his example, and manner of solemnizing it, and should so soon lose the Christian temper and spirit; a spirit of love and charity, which this conciliating ordinance above all others suggests and enforces. — But their reciprocal discords and quarrels, were not the *only* cause that constituted the unworthy manner of their celebrating the Eucharist. The Apostle farther tells them, That they assembled in the church of God to share a *common repast, a common meal*, and that this they called EATING THE LORD'S SUPPER: turning the church of Christ into a banqueting house, to sanctify inebriety, revel, and excess! Was there every such a prostitution of the Eucharist! The Apostle gives a particular account how they did this. Every one of you carries with him *his own* supper, as was usual in their common collation-suppers, every one takes with him, from his own home, into the church, what provisions he likes best, and there eats his *respective* supper, *separately*, by himself: by which means, says he, the poor have a *scanty*, the *rich* a *plentiful* repast. — At this their licentious behaviour the Apostle inflamed with holy indignation, thus addresseth them: What! says he, have ye not houses to eat and drink in? Is it in this atrocious man-

ner

ner you prostitute the honour of the church of God, to make the house of prayer and praise, a public commodious room, in which to celebrate a banquet and revel? What shall I say unto you, do you merit my commendation for this? — you are unworthy of it! — The Apostle then tells them what was the *consequence* of these enormities in the Church of God, and at the very table of Jesus. This scandalous prostitution of the Eucharist, drew down upon them the divine inflictions: some of them were struck with instantaneous death, or with diseases that terminated in death, others with sickness and indispositions: the great God, in this awful manner interposing, to put a stop to this shameful irreverence, to this intemperance and drunkenness at the Lord's table, and inflicting these chastisements to bring them to a sense of their wickedness, and recover them to their duty. He, therefore, that eateth and drinketh in *this* unworthy manner, by preverting *this institution* into a *revel*, and the *Church* into a *banqueting house*, eateth and drinketh *judgement* to himself; brings down upon himself, by this intemperance and ebriety, the divine *judgements* and punishments, *not discerning the Lord's Body*, not distinguishing the *Lord's Supper* from a common convivial repast, a public, irregular, dissolute entertainment.

Wherefore,

Wherefore, says the Apostle, when you assemble to eat the Lord's Supper, do not celebrate it in this loose and licentious manner, but *stay one for another* — by which it appears that they violated all order and decency, some eating the provisions they had taken with them into the church *long before* others came in — and those who came in, *sooner or later*, sitting down *separately* from others, as was usual in their *club-repasts*, to partake of what they had *respectively* brought. And, therefore, the Apostle concludes with these words: If any of you at the time should feel the sensations of hunger, let him satisfy it at his own *home*, and not judge the *church* a place, in which voraciously to eat, and intemperately to drink: lest, says he, you assemble for your own punishment. — Hence it appears that the *Corinthian* Christians regarded the Lord's Supper in the light of their common *cænæ collatiæ* or club-repasts, which were very customary among the Greeks, and to which *every* guest carried with him *his own* supper. The following passages from *Xenophon* and *Atheneus* excellently illustrate this passage of Scripture. “When of those, says *Xenophon*, who met to sup, *some* of the company had brought with them a very little, *others* a great deal of provisions, *Socrates* bad the servant either to put the little in com-

mon, or distribute to each a part of it. Upon which, those, who had brought a plentiful repast with them, were both ashamed not to partake of what was served up in common, and not also to produce their own. They, therefore, put down their provisions in common, and when they enjoyed no more than those who had brought but little, they desisted from expending much in buying victuals\*.” We learn from *Athenæus*, that these club-entertainments among the *Greeks*, into which the *Corinthians* had debased the Eucharist, were called *Basket-suppers*, from the vehicle in which they were carried. “The ancients, says he, were acquainted with what we now call *basket-suppers*. *Pherecrates* makes express mention of them in the following passage: *When he had put his supper into a basket, he repaired to the house of Ophelè.* These words manifestly in-

\* Οὔποτε δὲ τῶν ξυμιοῦτων ἐπὶ τῷ δεύπτιον οἱ μὲν μικρὸν οὖρον, οἱ δὲ πολὺ (α) φέροισιν, ἐκέλευσεν ὁ Σωκράτης τοὺς παῖδας τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθεῖναι, ἢ διανεμεῖν ἑκάστῳ τὸ μέρος· οἱ οὖν τὸ πολὺ φέροντες ἠσχυνοῦντο τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τὸ μὴ ἀντιτιθεῖναι τὸ ἑαυτῶν· ἐπιθεσῶν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν, καὶ ὥστε οὐδὲν πλεον εἶχον τῶν μικρὸν φερόμενων, ἐπαύοντο πολλοὺ οὖωνοῦντες. *Xenophon. Memorab. Lib. iii. cap. 14. p. 245. Edit. Oxon. 1741.*

(α) Mos erat apud Græcos ut suum quisque victum secum ad cœnas has collatitias afferret. *Δῆμ. ad ἰεῦμα in hac Edit. Oxon.*

28 *The Collation Suppers of the Greeks, &c.*

dicare what we now style the *basket-supper*, when a person after having provided his own supper, puts it into a basket and repairs to another's house to eat it †."

† Οἶδασι δὲ οἱ ἀρχαῖοι καὶ τὰ νῦν καλουμένα ἀπο σπυριδοῦ δειπναῖα ἐμφανίζει δὲ Φερεκράτης περὶ τούτων ἐν Ἐπιλησμῶνι ἢ Θαλασσηῦ ὑπὸ τῶν.

Συσκευασαμένῳ δειπνον ἐν τῇ σπυριδί,

Ἐβαδίζεν ὡς περὶ Ὀφελῆν· τούτο δὲ σαφῶς δηλοῖ τὸ ἀπο σπυριδοῦ δειπνον, ὅταν τις αὐτῷ αὐτῷ σκευασας δειπνον, καὶ συνθεῖς εἰς σπυριδοῦ παρὰ τινὰ δειπνησῶν ἴη. *Athenæi Deipnosoph.* p. 365. *Lugduni.* 1657. The note of the learned *Casaubon* on this passage, is accurate. Το ἀπο σπυριδος δειπνον, cœna est quam aliquis in sportulâ fert à se ad amicum, ut cœnet quidem cum ipso sed suomet cibo. *Casauboni animadvers. ad Athenæum*, p. 634. *Ejusdem Editionis.*

S E C T.



## S E C T. III.

*Allusions in the New Testament to a Roman Triumph.*

**T**HE most grand and magnificent procession the ancients ever beheld, was a Roman Triumph. The splendour of its pomp and pageantry †, need not here be minutely described. Every reader is acquainted with it. After a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war, kings, princes, and nobles, with their wives and children, to the everlasting infamy of this people, were, with the last dishonour and ignominy, led in fetters before the general's chariot, through the public streets of Rome; scaffolds being every where erected, the streets and public places crowded, and this barbarous and uncivilized nation all the while

† See a particular description of *Scipio's* triumph at the conclusion of the second *Punic* war in *Appian*. Vol. I. p. 58, 59. Edit. *Amst.* 1670. *Tollii*. And of *Pompey's* triumph after conquering *Mithridates*. Vol. I. p. 417. *Plutarch* also, hath favoured us with a very minute and elaborate description of a Roman Triumph, in his life of *Paulus Æmilius* who took *Perseus* the king of *Macedon* prisoner, and put a final period to this ancient empire. *Plutarch Æmil.* p. 496. Tom. I. Edit. *Gr. Steph.*

in the highest excesses of joy, and in the full fruition of a spectacle that was a reproach to humanity. Nor was only the \*sovereign of large and opulent kingdoms, the magnanimous hero † who had fought valiantly for his country and her liberties, the weak and tender sex, born to an happier fate, and young children ‡ insensible

\* ΑΥΤΟΙ ΔΕ ΤΩΝ ΤΕΚΝΩΝ ὁ Περσεύς κ' τῆς περὶ αὐτὰ θρασύτητος κατόπιον ἐπορεύετο, φαίον μὲν ἱμάτιον ἀμπεχομένῳ, καὶ κρηπίδας ἔχων ἐπιχωρίους, ὑπο δὲ μεγέθους τῶν κακῶν πάντα θαμβοῦντι καὶ παραπρωληγμένῳ μάλιστ' αὐτὸν λογισμὸν εἰκώς. Καὶ τοῦτ' ὁ εἶπετο χορῶφι φίλων καὶ συνηθῶν, βεβαρημένων τὰ πρόσωπα πένθει, καὶ τῷ περὶ Περσεῶς βλέπειν αἰεὶ καὶ δακρῦειν, ἐννοίαν παριστάντων τοῖς θεωμένοις, ὅτι τὴν ἐκεῖνου τύχην ὀλοφύρονται, τῶν καθ' ἑαυτοὺς ἐλαχίστ' φροντίζοντες. *Plutarch. Æmil. Tom. I. p. 498. Edit. Gr. 8vo. Steph.*

‡ Thus at the conclusion of the second *Punic* war, the *Numidian* and *Carthaginian* captive generals were led in triumph. Καὶ Καρχηδονίων αὐτῶν καὶ Νομαδῶν ὅσοι τῶν ἡγεμόνων ἐληφθῆσαν. *Appian. Tom. I. p. 58. Edit. Tollii Amst. 1670.* Several kings, princes, and generals were also led in *Pompey's* triumph. Παρηγετο δὲ καὶ ὁ Κολχῶν σκηπίουχος Ὀλθακῆς, καὶ Ἰουδαίων βασιλεὺς Ἀριστοβούλος καὶ οἱ Κιλικῶν τυραννοὶ, καὶ Σκυθῶν βασιλεῖοι γυναῖκες καὶ ἡγεμόνες τρεῖς Ἰβηρῶν, καὶ Ἀλβανῶν δύο, καὶ Μενάνδρος ὁ Λαοδικεύς, ἵππαρχος τοῦ Μιθριδάτου γενομένῳ. *Appian. Tom. I. p. 417.*

‡ Plutarch in his account of the triumph of *Æmilius* at the conquest of *Macedon* represents this tragical circumstance in a very affecting manner, Τα τεκνὰ τοῦ βασιλέως ἦγοντο δούλα, κ. λ. The king's *children* were also led captive, and along with them a train of nurses, and tutors, and governors; all bathed in tears, stretching out their hands to the spectators

insensible of their wretched condition, led in triumph; but vast numbers of waggons, full of rich furniture, statues, pictures, plate, vases, vests §, of which they had stripped palaces and the houses of the great; and carts loaded with the arms they had taken from the enemy, and with the coin || of the empires they had conquered, pillaged, and enslaved, preceded the triumphal car. On this most splendid occasion, imperial *Rome* was a scene of universal festivity: the temples were all thrown open, were adorned with garlands, and filled with clouds of incense and the richest perfumes \*\*: the spectators were clothed in white garments ††:

spectators, and teaching the children to entreat and supplicate their mercy. There were two boys and a girl, whose tender age, rendered them insensible of the greatness of their calamity, and this their insensibility, was the most affecting circumstance in their unhappy condition. *Plutarch. Æmil.* Tom. I. p. 498. Edit. Gr. 8vo. Steph. See also *Appian.* p. 417. Edit. *Amst.* 1670.

§ Κερατῆρας ἀργυροῦς, καὶ κεράλα, καὶ φιαλάς, καὶ κυλικὰς. *Plutarch.* ibid. p. 497. Αἰχμαλωτοῖς ἀνδρῶσι καὶ γράφαις καὶ κολοσσοῖς. κ. λ. p. 496. See also, *Appian.* Tom. I. p. 58. and p. 417. *Tollii.*

|| Ἄνδρες ἐπεπορευούτο τρισχίλιοι, νομισμα φερόντες ἀργυροῦν. κ. λ. εἶτα μίλα τούτους οἱ το χρυσοῦν νομισμα φερόντες. *Plutarch.* Tom. I. p. 497. 8vo. *Appian.* p. 417.

\*\* Πᾶς δὲ ναῶν ἀνεώκιο, καὶ στεφανῶν καὶ θυριαμάτων ἦν πλῆθης. *Plutarch.* Tom. I. p. 496. Gr. 8vo.

†† Niveos ad fræna Quirites. *Juvenal.* Sat. x. ver. 45. Καθαροῖς ἐσθῆσι κεκοσμημένοι. *Plutarch.* p. 496. Steph.

hecatombs of victims were slain \*, and the most sumptuous entertainments † were given. The illustrious captives, after having been dragged through the city in this procession, and thus publickly exposed, were generally imprisoned, frequently strangled and dispatched ‡ in dungeons, or sold for slaves ||. — To *several* of these well-known circumstances, attending a *Roman triumph*, the sacred writers evidently allude in the following passages. In the *first* of which, Jesus Christ is represented as a great *conqueror*, who, after having totally *vanquished* and *subju-*

\* Μετα τούτους ηγούλο χρυσοκερω τροφιαι βους, εκατον εικοσι, μιλραις ησκημενοι κη σεμμασι. After these were led one *hundred and twenty* fat oxen, which had their horns gilded, and which were adorned with ribbands and garlands. *Plutarch*, Tom. I. p. 497. Edit. Gr.

† Αφικομεν⊕ δε ες το Καπιτωλιον ο Σκιπιων, την μεν πομπην κατεπαυσεν, εισια δε τους φιλους, ωσπερ εθ⊕ εστιν, ες το ιερον. *Appian*. Tom. I. p. 59. Edit. *Amst.* 1670.

‡ Παρελθων δ' ες Καπιτωλιον, ουδενα των αιχμαλωτων, ως ετερον των θριαμβοις παραγαγοντων [ανειλε] *Appian*, p. 418. For example, *Aristobulus* king of the Jews, after having been exposed, and dragged through the city in Pompey's triumph, was *immediately*, after the procession was concluded, put to death: *Tigranes*, some time afterwards, Αριστοβουλ⊕ ευθυς ανηρθη, κη Τιγρανησ υσερον. *Appian de Bellis Mithrid.* p. 419. *Amst.* 1670. See also, p. 403.

|| Longe plurimos captivos ex Etruscis ante currum duxit, quibus sub hasta *venum* datis. *Livy*, Lib. vi. p. 409. Edit. *Elz.* 1634.

gated all the *empires* and kingdoms of false religion, and *overturned* the mighty *establishments* of *Judaism* and *Paganism*, supported by the *great* and *powerful*, celebrates a most magnificent TRIUMPH over them, *leads* them in *procession*, openly *exposing* them to the *view* of the *WHOLE* *WORLD* as the captives of his omnipotence, and the trophies of his gospel! *Having spoiled principalities and powers, he made a show of them openly, triumphing over them* §! — The *second* passage, whose beautiful and striking imagery is taken from a *Roman Triumph*, occurs, 2 Cor. chap. ii. *Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are a savour of death unto death; and to the other, of life unto life.* In this passage, God Almighty in very striking sentiment and language, is represented as *leading the Apostles in triumph*\* through the world, shew-

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ing

§ Coloss. ii. Θριαμβευσας αυτους, *Leading them in triumph.*

\* Θριαμβευοντι ημας, *Causeth us to triumph*, rather, *leadeth us about in triumph*. Εθριαμβευθη κ; ανησθη. He was led in triumph and then put to death. *Appian*. p. 403. *Amst.* 1670. My learned friend Mr. Brekell, I find, hath remarked this. “The Greek word, says this excellent scholar, Θριαμβευωτι, which we render *causeth us to triumph*, properly signifies *to triumph over*, or *to lead in triumph*, as our translators themselves

ing them every where as the monuments of his grace and mercy, and by their means *diffusing* in every place the *odour* of the knowledge of God — in reference to a Triumph, when all the temples were filled with fragrance and the whole air breathed perfume:— And the Apostle, continuing the allusion, adds, That this *odour* would prove the means of the *salvation* of some, and *destruction* of others — as in a Triumph, after the pomp and procession was *concluded*, some of the captives were *put to death*, others *saved alive*\*.

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themselves have rightly rendered it in another place, Coloss. ii. 15. And so the Apostle's true meaning is plainly this: Now thanks be to God, who always triumpheth over us in Christ: *leading us about in triumph*, as it were in solemn procession. This yields a most congruous and beautiful sense of his words. And in order to display the force of his fine sentiment, in its full compass and extent, let it be observed, that when St. Paul represents himself and others, as being *led about in triumph*, like so many *captives*, by the prevailing power and efficacy of Gospel grace and truth, his words naturally imply and suggest *three* things worthy of particular notice and attention; namely, a *contest*, a *victory*, and an *open shew* of this victory." *Brekell's Discourses*, p. 141, 142. "While God was *leading about* such men *in triumph*, he made them very serviceable and successful in promoting christian knowledge in *every place* wherever they came. *Ibid.* p. 151.

\* See *Brekell's Discourses*, p. 157. Εθριαμβευθη, η̅ ανηγεθη. After being led in triumph he was put to death. *Appian.* p. 403.  
Edit.

S E C T. IV.

*Images in the New Testament borrowed from  
the Theatre.*

**I**N all countries the *Stage* hath ever furnished different languages with the most beautiful metaphors that adorn them. In every tongue we read of the *drama of human life*\* : its *scenes* are described as continually *shifting* and *varying* : mortal life is represented as an intricate *plot*, which will gradually unfold and finally

Edit. 1670. *Pompey*, saith this historian, put to death none of the captives, as had been customary, whom he had *led in triumph*, but sent them into their respective countries at the public expence: two princes, however, after the procession was concluded, were dispatched in prison, p. 419.

\* Σκηνη पास ὁ εἶος, καὶ παιγνιον· ἢ μαθε παιζειν,  
Την σπουδην μελαθεις, ἢ φερε τας οδυνας.

*Epigram in Antholog.*

Quomodo fabula, sic vita; non quàm diu, sed quam bene acta fit, refert. Nihil ad rem pertinet, quo loco desinas: quocunque voles desine; tantùm bonam clausulam impone. *Seneca Epist.* lxxvii. Tom. II. p. 306. Edit. *Eliz.* 1672. ΟΙΟΝ ΕΙ ΚΩΜΩΔΟΝ ΑΠΟΛΥΕΙ ΤΗΣ ΣΚΗΝΗΣ ὁ παραλαβων στρατηγος. ἀλλ' οὐκ εἶπον τὰ πέντε μερη, ἀλλὰ τὰ τρία. καλως εἶπας. ἐν μέντοι τῷ βίῳ τὰ τρία ὅλον το δρᾶμα ἐσι. *Mar. Antoninus*, Lib. xii. p. 236. *Edit. Oxon.* I once heard a learned man contend that the words of the *Psalmist*, "we spend our days as a *tale* that is told," were an allusion to a dramatic fable. The imagery, considered in this view, would be striking, did we know that the *Jews* ever had any *scenical* representations.

*wind up* into harmony and happiness : and the *world* is styled a magnificent *theatre* in which heaven hath placed us, — assigned to every man a character, — is a constant spectator how he supports this character — and will finally *applaud* or *condemn* according to the good or bad execution of the part, whatever it is, he hath been appointed to act †. The Drama was instituted to exhibit a striking picture of human life, and, in a faithful mirror, to hold up to the spectator's view that miscellany of characters which diversify it, and those interchanges and reverses of fortune which chequer it ‡. I need hardly remark, though the observation is proper for the sake of illustrating a very beautiful passage in one of St. Paul's epistles, that a variety of

† Μερησὸ ὅτι ὑποκριτῆς εἰ ἀγαμέμνων, οἷου ἀν θελή ὁ διδασκαλῶν ἀν βραχὺ, βραχέων ἀν μακρὸν, μακρῶν ἀν πτωχὸν ὑποκρινεσθαι σε θελή, ἵνα καὶ τούτων εὐφρῶς ὑποκρινῆ ἀν πτωχὸν, ἀν ἀρχιερέα, ἀν ἰδιώτην. σου γὰρ τούτ' ἐστὶ, τὸ δεῦν ὑποκρινεσθαι πρὸς ὄψον καὶ λῶς εὐλεξασθαι δ' αὐτοῦ, ἀλλοῦ. *Επίστοι Εὐαγγελίου*. cap. xvii. p. 699. *Ἰστον*. Διαφορὰ δ' αὐτῶ πρὸς ὄψον οὐ μίγνυται· οὐ δύνασαι καὶ θεοσέβην ὑποκρινεσθαι, καὶ ἀγαμέμνονα· ἀν θεοφιλοῦς εἶναι θελή, καὶ οὐκ εἶναι δεῖ καὶ φαλακρῶν ἀν ἀγαμέμνονα, μέγαν καὶ καλόν, καὶ τοὺς ἐπὶ δόξασμαίους φιλοῦντα. *Επίστοι Dissertations ab Antiocho*. Lib. iv. p. 580. *Ἰστον*.

‡ Πρῶτον αἱ τραγωδία παρηχθησαν ὑποκριτικαὶ τῶν συμβαινόντων, καὶ ὅτι ταῦτα ὅπως γινώσκονται, καὶ ὅτι οἷς ἐπὶ τῆς σκητῆς ψυχὰς ἀγωγαί, τούτοις μὴ ἀχθῆσθε ἐπὶ τῆς μεζούων σκητῆς — μέλα δὲ τῆν τραγωδίαν ἢ ἀρχαία κωμῶδια παρηχθη, παιδαγωγικὴν παρηχθησαν ἄρτους. *M. Antonianus*, Lib. xi. §. vi. p. 204. *Edit. O. O. O.*



*scenes* are painted, and, by means of the requisite *machinery*, are very frequently *shifting*, in order to show the characters in a variety of *places* and *fortunes*. To the spectator lively and affecting views are by turns displayed, sometimes, for example, of *Thebes*, sometimes of *Athens* §, one while of a *palace*, at another of a *prison*: now of a splendid *triumph*, and now of a *funeral procession* — every thing, from the *beginning* to the *catastrophe*, perpetually *varying* and *changing* according to the rules and conduct of the *drama*. Agreeable to this, with what elegance and propriety, doth *St. Paul*, whom we find quoting *Menander*, one of the most celebrated writers of the Greek comedy, represent the FASHION OF THIS WORLD *as continually* PASSING AWAY \*, and all the *scenes* of this vain and visionary life as perpetually *shifting*. “The imagery, saith *Grotius*, is taken from the theatre, where the scenery is suddenly changed and exhibiteth an appearance totally different.” † —

D 3

And

§ ——— Modò me Thebis, modo ponit Athenis.

*Horat. Epist. Lib. ii. ver. 213.*

\* 1 Cor. vii. 31. Παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

† Dicitur, παραγεῖν τὸ σχῆμα τῆς σκηνῆς, ubi scena invertitur, aliamque planè ostendit faciem. *Grotius ad loc.* Mais comme *Grotius* remarque que cette reflexion de l'Apôtre est empruntée du Theatre, et que le mot Grec σχῆμα, que l'on traduit *la figure*, signifie proprement un personnage de Thea-

tre,

And as the transactions of the *drama* are not *real* but *fictitious* and *imaginary*, such and such characters being assumed and *personated*, in whose *joys* or *griefs*, in whose domestic *felicities* or *infelicities*, in whose *elevation* or *depression* the *actor* is not *really* and *personally* interested, but only supports a *character* perhaps entirely *foreign* from *his own*, and represents *passions* and *affections* in which his own heart hath no share : how beautiful and expressive, when considered in this light, is that passage of scripture wherein the apostle is inculcating a christian *indifference* for this world, and exhorting us not to suffer ourselves to be unduly *affected* either by the *joys* or *sorrows* of so *fugitive* and *transitory* a *scene*. † *But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none : and they that weep as though they wept not : and they that rejoice as though they rejoiced not : and they that buy as though they possessed not : and they that use this*

tre, ou une decoration dans Euripide et dans Aristophane, et que les Grecs disoient pour marquer le changement de scene, ou de decoration du Theatre *παρὰ τὸ σχῆμα τῆς σκηνῆς*, on croit qu'il faudroit traduire, *La face de ce monde change*, ce qui convient parfaitement au dessein de l'Apôtre dans cette conjoncture. *Projet d'une Nouvelle version par le Cene. p. 674. Rotter. 1696.*

† 1 Cor. vii. 29—31.

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*world as not abusing it* \*. For the fashion of this world passeth away. The reader will be pleased with the following illustration of this passage by my very learned and ingenious friend Mr. Brekell of Liverpool: "If we keep in mind the supposed allusion in the text (*the fashion of this world passeth away*) we shall discern a peculiar beauty and force in his language and sentiment. For the *actors* in a play, whether it be *comedy* or *tragedy*, do not act their own proper and personal concerns, but only *personate* and mimic the characters and conditions of other men. And so when they *weep*, in acting some tragical part, it is *as though they wept not*; and there is more show and appearance, than truth and reality, of grief and sorrow in the case. On the other hand, if they *rejoice* in acting some brighter scene, it is *as though they rejoiced not*; it is but a feigned semblance of joy, and forced air of mirth and gaiety, which they exhibit to the spectators, no real inward gladness of heart. If they seem to contract *marriages*, or act the

\* Καταχρησμενοι is very unhappily rendered, *abuse*. It is here used in a *good* sense, as the whole passage requires. From the *transiency* of human life the Apostle observes, that those who are now *using* this world's happiness will soon be as those who had never enjoyed it. The *Greek* writers use Παραχρησασθαι or Αποχρησασθαι to *abuse*. See several passages from *Greek* authors where this verb is used in a good sense, cited in a note on this text in my *New Testament*.

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*merchant, or personate a gentelman of fortune,*  
 still it is nothing but *fiction*. And so when the  
 play is over, they *have no wives, no possessions* or  
 goods, *no enjoyments of the world*, in consequence  
 of such representations. In like manner, by  
 this apt comparifon, I imagine the Apostle  
 would teach us to moderate our defires and af-  
 fections towards every thing in this world; and  
 rather as it were to *personate* fuch things, as  
 matters of a foreign nature, than to incorporate  
 ourfelves with them, as our own proper and  
 personal concern \* ”.

The *Theatre* is alfo furnished with *dresses*  
 fuitable to *every* age, and adapted to *every* cir-  
 cumftance and change of fortune. The perfons  
 of the drama, in one and the *ſame* representa-  
 tion, frequently fupport a variety of characters,  
 the prince and the beggar, the young and the  
 old — change their drefs according to the cha-  
 racters in which they *refpectively* appear, by  
 turns laying afide *one* habit and affuming *another*,  
 agreeably to every condition and age †. The  
 Apostle *Paul* ſeems to allude to this cuſtom,  
 and his expreffions regarded in this light have

\* *Breckell's Discourses*, p. 318.

† Είναι γὰρ ὁμοίον τῷ ἀγαθῷ ὑποκριτῇ τοῦ σοφοῦ ὅς ἂν τε Θεῶν  
 τοῦ ἂν τε Λυγαμερῶν ὁ πρόσωπον ἀναλάβῃ, ἐκάλειρον ἐπιχειρεται προ-  
 σηκούως. *Diogenes Laertius*, Lib. vii. p. 468. *Edit. Meibomii*.  
 1692.

a peculiar beauty and energy, when he exhorts Christians to PUT OFF the OLD MAN with his deeds, and to PUT ON the NEW MAN, *Coloss.* ch. iii. ver. 9, 10. and in *Ephes.* ch. iv. ver. 22, 23, 24. That ye PUT OFF, concerning the former conversation, the OLD MAN, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your minds, and that ye PUT ON the NEW MAN †, which after God is created in righteousness and true holiness.

It is, moreover, well known, that in the Roman theatres and amphitheatres, malefactors and criminals were condemned to fight with lions, bears, elephants and tigers, for which § all parts of the Roman dominions were industriously ransacked, to afford this very polite and elegant amusement to this most refined and civilized people. The wretched miscreant was brought upon the stage, regarded with the last ignominy and contempt by the assembled mul-

† Mihi quidem dubium non est quin hæc loquendi ratio ducta sit ab actoribus, qui, habitu mutato, vestibusque depositis, alias partes agunt, aliosque se esse produnt, quam qui in Scenâ esse videbantur. *Krebsii Observationes in Nov. Test.* p. 342. *Lipsiæ*, 1755.

§ ——— Quodcunque tremendum est  
Dentibus, aut insigne jubis, aut nobile cornu,  
Aut rigidum setis capitur, decus omne timorque  
Sylvarum, non caute latent, non mole resistunt.

*Claudian.*

titudes,

tudes, made a gazing-stock to the world, as the Apostle expresses it, and a wild beast, instigated to madness by the shouts and light missive darts of the spectators, let loose upon him, to tear and worry him in a miserable manner. To this bloody and brutal custom the following expressions of the author of the epistle to the *Hebrews* allude, ch. x. ver. 32, 33. *You endured a great fight of afflictions, partly whilst you were made a gazing-stock both by reproaches and afflictions. The original is very emphatical: being openly exposed as on a public theatre to ignominious insults and to the last cruelties* \*. — In another passage also, *St. Paul*

\* Ονειδισμοῖς τε καὶ θλιψέσι θεαριζόμενοι, *Exposed on a public stage.* Dispensatorem ad bestias dedit. Hoc est, *seipsum traducere.* Id est, says one of the *Commentators*, *ludibrio exponere, Petronius Arbitr.* p. 220. *Edit. Burman.* 1709. Ἐξειδίσσαν εαυτοὺς. *They openly exposed themselves. Polybius,* p. 364. *Hano. v.* 1519. Eusebius relates that Attalus, a christian, was led round the *amphitheatre* and exposed to the insults and violence of the multitude. Περιεχθεὶς κυκλωτοῦ ἀμφιθεατροῦ. *Eusebius Hist. Eccles.* Lib. v. p. 206. *Cantab.* Solebant olim gladiatores et bestiarii, antequam certamen obirent, per ora populi circumduci, *Valesii not. in loc.* The following is a striking passage in *Philo*, where, in the same strong metaphorical imagery the *Apostle* here employs, *Flaccus* is represented, deploring the *public ignominy* to which he was now reduced. Παραγών εἰς θεατρον ἐνίου, ἐν οὐψέσι τῶν ἐχθρῶν αἰκίζεσθαι προσεταττον ἀδικῶς· τοιγαροῦν ἐγὼ δικαίως οὐκ εἰς θεατρον ἐν ἡμίαν πόλιν ἐπὶ τοῖς ἐσχάταις ὑβρεσὶ παρηχθην, αἰκισθεὶς πρὸ τοῦ σωμαλῆ τὴν ἀδλιαν ψυχὴν· ἀλλὰ ἐπομπέυσσα μὲν διασ

πρὸς τὸ

St. Paul speaking of the determined fierceness and bigotry with which the citizens of Ephesus opposed him, uses a strong metaphorical expression taken from the theatre. *If after the manner of men I have fought with beasts at Ephesus.* Not that the Apostle appears to me to have been actually condemned by his enemies to combat with wild beasts in the theatre: he seems only to have employed this strong phraseology, to denote the violence and ferocity of his adversaries, which resembled the rage and fury of brutes, and to compare his contention with these fierce pagan zealots and fanatics to the common theatrical conflict of men with wild beasts †.

Let

πασσης Ιταλιας αχρι Βρενησιου, δια δε πασης Πελοποννησου μεχρι Κορινθου, δια δε της Αττικης κη των νησων αχρις Ανδρου, της ειμης ειρκτης. *Philo in Flac.* Tom. II. p. 542. *Edit. Mangey.*

† The *same* metaphors are of frequent occurrence in the New Testament, *Herod* is called a *fox*, Go and tell that *fox*, *Luke* xiii. ver. 32. Hypocrites are called *wolves* in sheep's cloathing, *Matt.* vii. ver. 15. Rapacious and mercenary preachers are styled *wolves*, that will enter and ravage the fold: There will enter among you grievous *wolves* not sparing the flock, *Acts* xx. ver. 29. The Apostle useth a harsher metaphor to denote the malice and rage of his adversaries. Beware of *dogs*, *Philip.* iii. ver. 2. Had St. Paul been thus engaged, says Dr. *Ward*, it is difficult to apprehend how he could have escaped without a miracle. For those who conquered the beasts, were afterwards obliged to fight with men, 'till they were killed themselves. — It seems most

Let it be farther observed, for the elucidating a very striking passage in 1 Corinth. ch. iv. ver. 9. that in the Roman *Amphitheatre* the *Bestiarii*, who in the *morning* combated with wild beasts, had armour with which to defend themselves, and to annoy and slay their antagonist. But the LAST who were brought upon the stage, which was about noon\*, were a miserable

most reasonable therefore to understand the expression [*εθνησιομαχησα*] as metaphorical, and that he alludes to the tumult raised by Demetrius. He uses the like metaphor, and with respect to the same thing, 1 Cor. iv. ver. 9. and again, ver. 13. alluding to another custom. — As to the expression, *κατ' ανθρωπον* in 1 Cor. xv. ver. 32. the sense seems to be *humanitus loquendo*. Dr. Ward's *Dissertations on Scripture*. *Dissert.* xlix. p. 200, 201.—The very same word which the Apostle here employeth to denote the violence and fury of his adversaries is used by *Ignatius* in the like metaphorical sense, *Απο Συριας μεχρι Ρωμης ΘΗΡΙΟΜΑΧΩ δια γης η θαλασσης, νυκτ' η ημερας*. All the way from Syria to Rome, by sea and by land, by night and by day, do *I fight with wild beasts*. *Ignatii Epist. ad Rom.* p. 94. Edit. Oxon. 1708. *Προφυλασσω δε υμας απο των θυγων ανθρωπομορφων*. I advise you to beware of *beasts* in the shape of men, p. 22. So also the *Psalmist*, my soul is among *lions*, even the sons of men whose *teeth* are spears and arrows. Pf. lvii. ver. 4. Break their teeth, O God, in their mouths. Break out the great teeth of the young *lions*, O Lord, Pf. lviii. ver. 6.

\* *Matutinarum non ultima præda ferarum, Martial* xiii. 95. *Casu in meridianum spectaculum incidi* — quiquid ante pugnatum est, misericordia fuit, nunc omnis nugis mera homicidia



miſerable number quite naked, without any weapons to aſſail their adverſary — with immediate and inevitable death before them in all its horrors, and deſtined to be mangled and and butchered in the direſt manner. In alluſion to this cuſtom, with what ſublimity and energy are the Apoſtles repreſented to *be brought out LAST upon the ſtage*, as being devoted to *certain death*, and *being made a PUBLIC SPECTACLE to the world*, to angels and men! For I think that *God hath ſet forth us the Apoſtles laſt, as it were appointed to death: for we are made a ſpectacle to the world, to angels and men.* Dr. Whitby's illuſtration of this diſtinguiſhed paſſage is accurate and judicious. “ Here the Apoſtle ſeems to allude to the *Roman ſpectacles*, της των θηριμαχων και μονομαχιας ανδροφονου, that of the *Beſtarii* and the *Gladiators*, where in the morning men were brought upon the *theatre* to fight with wild beaſts, and to them was allowed armour to defend themſelves, and ſmite the beaſts that

homicidia ſunt: nihil habent quo tegantur, ad ic̄tum totis corporibus expoſiti — non galeâ, non ſcuto repellitur ferrum. *Seneca*. Tom. II. *Epift.* vii. p. 17, 18. *Edit. Gronov.* 1672. Απωλλυθη μεν θηρια ελαχιſτα, αιθρωτοι δε πολλοι, οι μεν αλληλοις μαχομενοι, οι δε κ̄ υπ' εκεινων αναλομενοι. *Dion Caſſius*. Lib. ix. p. 951. *Reimar.* See alſo, p. 971, 972. *ejuſdem Editionis.* See alſo *Beaufobre's* note on 1 Cor. iv. ver. 9. and *Lipſii Saturnalia*. Tom. VI. p. 951.

46 *Images in the New Testament, &c.* [Sect. IV. did assail them: but in the *meridian spectacle* were brought forth the *Gladiators* naked, and without any thing to defend them from the sword of the assailant, and he that then escaped was only reserved for slaughter to another day; so that these men might well be called *ἐπιθανάτοις*, *men appointed for death*; and this being the *last* appearance on the *theatre* for that day, they are said here to be set forth *εσχάτοις*, *the last.*"  
*Dr. Whitby* on 1 Cor. ch. iv. ver. 9. \*

\* Les versions ont exprimé trop généralement ce que *St. Paul* représente aux *Corinthiens* touchant son état, 1 Cor. iv. ver. 9. en disant simplement, *Car je pense que Dieu nous a mis en montre, nous qui sommes les derniers Apôtres, comme des gens condamnés à la mort.* Car comme *Scaliger*, *Heinsius*, *Seldenus*, *Quistorp*, et *Grotius* l'ont remarqué, le mot Grec *εσχάτους* que l'Apôtre emploie, ne se rapporte pas aux Apôtres, et il ne signifie par simplement *les dernier*, mais *ceux qui étoient produits les dernier dans Amphitheatre pour combattre tous nud contre les bêtes, afin qu'ils n'en peussent réchaper.* *Projet d'une Nouvelle version Française de la Bible, par le Cene. p. 606. Rotterd. 1696.*

S E C T.

S E C T. V.

*Allusions in the sacred Writings to the Roman armour, battles, sieges and military honours.*

**A**T the time the Evangelists and Apostles wrote, the Romans had extended their empire almost to the boundaries of the known world \*. This amazing extent and amplitude of dominion they had gradually secured and established by the dint of military discipline, and the most heroic valour †. They had carried the *art of war* to great perfection: this had rendered them the sovereigns of the world: and their armour, their battles, their sieges, their conquests, their tolerance of toil and hardship, and their perseverance and magnanimity, which were be-

\* Quando pax lætior? diffusa in Orientis Occidentisque tractus, et quicquid meridiano aut septentrione finitur, pax Augusta per omnes terrarum orbis angulos a latrociniorum metu servat immunes. *Vell. Paterculius. Lib. ii. cap. 126.*  
 Αρχη τε ουδεμια προηλθε πω μεχρι νυν εις τοσαυτο μεγαθος. *Αρριαν. Πραξ.* Ρωμαιοις απο τε δυσεων κ, του περ εσπηραν Ωκεανου, επι το Καυκασιον ορε κ, ποταμον Ευφρατην, κ, ες Αιθιοπας τους ανω δι' Αυγυπλου κ, Αραβων επι τον εων Ωκεανον η αρχη διεξερχεται. *Ibid.* See also, *Strabo's Preface to his Geography,* and *Josephus B. Jud. Lib. iii. p. 228. Havercamp.*

† Ει δε τις αυτων κ, εις την αλλην της στρατιας συλαξιν απιδου, γνωσειαι την τοσηνδε ηγεμονιαν αυλους αρετης κτημα εχουσιας, ου δωρον τυχης. *Josephus Bel. Jud. Lib. iii. cap. v. p. 226. Havercamp.*

yond all example great, will for ever immortalize the Roman name: Hence it is that the *philosophic* and *moral* compositions of those times are enriched with such a number of *military* terms, and beautiful *allusions* and *metaphors* taken from the *Roman* arms, encampments, victories, and triumphs. No art and science, I believe, hath contributed such a vast accession of *words* and *phrases* to every *language*, as the theory and practice of *war*. It is easy, therefore, to account for that multitude of beautiful and apt similitudes, borrowed from war, which abound in the sacred Writers, especially when we consider them as living in an age when the *Roman* arms and empire had attained the summit of human glory, and gave laws to the world †. Metaphors and modes of diction derived from the *military art* have a singular propriety, elegance, and energy, when they are employed to animate christians to *fortitude* against temptations, to *patience* under sufferings, and to stimulate men to attain those final *honours* and that immortal *crown* which await *victorious* virtue. The following passage in *St. Paul's* epistle to the *Ephesians* is a

† ΕΘΝΕΣΙΝ — απειροῖς το πληθος αυτοι διδοασι τους βασιλευς — την τε αρχην εν κυκλω περικαθηται μεγαλοις στρατοπεδοις κη φυλασσουσι την τοσην γε γην κη θαλασσαν ὡσπερ χωριον. *Arriani Præfat.*

distinguished one: in which the various *particulars* of a complete suit of armour are distinctly enumerated, and beautifully applied to those *moral* and *spiritual* weapons, with which a Christian ought at all times to be *fortified*. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done\* all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-*

\* *Ephes. vi. 12.* *Ἀπάνια κατεργασαμένοι.* This verb frequently signifies to *dispatch* a foe, totally to vanquish and subdue an adversary. So it should be translated in this place. *Ὁν αὐτοχειρῆα κατεργασατο:* Whom he dispatched with his own hand. *Dion Halicarn.* Tom. I. p. 99. Oxon. 1704. *Πάνια πολεμια κατεργασαμένοι:* Having *quelled* all hostilities. *Idem,* p. 885. *Μεθ' ἧς κδη πολλους πολεμους κατεργασθε:* By which you have *vanquished* many enemies. *Polyænus Strateg.* p. 421. *Lugd.* 1589. *Πίστας αβαίου σιδηρω κατεργασαμην.* *Idem,* p. 599. *Casaubon.* *Ταυρον αγριον—ταις χειρσμοναις κατεργασμενω:* He *dispatched* a wild bull only with his hands. *Appian.* Vol. I. p. 201. *Amst.* 1670. See also p. 5. 291. 410. 531. *Tollii.* The word here used by the Apostle has also this signification in *Dion Cassius, Josephus* and *Philo.*

plate of righteousness: and your feet shod with the preparation of the gospel of peace: Above all †, taking the shield of faith, wherewith you shall be able to quench all the fiery darts ‡ of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. *Ephesians*, ch. v.

In his epistle to *Timothy*, who appears to have been greatly dejected and despirited by the opposition he met with, he animates him to fortitude, and among other directions encourages him to ENDURE HARDSHIP as a good soldier of *Jesus Christ*\* — and what hardship a Roman soldier supported, the following passage

‡ *Επι πασιν*, after all, or, besides all: it never signifies above all. *Αυτῷ δὲ καλεπῶς ἐπὶ πασὶ διαβαίνων*: After all, he himself passed with difficulty. *Plutarch*, *Cæsar*, p. 1311. Edit. Gr. *Stephan*. *Ἀγούλα πρῶτον τὴν φάλαγγα, μετὰ ταῦτα τοὺς ἵππους, ἐπὶ πασὶ δὲ τὸ σκευφορὸν*: First, he led up the phalanx, next the cavalry, after all the baggage. *Polybius*, p. 664. *Casaubon*. *Ἐπὶ πασὶ δὲ Ἀσσις ἐννεὰ καὶ τεσσαρακοντα καὶ μῆνας δύο*: After all, Assis reigned forty nine years and two months. *Josephus contra Apion*. p. 445. *Havercamp*.

‡ *Βελη πεπυρωμένα*. These dreadful weapons were frequently employed by the ancients. *Πυρφορὰ τοξευμάτια*. *Appian*. p. 329. *Πυρφοροῖς οἰσὶς βαλλεσθαι*. *Thucydides*, Tom. II. Lib. xi. p. 202. *Glasg*.

*Τοιοὺς, ἀγρὶε δαίμων, εἴχεις πυρροενίας οἰσους*.

*Oppian*. *Κυνηγ*. Lib. ii. ver. 425.

\* 2 *Tim*. ii. 3.

in *Josephus* will abundantly evince. It is the most striking *commentary* upon this text that ever was written. “When they march out of their encampment, they advance in silence and in great decorum, each man keeping his proper rank just as in battle. Their infantry is armed with breast-plates and helmets, and they carry a sword on each side. The sword they wear on their *left* side is by far the longest, for that on the *right*, is not above a span’s length. That select body of infantry, that forms part of the general’s life-guards, is armed with lances and bucklers, but the rest of the phalanx have a spear and a long shield, besides which they bear a saw and a basket, a spade and a hatchet; they also carry with them a cord, a sickle, a chain, and provisions for three days! so that a *Roman foot-soldier* is but very little different from a BEAST OF BURDEN †.

E 2

In

† Ἐπεὶτα προΐοντες ὀδευουσιν ἡσυχῇ καὶ μείλα κοσμοῦ πάντες, ὡσπερ ἐν πολέμῳ, τὴν ἰδίαν ταξίν ἕκαστος φυλάσσων, οἱ μὲν περὶ σι, θωραξὶ τε πεφραγμένοι καὶ κράνεσι, καὶ μαχαίροφρουρές ἀμφοτέρωθεν· μακρότερον δὲ αὐτῶν τὸ λαίον ξίφος πολλῷ, τὸ γὰρ καὶ αὐτὸ δεξιὸν σπιδάμης οὐ πλέον ἔχει μήκος. Φέρουσι δὲ οἱ μὲν περὶ τὸν στρατηγὸν ἐπιλεκτοὶ περὶ λόγχην καὶ ἀσπίδα· ἡ δὲ λοιπὴ φαλαγγὶς ξυστον τε καὶ θυρεὸν ἐπιμηκῆ, περὶ οἷς περιόνα καὶ κοφινόν, ἀμην τε καὶ πελεκυόν, περὶ δὲ ἱμάτια, καὶ δρεπανόν καὶ ἄλυσιν, ἡμερῶν τε τριῶν ἐφοδίων· ὡς ὀλίγον ἀποδεῖν τῶν ἀχθοφρουρῶν ὄρεων τὸν περὶ σι. *Josephus Bel. Jud. Lib. iii. p. 227. Havercamp.* See also *Polybius*, Οὐ

In the epistle to the *Romans*, the Apostle exhorting men to renounce those vices to which they had been *long* accustomed, and to enter upon a *new* and holy life, useth a beautiful similitude borrowed from the custom of soldiers *throwing off their ordinary habit* in order to *put on a suit of armour*. *The night is far spent, the day is at hand: let us therefore CAST OFF the works of darkness and let us PUT ON the ARMOUR of light*\*.—In another passage he represents by a striking simile, in what manner the Apostles were fortified against the opposition with which they were called to conflict in this world. *By the word of truth, by the power of God, by the ARMOUR of righte-*

μεν γαρ Ἕλληνες μόλις αὐτῶν κρᾶνουσιν τῶν σαρκῶν ἐν ταῖς πορείαις, καὶ μόλις ὑπομένουσιν τὸν ἀπὸ τοῦτων κόπον. Ῥωμαῖοι δὲ, τοὺς μὲν θυρεοὺς τοῖς οὐχεύουσιν τοῖς σκεῦουσιν ἐκ τῶν οὐρανῶν ἐξοφίηταις, ταῖς δὲ χερσὶν αὐτοῦ τοὺς γαισσοὺς φερούσιν, ἐπιδερροῦναι τὴν παρακομιδὴν τοῦ χερσῶν. *Polybius*, p. 754. Edit. *Hanov.* 1619. *Polyanius* thus describeth the discipline and hardships of the *Macedonian* soldiers. Ἀναλαβούσας τὰ ὅπλα ἔσθια πορρωτικῆς ὀδυσσίας, φερούσας ὄμου κρᾶνη, πελίας, κνημίδας, σαγίσσας, καὶ μέλα τῶν ὀπλῶν ἐπισιτισμόν, καὶ ὕψη σκευὴ καθημερινῆς διαίτης. *Polyani Stratagem.* Lib. iv. p. 240. *Cajacobson.*

\* Rom. xiii. ver. 12. Ἀποδυροῦναι τὰ ἔργα τοῦ σκότους καὶ ἐνδυσασθαι τὰ ὅπλα τοῦ φωτός. *Fulgentiaque induit arma.* *Virgil, Æneid* ii. ver. 747. Πρῶτον τοῖνον αποδυσάμεν, ἀνάγκη γὰρ τοὺς μελλούσας ὀπλιζέσθαι, γυμνουσθαι πρότερον. *Lucian.* Tom. II. p. 256. Edit. *Grævii.*



*ousness* ON THE RIGHT HAND AND ON THE LEFT †.

It is well known that the *Roman* soldiers were not allowed to marry § : by this prohibition the *Roman* providence, as much as possible, studying to keep their military disembarrassed from the cares and distractions of secular life. To this law the Apostle refers: *no one that warreth, ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE †; that he may please him who hath chosen him to be a soldier.*

The names of those who *died* or were cashiered for misconduct, were expunged from the *muster roll*. To this custom, probably, the following text alludes: in this view the similitude is very striking, *I will not BLOT OUT his NAME out of the BOOK of life* \*.

The triumphant advancement of the Christian religion through the world he compares to the irresistible *progress* of a victorious *army*,

† 2 Cor. vi. ver. 7.

§ Τοις δε στρατευομενοις, επειδη γυναικας ουκ εδυνατο εκ γε των νομων εχειν. *Dion Cassius*, Lib. ix. p. 961. *Reimar*. *Tacitus* speaking of some Roman *veterans* saith: Neque conjugii suscipiendis neque alendis liberis fueri. *Taciti Annales*, Tom. II. Lib. xiv. cap. xxvii. p. 210. *Dublin*.

‡ 2 Tim. ii. ver. 4.

\* Rev. iii. ver. 5. See *Brekell's Discourses*, p. 495. and *Wetstein in loc.*

before which every fortified place, and all opposition, how formidable soever, yielded and fell. † For the weapons of our warfare are not carnal, but mighty through God ‡ to the pulling down of strong holds: casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ §. Having spoiled principalities and powers, he made a shew of them openly, triumphing over them.

By a very striking metaphor, taken from the pay of a soldier, he represents the wages with which SIN rewards those who fight under her banners, to be certain and inevitable death. The WAGES || OF SIN IS DEATH.

Our Lord in that wonderful prophecy of the destruction of Jerusalem accurately repre-

† 2 Cor. x. 4.

‡ Δυνατα τῷ Θεῷ, exceeding powerful. Moses is called αἰεὶ τῷ Θεῷ, exceeding beautiful. Acts viii. 20. Of God is the Jewish superlative. See the first volume of the Introduction, p. 165.

§ See the conquest of the gospel and its triumph over idolatry in a very striking manner represented by Eusebius, Lib. x. p. 468. Cantab.

|| Rom. vi. 23. Οψωνία, the pay of a soldier. Οψωνιον τῆς στρατίας, — κατενεγκαντες αργυριον: Bringing money to pay the army. Dion Halicarn. Tom. I. p. 568. Oxon. Λαβων οψωνια το και τ' αλλα οσων εδει τῆς στρατίας. p. 587. Hudson, 1704.

sents the Roman *manner* of besieging and taking towns — which was by *investing* the place, *digging* a deep *trench* round it, and encompassing it with a strong *wall*, to prevent escape, and consume the inhabitants by famine. *The days shall come upon thee*, that thine enemies shall cast a TRENCH about thee, and COMPASS thee ROUND, and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation\*.

In expatiating upon the difficulties and distresses with which the first preachers of the gospel conflicted, the Apostle *Paul* in a strong figure compares their situation to that of an *army pent up* in a narrow place — *annoyed on every side* — but not totally *precluded* from an *escape* † — their condition to the last degree *perplexed* and *wretched*, yet not altogether *desperate* and *forlorn*, 2 Corinth. ch. iv. ver. 8. We are *troubled on every side*, yet not *distressed*: we are *perplexed*, but not in *despair*.

My learned and worthy friend Mr. *Brekell* hath satisfactorily shown in a very ingenious discourse ‡,

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that

\* Luke xx. 42, 43.

† Εν παντι θλιβομενοι αλλ' ου στενοχωρουμενοι.

‡ The *Christian warfare*; or a critical and particular discourse of making our calling and election sure; now added

that the phrases, *Many are called but few chosen*: your *vocation* of God: your high *calling* of God in Christ: you see your *calling*, brethren, how that not many wise men after the flesh, not many mighty, not many noble are *called*: but God hath *chosen* the foolish things of this world: make your *calling* and *election* sure: The *elect* and *chosen* people of God — are *military* expressions allusive to the *raising* and *levying* an *army*; on which occasion *all*, who were fit to carry arms were *summoned*, though but *few* were *selected* § by the officers appointed.

Finally, as among the other military honours and recompences, rich and splendid *crowns*\*, frequently

added to an excellent volume of his discourses lately published.

§ The terms *Calling* and *Election* are figurative expressions, alluding, I suppose, to *military* affairs, according to the ancient Roman discipline — When forces were to be raised, it was the custom to *call* together by a public summons, all that were capable of bearing arms, and who were obliged thereupon to appear; and then, the officers appointed for the purpose, *chose* out proper persons for the service, and dismissed the rest. So that upon these occasions, you will observe, there was a *call* given, and an *election* or *choice* made, in consequence of that call. *Brekell's Discourses*, Disc. the last, p. 479.

\* Στεφανους επι ταις νικαις συχρους — χρυσους ελαβε: He received several *crowns* of *gold* on account of his *victories*. *Dion Cassius*, Lib. xlii. p. 334. Edit. Reimar. *Vid. etiam*

frequently of *gold*, were publickly bestowed upon the illustrious conqueror, and upon every man, who acting worthy the Roman name, had distinguished himself by his valour and his virtue—in allusion to *this* custom, how beautiful and striking are those many passages of sacred scripture, which represent Jesus Christ, before *Angels* and the whole assembled *world*, acknowledging and applauding distinguished goodness, and publicly conferring *crowns* of immortal *glory* upon *persevering* and *victorious* holiness. *Be thou faithful unto death: I will give thee a CROWN of life †.* *Blessed is the man that endureth temptation: for when he is tried, he shall receive the CROWN of life ‡ which the Lord hath promised to them that love him. When the chief shepherd shall appear, ye shall receive a CROWN of glory that fadeth not away §.* *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a*

*notas Fabricii ad loc.* Τοις δε δη ναυκρατησασι κη σεφανον ελαιας εδωκε: To those who had conquered in the naval engagement he gave *crowns* of olive. Lib. xlix. p. 597. See also, p. 537. 580. ejusdem Editionis. So also *Josephus* saith that *Titus* gave *crowns* of gold to those who had distinguished themselves in the siege of Jerusalem. σεφανους επιθεει χρυσους. *Bel. Jud.* Lib. vii. p. 404. See also, p. 412. *Havercamp.*

† Rev. ii. 10.

‡ James i. 12.

§ 1 Pet. v. 4.

58 *National Characters represented* [Sect. VI.  
CROWN \* of righteousness, which the Lord the  
righteous judge shall give me at that day: and  
not to ME only, but unto ALL them also that love  
his appearing.

\* 2 Tim. iv. 8.

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## S E C T. VI.

*National Characters represented in the New  
Testament.*

**T**HE *Jews*, in the New Testament, are uni-  
versally described as a most superstitious  
and bigoted people, attached to the *Mosaic*  
ritual, and to the whimsical traditions of their  
elders, with a zeal and fanaticism approaching to  
madness. They are represented as a nation of  
hypocrites, assuming the most dark sanctimo-  
nious grimace before the world; at the cor-  
ners of crowded streets, uttering loud and fer-  
vent strains of a rapturous devotion, merely  
to attract the eyes of a weak and credulous  
multitude, and to be noticed and venerated  
by them as mirrors of mortification and hea-  
venly mindedness: devoured with ostentation  
and spiritual pride, the most odious and detest-  
able

able species of pride: making a trumpeter walk before them in the streets and make proclamation that such a Rabbi was going to distribute his alms — *publicly* displaying all this showy parade of piety and charity, yet, *privately*, guilty of the most unfeeling cruelty and oppression; *devouring widows houses*, stripping the helpless widow and friendless orphan of their property, and exposing them to all the rigours of hunger and nakedness — clamouring, *The temple of the Lord! The temple of the Lord!* making conscience of paying tythe of mint, anise and cumin, to the support of its splendour and priesthood, but in *practical* life violating and trampling upon the first duties of morality, *justice, fidelity and mercy*, as being vulgar, and heathen attainments, and infinitely below the regard of exalted saints and spiritual perfectio- nists — Their great men, to an incredible degree depraved in their morals, most of them Saddu- cees in *principle*, and in *practice* the most pro- fligate sensualists and debauchees — their atro- cious and abandoned wickedness, as *Josephus* testifies \*, transcending all the enormities which  
the

\* Συνελοία δ' εἶπειν, μήτε πολλὴν ἀλλήν τοιαύτην πεποιθεναι, μήτε γενεάν ἐξ αἰῶνος γεγονεναι κακίας γονιμώτεραν. Joseph. Bell. Jud. Lib. vii. p. 1314. Hudson. Again, saith this Historian: They were universally corrupt, both publickly and private- ly. They vied which should surpass each other in impiety  
against

60 *National Characters represented* [Sect. VI.  
 the most corrupt age of the world had ever  
 beheld — Compassing sea and land to make  
 profelytes to *Judaism* from among the *Pagans*,  
 and, when they had gained these converts, soon  
 rendering them by their immoral lives and scan-  
 dalous examples, more depraved and profligate  
 than ever they were before their conversion.  
 The Apostle tells them, That by reason of  
*their* notorious vices their religion was become  
 the object of calumny and satyr among the  
*heathen* nations. *The name of God is blasphemed  
 among the GENTILES through you* \*! And in his  
 epistle to *Titus* he informs us, That the Jews  
 in *speculation* indeed acknowledged a God, but  
 in *practice* they were *Atheists*; for in their lives  
 they were abominably immoral and abandoned,  
 and the contemptuous despisers of every thing

against God and injustice towards men. *ὁὕτως ἰδίᾳ τε καὶ κοινῇ  
 πάντες εὐοσησαν, καὶ πρὸς ἑπεξεβαλλέν αλληλοῦς ἐν τε ταῖς πρὸς τοῦ  
 Θεοῦ ἀσεβείαις, καὶ ταῖς εἰς τῶν πλῆσιον ἀδικίαις ἐφιλονεικῆσαν.* Jo-  
 sephus B. Jud. Lib. vii. p. 1314. *Οκτω.*

\* Rom. ii. 24. The superstitious credulity of a *Jew* was  
 proverbial among the *Heathens*. *Credat Judæus Apella.*  
*Horat.* *Epicætus* mentions and exposes their greater at-  
 tachment to their *ceremonies* than to the duties of *morality*.  
*Αὕτη ἐστὶν ἡ Ἰουδαίων — μαχρῆ· οὐ πρὸς τοῦ, ὅτι το ὄσιον παλίων  
 πρὸς ἡμῶν, καὶ ἐν πᾶσι μελαδιωκῶν· ἀλλὰ πῶτερον ἐστὶν ὄσιον τοῦτο,  
 το χοίρειου φάγειν, ἢ ἀνοσίον.* *Epicæti Dissertationes, Lib. i.*  
*p. 115. Edit. Upton.* See also, *Josephus contra Apion.*  
*p. 480. Havercamp.*

that



that was virtuous. *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate* †. — This testimony to the religious and moral character of the *Jewish* people by Jesus Christ and his Apostles is amply corroborated by *Josephus*, who lived in that age, and hath given us a true estimate of its principles and manners, and is also confirmed by other contemporary historians ‡. The circumstance of their nation having been favoured with an explicit revelation from the Deity, instead of enlarging their minds, miserably contracted and soured them with all the bitterness and leaven of theological odium. They regarded *uncircumcised Heathens* with sovereign contempt \*, and

† Titus i. 16.

‡ I cannot forbear, saith *Josephus*, declaring my opinion, though the declaration fills me with great emotion and regret, That if the *Romans* had delayed to come against these wretches, the city would either have been ingulphed by an earthquake, overwhelmed by a deluge, or destroyed by fire from Heaven as *Sodom* was: for that generation was far more enormously wicked than those who suffered these calamities. *Bel. Jud. Lib. v. cap. xiii. p. 1256.* These things they suffered, says *Origen*, as being the most abandoned of men. Τοῦτο δὲ περιέθεσαν ὡς ἀγενεστάτοι. *Origen contra Celsium. p. 62 Cantab. 1677.*

\* Τῶν Ἰουδαίων μόνους γὰρ ἀπαθῆτων ἐθνῶν ἀκούω ἵσους εἶναι τῆς πρὸς ἄλλο ἐθνος ἐπιμειξίας, καὶ πολέμου ὑπολαμβάνειν πάντας. *The Jews*

and believed them to be hated of God, merely because they were born *aliens from the commonwealth of Israel* and lived *strangers to their covenant of promise*. They would not eat with them †, do the least friendly office for them, or maintain any social correspondence and mutual intercourse with them. The Apostle comprizeth their *national* character in a few words, and it is a just one: THEY WERE CONTRARY TO ALL MEN ‡. The supercilious insolence with which the

*Jews* are the only people who refuse all friendly intercourse with every other nation and esteem ALL MANKIND AS ENEMIES. *Diod. Siculus*, Tom. II. p. 524. Edit. *Wesseling*, Amstel. 1746. Let him be to thee as an HEATHEN MAN and a publican. Matt. xviii. 17. Of the extreme *detestation* and *abhorrence* which the *Jews* had for the *Gentiles* we have a very striking example in that speech which St. Paul addresses to them, telling them, in the course of it, that God had commissioned him to go to the GENTILES.--The moment he had pronounced the word, the whole assembly was in confusion—tore off their cloaths—pierced the air with their cries—threw clouds of dust into it, and were transported into the last excesses of rage and madness, *He said unto me, depart; for I will send thee far hence unto the GENTILES: they gave him audience*, says the sacred historian until *this* word, and then lifted up their voice and said, Away with such a fellow from the earth: for it is not fit that he should live. Acts xxii. 21.

† Acts xi. 3.

‡ Thess. ii. 15. Πάντων ἀνθρώποις ἐναντίων. This character of the *Jewish* nation is confirmed by Tacitus, and expressed almost

the mean and selfish notion of their being the *only favourites* of heaven and *enlightened of God*, inflated them as a people, and the haughty and scornful disdain in which they held the *Heathens*, are in a very striking manner characterized in the following spirited address of St. Paul to them. Rom. ii. 17. “Behold! you value yourself upon your JEWISH profession — you repose an entire confidence in the law — you glory in the knowledge you have of the one true God: you are acquainted with his will, and by the instruction of the law you acquire an accurate knowledge of the most important and interesting truths: you vainly arrogate to yourself the character of a *guide* to the *blind*, and a *lamp* in the midst of a *benighted* world, of an *instructor* of *fools*, of a *teacher* of *babes*; and boast that the law of *Moses* contains the only system of divine knowledge and truth.” This passage exhibits to us a faithful picture of the *national character* of this people, and shows us how much they valued themselves upon their wisdom and superior knowledge of religion — arrogating to themselves the character of *lights* and *guides*, and *instructors* of the whole world, and contemptuously regarding all the *Heathens* as *blind*, as *babes* and as *fools*!

almost in the very words of the Apostle, *Adversus omnes alios hostile odium. Taciti Hist. Lib. v. §. v. Vol. III. p. 391, Edit. Dublin.*

Another

Another ever memorable instance of the *national* pride and arrogance of this vain and ostentatious people, is that when our Lord was discoursing to them concerning *moral* freedom and *liberty*, and representing the ignoble and despicable *bondage* in which vice detains her votaries, they imagining this to be an indirect sting at the *present* condition of their country, their pride was instantly in flames; for this is a passion that kindles with every mean spark that lights upon it, and they had the effrontery and impudence openly to assert, That they had *always* been *free*, and were *never* in *bondage* to any man\* — though every child must know the history of their *captivities*, must know, that *Judæa* was at that *very time* a conquered province, had been subdued by *Pompey*, and from that time had paid an *annual* tribute to Rome! an egregious proof this, that pride and haughtiness constituted the *predominant* vice in the *character* of this vain-glorious people.

Another characteristic that distinguishes and marks this people, was that *kind of evidence* they expected in order to their reception of truth. *Except they saw SIGNS and WONDERS they would not believe †!* If a doctrine proposed to their acceptance were not confirmed by some visible displays of preternatural power,

\* John viii. 33.

† John iv. 48.

some striking phænomena, the clear and indubitable evidences of an immediate divine interposition, they would reject it. In *antient* times, for a series of many years, this people had been favoured with many signal *manifestations* of heaven: a *cloud* had conducted them by *day* and a *pillar* of fire by night: their law was given them in all that *solemn pomp* and *magnificence* in which we find heaven thought fit to dress this awful scene, and the *glory of God* had repeatedly filled their temple. Habituated as their gross, stupid, and illiberal understandings, for a flight of many ages, had been to espouse for truth, not what the slow exercise of their *reason* and the impartial culture of their *intellectual* abilities *convinced* them was such, but only what should be attested and ratified by SIGNS FROM HEAVEN, and some grand and striking phænomena in the sky; it was natural for them, long accustomed as they had been to *this kind* of evidence, to ask our Saviour to give them some SIGN FROM HEAVEN\*, to exhibit before them some amazing and stupendous prodigy in the air to convince them of the dignity and divinity of his character. *The Jews*, says St. Paul, *require a sign* † — it was *that species* of evidence to which their nation had been accustomed. Thus we read that the

\* Matt. xvi. 1.

† 1 Cor. i. 22.

Scribes and Pharisees came to Jesus, desiring him that he would shew them a *sign from Heaven*. Again, we read that the Jews came and said to him, *What SIGN shewest thou unto us, seeing that thou dost these things †? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up!* What kind of signs these were they expected, and what sort of preternatural prodigies they wanted him to display in order to authenticate his mission to them from God, appears from the following passages, John, chap. vi. ver. 30, 31. *They said, therefore, unto him, What SIGN shewest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them BREAD FROM HEAVEN!* This method, therefore, of espousing religious doctrines or a system of truths proposed to them, only as these should be confirmed by some *signal and indubitable* interposition of the Deity, and their cherishing the vanity and presumption that Heaven would lavish its *miraculous signs*, whenever they called for them, constitute a striking and very distinguishing *feature* in the *national character* of this people.

The sedulous investigation and pursuit of wisdom and philosophy formed the *general cha-*

† John ii. 18.

*rafter* of the *Greeks*. Thus *St. Paul* declares; *The Greeks seek after wisdom* §. They were a very ingenious and inquisitive people: fond of speculation and metaphysical refinement: cultivating the arts and sciences with an ardour which nothing could extinguish, with an assiduity which nothing could fatigue. Their passion for mathematical and philosophical studies, and for moral and theological improvements, was insatiable. All the branches of polite literature and almost every species of philosophy which *modern* ages have so wonderfully improved, were successfully cultivated and very considerably advanced by this acute and contemplative people. It was their custom, after they had expended all their powers upon any branch of knowledge, or framed any new theory or system of philosophy and ethics, to adorn it with the most elegant and elaborate language, and publicly profess and teach it. — To this *general character* of the *Greeks*; which all the authors of *those* times amply attest, there are many allusions in the writings of *St. Paul*. He informs us, That the *Greeks* regarded the *gospel* with the last contempt,

§ 1 Cor. i. 22. ΕΛΛΗΝΕΣ σοφίαν ζηλοῦσιν. See this character of the *Greeks* very particularly represented by *Josephus* in his first book against *Apion*. p. 440. and by *Clement Alex.* *and.* p. 339. Οχον.

as *foolishness*, because it was not ornamented with WISDOM OF WORDS, and the figures and flowers of a vain and showy rhetoric. And he urgeth this very *circumstance* as a signal *proof* of the *divine* truth and authority of the Christian religion, that it made a rapid and triumphant progress in the world, and *even* among this very refined and philosophic people, tho' totally divested of all those studied decorations with which their several schemes of philosophy were so industriously embellished. Thus he tells the *Corinthians*, That when he *first* published the doctrine of divine revelation among them, he studied not to ornament it by elegance of diction or the display of superior wisdom: for it was his fixed resolution to disclaim all *knowledge* among them, except the knowledge of Jesus Christ and of his crucifixion: that he appeared among them in tremor and diffidence, in a plain, artless, undisguised manner; and that his public discourses did not recommend themselves by any elaborate persuasive arts of human science and erudition, but were confirmed and demonstrated to them by spiritual gifts and miraculous operations: so that, says he, your conviction of the truth of Christianity was not gained by a *display* of *human wisdom*, but of DIVINE POWER\*.

\* I Cor. ii. 1,—5.



Concerning the *character* of the *Athenians*, in particular, all antiquity witnesseth that they were extremely attached to the worship of a vast multitude of deities; that they adopted the Gods of all nations and crowded into their capital all the divinities of the known world — collecting gods from *all regions* with the same eager passion that inciteth several *private* persons to amass together, from various countries, all the curious books or paintings their imagination can fancy or their fortune purchase. Their streets were encumbered with *statues*, and I forget what author it is who saith, That it was easier at *Athens* to find a *God* than a *man*! This people, as they had no great trade to engage their attention, were principally occupied in idle amusements and disquisitions, swallowing the news and lies of the day with the fondest credulity, and listening with sanguine eagerness and avidity to any thing that had the charms of novelty to recommend it.—This *character* of the *Athenian* people the sacred Writings confirm. St. Paul represents them as a very devout\* people: en-

F 3

tirely

\* Acts xvii. 22. Δεισιδαιμονεστους: very devout, very pious votaries of religion. Δεισιδαιμονια, is frequently used in a good sense and signifies religion. See Acts xxv. 19. It undoubtedly ought to have been so rendered in this place. *Festus* would not before King Agrippa, who was

tirely devoted to the worship of that multiplicity of Gods they had received: observes that their city was full of idols: and that all the *Athenians*, and foreigners, who resided in the capital, employed their hours in nothing else, but in either advancing or hearing advanced, something that was *new* † and strange.

The *general character*, with which the *Cretans* were antiently stigmatized, was that of *liars*. The falshood of a *Cretan* was proverbial. Many authors affirm, That as a *people* they were infamous for their violation of truth. To this most odious and detestable character of the *Cretans* the Apostle gives his testimony, Titus i. 11, 12. After citing a passage from *Epimenides*, one of their own poets, who gives

a *Jew*, brand his religion with the name of *superstition*. The Emperor Claudius in his edict commands the Jews not to vilify the *religions* of other countries. Μη τας των αλλων εθνων δεισιδαιμονιας εξου θεου ζειν. *Josephus Antiq.* Lib. xix. cap. v. p. 866. *Hudson*. What in my judgment is the bond of union in the *Roman* constitution is their *religion*, Δεισιδαιμονιαν. *Polybius*, p. 497, Edit. *Hanov.* 1619.

† Acts xvii. 21. Ημεεις δε, ειρησειαι γαρ τ' αληθεις, ουδεν ποιουντες επιθαδε καθημεθα, μαλλοντες αιει κη ψηφιζομενοι, κη πουνδατομενοι καλα την αγοραν ει τι λεγεται νεωτερον. We Athenians, I will speak the *truth*, are sitting here doing nothing, always loitering, making decrees and making enquiries in the forum if there is any thing new. *Demosthenes ad epist. Philippi et contra Philip.* Orat. I. p. 49. Edit. *Wolfi.* *Francos.* 1604.

them this character: “*False are the CRETANS, brutal and voracious,*”— he adds, His account of them is but too true. How true the *first* part of it is, with regard to their notorious deceit and lying, the citations and testimonies in the note below sufficiently evince\*.

\* Παροιμία ἐστὶ τὸ κρηλιζειν ἐπὶ τοῦ ψευδεσθαι: To *cretize* is a proverbial expression for *lying*. *Scholiasst. on Callimachus Hym. in Jove. 8.* Κρηλιζειν ἐπὶ τοῦ ψευδεσθαι καὶ απαταῖν: To *cretize*, is an expression signifying to *lie* and *deceive*. *Hesychius.* Οὐτε κατ’ ἰδίαν ἠθῆ δολιλιερα κρηλιαίων εὐροὶ τις αὐ, οὐτε καθολοῦ ἐπιβολὰς ἀδικωλερας. *Polybius*, p. 490. See also, p. 278. 489. 523. 526. Edit. *Hanov.* 1619. Δούτες δὲ πισιν, ὥστε μηδὲν ἀδικησεῖν, χρωμενοὶ δὲ τῇ συνηθεὶ τοῖς κρησι ἀδεσία. *Diod. Siculus. Excerpt.* p. 589. Edit. *Wesseling.* Vid. etiam not. *Wesseling. ad hoc.*

— Non hoc centum quæ sustinet urbes,

Quamvis sit mendax, Creta negare potest.

*Ovid. de Arte Amandi. Lib. i. ver. 297:*

## S E C T. VII.

*Manner of the Eastern buildings referred to in  
the New Testament.*

**N**OTHING can be added, at least by me, to the following clear and accurate account of the Eastern buildings by the learned Dr. *Shaw* in his travels, by whose description several passages of scripture are happily illustrated: “As there is,” saith this very eminent scholar, “a near relation between the buildings of this country, and those that are occasionally mentioned in the holy scriptures, it may be presumed, that a particular account of the structure and contrivance of the one, will not a little contribute to the clearing up such doubts and difficulties as have arisen from not rightly comprehending the fashion of the other.

“Now the general method of building both in Barbary and the Levant, seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloystered courts, with fountains sometimes playing in the midst, are certainly conveniencies very well adapted to the circumstances of these climates, where the summer heats are generally so intense.

The

The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small laticed window or balcony which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration of some *Zeenab*, as they call it, or public festival, that their houses, and their windows, and laticed balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and outside of their houses with their richest furniture; whilst crowds of both sexes, dressed in their best apparel, and laying aside all modesty, ceremony, and restraint, go in and out where they please. The account we have, 2 Kings ix. 30. of Jezebel's painting her face, and tiring her hair, and looking out at a window on Jehu's public entrance, gives us a lively idea of an Eastern lady at one of these *Zeenabs* or solemnities.

“ The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into any of the principal houses, we shall first pass through a porch or gate way with benches on each side, where the master of the family receives visits, and dispatches business; few persons, not even the nearest relations, having admission any farther,

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farther, except upon extraordinary occasions. From hence we are received into the court, which lying open to the weather, is according to the ability of the owner paved with marble, or such proper materials, as will carry off the water into the common sewers. There is something very analogous between this open space in these buildings, and the *impluvium*, or *cavaedium* of the Romans: both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is seldom or never admitted into one of the chambers. The court is the usual place of their reception, which is strewed accordingly with mats or carpets for their more commodious entertainment: and as this is called *el woost*, or the middle of the house, literally answering to the *το μεσον* of St. Luke v. 19. it is probable, that the place where our Saviour and his Apostles, were frequently accustomed to give their instructions, might have been in the like situation, i. e. in the area or quadrangle of one of these houses. In the summer season, and upon all occasions when a large company is to be received, the court is commonly sheltered from the heat and inclemencies  
of

Sect. VII.] *referred to in the New Testament.* 75  
of the weather by a vellum umbrella or veil,  
which being expanded upon ropes from one  
side of the parallel wall to the other, may be  
folded or unfolded at pleasure. The Psalmist  
seems to allude either to the tents of the Bedo-  
weens, or to some covering of this kind, in  
that beautiful expression, *Of spreading out the  
Heavens like a veil or curtain.* Pf. civ. 2. See  
also Isaiah xl. 22.

“ The court is for the most part surrounded  
with a cloyster, as a *cava ædium* of the Romans  
was, with a peristylum or colonade, over which,  
when the house has one or more stories (and I  
have seen them with two or three) there is a  
gallery erected of the same dimensions with the  
cloyster, having a balustrade, or else a piece of  
carved or laticed work going round about it,  
to prevent people from falling from it into the  
court. From the cloysters and galleries, we  
are conducted into large spacious chambers of  
the same length of the court, but seldom or  
never communicating with one another. One  
of them frequently serves a whole family, par-  
ticularly when a father indulges his married  
children to live with him; or when several  
persons join in the rent of the same house.  
From whence it is that the cities of these coun-  
tries, which are generally much inferior in  
bigness to those of Europe, are so exceedingly  
populous,

populous, that great numbers of the inhabitants are swept away with the plague, or any other contagious distemper.

“ In houses of better fashion, these chambers from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours, (Esth. i. 6.) suspended upon hooks, or taken down at pleasure. But the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah xxii. 14. exclaims against the Eastern houses that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles, or plaister of terrace. But as these people make little or no use of chairs (either sitting cross-legged or lying at length) they always cover and spread them over with carpets\*, which for the most part are of the

[\* Thus the apartment, in which our Lord and his Apostles celebrated the passover is said to be *εσπασμενον* spread with a carpet. Mark xiv. 15. Luke xxii. 12. See *Macknight in loc.*]



richest materials. Along the sides of the wall or floor, a range of narrow beds or mattrasses is often placed upon these carpets: and for their farther ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattrasses: indulgences which seem to be alluded to by *their stretching themselves upon couches*, and *by the sewing of pillows to the arm-holes*, as we have expressed it, Amos vi. 4. Ezek. xiii. 8. at one end of the chamber there is a little gallery, raised three, four, five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the holy Scriptures; which may likewise illustrate the circumstance of Hezekiah's *turning his face when he prayed towards the wall*, i. e. from his attendants, 2 Kings xx. 4. that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, (1 Kings xxi. 4.) though probably not upon a religious account, but in order to conceal from his attendants, the anguish he was in for his late disappointments.

“ The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or  
other

other of the gallery to the top of the house, whither they conduct us through a door that is constantly kept shut to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung not with hinges, but by having the jamb formed at each end into an axle-tree or pivot, whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold.

“ I do not remember ever to have observed the stair-case conducted along the outside of the house; neither indeed will the contiguity and relation which these houses bear to the street, and to each other (exclusive of the supposed privacy of them) admit of any such contrivance. However we may go up or down by the stair I have described, without entering into any of the offices or apartments\*, and consequently without interfering with the business of the house.

“ The

[\* Thus our Lord saith, Let him who is on the *house-top* not come down to take any thing out of his house, Matt. xxiv. 17. Says Dr. *Newton*, The house of the Jews,

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“ The top of the house, which is always flat, is covered with a strong plaister of terrace, from whence in the Frank language it has obtained the name of *the terrace*. This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses, being frequently so low, that one may easily climb over it. The other which I shall call the parapet wall, hangs immediately over the court, being always breast high, and answers to the פֶּעֶקָה or *lorica*, Deut. xxii. 8. which we render the *battlements*. Instead of this parapet wall, some terraces are guarded, like the galleries, with balustrades only, or laticed work; in which fashion probably, as the name seems to import, was the שִׁבְכָה, or net, or lattice, as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon those terraces, several offices of the family are performed, such as the drying of linen and flax, Josh. ii. 6. the preparing of figs or raisins, where likewise they enjoy the cool re-

as well as those of the antient Greeks and Romans, were flat on the top for them to walk upon, and had usually stairs on the outside, by which they might ascend and descend without coming *into* the house. Dr. Newton on *the Prophecies*. Vol. II. p. 266. 3d Edit.]

refreshing

refreshing breezes of the evening, converse with one another, and offer up their devotions †. In the feast of tabernacles, booths were erected upon them, Nehem. viii. 6. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them: which perhaps may illustrate the comparison, Isaiah xxxvii. 27. of the Assyrians, and Psalm cxxix. 6. of the wicked, *to the grass upon the house-tops, which withereth before it is grown up.*

“ When any of these cities are built upon level ground, one may pass along the tops of houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed that our Saviour at the healing of the paralytic was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdities, relating to this

[† Thus we read that Peter went up upon the *house-top* to pray, Acts x. 9.]

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 fact, it has been urged, that as *the uncovering or  
 breaking up of the roof*, Mark ii. 4. or *the letting  
 a person down through it*, Luke v. 19. supposes  
 the breaking up of tiles, spars, rafters, &c. so  
 it was well if Jesus and his disciples escaped  
 with only a broken pate, by the falling of tiles,  
 and if the rest were not smothered with dust\*.  
 But that nothing of this nature happened will  
 appear probable, from a different construction  
 that may be put upon the words in the original.  
 For it may be observed with relation to the  
 words of St. Mark, ἀπεστέγασαν τὴν στέγην οἴκου ἡ-  
 ρου, καὶ ἐξορυξάμενοι, &c. that as στέγη, no less perhaps  
 than *tatilo*, the correspondent word in the Syriac  
 version, will denote with propriety enough any  
 kind of covering, the veil which I have men-  
 tioned, as well as a roof or cieling properly so  
 called; so for the same reason ἀποστέγειν may  
 signify the undoing, or removal only of such  
 a covering. Εξορυξάμενοι, which we render *breaking  
 up*, is omitted in the Cambridge MS. and not  
 regarded in the Syriac and some other versions:  
 the translators perhaps either not rightly com-  
 prehending the meaning of it, or finding the  
 context clear without it. In St. Jerome's transla-  
 tion the correspondent word is *patefacientes*, as  
 if ἐξορυξάμενοι was farther explanatory of ἀπεστέ-  
 γασαν. The same in the Persian version is ex-

\* *Wolfson*, p. 53.

pressed by *quatuor angulis lectuli totidem funibus annexis*; as if ἐξορυξαντες related either to the letting down of the bed, or preparatory thereto, to the making holes in it for the cords to pass through. According to this explication therefore the context may run thus: *When they could not come at Jesus for the press, they got upon the roof of the house, and drew back the veil where he was: or they laid open and uncovered that part of it, especially which was spread over the place, όπου ηυ, where he was sitting: and having removed and plucked away, according to St. Jerom, whatever might incommode them in their intended good office: or having tied, according to the Persian version, the four corners of the bed, or bedstead, with cords, where the sick of the palsy lay, they let it down before Jesus.*

“ For that there was not the least force or violence offered to the roof, and consequently that ἐξορυξαντες, no less than απεσπασαν, will admit of some other interpretation than what have been given them in our version, appears from the parallel place in Luke, where δια των κεραμων καθηκον αυτον, *per tegulas demiserunt illum*, which we translate, *they let him down through the tiling*, as if that had been actually broke up already, should be rendered, *they let him down over, along the side, or by the eave of the roof.* For as κεραμος or *tegula*, which originally denoted a roof of tiles,

tiles,

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tiles, like those of the northern nations, were afterwards applied to the *tectum* or *δωμα* in general, of what nature or structure soever they were; so the meaning of letting down a person into the house, *per tegulas*, or *δια των κεραμων*, can depend only on the use of the preposition *δια*. Now both in Acts ix. 25. *καθηκαν δια του τειχους*, and 2 Cor. xi. 33. *εχαλασθην δια του τειχους*, where the like phraseology is observed as in St. Luke, *δια* is rendered in both places *by*, that is, *along the side*, or *by the way of the wall*. By interpreting therefore *δια* in this sense, *δια των κεραμων καθηκαν αυτου*, will be rendered as above; *they let him down over*, or *by the way of the wall*, just as we may suppose M. Anthony to have been, agreeable to a noted passage in Tully. An action of the same nature seems to be implied in what is related of Jupiter, Ter. Eunuch iii. 5. 37. where it is said, *se in hominem convertisse, atque per alienas tegulas venisse clanculum per impluvium*. And of the snake, which we learn, Ter. Phorm. iv. 4. 47. *per impluvium decidisse de tegulis*. What Dr. Lightfoot also observes out of the Talmud upon Mark ii. 4. will, by an alteration only of the preposition which answers to *δια*, farther vouch for this interpretation. For as it is there cited, when *Rabbi Honna was dead, and his bier could not be carried out through the door, which was too strait and narrow, therefore they thought good to let it down* (not through

through the way of the roof, as the Doctor renders it, but as in *δια κεραμων*, or *δια τειχους*) *by the way*, or *over the roof*, viz. by taking it upon the terrace, and letting it down by the wall, that way into the street. We have a passage in A. Gellius x. 15. exactly of the same purport; where it is said, that if *any person in chains should make his escape into the house of the Flamen Dialis, he should be forthwith loosed; and that his fetters should be drawn up through the impluvium upon the roof or terrace, and from thence be let down into the highway, or the street.*

“ When the use then of these phrases, and the fashion of these houses, are rightly considered, there will be no reason to suppose that any breach was actually made in the *tegulae*, or *κεραμ.*; since all that was to be done in the case of a paralytic was to carry him to the top of the house, either by forcing their way through the crowd up the stair-case, or else by conveying him over some of the neighbouring terraces, and there, after they had drawn away the *σεινη*, or veil, to let him down along the side of the roof through the opening or impluvium into the midst of the court before Jesus\*.”

This is very ingenious, but I am persuaded the terms here employed by the Evangelist, *ἐξορυσσάντες ἀπεστράσαν δια των κεραμων*, will not

\* Dr. Shaw's Travels, p. 273—280. Edit. Oxon. 1738.



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admit this interpretation. The following explanation of this passage in Dr. *Benson's* life of Christ, which agrees with what Bishop *Pearce* and Dr. *Macknight* have advanced, will probably therefore be preferred by the reader. "Jesus had been on the other side of the lake, or sea, of *Galilee*. But, when he returned, the rumour quickly spread, that he was in the house, where he usually lived. This drew together a vast concourse of people. Nay, his fame had spread so far and wide, that there were Pharisees, and students, or teachers, of the Jewish law, and others, who had come from every town of *Galilee*, from the country of *Judea*, and even from the capital city, Jerusalem, fifty, sixty, or eighty miles. And Jesus, in a most abundant manner, exerted his miraculous power in curing the diseases of such as were brought, or applied, to him. The crowd became so great, that the place before the door could not contain them. And while he, from an upper room, sat and taught that great multitude; among many others that came, or were brought, to him, there was the following remarkable case: viz. a man, that had the palsy and was unable to come himself, was brought by four men, who endeavoured to bring him into the room where Jesus was, and lay him before him, that he might obtain a miraculous cure. Their houses, in the eastern countries, were then, as

they are now, low-built and flat-roofed. One pair of stairs was commonly in the house as ours are. But there was another pair on the outside: which led, also, from the ground up to the top of the house, and was generally called *the way of the roof*. When those four men found that the crowd was so great about the door that they could not possibly get in that way, they took the paralytic man up the stairs on the outside of the house, upon the flat roof. And having forced open the trap-door, and made the opening wide enough, they let the paralytic man down, by four ropes, one being fastened to each corner of his bed, or couch. And in that manner they let him into the *midst of the room* where Jesus was sitting and teaching the multitude, being surrounded by the Scribes, Pharisees, and teachers of the Jewish law, as well as others." *Dr. Benson's Life of Christ*, p. 124, 125. Quarto. 1764\*.

## S E C T.

[\* See also *Bishop Pearce's Miracles of Jesus vindicated*. Part IV. p. 29; where this passage of scripture is well explained, and illustrated, by this learned and ingenious writer. Dr. Macknight thus representeth it with his usual precision and critical sagacity. "This miserable object was carried in his bed or couch by four persons, who, when they could not bring him in at the door, for the crowd that was gathered to see how Jesus would behave before such learned judges, they bare him up by *another* stair to the roof  
of

## S E C T. VIII.

*Of the Oriental Dress.*

**D**R. Shaw hath favoured us with the following description of the Eastern habit, to several particulars in which I shall take the liberty of subjoining a few critical and explanatory remarks. He observes that “the *Barbary* women are employed in making of *Hykes* or

of the house, (see Mark xiii. 15.) which, like other roofs in that country, was flat with a battlement round it, (Deuter. xxii. 8.) and had a kind of trap-door, by which persons within could come out upon it, to walk and take the air. Sometimes also they performed their devotions here for the sake of privacy, Acts x. 9. 2 Kings xxiii. 12. This door when shut, lying even with the roof, made a part of it, and was commonly well fastened to secure the house against thieves. The bearers, therefore, of the paralytic, were obliged to break it open, before they could get entrance, an action which Mark fully expresses by the words, *Απεσεγασαν την στέγην οπου ην, και εξορυξαντες χαλωσι τον κραββατον.* They took off the tiles wherewith not only the roof but the door was covered, and forced the door open, let down the paralytic through the tiling, *δια κεραιμων,* on his bed or carpet, which they held by the corners, or by ropes fastened to the corners of it, and so placed him before Jesus, who, if this was one of the higher kind of houses, might be sitting in the second floor at a window, preaching to the people within, and to those who stood without in the court.” *Dr. Mack-*  
*[night's Harmony, p. 154. 2d Edition.*

blankets,

blankets, as Andromache and Penelope were of old, and that they do not use the shuttle, but conduct every thread of the woof with their fingers. He informs us that the usual size of the *Hyke* is six yards long, and five or six feet broad, serving the Kabyle or Arab for a complete dress in the day: and, as they *sleep in their raiment*, as the Israelites did of old, Deut. xxiv. 13. it serves likewise for his bed and covering in the night. It is a loose, but troublesome kind of garment, being frequently disconcerted and falling to the ground, so that the person who wears it is every moment obliged to tuck it up, and fold it anew around his body. This shews the great use there is for a *girdle* whenever they are concerned in any active employment, and in consequence thereof the force of the scripture injunction alluding thereto, of *having our loins girded*, in order to set about it. The method of wearing these garments, with the use they are at other times put to in serving for coverlids to their beds, should induce us to take the finer sort of them at least, such as are worn by the ladies and persons of distinction, to be the *peplus* of the ancients. Ruth's veil, which held six measures of barley, Ruth iii. 15. might be of the like fashion, and have served extraordinarily for the same use: as were also the cloaths (*τα ματῖα*, the upper garments) of the Israelites, Exod. xii. 13, wherein they

folded

folded up their kneading-troughs : as the Moors, Arabs, and Kabyles do, to this day, things of the like burden and incumbrance in their Hykes. Their *Burnooses* also are often used upon these occasions. It is very probable, likewise, that the loose-folding garment, the *toga* of the Romans was of this kind. For if the drapery of their statues is to instruct us, this is actually no other than the drefs of the Arabs, when they appear in their Hykes. The plaid of the Highlanders in Scotland is the very same.

Instead of the *fibula* that was used by the Romans, the Arabs join together with thread or a wooden bodkin the two upper corners of this garment : and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, leaves, corn, &c. and may illustrate several allusions made thereto in scripture ; as gathering the lap full of wild gourds, 1 Kings iv. 19. rendering seven fold, *giving good measure into the bosom*, Psalm cxxix. 12. Luke vi. 28. *shaking the lap*, Mat. v. 13. &c. &c.

The *Burnoose*, which answers to our cloak, is often for warmth worn over these Hykes. It is wove in one piece, and shaped exactly like the garment of the little god *Telephorus*, viz. strait about the neck, with a cape or Hippocrates's sleeve

sleeve for a cover to the head, and wide below like a cloak. Some of them are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso-relievos of Constantine's arch. The *Burnoose*, without the cape, seems to answer to the Roman *pallium*; and with it, the *Bardocucullus*.

If we except the cape of the *Burnoose*, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and Kabyles go bare-headed all the year long, as Masfiniffa did of old, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the antient *Diadema* might originally serve for this purpose, so it appears from busts and medals to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head a small hemispherical cap of scarlet cloth. The *Turbant*, as they call a long narrow web of linnen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the *tiara*, as it was called, upon a number of medals, statues, and basso-relievos of the antients.

Under the Hyke some wear a close-bodied frock or tunic (*Jillibba* they call it) either with or without sleeves, which differs little from the Roman *Tunica*, or habit in which the constellation *Bootes* is usually painted. The  $\chi\iota\tau\omega\iota$ , or coat\* of our Saviour, *which was woven without seam from the top throughout* (John xix. 23.) might be of the like fashion. This too, no less than the Hyke, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment, at which time they usually throw off their burnooses and hykes, and remain only in their tunics : and of this kind, probably was the habit wherewith our Saviour might still be cloathed, when he is said to *lay aside his garments* ( $\iota\mu\alpha\tau\iota\alpha$ , *Pallium scilicet et pepulum* ; or Burnoose and Hyke) and *to take a towel and gird himself*, John xiii. 4. As was likewise the fisher's coat which St. Peter girded about him, when he is said to be naked (John xxi. 7.). This also was what the same Peter, at the command of the angel, might have girded upon him, before he is enjoined to cast his garment ( $\iota\mu\alpha\tau\iota\omega\upsilon$ ) about him. Now the Hyke or Burnoose, or both, being probably at that time ( $\iota\mu\alpha\tau\iota\omega\upsilon$  or  $\iota\mu\alpha\tau\iota\alpha$ ) the proper dress, cloathing, or habit of the Eastern nations, as

[\*  $\chi\iota\tau\omega\iota$  signifies the *tunic*, or under-garment.]

they ftill continue to be of the Kabyles and Arabs ; when they laid them afide, or appeared without the one or the other, they might very properly be faid to be undreffed or naked, according to the Eastern manner of expreffion. This fame convenient and uniform fhape of thefe garments, that are made to fit all perfons, may well illuftrate a variety of expreffions and occurrences in fcripture, which to ignorant perfons, too much mifled by our fafhions, may feem difficult to account for. Thus, among many other inftances, we read, *that the goodly raiment of Efau was put upon Jacob ; that Jonathan ftript himfelf of his garments ; that the beft robe was brought out and put upon the prodigal fon ; and that raiment and changes of raiment* were often given, and immediately put on, (as they ftill continue to be in thefe Eastern nations) without fuch previous and occasional alterations, as would be required amongft us in the like diftribution or exchange of garments.

The girdles of thefe people are ufually of worfted, very artfully woven into a variety of figures, fuch as the rich girdles of the virtuous virgins may be fupposed to have been, Prov. xxxi. 24. They are made to fold feveral times about the body : one end of which being doubled back, and fewn along the edges, ferves them for a purfe, agreeable to the acceptation



of the *gown* in the scriptures. The Turks make a farther use of these girdles, by fixing therein their knives and poinards: whilst the *Hojias*, i. e. the writers and secretaries, suspend in the same their inkhorns: a custom as old as the Prophet Ezekiel, who mentions (ix. 2.) *a person clothed in white linnen, with an inkhorn upon his loins.*

It is customary for the Turks and Moors to wear shirts of linnen, or cotton, or gauze, underneath the tunics. But the Arabs wear nothing but woollen. There is a ceremony indeed, in some Dou-wars, which obliges the bridegroom and the bride to wear each of them a shirt at the celebration of their nuptials; but then, out of a strange kind of superstition, they are not afterwards to wash them or put them off, whilst one piece hangs to another. The sleeves of these shirts are wide and open, without folds at the neck or wrist as ours have, thereby preventing the flea or the louse from being commodiously lodged; those particularly of the women, are oftentimes of the richest gauze, adorned with different coloured ribbands, interchangeably sewed to each other.

Neither are the Bedoweens accustomed to wear drawers; a habit, notwithstanding, which the citizens of both sexes constantly appear in, especially when they go abroad, or receive visits.

The

The virgins are distinguished from the matrons, in having their drawers made of needle-work, striped silk and linnen; just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears exactly in the same manner that Silanus does in the *Admiranda*.

When these ladies appear in public, they always fold themselves up so closely in their hykes, that even without their veils, we could discover very little of their faces. But in the summer months, when they retire to their country-seats, they walk abroad with less caution; tho' even then, upon the approach of a stranger, they always drop their veils, as Rebekah did upon the sight of Isaac (Gen. xxiv. 65.) They all affect to have their hair, the instrument of their pride (Isaiah xxii. 12.) hang down to the ground; which after they have collected into one lock, they bind and plait it with ribbons; a piece of finery disapproved of by the Apostle, 1 Peter iii. 3. Where nature hath been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. Absalom's hair which was sold for 200 shekels (2 Sam. xiv. 26.)  
might

might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying, above the lock I have described, a triangular piece of linnen, adorned with various figures in needle-work. This, among persons of better fashion, is covered with a *sarmak*, as they call it (of the like found with הַשְּׂהָדָנִים, *Isaiah. iii. 18.*) which is made in the same triangular shape, of this flexible state of gold or silver, artfully cut through and engraven in imitation of lace, and might therefore answer to the moon-like ornament mentioned above. A handkerchief of crape, gauze, silk, or painted linnen, bound close over the *sarmak*, and falling afterwards carelessly upon the favourite lock, compleats the head-dress of the Moorish ladies.

But none of these ladies think themselves compleatly dressed till they have tinged their eye-lids with *al-ka-bol* \*, i. e. *the powder of lead-*

\* This word is rendered by Golius and others, *Salsium*, *Antimonii species*, and sometimes *collirium*: the Hebrew כַּבּוֹל *cabol*, hath the same interpretation; and the verb כַּחֲלִיחַ joined with קָדַחְךָ *Ezek. xxiii. 40.* is rendered, *Thou paintest shine eyes.* קָדַח is taken in the like signification, being rendered *antimonium*, *stibium* quo ad tingenda nigrore cilia, seu ad venustandos oculos, peculiariter utebantur; color subniger ex pulveribus stibii confectus. *Schindl. Lex.*

*lead-ore.* Now as this is performed by first dipping into this powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eyelids, over the ball of the eye, we have a lively image of what the Prophet Jeremiah (iv. 30.) may be supposed to mean by *renting the eyes* (not as we render it, *with painting*, but) *with פֹּן lead-ore.* The sooty colour which in this manner is communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity : for, besides the instances already taken notice of, we find that when Jezebel is said to have painted her face, (2 Kings xi. 30.) the original words are עִינֶיהָ תִּשְׂם בַּפֶּן, i. e. *she adjusted, or set off, her eyes with the powder of lead-ore.* So likewise Ezek. xxiii. 40. is to be understood. *Karan-happuc*, i. e. the horn of pouk or lead-ore, the

*Lex.* St. Jerom likewise upon these words, בַּפֶּן אֲנִינִי Isa. liv. 11. which we render (*I will lay*) *thy stones with fair colours*, takes notice, quod omnes præter LXX. similiter translulerunt, viz. (*sternam*) *in sibi lapides tuos*, in similitudinem comptæ mulieris, quæ oculos pingit sibi, ut pulchritudinem significet civitatis. פֹּן therefore, and כַּהֹל and *al-kabol*, denoting the same mineral substance or collyrium, it may be presumed, that what is called to this day *ka-hol*, which is a rich lead ore pounded to an impalpable powder was the mineral which they always made use of, for painting the eyes.

name of Job's youngest daughter, was relative to this custom or practice. The Latin appellation *fucus*, is a derivative also from the same. Neither was this custom used only by the other Eastern nations, but by the Greeks and Romans also, as appears from antient authors. Thus Cyropæd. lib i. § xi. Οὐρανὸν δὲ (Cyrus) αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῆ, καὶ κρωματοῦ ἐντριψεί, καὶ κομαῖς προθετοῖς, &c. Clem. Alex. Pæd. lib. 3. c. 2. Ταύτη μοι δοκοῦσιν αἱ χρυσοφορῶσαι γυναῖκες, τῶν πλοκαμῶν τοὺς ἐνουλισμοὺς ἀσκουσαι, χρῆματα τε παρειῶν καὶ ὑπογραφῆς ὀφθαλμῶν, καὶ βαφῆς μετιουσαι τριχῶν. Among other curiosities likewise, that were taken out of the catacombs at Sahara, relating to the Egyptian women, I saw a joint of the common reed or *donax*, which contained one of these bodkins, and an ounce or more of this powder, agreeable to the fashion and practice of these times.\*

The preceding observations are learned and curious, and happily illustrate several parts of sacred scripture. A passage in the *Acts of the Apostles* clearly fixes the difference between ἱματίου and χιτῶν. During Peter's stay at Joppè one Dorcas a Christian, who is recorded to be a person of a truly amiable and beneficent disposition, fell sick and died. The Christians in

\* Dr. Shaw's Travels, p. 289—295. Edit. Oxon. 1738.

Joppè having received information that Peter was at Lydda, dispatched two messengers to him, intreating he would come to them without delay. On Peter's arrival they took him into an upper room where the corpse lay,—round which a number of indigent widows stood bathed in tears, deploring the irreparable loss they had sustained, and shewing Peter a variety of (χιτωνας και ιματια) *under* and *upper* garments, which Dorcas had made to cloathe poor necessitous objects.\*—It was these ιματια or *upper garments*, consisting of a loose square piece of cloth wrapped round the body, which that vast multitude, which escorted Jesus in that triumphant procession into the capital, spread in the public road by way of carpet.† *Plutarch* informs us, that the *same* affectionate respect and reverence was paid to *Cato*. “When *Cato's* expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, the populace SPREADING THEIR GARMENTS UNDER HIS FEET wherever he walked, and with affectionate fervour kissing his hands,—testimonies of public respect which the Romans at that time shewed to very few of their commanders.”‡—A person divested

\* *Acts* ix. 39. † Ο δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱματῖα ἐν τῇ ὁδῷ. *Mat.* xxi. 8. ‡ Ἐπεὶ δὲ τέλος εἶχεν ἡ στρατεία πρὸς Κατωνί, προεπεμφθῆ, οὐκ εὐχαίς, ὁ κοῖνον εἶναι, οὐδὲ ἐπαινοῖς,

of his *upper garment*, in the eastern language is stiled *naked*, notwithstanding his being cloathed in a *tunic* or *under garment*. Thus David is represented to dance *naked* before the ark in the sight of all Israel—not that we can suppose the monarch to be stripped naked and to be guilty of such public indecency and folly—the term only denotes that he had laid aside his *upper garment*.\* In like manner it is said of Simon Peter, that when he heard it was the Lord, he immediately girt his fisher's coat about him, *for he was naked*, John xxi. 7. But this mode of speaking is not peculiar to the *easterns*: it is of very frequent occurrence in the *Greek* and *Roman* classics.†—

αλλα δακρυσι και περιβολαις απληγοις, υποτιθεντων τα ιματια τοις ποσιν η βαδιζοι, και καταφιλουντων τας χειρας. *Plutarch in Catoe Jun. p. 402. Edit. Gr. 8vo.* So also *Clytemnestra* orders her servant to *spread garments* in the road, in order to grace and honour the return of *Agamemnon*.

Δ μωαι, τι μελλεθ' αις επεσαλται τελος

Πεδον κελευθου σρωνουαι πετασμασιν;

Ευθυς γενεσθω πορφυροσρωτος πορος

Ες δωμ'. *Æschyli Agamemnon, ver. 917.* See also ver. 930. See also *Stanley* on ver. 918. in *Editione Pauw. 1745.*

\* 2 *Sam.* vi. 20. For it is expressly said a few verses before, that when he thus danced before the Lord he was girded with a linen ephod, *ibid.* ver. 14.

† The word *γυμνος* in Greek, and *nudus* in Latin, is frequently employed not to denote a person absolutely *naked*, but only stripped of his upper garment, or slightly cloathed.

That garment of our Saviour, which is described to be woven without seam from the top to the bottom, is very improperly in our translation called a *coat*: it was his tunic or under garment, (*χιτων*) and probably was the elaborate *work* and affectionate *gift* of one of those pious and beneficent women who attended his ministry; as it is well known the fair sex made all the apparel of those times, and we find *ladies* of the first rank and distinction thus usefully employed.\*—When Jesus was seized, we read that a young man, excited by the tumult and disturbance that was made in the dead of night, hastily

*Nudus ara, sere nudus. Virgil Georg. I. ver. 299.*

—————Πολυς δ' ὄχλος

ΓΥΜΝΗ ὀμαρτεὶ Θρηϊκίαν ἔχων ΣΤΟΛΗΝ. *Euripidis Rhesus. ver. 313.*

Δελφύνην τοξοῖσι πελωρεὸν ἐξενάριξεν

Κούρος ἔων ἐτι γυμνός. *Andron Rhodius lib. 2. ver. 709. Hoelzlin L. Bat. 1641.*

—————Ἀμυδὶς δ' ἔλε παμφανώσαν

Χαλκείην πηληκα θῶν εμπλείον ὀδόντων,

Και ξίφος ἀμφ' ὤμοις γυμνός δεμάς. *lib. 3. ver. 1280.*

Ἐμαρῶς ἀοπλοὺς καὶ γυμνοὺς τοὺς Ἀργεῖοὺς ἀπέκτεινεν. *Polyani. Stratag. p. 21.* Οὕτως ἐγώ, ἔφη, γυμνός ὑμῖν ἐσηκά, ὑμεῖς δ' εἰοπλοί. *p. 35.* Τὰ σώματα αὐτῶν δρᾶν μὲν οὐδὲν πλέον, ἅτε τὰς αὐτὰς ἡμῖν χεῖρας ἔχοντα, πάσχειν δὲ πολὺ πλέον, ἅτε καὶ μεγάλα καὶ γυμνα ὄντα, δύνησεται. *Dion. Cassius. lib. 38. p. 185. Reimar.* Cicero says that Anthony came *naked* into the Forum. γυμνός, ὦ πατέρες, γυμνός καὶ μεμυρισμένος εἰς τὴν ἀγορὰν εἰσηλθε. *Dion. Cassius. lib. 45. p. 439. Hamburg 1750.*

\* *Andromache, Helen, Elcetra, Livia, the wife of Augustus, &c.*



threw about him a linen garment, issued from the house to learn the occasion of this confusion, and followed the crowd for some time. But the officers, who apprehended Jesus, thinking him one of his companions, immediately seized him: upon which he left his *garment* in their hands, fled away *naked*, and thus narrowly made his escape from them.†

All the *Grecian* and *Roman* women, without distinction, wore their hair long.‡ On this they lavished all their art, disposing it in various forms, and embellishing it with divers ornaments. In the antient *medals*, *statues*, and *basso-relievos*, we behold those *platted tresses* which the Apostles *Peter* and *Paul* § condemn, and see those expensive and fantastic

† *Mark* xiv. 51. Non de Apostolorum grege—sed ex villâ aliqua horto proximâ, strepitu militum excitatus, et subito accurrens, ut conspiceret quid ageretur. *Grotius ad Marc* xi. 51.

‡ Κομην μὲν ἐπὶ σφῶν κρατὶ ταναῶν ἐκτενω. *Euripidis Bacchæ*, ver. 829. Βαθειαν κατακεχυμένοι τὴν κομὴν γυναικῶν δίκην. They wear their hair long and flowing like women. *Strabo* lib. 3. p. 154. Paris 1620. Ἀπλῶς δ' ἡ περὶ τὰς κομὰς φιλοτεχνία συνέστηκε περὶ τὴν θρησκίαν, καὶ κοῦραν τριχῶν. ἀμφὼ δὲ, καὶ κοραῖς καὶ κοροῖς εἰσι οἰκεία. *Strabo*, p. 467, *Casaubon*. Ὁ γὰρ Θεὸς τὴν μὲν γυναῖκα λείαν ἠθέλησεν εἶναι, αὐτοφύη τὴν κομὴν μόνη, ὡσπερ ἵππου τὴν χροίτην, γαυρομένην. *Clem. Alex. Paedag.* lib. 3. p. 224. Paris 1629.

§ *Act.* iii. 3. Ἐμπλοκῆς τριχῶν—Μελλε δε μακροῦς Πλεξασθαι πλοκαμους. *She was going to plat her long tresses.* *Andron. Rhodius.* lib. 3. v. 46. edit. 1641.

decorations which the ladies of those times bestowed upon their *head-dress*. This pride of braided and platted tresses, this ostentation of jewels, this vain display of finery, the Apostles interdict as proofs of a light and little mind, and inconsistent with the modesty and decorum of Christian women. St. Paul in his first epistle to Timothy,\* in the passage where he condemns it, shews us in what the pride of female dress then consisted. I enjoin that women adorn themselves in modest apparel, with shame-faceness and sobriety: not with *broidered hair*, or *gold*, or *pearls*, or *costly array*: but (which becometh women professing godliness) with good works. St. Peter in like manner ordains, That the adorning of the fair sex should not be so much that outward adorning of *plaiting the hair*, and of *wearing of gold*, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. It is agreeable and instructive to read the sentiments of the wise ancients upon this subject, and the salutary directions they address to the fair sex†.— On the contrary, the men in those times universally wore their hair *short*, as appears from all

\* Tim. ii. 9. † See a number of these precepts detailed in my *notes* on these *passages* in my explanatory version of the New Testament.

the *books, medals, and statues*, that have been transmitted to us. *This circumstance* formed a principal distinction in dress between the sexes. This happily illustrates the following passage in St. Paul, 1 Cor. xi. 14, 15. Doth not even nature itself teach you, that if a *man* have *long hair*,\* it is a *shame* to him: But if a *woman* have *long hair*, it is a *glory* to her: for her hair is given her for a covering.

The *Jewish* and *Grecian* ladies, moreover, never appeared in public without a *veil*.† Hence St. Paul severely censures the *Corinthian* women for appearing in the church *without a veil*, praying to God *uncovered*, hereby throwing off the decency and modesty of the sex, and exposing themselves and their religion to the satyr and calumny of the Heathens. *The whole passage* beautifully and clearly exhibits to the reader's ideas the distinguishing customs which then prevailed in the *different* dress and appearance of the sexes. 1 Cor. xi. 3.—“I desire you to observe, that of every man the head is Christ, of every woman, the man, and of Christ, the Deity. Now every man, who prays or speaks

\* Αρσεσιν ουκ επεσεικε κομη—*Phocylides* ver. 200.

† Κεκαλυφθω τα παντα πλην ει μη οικου τυχοι. *Cl. Alexand. Pædagog.* lib. 3. p. 256. Paris. Again, the same *Father* giving directions concerning the fair sex, faith, Ουδεν γαρ μερος οτιουν απογυμνουσθαι γυναικος, *ΕΥΠΡΕΠΕΣ* p. 204. Edit. 1629.

in public with his head covered, derogates from the dignity of Christ his head. On the contrary, every woman, who prays or speaks in public with her *head uncovered*, degrades the dignity of the man who is her head,—for *this* is a singularity as uncharacteristical of the sex, as to have the hair entirely cut off. But if a woman will not consent to wear her veil, let her even have her hair *cut short* like the *man*—but if it be to the last degree *scandalous* and *indecent* for a *woman* to have her hair *cut short*, or shaved off, let her, for the same reason, be veiled. A *man* indeed ought not to have his *head veiled*, as he is the glorious image of God—but the woman is only the glorious image of the man: For the man was not formed posterior to the woman, but the woman was formed out of the man. Nor was the man formed for the woman, but the woman for the man. In your assemblies, therefore, the woman ought to wear a veil on account of the Heathen spies who are purposely sent to inspect your conduct—I appeal to you, Is it decent for a woman to address the Deity without a veil? Doth not the universal prevalence of modern custom itself teach you, that for a *man* to wear long flowing tresses, dressed in the manner of women, is the highest indecency and disgrace? But the long and flowing hair of the fair sex is their distinguishing grace and ornament—for  
this

this was lavished upon them by the hand of nature for a covering. But if any person appear disposed to litigate, and raise disputes on this topic, let him be assured, that neither we the Apostles urge, or the churches of God practise, any such custom.\*

\* As that women may *pray* and *speak* in public, *unveiled*.

## S E C T. IX.

*Domestic Customs, or the Forms and Usages of Private Life referred to in the New Testament.*

LET the reader of the New Testament remember that the countries, in which the scene of our Saviour's ministry lay, enjoyed no public trade. The Jews had no manufactures and no fleet, and they maintained no commercial intercourse with foreign climes. Judæa flourished only in the peaceful arts of agriculture, and its riches principally consisted in corn and cattle. The Jews ever gloried in being the descendants from the illustrious patriarchs, and these

these their venerable ancestors were wholly devoted to rural employments. To their posterity they transmitted a passion for the same vocation, as it is natural for *children* to copy their *parents* in what they esteem their excellencies. How well Judæa was cultivated, and what scenes of fertility and beauty were every where diffused by the assiduous culture and industry of this people, all antiquity witnesseth. The soil was not unpropitious: † and unceasing labour, which subdueth every thing, ‡ had almost *literally* made it a land *flowing with milk and honey*. *Josephus* is minute in recording the miracles which agriculture, in particular, had wrought in *Galilee*,\* the vast multitudes of people with which that region swarmed, and the numbers of towns and villages

† Φυσιν δε της Ιουδαιας κατ' ουδεν διαφορός. αμφω τε γαρ ορειναι και πεδιαδες, εις τε γεωργιαν μαλθακαι, και πολυφοροι, ‡ καταδενδροι τε, και οπωρας ορεινης και ημερου μεσαι. *Josephus Bcl. Jud. lib. iii. cap. 3. p. 224. Havercamp.*

‡ ————— Labor omnia vincit

Improbis, et duris urgens in rebus egestas.

*Virgil Georg. i. 145.*

\* Η μεν γαρ ενεργης ὅλη και συνεχης εστι καρποφορος. The whole of it is cultivated, and one continued scene of fruitfulness. *Josephus B. Jud. lib. iii. p. 223.* Πιων τε πασα και ευβοτος, και δειδξασι παντοιους καταφυτος, ὡς ὑπο της ευπαθειας τροσκαλεσασθαι και τον ηκιστα γης φιλοπονον. προσησκηθη γουν ὑπο των οικητορων πασα, και μερος αυτης ουδεν αργον. *Ibid. p. 223. Havercamp.*

with

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with which it was crowded. † — It is natural, therefore, to imagine that in the writings of Jews there must occur frequent allusions to the implements and arts of agriculture, and to those rustic occupations which in general formed the study and exercise of this nation. Hence the beautiful images and apt similitudes in the following passages. No one having put his hand

† Αλλα και πολεις πυκναι, και το των κωμων πληθος πανταχου πολυανθρωπων δια την ευθηνιαν, ως την ελαχιστην ὑπερ πεντακισχιλιους προς τοις μυριοις εχειν οικητορας. On account of the fertility of the soil it hath a great number of towns, and a multitude of very populous villages, so that it hath at least above 15,000 inhabitants, *Josephus B. Jud. Lib. iii. cap. 3. p. 223. Havercamp.* Μεγιστον γεμην τεκμηριον αρετης και ευθηνιας το πληθειν ανδρων εκατεραν. The greatest proof of the virtue and fertility of the soil is, that each country swarms with inhabitants. p. 224. *Haverc.* Incredible quantum coaluere, saith *Justin* of the Jews. Lib. xxxvi. cap. 2. p. 637. *Gronovii* 1719. The country about *Joppe* and *Carmel* was so populous, saith *Strabo*, that *Jamnia* and its surrounds, only, could arm forty thousand men. Και δη και ευανδρησεν ουτοι ο τοπος, ως εκ της πλησιον κωμης *Ιαμνειας* και των κατοικιων των κυκλω τετταρας μυριαδας οπλιζεσθαι. *Strabo.* Lib. xvi. p. 759. *Edit. Paris.* 1620. *Philo* corroborates this account. Την *Ιαμνειαν* πολις δε εστι της *Ιουδαιας* εν ταις μακιστα πολυανθρωπος. *Philo Legat. ad Caium,* p. 575. *Mungcy.* This confirms the account which the sacred writers give of those vast crowds which every where flocked to our Lord, and particularly in *Galilee*, the most populous part of *Judaea*, where *St. Luke* says, there were on one occasion myriads of people collected together to hear him. *Επισυναχθεισων των μυριαδων του οχλου.* *Luke* xiii. 1.

to the *plough* and *looking back* is fit for the kingdom of God. Ye are God's *husbandry*, or *cultivated field*.† A *workman*, that needeth not to be *ashamed*, rightly *dividing* § the word of truth. Wherefore *lay apart* all *filthiness* and *superfluity* of *naughtiness*, and *receive* with meekness the *ingrafted* word. Whatsoever a man *soweth* that shall he *reap*: he that *soweth* upon the flesh, lives a *sensual* life, shall from the flesh *reap* destruction, but he that *soweth* upon the spirit, lives a *rational* life, shall from the spirit *reap* everlasting life. Consider the ravens, they *sow* not, neither do they *reap*, or gather into barns, yet your heavenly father feedeth them. I am the good *shepherd*, and know my *sheep*, and am known of mine. The sheep hear his voice, and he calleth his own sheep by name,\* and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

† 1 Cor. iii. 9. Θεου γεωργίου.

§ 2 Tim. ii. 15. Εργατην ορθοτομουντα. A beautiful and expressive image taken from an *husbandman* (εργατης) drawing his furrow even, and *cutting* the ground in a *direct* line. See Dr. Chandler's most excellent *charge* at my *ordination*, p. 6, 7.

\* John x. 3. He calleth his own *sheep* by *name*. By this allusion it appears that it was customary for the *Jewish* shepherds to give their *sheep* particular *names*, as we do our *horses*, *coves*, *dogs*, &c.

And



And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.† Fear not, *little flock*, it is your father's good pleasure to give you a kingdom. How striking is the *parable of the sower*, which, by *seed*, scattered *promiscuously*, and in *every direction* by an *husbandman*, and meeting a *various* fate according to the *respective* nature of the *soil* into which it fell, represents the *different* reception which gospel doctrine would experience in the world according to the *different* dispositions and principles of that *mind* into which it was *admitted*. He that soweth the *good seed*, is the son of man: the *field* is the world: the *good seed* are the children of the kingdom: the *tares* are

† *John* x. 45. The sheep follow him, for they know his voice: but a stranger will they not follow, but will flee from him, for they know not the voice of strangers. The following beautiful and striking passage in *Polybius* very happily illustrates this affecting allusion of our Saviour. Ου δυνατὰς κατὰ τὰς νόμας συνακολουθεῖν οἱ ποιμένες τοῖς θρέμμασι, διὰ τὸ συνδένδρον καὶ κρημνωδὴ καὶ τρεχέια εἶναι τὴν γῆν. ἀλλ' ὅταν βουλώνται συναθροῖσαι, κατὰ τοὺς εὐκαιροὺς τόπους ἐφισταμένοι, τῆσαλπιγγί συγκαλοῦσιν τὰ ζῶα, καὶ πάντα πρὸς τὴν ἰδίαν ἀδιαπτῶτως συντρέχει σαλπιγγα. λοιπὸν ὅταν τιεσ πρὸς πλεουσάντες πρὸς τὴν γῆν, αἰγὰς ἢ βόους θεασώνται νεμομένας ἐρημούς, καπειτα βουληθῶσι καταλαβεῖν, οὐ προσίεται τὰ ζῶα διὰ τὴν ἀσυνήθειαν, ἀλλὰ φεύγει. ὅταν δὲ καὶ συνιδῶν ὁ ποιμὴν τοὺς ἀποβαίνοντας σαλπίσῃ, προτρέψαν ἀμὰ φέρεται καὶ συντρέχει πρὸς τὴν σαλπιγγα. *Polybius*, Lib. xii. p. 654. 655. *Edit. Πανοῦ. 1619.*

the children of the wicked one: the enemy that sowed them is the devil: the *harvest* is the end of the world: and the *reapers* are the angels. As therefore the *tares* are gathered and burnt in the *fire*, so shall it be in the end of the world. Whose *fan* is in his hand, and he will thoroughly purge his *floor*, and gather his *wheat* into the *garner*, but he will burn up the *chaff* with *unquenchable fire*. By what an apt and awful similitude does St. Paul represent God's *rejection* of the *Jews* and *admission* of the *Heathens*, by the *boughs* of an olive being *lopped off*, and the *scion* of a *young olive ingrafted* into the *old tree*, †—and, continuing the same imagery, how strictly does he caution the *Gentiles* against insolently exulting over the *mutilated* branches, and cherishing the vain conceit that the boughs were *lopped off* merely that *they* might be ingrafted; for if God spared not the *native* branches, they had greater reason to fear lest he would not spare them: that they should remember that the *Jews* through their wilful disbelief of Christianity were *cut off*, and that they, the *Gentiles*, if they disgrace their religion, would in *like* manner forfeit the divine favour, and their present *flourishing branches* be also cut down. To inspire the *Gentile* christians with humility and a

† *Romans* xi. 17, and following.

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virtuous timidity, he concludes with assuring them that the *Jewish nation*, though they had experienced this *severity of God* as he calls it, were not totally forsaken of the Almighty; that the *branches*, though *cut down* and robbed of their ancient honours, were not abandoned to perish: when the Jews returned from their infidelity they would be ingrafted:—an omnipotent hand was still able to *re-insert* them into their *original stock*. For if thou, O *Heathen*, the scion of an *unfruitful wild olive*, wert cut out of thy own *native barren tree*, and by a process, *repugnant* to the *ordinary laws* of nature, wert *ingrafted* into the *fruitful generous olive*—how much more will not those, who *naturally* belong to the *ancient stock*, be, in *future time*, ingrafted into their own kindred olive! With what singular beauty and propriety is the *gradual progress* of religion in the soul, from the *beginning* to its *maturity*, represented by *seed* committed to a *generous soil*, which, after a few successions of day and night, imperceptibly vegetates—peeps above the surface—springs higher and higher—the earth's genial bosom fostering it, and spontaneously producing, *first*, the verdant blade—*then* the ear—*afterwards* the swelling grain, gradually filling the ear\*——and when the time of

\* *Mark* iv. 27, 28. *Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas exbarvesc*

*harvest* is come, and it is arrived at its *maturity*; it is then *reaped* and *collected* into the storehouse. Beautiful illustrations and *images* these, taken from *rural* life, which must seal the strongest impressions, particularly upon the minds of *Jews*, who were daily employed in these occupations, from which these pertinent similes and expressive comparisons were borrowed.

Let it be farther observed that this people, thus occupied in the care of flocks and the toils of husbandry, were happy strangers to the luxury and refinement of *modern* manners. They did not explore foreign regions, and plunder earth, sea, skies of every living thing\*, as we do, to please a fastidious appetite and furnish a miserable repast. Their tables were not loaded with an ostentatious and heterogeneous miscellany, consisting of the *beasts of the field*, the *fowls of heaven*, and the *fishes of the sea*. The board was covered with plain farinaceous food, the milk of the flocks, and the fruits of the ground. Their food was principally bread: † their beverage the chrystal spring. In the primitive ages

*plieat, et ex minimo in maximos auctus diffunditur. Senecæ opera. Tom. 2. Epist. 38. p. 134. Edit. Gronovii. 1672.*

\* *Tutus erat rhombus, tutoque ciconia nido. Horat. Satyr. Lib. 2. sat. 2. v. 49.*

† A bushel of the best wheat is usually sold for fifteen, seldom so dear as eighteen pence: which is a great blessing,  
the

the softer sex, even in the most illustrious and opulent families, were employed in tending their \* flocks, drawing and fetching water, † kneading dough and baking cakes, as we find *Sarah* employed, ‡ and in making their own garments, and the garments of their parents, brothers, husbands. § And in times so late as those of our Lord and his apostles, we find the fair sex engaged in the same menial drudgery, *grinding at a mill*, and toiling in the lowest sphere of servile occupation.

and advantage, inasmuch as they, no less than the Eastern nations in general, are great *eaters of bread*, it being computed that *three persons in four* live entirely upon it, or else of such compositions as are made of barley or wheat flour. *Dr. Shaw's Travels*, p. 296. *Edit. Oxon.* 1738.

\* *Rachel* kept the sheep of her father *Laban*, *Gen.* xxix. 29.

† *At the time of the evening, even the time that women go out to draw water*, *Gen.* xxiv. 10. In the *Odyssy*, *Minerva* assumes the form of a virgin carrying a pitcher to draw water.

Παρθενική εικυία νεηνίδι καλπιν έχουση. *Odyf.* Η. ver. 20.

‡ *Gen.* xviii. 6. So in the *Odyssy*, *Nausicaa*, the daughter of king *Alcinous*, is employed in *lighting fires and dressing victuals*.

Η τρεφε Ναυσικααν λευκωλενον εν μεγαροισιν.

Η δε πυρ ανεκαλε, και εισω εορτον εκοσμει. *Odyf.* Η. ver. 11. 12.

Thus also we read of *Martha* serving. *Luke* x. 40.

§ Saith *Orestes* to *Electra*, the daughter of *Agamemnon*, when he discovered himself to her. See this garment: the labour of thy hand: the strokes of thy shuttle: and he bids her contemplate the figures of wild beasts she had embroidered.

In nothing have *modern* times made greater improvements than in the accommodations and elegancies of *domestic* life. The *antients* wearing sandals, and having nothing to protect their feet from the defilement of mire and dust, we find that when a guest arrived, he was immediately conducted into a room—the servants *untied his sandals*—and were employed in *washing his feet*.\* As this was usually the office of the *lowest* order of servants, this well known custom will illustrate two passages of sacred scripture. Referring to this usage the Baptist told those, who were departed from the Sanhedrim to interrogate him, whether he were the Messiah, who was *then* the object of universal expectation.—That there came one after him whose *shoe-latchet* he was not worthy to *stoop*

Ἴδου δ' ὑφασμα τευτο, σης εργον χεφος.

Σπαθης τε πληγαι, εις δε θηριων γραφην. *Æschyli Choeph.*  
 ver. 229. The young men and maidens attend the flocks, the *wives* are all the day taken up either in attending their *looms*, &c. Dr. *Shaw's Travels*, p. 303. 1st Ed. Oxon. 1738.

\* *Gen.* xviii. 4. xix. 2. xxiv. 32. and the *Odyssey* passim. C'etoit une tres ancienne coutume parmi les orientaux de se laver les pieds avant le repas, sur tout en arrivant de voyage. Cette pratique avoit un fondement fort naturel, parce qu'on voyageoit ordinairement à pied, sans bas, et avec des souliers presque tout ouverts par dessus. *Preface generale sur le Nouveau Testament par Beaujobre et Lefant*, p. 115. Amsterdam. 1718.

*down to unloose*†—meaning, that the Messiah, who had now made his appearance among them, was a person of such dignity of nature and character, that he did not deem himself worthy of performing for him the most *humble* and *servile* office.—Another passage of scripture on which the knowledge of this custom sheds light and beauty, is that in which our Lord is represented as abruptly rising from the paschal supper—stripping off his upper garment—girding himself with a *towel*, as the servants of those times were—pouring water into a basin—*washing* his disciples *feet*‡—and wiping them with the towel he had tied about him. Proceeding in a regular order, when he came to Simon Peter, he said to him: *Lord thou shalt never wash my feet*—you shall never *debase* and *degrade* yourself to perform to me *such* an office—the *office* of the *meanest*, *lowest* slave. § After he had washed their feet, put on his cloaths, and resumed his place at table, he then addressed himself to them; Do you know the instruction I intended to convey to you by this action?—

† *Luke* iii. 16.

‡ *John* xiii. 4. 5.

§ C'etoit ordinairement les esclaves et les *inferieurs* qui faisoient cet office, mais Jesus Christ le rendit à ses disciples pour donner un exemple d'humilité et de charité. *Preface generale* sur le N. Test. par Lenfant, p. 115. See some instances of a *similar* condescension in the first volume of the *Introduction to the Study*, &c. p. 276.

You honour me with the titles of your instructor and master, and the appellations are just, and due to my character. If I then your *exalted* instructor have *demeaned* myself to *wash* your feet, you ought in like manner to *condescend* to perform the *humblest* offices one to another. The language of this *public* figurative *action*, which thus taught them *humility* in the most amiable and *condescending* manner, would seal stronger impressions upon their minds than all the *verbal* instructions and *didactic* precepts which could have been inculcated.

After the slaves had performed this office, the *heads* of the guests were *anointed with oil*,\* and their hair drenched in aromatic unguents †— a custom which appeareth to us to the last degree inelegant and offensive. Thus we find Mary Magdalenè approaching our Lord at an entertainment, and as a mark of the highest respect and honour she could confer, ‡ breaking an alabaster

\* *Psalms* xxiii. 5. Thou anointest my *head* with *oil*. *Psalms* civ. 15. And *oil* to make his face to shine. *Αυταρ επει λουσεν τε και εχρισεν λιπ' ελαιω. Odyf. K. 364, and Od. T. 505. Ευνομη ταμιη λουσεν, και χρισεν ελαιω. Odyf. Ψ. 154. Αμφιπολος Σικελη λουσεν, και χρισεν ελαιω. Odyf. Ω. 365.*

† Καλειφομην μυροισι, και θυριαμασι,  
Και βακκαρι. *Simonides apud Cl. Alex. Pædag. Lib. xi. p. 177. Paris 1629.*

‡ *Mark* xiv. 3. Συντριψασα το αλαβατρον. It ought rather, I think, to have been rendered *shaking* the alabaster vase.



baster vase, full of the richest *perfume*, and pouring it on his *head*. The vindication, which our Lord made to Simon of the behaviour of this woman, presents us with a lively idea of the accustomed civilities which in those times were paid to guests upon their arrival—which usual tokens of respect and friendship, this pharisee, at whose house our Lord then was, had, it seems, neglected. He turned to the woman and said unto Simon, seest thou this woman!—When I *entered* your house you gave me no *water* to wash my *feet*; this defect she hath supplied by bathing my feet with her *tears*, and wiping them with her *hair*. You gave me not the friendly and accustomed *salutation*—but she, from the moment she entered, hath impressed many affectionate *kisses* upon my feet!—You gave me no *oil* to *anoint* mine *head*—but this woman hath *anointed* my *feet* with rich perfume.†

I need hardly remark, but I am not willing to omit any singular custom, the knowledge of which will illustrate the scripture, that the *Jews, Greeks, and Romans* did not *sit* at

I see no occasion for her breaking the box in pieces. συντριβω signifies, to *shake, mix, throw into confusion*. “They thought at the very first onset of the cavalry the enemies would be *thrown into confusion*, *Plutarch Cæsar. 1337. Edit. Gr. Steph. Συντριβεις ετελευτησε*. Being *crushed* by the fall he died. *Jos. 2d vol. p. 35. Havercamp.*

† *Luke vii. 44—46.*

table as we do, but *reclined on couches*, which were placed round the genial board, and thus partook of the entertainment in a *recumbent* posture. The reader may see an accurate *print* of the *table* and *couches* of the ancients, of the *posture* of the guests, and the *manner* in which an entertainment was conducted, at the end of the third volume of *Francis's Translation of Horace*, p. 274, 2d Edit. In the account, therefore, which the Evangelists give us of our Lord's celebration of the paschal solemnity, when we read that our Saviour assured them, while they were all at table around him, That he most certainly knew, that there was *one* of that company who would treacherously deliver him to his enemies—one of the disciples, whom our Lord distinguished with his love, happening then to be reclining on his bosom, Simon Peter made a signal to this person, who is commonly supposed to be *John*, that he would privately ask Jesus who the person was he fixed upon.—This disciple then *lying on Jesus' breast*, in a low voice asked him whom he meant!—The phrases *lying on Jesus' breast*, and *leaning on his bosom*,\* only denote that John lay at supper on the *same couch*, and was *next* to Jesus.

\* *John* xiii. 25. and Ch. xxi. 20. See *Macknight* in loc. and *Dr. Benson's Life of Christ*, p. 633.

## S E C T. X.

*Allusions in the New Testament to the Jewish Weddings.*

FROM both the Old and New Testament it appears that the *Jews* celebrated the nuptial solemnity with great festivity and splendour. Many of the rites and ceremonies observed by *them* on this occasion were common both to the *Greeks* and *Romans*. After the connubial union was solemnly ratified and attested, and the *religious* part of it concluded, it was customary for the *bridegroom*, as among the *Greeks* and *Romans*,† in the *evening* to conduct his *spouse* from her friends to his own home with all the pomp, brilliancy, and joy that could be crowded into the procession. It was usual for the *bridegroom* to invite his *young female friends* and *relations* to grace this procession, and to add numbers and lustre to his retinue: *These*, adorned in robes suitable to the

† Νυμφαίς εκ θαλαμων δαιδων υπολαμπόμεναων.

Ηγινεον ανα ασυ, πολυς δ' υμεναιος ορωρει.

Κουροι τ' ορχηστηρες εδινεω, εν δ' αμα τοισι

Αυλοι φορμιγγες τε βοην εχον. *Iliad.* Σ. 491.

Vesper adest, Juvenes, consurgite, Vesper olympo.

Surgere jam tempus, jam pingues linquere menfas.

Jam veniet virgo, jam ducitur hymenæus. *Catulli Epithalam.*

occasion, took *lamps*, † and waited in a *company* near the house, till the bride and bridegroom with their friends issued forth, whom they welcomed with the customary congratulations—then joined in the train—and, with songs and acclamations, and every demonstration of joy, advanced to the bridegroom's house, where an *entertainment* was provided, according to the circumstances of the united pair. This *nuptial feast* was adorned and celebrated *only* by a *select company* of the bride and bridegroom's friends—no *strangers* were admitted—by these the evening was spent in all the convivial enjoyment, which social happiness, their approbation of the late union, and the splendour of such a festivity could inspire.—These *several ceremonies and circumstances* here recorded concerning the *manner* in which the Jews solemnized their nuptials are alluded to in that beautiful *parable* \* in which our Saviour represents ten *virgins* taking their *lamps* and going in a company to *meet* the *bridegroom*. Five of these were endued with

† Πεντε λαμπάδας ἄπτουσι ἐν τοῖς γαμοῖς. *Plut. Prob. Rom.*  
p. 26.

Ἦγοντ' ἀνδρὶ γυναῖκα πολὺς δ' ἕμεναιος ὄρωρει.

Τηλε δ' ἀπ' αἰθομένων δαιδων σελας εἰλυφαζε. *Hesiodi Scut. Herc. ver. 274.* Mopse novas incide facces: tibi ducitur uxor. *Virgil.* See also *Euripidis Troades.* 343. *Iphigenia in Aulid.* 732. *Medea* 1027. *Helen* 729.

\* *Matt.* xxv.

prudence and discretion: the other five were thoughtless and inconsiderate. The thoughtless took indeed their *lamps*, but had not the precaution to replenish them with oil. But the prudent, mindful of futurity, carried *oil* with them in *vessels*. Having waited a *long time* for the *bridegroom*, and he not appearing, they all, fatigued with tedious expectation, sunk in profound repose. But lo! at *midnight* they were *suddenly* alarmed with a cry—The bridegroom, the bridegroom is coming! *Hasten to meet* and *congratulate* him. Roused with this unexpected proclamation they all got up and *trimmed their lamps*. The thoughtless then began to solicit the others to impart to them some of their oil—telling them that their lamps were entirely extinguished. To these intreaties the prudent answered—That they had only provided a sufficient quantity for their own use, and therefore advised them to go and purchase oil of those who sold it. They departed accordingly—but during their absence the *bridegroom came*, and the prudent virgins, being *prepared* for his *reception*, went *along with* him to the *nuptial* entertainment—The *doors* were then immediately *shut*. After some time the others came to the door, and supplicated earnestly for admission. But the bridegroom repulsed them—telling them, he did not know them, and would *not* admit any *strangers*.

From another parable, in which a great king is represented as making a most magnificent entertainment at the *marriage* of his *son*, we learn that all the guests, who were honoured with an invitation, were expected to be dressed in a manner suitable to the splendour of such an occasion, and as a token of just respect to the new married couple—and that after the *procession*, in the *evening*, from the bride's house was concluded, the guests, before they were admitted into the hall where the entertainment was served up, were taken into an apartment and viewed, that it might be known if any *stranger* had intruded, or if *any* of the company were apparelled in raiment unsuitable to the genial solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom the following passage receives great light and lustre. When the king came in to *see* the guests, he *discovered* among them a person who had *not* on a *wedding garment*—He called him and said: Friend, how came you to intrude into my palace in a *dress* so unsuitable to this occasion?—The man was struck dumb—he had no apology to offer for this disrespectful neglect. The king then called to his servants, and bad them bind him hand  
and

and foot—to drag him out of the room—and thrust him out into midnight darkness.\*

The scripture, moreover, informs us that the *marriage festivals* of the Jews lasted a whole week. And Laban said: It must not be so done in our country to give the younger before the first born. *Fulfil her WEEK*, and we will give thee this also. *Gen. xxix. 26, 27.* And Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the SEVEN DAYS of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments. *Judges xiv. 12.* This week was spent in *feasting*, and was devoted to universal joy. To the festivity of this occasion our Lord refers. Can the children of the bride-chamber *mourn*, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they *fast*.†

It was also usual we find to chuse a *master of ceremonies* to do the honours of the solemnity,

\* *Matt. xxii. ii.* Dr. *Macknight* hath well illustrated this parable. It seems, says this learned and judicious commentator, that before the guests were admitted into the hall of entertainment, they were taken into some apartment of the palace, where the king viewed them to see that they were all dressed in a manner suitable to the occasion. Here he found one that had not on a wedding garment—and being provoked at the affront, he ordered him to be immediately thrust out of the palace. *Macknight's Harmony of the Gospel,* p. 481. *Second Edition.*

† *Mark ii. 19. 20.*

and to superintend and conduct the festival with just propriety and decorum. Of this *appointment* we have express mention in the account of the marriage at *Cana in Galilee*, which our Lord deigned to *honour* with his *presence*, and to *dignify* with a *miracle*. There were in the house six stone water vessels, placed according to the Jewish rite of purification, which contained each about two or three firkins. Jesus said to the servants—Fill these vessels with water—They filled them up all to the brim. Jesus then said, Draw out some of the liquor, and carry it to the *governor of the feast*.† When the master of the ceremonies tasted the water, now converted into excellent wine—he was astonished—he could not imagine how they obtained it—The servants only, who had brought him the liquor, knew this—He instantly calls the bridegroom to him, and says: It is always customary at an entertainment to bring out the best wine *first*—and when the taste of the company is blunted with drinking it is usual to bring them wine of an inferior sort—You have, it seems, reversed this custom—for you have reserved your best wine to the *last*.

We also learn from the sacred writings, that it was usual with the *Jews* to dissolve this sacred union upon very slight and trivial pretences. The Pharisees we read came to our Lord, and

† *Joh. ii, 8.*



said to him, *Is it lawful for a man to put away his wife for every cause, for any thing whatever that may be disagreeable in her?* Upon our Lord's declaration, in answer to this enquiry, that it was not lawful for a man to repudiate his wife except for her violation of the conjugal honour—the disciples hearing this, who were educated in the Jewish prejudices and principles, said, *If a man be not allowed to divorce his wife except only for adultery, it is not good to marry! ‡* This facility in procuring divorces, this caprice and levity among the Jews in dissolving the matrimonial connection is confirmed by *Josephus*, and unhappily verified in his own example.\*

‡ *Mark* xix. 10.

\* Καθ' ὃν δὴ καιρὸν καὶ τὴν γυναῖκα, μὴ ἀρεσκομένης αὐτῆς τοῖς ἡθεσὶ, ἀπεπέμφαμην, τριῶν παιδῶν ἑσσομένην μητέρα. About this time I put away my wife, though she was the mother of three children, because I was not pleased with her manners! *Josephus in vita sua. Tom. 2d. p. 39. Havercamp.*

## S E C T. XI.

*The Jewish Manner of treating the Sick, their Funerals and Rites of Sepulture.*

THE *theory of physic*, or indeed the culture of the other liberal arts and sciences seem never to have made any considerable advances in *Judæa*. With regard to their *treatment* of the sick and indisposed, and the expedients they employed to alluage or expel disease, they appear to have proceeded by an invariable system, and uniformly to have practised certain rules and methods of cure, which had nothing to recommend them but the sacred prescription and sanction of antiquity\*. They seem to have regarded *oil* as a more efficacious sovereign than any other discovery for mitigating or extirpating the various disorders of the human frame. The sick, whatever the distemper might be,

\* Thus *Diodorus Siculus* informs us that the *Ægyptian* physicians administered medicines by a certain practised old formulary from which they were not to depart on pain of death. Τας θεραπειας προσαγορευσι κατα νομον εγγεγραφον, απο πολλων και δεδοξασμενων ιατρων αρχαιων συγγραμμενον — εαν δε παρα τα γεγραμμενα ποιησασι, θανατου κρισιν υπομενουσι. ηγουμινου του νομοθετου της εκ πολλων χρονων παρατετηρημενης θεραπειας και συντεταγμενης υπο των αριστων τεχνιτων ολιγους αν γενεσθαι συβετωτερος. *Diod. Siculus*, vol. 1. p. 93. *Wesseling*. 1746.

they

they appear to have *anointed* with *oil*, as the most powerful preservative they knew from the further progress of their disease, and the most effectual remedy for the recovery and re-establishment of their health. We have one of their *medical prescriptions* which is in this form. “He who is afflicted with *pains in his head*, “or *eruptions in his body*, let him *anoint* himself “with *oil*.”\* Oil was deemed of such supreme efficacy, that one of their Rabbies gave his ghostly dispensation for *anointing* the *sick* with it even on the *sabbath*.† To this common *custom* of treating sick persons, which now obtained among the *Jews*, the two following passages of scripture refer. We find that the Apostles, whom our Lord invested with a divine commission, endowed with spiritual gifts and miraculous powers, and dispatched into the cities and towns of Judæa to preach the gospel, *treated* all the *sick* they found in the various places they visited, in the *same* manner in which all the *Jews* were accustomed to treat them: They ANOINTED THEM WITH OIL,‡ and healed them. In conformity also to this general practice the Apostle *James*, writing to the twelve tribes of *Israel* in their dispersion, ordains, that when

\* Qui capite dolet, aut quem invasit scabies, ungat se oleo. *Scheviith* 8. apud *Wetstein* in *Marc.* vi. 13.

† Permisit R. Meir ægrotos ungere sabbato. *Apud Wetstein* in loco jam dicto. ‡ *Mark* vi. 13.

any were *sick* among them, they should call together the elders of the church, pray over the indisposed, ANOINTING HIM WITH OIL \* in the name of the Lord——Not that this unction, either in the *former* or *latter* case, contributed any thing to the miraculous cure, which the immediate power *alone* of God could effect: it served only as a striking external sign to the *sick person* and to every *spectator*, to raise and engage the attention, and to impress their minds with the deepest conviction that the *miracle* was wrought to attest the *divine* authority and truth of the gospel.

When the principle of life was extinguished and the eyes were closed in death, the *first* funeral office among the *Jews*, was the *ablution* of the corpse. Thus we read in the *Acts* of the Apostles, that when *Dorcas* died, they *washed the corpse*, † and laid it in an upper chamber. This rite was common with the *Jews*, to the *Greeks* ‡ and *Romans*. § Mention of *this custom* frequently occurs in their writings. The present

\* James v. 14. † Acts ix. 37.

‡ Κακως απωλου, σης γαστριγητης διχα.

Κουτ' εν φιλαισι χερσιν η ταλαιν' εγω

λουτροις εκοσμησ'. Sophoclis *Electra*. ver. 1143. See Franklin's *not. in loc.*

§ Pars calidos latices et ahena undantia flammis

Expediunt, corpusque lavant frigentis ut unguent.

*Ane.* vi. 358.

custom in *Egypt*, according to *M. Maillet*, is to wash \* the dead body divers times with rain water.

From the earliest antiquity it was also usual with this people to make very *great* and *public lamentations* for their departed friends. What a deep general mourning did *Abraham* and his family make for *Sarah*, and with what public solemnity was her funeral conducted! What lamentations did *Joseph* and his *brethren* the children of Israel, and the *land* of Egypt make, upon the decease of the good old patriarch *Jacob*! What a *procession* was formed, and with what august pomp were his remains carried out of the land of Egypt to be deposited in the sepulchre of his ancestors! All the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren and his father's house went up: only their little ones, and their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a *great* and very *sole lamentation*: and he made a mourning for his father *seven* days. And when the inhabitants of the land, the Canaanites, saw

\* *Observations on divers passages of scripture*, p. 308.

the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians! wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite before Maḡre. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father\*. On the loss of dear and near relatives, and of amiable and affectionate friends, the grief of this people was violent and frantic. *Tearing their hair, renting their cloaths,* and uttering doleful shrieks and piercing cries, were some of the expressions of it. *Suetonius* remarks this distinguished vehemence of the *Jews* in the expressions of their grief. In that great and public mourning, at the funeral of *Julius Cæsar*, a multitude of foreign nations, says the historian, expressed their sorrow according to their respective customs: but the mourning and lamentation the *Jewish* people made, exceeded all the rest—they continued about the funeral pile *whole nights* together †.

\* *Gen.* L. 7----13. † *Suetonius in vit. J. Cæsar. C.*  
84. p. 135. *Edit. variorum. Lug. Bat. 1662.*

It appears, also, from the scriptures, that upon the *demise* of their friends the Jews *hired* persons, whose *profession* it was to superintend and conduct their public and private sorrows, who, in funeral odes, mournful songs and doleful ejaculations, deplored the instability of human condition, celebrated the virtues of the deceased, and excited the grief and lamentation of the survivors. This we learn from the following passages of the prophets: Thus saith the Lord of truth, consider ye and call for the MOURNING WOMEN, that they may come, and send for CUNNING WOMEN that they may come: and let them make haste, and take up a *wailing* for us, that *our* eyes may run down with tears, and our eye-lids gush out with waters. *Jer.* chap. ix. 17, 18. Both the great and the small shall die in this land: they shall not be buried, neither shall men *lament* for them, nor cut themselves, nor make themselves bald for them. Neither shall men *tear* themselves for them in *mourning* to comfort them for the dead, neither shall men give them the cup of consolation to drink for their father or for their mother. *Jer.* chap. xvi. 6, 7. Therefore mine heart shall *sound* for *Moab* like *pipes*, and mine heart shall *sound* like *pipes* for the men of *Kir-beres*: because the riches he hath gotten are perished: for every *head* shall be *bald*, and every *beard* *clipped*: upon all the *bands* shall be *cuttings*, and upon the *loins* sack-cloth.

cloth. *Jer.* chap. xlviii. 36, 37. So also the Prophet *Ezekiel*: Son of man, behold I *take away* from thee the *desire of thine eyes* with a stroke: yet neither shalt thou *mourn* nor *weep*, neither shall thy tears run down. Forbear to cry, make no MOURNING for the *dead*, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spoke unto the people in the morning, and at even my wife died. *Ezek.* chap. xxiv. 16, 17, 18.

In the time of Christ and his apostles these mournful *songs* had *musical* accompaniments. The soft and plaintive melody of the *flute* was employed to heighten these doleful lamentations and dirges. Thus we read that on the death of the daughter of *Jairus* a company of *mourners*, with players on the *flute*, according to the *Jewish* custom, attended upon this sorrowful occasion. When Jesus entered the governor's house, he saw the *minstrels* and the people wailing greatly.\* So *Josephus* informs us, that when it was reported in the city that he was involved in the general destruction of *Jotapata*, the intelligence immediately filled *Jerusalem* with the deepest sorrow. The particular *families* and *relations* of the deceased bewailed the death of their *respective* friends, but the death of the genera

\* *Matth.* ix. 23.

(meaning



(meaning himself) caused *universal* mourning. Some deplored the loss of their acquaintance, some of their relations, some of their friends, some of their brethren, but *all* men lamented the loss of *Josephus*! so that for *thirty* days together there was a public mourning in the city, and considerable numbers of people hired *musicians* to regulate and conduct their lamentations.\* This custom still obtains among the *Moors*. At all their principal entertainments, says Dr. *Shaw*, and to show mirth and gladness upon other occasions, the women welcome the arrival of each guest, by squalling out for several times together, *Loo, Loo, Loo*, a corruption, as it seems to be, of *Hallelujah*. *Αλαλη*, a word of the like sound, was used by an army, either before they gave the onset, or when they had obtained the victory. The *Turks* to this day call out, *Allah, Allah, Allah*, upon the like occasion. At their *funerals* also, and upon other melancholy occasions, they repeat the same noise, (*Loo*) only they make it more deep and hollow, and end each

\* Τεθνεως γαρ επι της αλωσεως και Ιωσηπος ηγγελλετο. τουτο μεγαλου τα Ιεροσολυμα πενθους επληρωσε. κατα μεν γε οικους, και κατα συγγενειας υις προσηκων ην εκασος των απολωλοτων εθρηνειτο. το δε επι τω στρατηγω πενθος εδημοσιευθη. και οι μεν ξενους, οι δε συγγενεις, οι δε φιλους, οι δε αδελφους εθρηνουσιν. τον Ιωσηπον δε παντες. ως επι τριακοστην μην ημεραν μη διαλιπειν τας ολοφυρσεις εν τη πολει. πλειστοις δε μισθουσαι τους αυλητας, υι θρηνοι εξηρχον αυτοις. *Josephus Bel. Jud. Lib. III. Cap. x p. 252. Havercamp.*

period with some ventriloquous sighs. The *αλαλαζοντας πολλα*, or wailing greatly, (as our version expresses it, *Mark* v. 38.) upon the death of Jairus's daughter, was probably performed in this manner. For there are several women hired to act upon these lugubrious occasions, who, like the *Præfixæ*, or mourning women of old, are *skilful in lamentation* (*Amos* v. 16.) and great mistresses of these melancholy expressions: and indeed they perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." \*

But this custom of employing *music* to heighten private and public grief was not in that age peculiar to the *Jews*. We find the *flute* also employed by the *Greeks* and *Romans* at their *funeral* solemnities in their lamentations for the departed, as the citations in the margin will evince. †

\* *Dr. Shaw's Travels*, p. 305. *First Edition*. 1738.

† Και μηθ' ἑμαρτεν τυμβοχορα χειρωματα,  
Μητ' οἰξυμολποις προσσεβειν ὀμωγμασιν. *Æschyli Sep-*  
*tem contra Thebas*, ver. 1030.

Τινὰ δὲ προσῳδον,

Ἡ τινὰ μουσικῶν ἰσχυρῶν ἐπι

The *Jewish* rites of *sepulture* were not very dissimilar to those of the *Egyptians*, from whom they seem *originally* to have been derived. The *Egyptian* manner differed from the *Jewish* principally in the circumstance of their *embowelling* their dead, the various methods of performing which are minutely described by *Herodotus*. \* The funeral honours paid by the *Jews* to their deceased friends, particularly to persons of fortune and distinction, appear to be the following. After *washing* the corpse they *embalmed* it, by laying all around it a large quantity of costly spices and aromatic drugs † in order to imbibe

Δακρυσι, δακρυσιν, ω δομος, ω δομος,

Ανακαλεσομαι. Euripidis Phoenissæ. v. 1521. Edit.

Gr. Burton. Oxon. 1758. Dion Cassius remarks that at the funeral of Augustus these *players on the flute* were not employed. τῷ δὲ αὐλητῇ οὐκ ἐχρησάντο. Dion. Cassius. Lib. 56.

p. 830. Reimar. At the funeral of Pertinax the same historian relates that τινες ἐκοπτοῦτο, ἐτεφῶν πενθιμὸν τι ὑπαυλοῦντων.

Lib. 74. p. 1245. Ejsdem editionis. Οὐ δ' ἦν ἄλλο τί θρω-

ρεῖν, ἢ θρηνοῦς μετὰ τῶν συνηθῶν αὐτοῖς αὐλῶν τε καὶ κτυπῶν. Euse-

sepii Eccles. Hist. p. 449. Cantab. 1720.

Tibia funeribus convenit ista meis. Trist. v. i. 45.

Cantabat fanis, cantabat tibia ludis.

Cantabat mælis tibia funeribus. Fasti Lib vi. 657.

\* Herodotus Euterpe p. 141, 142. Edit. Wesseling, Ams. 1763.

† Matt. xxvi. 12. For in that she hath poured this ointment on my body, she did it for my funeral. πρὸς τὸ

and absorb the humours, and by their inherent virtues to preserve it as long as possible from putrefaction and decay. Thus we read that *Nicodemus* thought a mixture of myrrh and aloes about an *hundred pound* weight † to perform the customary office to the dear Deceased. This embalming was usually *repeated* for several days together, that the *drugs* and *spices* thus *applied* might have all their *efficacy* in the exsiccation of the moisture and the future conservation of the body. || They then *swathed* the corpse in *linen rollers* or *bandages*, closely enfolding and unwrapping it in that *bed* of aromatic drugs with which they had surrounded it. Thus we find that *Joseph of Arimathea* and *Nicodemus* took

*εταφιασαι με*, to *embalm me*. The word does not properly signify to *bury*. The note of *Beza* is accurate. *Ad funerandum me*, προς το εταφιασαι με. Vulg. et *Erasmus*, *ad me sepeliendum*, malé. Nam aliud est εαπτειν quam εταφιαζειν: ut Latinis sepelire est sepulchro condere: funerare vero pollincire, cadaver sepulchro mandandum prius curare. *Beza ad Matt. xxvi. 12.* Εταφιασαι est corpus ad funus componere, et ornamentis sepulchralibus ornare. *Wetstein.* in loc.

† Including as I imagine, says *Dr. Lardner*, the *bandages* as well as the *spices*. See his *Remarks on Dr. Wards Observations*, p. 42.

|| Habebat consuetudo, ut carissima capita, et quæ plurimi fierent cadavera, non semel tantum ungerentur, sed sæpius, pluribusque continujs diebus, donec exsiccato, et absorpto vi aromatum omni reliquo humore, immo tabefactâ carne aridâ, et quasi æneâ redditâ, diu servari possent integra, et immunita a putrefactione. *Lucas Brugensis in Marc. xvi.*

the *body* of Jesus and *wrapt* it in *linen cloaths* with the *spices*, as the manner of the *Jews* is to bury. † This *custom* we behold also in the *Egyptian mummies*, round which *Thevenot* informs us, that the *Egyptians* have sometimes used above a *thousand ells of filleting*, beside what was wrapped about the head. ‡ Thus, when our Lord had cried with a loud voice, Lazarus come forth! it is said, the dead came forth, *bound hand and foot in grave cloaths!* ||

We learn from scripture also, that about the *head and face* of the corpse was folded a *napkin*, which was a *separate* thing, and did *not communicate* with the *other* bandages in which the *body* was swathed. Thus we read, that the face of Lazarus was *bound about* with a *napkin* \*—and when our Lord was risen, Peter, who went into the sepulchre, saw the *linen cloaths* lie, and the *napkin* that had been folded round his head, not lying *with* the *linen cloaths*, but wreathed together in a place *by itself*, lying at some *distance*

† *John* xix. 40. ‡ *Observations on divers passages of scripture.* p. 310. || *John* xi. 44. ΔΕΔΕΜΕΝΟΣ—ΧΕΙΡΑΣ. *Phavorinus* explains ΚΕΙΡΙΑ by calling them ΕΠΙΤΑΦΙΟΙ ΔΕΣΜΟΙ, *sepulchral bandages*. ΚΕΙΡΙΑ ΣΗΜΑΙΝΕΙ ΤΑ ΣΧΟΙΝΑ ΤΑ ΕΠΙΤΑΦΙΑ. *Etymol.* About fifteen or sixteen years ago I remember Dr. Benson once showed me a print of a *corpse swathed* in this manner. I think it was in one of the volumes of *Lamy's Harmony*.

\* *John* xi. 44.

from the *rollers* in which his body had been *swathed*, and *folded up*, exactly in the *state* it was, when first wrapped round his head. †

The *Antients* had not that indecent and unwholesome custom which *now* prevails, of crowding *all* their *dead* in the *midst* of their *towns* and *cities*, within the narrow precincts of a place reputed sacred, much less of amassing them in the bosom of their *fanés* and *temples*. The *burying places* of the *Romans* were at a distance from their towns: and the *Jews* had their *sepulchres* in *gardens*, ‡ in *fields*, and in the sides of mountains. The graves in which they chose to be repositèd, were commonly in solitary and unfrequented places. Thus we read that the *dæmoniac* or *madman*, of *Gadara*, wore no cloaths, and abode not in any house, but had his *dwelling* among

† *John* xx. 7. He went into the sepulchre, and then he plainly saw the linen cloths, *μονα*, *alone*, or without the body, and *κειμενα* *lying*, that is, (as it appears to me) undisturbed, and at full length, as when the body was in them. The cap, or napkin, also, which had been upon our Lord's head, he found separate, or at a little distance from the open coffin; but *επιτετυλισγμενον* *folded up in wreathes*, in the form of a cap, as it had been upon upon Lord's head. *Dr. Benson's life of Christ*, p. 524. *Wrapped together in a place by itself*: as if the body had miraculously slipt out of it, which indeed was the real fact. *Dr. Ward's Dissertations*, p. 149.

‡ *John* xix. 41. There was a *garden*, and in the *garden* a new sepulchre,

the *tombs* \*—delighting in these gloomy and melancholy recesses, as most friendly and congenial to the wretched state of his mind. † *Josephus* also informs us, that these *sepulchres* were the haunts and lurking places of those numerous and desperate bands of robbers with which Judæa was at that time infested. ‡

Sometimes they buried their *dead* in *fields*, over whom the opulent and families of distinction raised superb and ostentatious monuments, on which they lavished great splendour and magnificence, and which they so religiously maintained from time to time in their pristine beauty and glory. To this *custom* our Saviour alludes in the following apt comparison: Woe unto you Scribes and Pharisees, *hypocrites*: for ye are like unto *whited sepulchres*, which indeed appear *beautiful* outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also *outwardly* appear *righteous* to men, but *within* ye are full of hypocrisy and iniquity. || The following extract from *Dr. Shaw's travels* beautifully illustrates this. “ If we except a

\* *Mark* v. 2, 3, 5. *Luke* viii. 27.

† Ον θυμων κατεδων, πατον ανθρωπων αλειων. *Iliad*. 2. 202.  
Γαι γαρ νυν αυτας εκ δομων οισρησ' εγω

Μαναις. ορος δ' οικουσι παρακοποι φρενων. *Euripidis Bacchæ*. ver.  
32, 33. ‡ See Macknight on *Mark* v. 3. || *Matth*.

ixiii. 27.

few persons, who are buried within the precincts of the sanctuaries of their Marabutts, the rest are carried out at a small *distance* from their *cities* and *villages*, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained for many generations. For in these inclosures the graves are all distinct and separated, each of them having a stone placed upright both at the head and feet, inscribed with the name and title (*2 Kings xxiii. 17.*) of the deceased; whilst the intermediate space is either planted with flowers, bordered round with stones, or paved with tiles. The graves of the *principal* citizens are further distinguished, by having cupolas or vaulted chambers of three, four, or more square yards built over them: and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac, Mark v. 5. might with propriety enough have had his dwelling among the tombs: and others are said, *Isaiab lx. 4.* to *remain among the graves and to lodge in the monuments (mountains.)* And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and inclosures, are constantly kept clean, *white washed*, and *beautified*, they continue to illustrate those expressions of



our Saviour, where he mentions the *garnishing of sepulchres*, and compares the Scribes, Pharisees and Hypocrites to *whited sepulchres*, which indeed appear *beautiful outward*, but *within* were full of dead men's bones and all uncleanness." \* But though the sepulchres of the rich were thus *beautified*, the graves of the *poor* were oftentimes so neglected, that if the stones, by which they were marked, happened to fall, they were not set up again, by which means the graves themselves did not appear; they were *αδηλα* as St. Luke expresses it, they *appeared not*, and the men that walked over them, were *not* aware of them. †

It appears from the scriptures, that the *Jews* also had family vaults in places contiguous to their own houses, generally in their *gardens*. *Such* was the place in which Lazarus was interred; and *such* also was the grave in which the body of our Lord was deposited. Joseph of Arimathea, a person of distinction, by St. *Mark* called an *honourable counsellor* ‡, mindful of his mortality, had hewn out of the rock in his gar-

\* Dr. *Shaw's Travels*, p. 385. *First Edition*, Oxon 1738.

† *Luke xi 44*. Dr. *Macknight in loc*.

‡ *Mark xv. 43*. ευσχημων βουλευτης. This denotes that he was a *member* of the *Sanhedrim*. βουλευτης is the word used for *senator* in almost every page of the *Greek* writers of the *Roman* history.

den a sepulchre, in which he intended his own remains should be repositied. Now in the place where he was crucified there was a *garden*, and in the garden a *new* sepulchre, wherein was no man yet laid. When Joseph therefore had taken the body of Jesus, and wrapped it in a clean linen cloth, he interred it in the tomb which he had lately hollowed out of the rock, and rolled a great stone to the door of the sepulchre, effectually to block up the entrance, and secure the sacred corpse of the dear Deceased, both from the *indignities* of his *foes* and the *officiousness* of his *friends*.

S E C T.

## S E C T. XII.

*Customs relating to Slaves expressly mentioned or indirectly referred to in the New Testament.*

THE genius and tendency of the Christian religion is to humanize the heart, and to inspire its professors, with mercy, kindness, lenity, benevolence, and the most friendly and generous affections. This its select influence it hath shed upon whole societies, communities, and nations of those who have embraced it, having softened that ferocity which obtained among their barbarous ancestors, and banished those brutal and savage manners, which for so many ages disgrace the pages of their history. This blessed effect of Christianity in refining the morals and sweetening the dispositions of men, is in nothing more illustriously apparent than in the instance of slaves. Among the *Heathens*, with what unfeeling cruelty and inhumanity were they treated! One cannot think of their wretched condition, even in the most polite and civilized ages, without the greatest distress, and without having one's heart penetrated with the sincerest commiseration and pity. They were the absolute property of their masters: their lives every moment lay at the mercy of an haughty and capri-

capricious creature : for the slightest and most trivial offences they were most cruelly scourged and condemned to hard labour : and the petty tyrant of his family, when exasperated by any real or apprehended injury, could nail them to a *cross*, and make them die in a lingering and most miserable manner. These *slaves*, generally were wretched *captives*, who had been taken prisoners in unfortunate battles, or had fallen into their enemies hands in the siege of cities. These miserable captives, antient history informs us, were either butchered in cold blood, or sold by *auction* for slaves to the highest bidder. The unhappy prisoners thus bought and enslaved, were sometimes thrust into deep *mines* to be drudges through life in darkness and despair : sometimes were pent up in private *workhouses*, and condemned to the most laborious and ignoble occupations : frequently the toils of agriculture were imposed upon them, and the severest tasks unmercifully exacted from them : most commonly they were employed in the menial offices and drudgery of domestic life, and treated with the greatest inhumanity. As the last insult upon their wretchedness, they were branded in the forehead, and a note of eternal disgrace and infamy publickly and indelibly impressed upon them ! One cannot think of this most contumelious and reproachful treatment of a *fellow creature*,

*ture,*

ture without feeling the acutest pain and indignation— To the abovementioned *customs* in the treatment of *slaves*, which obtained among the *antients*, there are several allusions in the New Testament. Thus St. Paul, in reference to the custom of *purchasing* slaves, on whose heads a *price* was then *fixed* \* just as upon any other commodity, and who, when bought, were the entire and unalienable *property* of the *purchaser*, by a very beautiful and expressive similitude representeth christians as the *servants* of Christ: informs them that an immense *price* had been *paid* for them: that they were not at their own *disposal*: but in every respect, both as to *body*, and *mind*, were the sole and absolute *property* of God. Ye are *not* your own: for ye are *bought* with a *price*: therefore glorify God in your *body* and in your *spirit*, which are God's.† So also

\* Των γὰρ οικετων ὁ μὲν πρὸς δύο μινῶν ἀξίος ἐστίν, ὁ δ' οὐδ' ἡμιμνείου, ὁ δὲ πέντε μινῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηρατοῦ λεγεται ἐπισατην εἰς τ' ἀργυρία πρῆσθαι ταλαντου. Some slaves are worth two minæ, some not a mina and half, others are worth five others ten. And *Nicias* the son of *Niceratus* is said to have given a *talent* for a *steward* over his silver mines. *Xenophontis Memorab. Lib. ii. p. 123. Oxon. 1741.* Τόσαυτου δυναμῆς ἀνδραποδὸν ὠνησασθαι. I can purchase a slave for that sum. *Diogen. Laertius. p. 122. Edit. Mæibomii 1692.* Εὐτυχιδὴν ἀργυρῶνητον. p. 123. Ἄλους καὶ πωλουμένους. Being taken prisoner and sold. p. 330: *Edit. Amst. 1692.*

† 1 Cor. vi. 20.

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again:

again : you are *bought* with a *price*, be *not* ye the *servants* of men. †—St. Paul usually styles himself the *servant* of Christ ; and in a passage in his epistle to the *Galatians*, alluding to the *signatures* with which *slaves* in those days were *branded*, ‡ he tells them, that he carried about with him plain and indelible *characters* impressed in his *body*, which evinced him to be the *servant* of his *master* Jesus. From henceforth let no man trouble me, for I bear in my *body* the *marks* of the *Lord* Jesus. §

From the following †† parable of our Saviour we learn these three particulars concerning the *servants* in *Judæa*, or at least in *Jerusalem*—That *early* in the morning they stood in the *mar-*

† 1 Cor. vii. 23.

Ἡ Στυγιοφασίον οὐκ ἐτῶν πλῆθος. οἷς ἐκ τῶν σωματοτροφειῶν ἀγέληδον ἀπαχθεῖσιν, εὐδὺς χαρσακτῆρα ἐπέβαλλον, καὶ στιγμασ τοῖς σωμασιν. *Diod. Siculus. Tom. 2. p. 525. Wesseling. Amst. 1745.*

Δουλω τακτα νεμοῖς, ἵνα σοι καταδυμιος εἴη.

Στιγματα μὴ γραψῆς, ἐπονειδίζων δεραποντα. *Phocylides, ver. 212. Οὐκ ἐτῆς πολλὰ προτερον εὐπαδων, δια δε μοχθηρῶν ὑπερον ἐστιγμενος. Appian. Bel. Civil. p. 937. Toli. Στιγματίας δε τις εὐχ ὅσον οὐ προεδωκε τον σιξαντα. A certain slave who had been branded was so far from betraying his master who had thus stigmatized him. Dion. Cassius. Lib. 47. Tom. 1. p. 498. Reimar. Hamb. 1750.*

§ *Gal. vi. 17. Τα ΣΤΙΓΜΑΤΑ του ΚΥΡΙΟΥ Ιησου εν τῷ σωματι μου βασάζω.* †† *Matt. xx.*

*ket-place,*

*ket-place* to be *hired*—That the usual *wages* of a day labourer were at that time a *denarius*, or about seven-pence halfpenny of our money—and that the customary *hours* of *working* were till *six* in the evening. Early in the morning the master of a family rose to hire day-labourers to work in his vineyard. Having found a number he agreed to pay them a DENARIUS for the WAGES of the DAY—and sent them into his vineyard. About *nine* o'clock he went again into the MARKET PLACE, and found several others unemployed, whom he also ordered into his vineyard, and promised to pay them what was reasonable. At *twelve*, and *three* in the afternoon he went and made the same proposals—which were in the same manner accepted. He went likewise, about *five* o'clock, and found a number of men fauntering about the market in idleness—and he said to them, why do you consume the whole day in this indolent manner? There is no one hath thought fit to give us any employment, they replied—then go you into the vineyard among my other labourers, and you shall receive what is just. In the evening the proprietor of the vineyard ordered his steward to call the workmen together, and, beginning from the last to the first, to pay them their wages, without any partiality or distinction. When those, there-

fore, came, who had been employed about five in the afternoon, they received a denarius a piece. When those, who had been hired in the *morning*, saw them return with such great wages, they indulged the most extravagant joy—imagining that *their* pay would vastly exceed that of the *others*—but how great was their disappointment, when they received from the steward, each man a denarius! This supposed injurious treatment caused them to raise loud clamours against the master. And they complained to him of his usage of them, saying—the *last* labourers you hired only worked a SINGLE HOUR, and you have given them the same wages as you have given us who have been scorched with excessive heat, and sustained the long and rigorous toil of the *whole* day—he turned to one who appeared the most petulant of them, and directed this reply—Friend, I do thee no injustice—was not our agreement for a *denarius*? Take what *justice* entitles thee to, without repining, and calmly acquiesce in the faithful performance of our original agreement—a principal of *benevolence* disposes me *freely* to bestow upon the *last* persons I hired, what *equity* obliged me to give to you.

It hath been observed that *slaves* were condemned



demned to the *mines*, \* where their uncomfortable lives were consumed in the most rigorous and fervile drudgery. It is natural to suppose that these wretches, born to better hopes, upon their first entrance into these dismal subterraneous abodes of *darkness* and *despair*, with such doleful prospects before them, would be transfixed with the acutest *distress* and *anguish*, shed bitter unavailing *tears*, *gnash* their *teeth* for extreme misery, and fill these *gloomy* caverns with piercing *cries* and loud *lamentations*. Our Lord seems to allude to this, and, considered in this view, the imagery is peculiarly beautiful and expressive, when he represents the wicked *servant* and unfaithful steward *bound* hand and foot, and cast unto utter *darkness*, where there would be *weeping*, *wailing* and *gnashing of teeth*! † the reader will be pleased with the ingenious remarks of the learned and judicious Dr. *Mac-knight* on this passage. “ In antient times the

\* ΤΙΝΕΣ ΕΚ ΤΩΝ ΜΕΤΑΛΛΩΝ ΕΚΠΕΠΗΔΗΚΟΤΕΣ ΕΛΛΗΝΕΣ ΑΓΓΕΛΛΟΝΤΕΣ ΩΣ ΑΡΑ Λαμψακηνοὶ πάντας μεταλλεύουσιν οὓς λαβῶσι. They condemned to the *mines* all whom they took prisoners. *Polyæni Strateg.* p. 99. *Edit. Casaubon.* 1589. Συναγωγὴν στρατιωτῶν Ἑλλήνων, καὶ βαρβάρων, καὶ τοὺς ἐκ τῶν λιθοτομιῶν λυσῶν. p. 407. Μεταλλεύταις χρωμένοι τοῖς ἀπὸ κακουργίας ἀγοραζομένοις ἀνδραποδοῖς. *Strabo. Lib. xii.* p. 562. Paris 1620.

† *Matt.* viii. 12. xxii. 13.

*Stewards* of great families were *slaves* as well as the servants of a lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any *steward*, therefore, in the absence of his Lord, behaved, as is represented in the parable, it was a plain proof, that the virtues on account of which he was raised, were counterfeit, and by consequence that he was an hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the *mines*. And as this was one of the most grievous punishments, when they first entered, nothing was heard among them but *weeping* and *gnashing* of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caverns without hope of release. *There shall be weeping and gnashing of teeth.*" Dr. Macknight's Harmony. p. 522. Edit. 2. 1763.

Crucifixion was a *servile* punishment, and usually inflicted on the most vile, worthless, and abandoned of SLAVES. † In reference to this it is

† *Pone crucem servo. Juvenal Sat. 6. 218.*

*Palces in cruce corvos. Horat. Lib. 1. Epist. 16. 48.*

*Si quis eum servum, patinam qui tollere iustus*

*Semesos pisces, tepidumque ligurierit jus*

*In cruce suffigat. Horat Satyr. Lib. 1. Sat. 3. ver. 80.*

See also *Appian. p. 334. Edit. 1670. Dion. Cassius. p. 578. 732. Reimar. and Dionys. Halicarn. p. 317. Sylburg.*

that

that St. Paul represents our Lord taking upon him the form of a SERVANT, and becoming subject to death, even the death of the cross\*—Crucifixion was not only the most painful and excruciating, but the most *reproachful* and *ignominious* death that could be suffered. Hence it is that the apostle so highly extols the unexampled philosophy and magnanimity of Jesus, who for the joy set before him endured the *cross*, despising the *shame* † and infamy even of such a death. It was this *exit* which Jesus made that insuperably disgusted so many among the *heathens*, who could never prevail with themselves to believe that *religion* to be *divine* whose founder had suffered such an opprobrious and infamous death from his countrymen. And for men to preach in the world a system of truths as a revelation from the Deity, which were first delivered to mankind by an illiterate and obscure *Jew*, pretending to a divine mission and character, and who was for such a pretension *crucified*, appeared to the *heathens* the height of infatuation and religious delusion. The preaching of the cross was to them *foolishness*: ‡ and the religion of a *crucified* leader, who had suffered in the *capital* of his own country the indignities

\* *Philip* ii. 8.

† *Heb.* xii. 2.

‡ *1 Cor.* i. 23.

and *death* of a *slave*, carried with it, in their estimation, the last absurdity and folly, and induced them to look upon the Christians, and the wretched cause in which they were embarked, with pity and contempt. Hence St. Paul speaks of the *offence* of the *cross*, \* the great and invincible disgust conceived by the men of those times against a religion whose founder was *crucified*! hence he speaks of not being *ashamed* of the gospel from a circumstance which made such numbers *ashamed* of it, nay of *glorying* in the *cross*† of Christ, tho' the *consideration* of the *ignominious* and *servile* death he suffered was the very *obstacle* that made the *heathens* stumble at the very threshold of Christianity, and filled them with unfurmountable prejudices against it.

\* Σκανδαλον του σταυρου. *Galat.* v. ii.

† God forbid that I should *glory* save in the *cross* of our Lord Jesus Christ, *Galat.* vi. 14.

## S E C T. XIII.

*The great Reverence of the Jews for their Temple referred to in the New Testament.*

**T**HE *Tabernacle*, which Moses constructed, by divine direction, according to a model that was shown him on the mount, was for a series of many years regarded with the greatest reverence. In this, religious worship, for many centuries, was conducted in all that external splendour which their ritual prescribed, and which the divine wisdom saw to be expedient and requisite for a people naturally prone to superstition. Hither the tribes repaired to offer their sacrifices and oblations, and to pay their devotions and acknowledgements to the ONE true God. This sacred structure contained the *ark of the covenant*, in which were deposited their law and several miraculous monuments, which were from *age to age* preserved as standing memorials of the divine interposition. All Israel, at various times and on every great occasion, beheld the glory of the Lord rest upon this fabric, and heard the voice of God solemnly articulated from it.—To this the *temple* succeeded, which was built by one of the most opulent of their

their kings, and which is represented to be a most superb and magnificent edifice. This also at its *dedication*, when all Israel were convened, was honoured with the *Shekinah* or visible manifestation of the glory of God.\* Here all that pomp and pageantry was instituted that was so well adapted to the gross and groveling genius of a Jew.—An ostentatious display every where presenting itself of sacred utensils all of gold—hundreds of priests and levites in costly vestments officiating, some in dedicating the victim, some in slaying it, others in burning on the great altar the *flesh of bulls and the fat of rams*—streams of incense ascending in clouds of fragrance to the vaulted roof—and vast companies of *musicians* with *vocal* and *instrumental* music, making the whole dome resound with the praises of Jehovah.—This stupendous fabric was miserably pillaged by the *Chaldeans*, stripped of all its rich furniture and utensils, burnt to the ground, and all its pristine greatness laid in the dust!—After the *captivity* it emerged from its ruins but with vastly *inferiour* and *diminished* glory; as appears from the tears and lamentations of the *old* men who had seen Solomon's temple in all its grandeur.†——Some years be-

\* 2 Chron. v. 13. 14

† Ezra iii. 12.

fore the birth of our Saviour, the *repairing* or rather the *rebuilding* it, was undertaken by *Herod* the Great, an opulent and magnificent prince, who for *eight* or *nine* years employed upon it eighteen thousand workmen, † spared no expence to adorn and embellish it, at last compleated this arduous design, and exhibited to the world an edifice *equal*, if not *superior*, in *magnitude*, *splendour*, and *beauty* to any thing among mankind. § But though *Herod* finished his original intention in the *time* abovemen-

† Τεχνίτας, ἕπερ μυρίους και οκτακισχιλίους οντας. *Joseph. Antiq. Lib. xx. p. 978. Haverc.*

§ Ἔργῳ παντων ὡν οὐκ εἶ και ἀκοή παρελθαμεν θαυμασιωτάτω κατασκευῆς τε ἔνεκα και μεγέθους, ἐτι τε τῆς καθ' ἑκάστον πολυτελείας, και τῆς περὶ τα ἅγια δοξῆς. A work, the most wonderful of all we have ever seen or heard of, both in regard to structure and magnitude, and also for the vast expence lavished upon every article and the universal reputation of its sacredness. *Josephus, Bel. Jud. Lib. vi. Cap. iv. § 8. p. 386. Havercamp.* So also in his *Antiquities* he saith: Ἐργον δ' ἦν ἀξιοφνηγνητάτων των ὑφ' ἡλίῳ. It was the most memorable structure the sun ever beheld. *Antiq. Lib. xv. Cap. 11. p. 731. N.B. Josephus was a Jew. He had a great deal of national pride. In his descriptions he is extravagant. He is apt to embellish. Philo also speaking of the temple saith: Κατηχηται θεοτι και παντων ἱερῶν των πανταχοῦ καλλίστον εἶναι. He (Caius) was informed that it was the most beautiful temple in the whole world. Philo Leg. ad Caium. Tom. 2. p. 575. Mangey.*

tioned, yet the *Jews* were continually ornamenting and enlarging it, and lavishing the sacred treasure in annexing additional buildings to it, so that with a literal propriety they might ostentatiously assert, as we find they did, that their temple had been *forty and six years* in building\*. It was situated upon a rocky eminence, encompassed with a very deep and frightful precipice.† Above this it was raised to a prodigious elevation, so that it was almost impossible, says *Josephus*, for any one to look down from its battlements into this profound valley, at an immense distance below him, and which was hardly discernible from such an ele-

\* *John* ii. 20. *Philo* saith the *Jews* were always making additional ornaments to it with unceasing and boundless expence. *Απαυσοις και αφειδεσι δαπαναις αει προσκοσμουμεναι.* *Philo in Legat. ad Caium. Tom. 2. p. 375. Mangey.*

† Ην γαρ πετρωδες ευρηκες ερυμα—ταφρον λατομητην εχου, βαθος μεν εξηκοντα ποδων, πλατος δε πεντηκοντα και διακοσιων και δε του λιθου του λατομηθεντος επεπεργωτο το τειχος του ιερου. It was a strong fortress built upon a rock—It was surrounded by a precipice sixty feet deep and two hundred and fifty broad. The walls of the temple were built of the stone which was dug from this valley. *Strabo Lib. xvi. p. 762. Ed. Paris. 1620.* So also *Dion. Cassius* saith that the temple of Jerusalem was built on a very high eminence. Το ιερον—επι γε γαρ μεταωρου ην. *D. Cassius. Tom. 1. p. 121. Reimar. Hamb. 1750.*

vation,



vation, without being seized with a vertigo, and sudden darkness, the effect of terrour, clouding his sight.‡ What fear and consternation then chill the *imagination* of the reader, when he represents to himself our Saviour standing on the *summit* of one of these *wings*§ or battlements of the temple, with that immense and almost boundless precipice under him, and Satan standing by him, and bidding him throw himself down, for if he were the Messiah, the angels, as the scripture declared, would be appointed to protect him, support him in his *fall*, and prevent him from being *dashed in pieces*!

‡ Μεγαλου γαρ οντος του της Φαραγγος αναλημματος, και ειδ' ανεκτου κατιδειν ει τις ανωθεν εις τον βυθον εισκυπτει, παρεμβυθες υψος εν αυτω το της γουρας ανεσηκεν, ως ει τις απ' ακρου του ταυτης τεγους αμφω συντιθεις τα βαθη διοπτρευσι, σκοτιδιαιαν, ουκ εξοκμειης της οψεως εις αμετρητον τον βυθον. *Josephus Antiq. Lib. xv. Cap. 11. p. 781. Havercamp.*

§ *Matt. iv. 5.* Επι το πτερυγιον. *Eusebius* relateth that James surnamed the *Just* was thrown down from one of these wings or battlements of the temple. Απο δε γεγοιασιν Ιακωβου· εις δ Διακαιος, ο κατα του πτερυγιου εληθεις. *Eusebii Ec. Hist. Lib. 2. p. 45. Edit. Cantab.* Ερησαν ουν οι γραμματεις και Φαρισαιοι τον Ιακωβον επι το πτερυγιον του ιαιου—αναθαντες ουν καταβαλον τον δικαιον. The scribes and pharisees set James on the wing of the temple and threw him down. *Euseb. H. E. p. 79. Reading.*

This most magnificent pile was built with *hard white stones* of prodigious magnitude—every stone that was employed in the building, according to *Josephus*, was at least twenty five cubits long and twelve broad.\* The temple itself was encompassed on every side with august *porticoes*, on which immense riches were profusely expended, and every ornament, that human art and genius could devise, studiously lavished.† One *portico*, in particular, because it was built on a terrace which Solomon had raised from the valley below to enlarge the area of the hill, a work of incredible expence and labour, was by way of distinction called *Solomon's portico*. This

\* Ωκοδομηθη δε ο ναος, εκ λιθων μεν, λευκων τε και κρατερων, το μεγαθος εκαστων περι πεντε και εικοσι πηχεις επι μηκος, οκτω δε υψος, ευρος δε περι δωδεκα. *Josephi Antiq. Lib. xv. Cap. 11. p. 779. Havercamp.*

† Περιελαμβανε δε και σοαις μεγαις τον ναον απαντα, προς την αναλογιαν επιτηδευων, και τας δαπανας των πριν υπερβαλλομενος, ως ουκ αλλος τις εδουκει επικεκοσμηκεναι τον ναον. *Josephi Antiq. Lib. xv. Cap. 11. p. 779. Haverc.* Αμετροις μεν χρησαμενος τοις αναλωμασιν, ανυπερβλητω τε τη πολυτελεια. Τεκμηριον δε ησαν αι μεγαλαι σοαι περι το ιερον. He (Herod) lavished upon the Temple an expence that was boundless, and a magnificence that could never be exceeded. Those superb *porticoes* that encompassed the temple were a proof of this. *Josephus Bello Jud. Lib. 1. Cap. 21. p. 105. Havercamp.*

is mentioned in the Acts of the Apostles, ch. iii. 2. and this is, I apprehend, what Josephus calls the *Royal Portico*‡. This superb Portico was in the *Eastern* front of the temple, opposite mount Olives, where it is said our Lord sat *overagainst* the temple, *when the disciples came to show him the buildings of the temple*, which was then full in their view. This immense edifice rising in all its greatness from the summit of an hill, commanded an extensive prospect,\* and was seen, says *Josephus*, at the distance of many furlongs. “Its appearance, says this historian, had every thing that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than

‡ Βασιλικῆς σκῆης. *Antiqu. Lib. xv. p. 779. Haverc.*

\* Laudaturque Domus quæ longos prospicit agros. Horat.  
Ὡς περισπωτῶν ἐκ πολλῶν σάδιων εἶναι τοῖς τὴν χώραν νεμο-  
μένοις. *Antiq. Lib. xx. p. 779. Haverc.* Strabo relateth, that  
the people of *Joppa* say, that *Jerusalem* could be seen from  
their city. Ἀφοραεῖσαι φασιν ἀπ’ αὐτοῦ τὰ Ἱεροσόλυμα τὴν τῶν  
Ἰουδαίων μητροπόλιν. *Strabo Lib. xvi. p. 759. Ed. Pa-*  
*ris. 1620.*

the splendour of the sun.† To strangers, who approached the capital, it appeared, at a distance, like an huge mountain covered with snow. For where it was not decorated with plates of gold it was extremely white and glistering. ‡ On the top it had sharp pointed spikes of gold to prevent any bird from resting on it and polluting it. There were, continues *Josephus*, in that building several stones that were forty-five cubits in length, five in height, and six in breadth§—These things considered, how natural is the exclamation of the disciples,

† Το δ' ἐξωθεν αὐτοῦ προσώπων, οὐδὲν οὐτε εἰς ψυχῆς, οὐτε εἰς ὀμμάτων ἐκπληξίῳ ἀπέλιπε· πλαξί γὰρ χρυσοῦ στιβαφαῖς κακαλυμμένος παντοθεν, ὑπο τὰς πρῶτας ἀνατολῆς, πυρῶδες αὐτὴν ἀπεπαλλεν αὐγὴν, καὶ τῶν διαζομένων ἰδεῖν τὰς ὀφείας ὡσπερ ἡλιακαῖς ἀκτίσιν ἀπεσρέφε. *Josephus Bel. Jud. Lib. v., Cap. 5. p. 334. Haverc.* What light and lustre doth this shed upon one of our Saviour's discourses the plot of which he generally caught from the objects that presented themselves, when seeing the rising sun, as I suppose, gilding the summit or irradiating the body of the temple, he said to those around him, for he came early in the morning: I am the light of the world. *John viii. 12.*

‡ Τοῖς γέ μὲν εἰσαφικνουμένοις ξένοις, πρῶτον ὁμοίος ὄρει χρυσοῦς πάλιν κατεφαίνετο· καὶ γὰρ καθὰ μὴ μεχρυσώτο λευκοτάτος ην. *Josephus Bel. Jud. Lib. v. C. 5. p. 334. Haverc.*

§ Τῶν δὲ ἐν αὐτῷ λίθῳ ἐνὸς μήκος πέντε καὶ τεσσαράκοντα πήχων ἦσαν, ὕψος πέντε, εὐρος δὲ ἕξ. *Ibid. p. 334. Havercamp.*

when

when viewing this immense pile at a distance: Master, see what MANNER OF STONES\*, and what BUILDINGS are here! And how *wonderful* is the *declaration* of our Lord upon this, how *unlikely* to be accomplished before the race of men, who were then living, should be defunct, as he solemnly assured them it would be. Do you see that vast building before you?— Verily, verily I say unto you, that it shall be so totally demolished that there shall not be a STONE in it, how prodigious in bulk soever, and how firmly, at present, cemented and strongly compacted together,† that shall be left one upon another!

St. Luke, moreover, informs us that when our Saviour was sitting upon Mount Olives, with the Temple in full prospect before him, and the disciples were expressing their admiration of its *grandeur* and of the large and magnificent *stones* with which it was erected, that when they desired *him* to contemplate the largeness of the structure, they at the same time pointed out to him the GIFTS with which it was adorned.‡ These *gifts*, whatever they were, it

\* *Mark* xiii. 1. Ποταποὶ λίθοι.

† These stones, saith *Josephus*, were compacted together so firmly with *iron* cramps, that it was not in the power of *time* ever to *disunite* them. Τα δέντος σιδηρῶ διησφαλισμένα συνεχεῖν τὰς ἀρμογὰς ἀκινήτους τῷ παντί χρόνῳ. This is a remarkable passage; *Antiq. Lib.* xv. Cap. 11. p. 780. *Ματθεῖο.*

‡ *Luke* xxi. 5.

should seem, were then *visible*. They cannot be those *gifts* with which the treasury was enriched, as most commentators interpret. The word here employed by the Evangelist is universally used to signify *votive offerings* † dedicated by religious votaries, and placed, generally *hung up*, in or around temples as testimonies of gratitude. A passage in *Josephus* informs us what these GIFTS were, which, as the word signifies, were *fixed up*, and were *now* in the *view* of our Lord and his disciples. They appear to me to have been *trophies* taken in war, which Herod ostentatiously displayed, more from a principle of vanity and to be a monument of his victorious arms, than from a pious and sincere regard to the honour of that Being to whom they were with a fair and plausible pretext then dedicated as public testimonials of his gratitude. All *around* the temple, says *Josephus*, were *fixed up*, and displayed *spoils* taken from the Barbarians, all which Herod *hung up*

† *Ἀναθήματα*, *votive offerings*. *Ἱερούς πυρώσων ἡλθε εἰς ἀναθήματα*. *Sophocles Antig.* ver. 292. He came to burn the temples and the *votive offerings*. *Χρυσῶν καὶ ἀργυρῶν ἀναθημάτων*, *votive offerings* of gold and silver. *Xenophon Hellen.* Lib vi. p. 308. *Edit. Gr. Basil.* They unanimously resolved to send a golden cup to *Delphi*—but there was a great scarcity of gold in the city—the ladies therefore contributed all the gold they had about their persons to form a *votive offering* *εἰς τὸ ἀνάθημα*. *Plutarchi Camil.* p. 241. *Edit. Gr. Stephan.*  
and

and dedicated, adding to these, all the trophies of war he had obtained from the Arabians.\*

The highest veneration, therefore, it is natural to think the Jews would ever cherish for so august and sacred a structure. The pages of *Philo* and *Josephus* are replete with examples of the profound reverence in which this people held their temple, and of that religious anxiety, with which they guarded against every thing that might contaminate and defile its sacredness.† When Pompey made himself master of Jerusalem, though upon that occasion twelve thousand of the Jews were slaughtered, and the whole nation irrecoverably lost their liberty, yet we are told none of these calamities affected them so much as the *pollution* of their temple by *foreigners*.‡ The *Jews* universally, says *Philo*,

See also *Philo. Tom 2. p. 568, 589, 592. Mangey. Josephus Tom. 2. p. 142. 193. 277. 363. 392. Haverc. Eusebius p. 600. 651. 652. 737. Cantab. 1720.*

\* Του δ' ἱεροῦ παντός ην ἐν κυκλῶ πέπηγμένα σκυλα βαρβαρικά, καὶ ταῦτα πάντα βασιλεὺς Ἡρώδης ΑΝΕΘΗΚΕ, προσθεὶς ὕσα καὶ τῶν Ἀραβῶν ἐλάβεν. *Joseph. Antiq. Lib. xv. Cap. 11. p. 780. Havercamp.*

† See *Josephus Bel Jud. p. 97. 98. 148. 175. 191. 278. 279. 283. 346. Havercamp. Philo. p. 573. 574. 577. 578. 580. 591. Edit Mangey. Tom. 2. See also Eusebius Ec. His. p. 472. Cantab.*

‡ Οὐδὲν δ' οὕτως ἐν ταῖς τότε συμφοραῖς καθήλατο τοῦ ἱεροῦ, ὥς το τεως αορατὸν ἅγιον ἐκκαλύφθη ἐπὶ τῶν ἀλλοφυλῶν. *Josephus B. Jud. Lib. 1. p. 63. Haverc.*

have a most profound and singular reverence for the temple, and as a proof of it, certain and inevitable death is inflicted upon any Gentile who presumes to penetrate within its sacred precincts.\* The following is a distinguished passage in the account which *Philo* gives us of his embassy to *Caius*. “One thing we Jews desire may be granted us instead of all others: That no innovation may be introduced into our temple, but that it may be ever preserved to us in that sacredness in which we received it from our ancestors. If we cannot obtain this by our entreaties, we cheerfully surrender ourselves to destruction, that we may not live to behold a calamity that we dread more than death.†” When the *zealots* had seized the temple and filled it with blood and every defilement, the high priest *Ananus*, standing up in an assembly of the people which he had convoked, after casting his eyes, which were bathed in tears, frequently upon the temple, at last broke out into this ex-

\* Περισσότερα δὲ καὶ ἐξαιρετός ἐστιν αὐτοῖς ἅπασιν ἢ περὶ τοῦ ἱεροῦ σπουδή· τεκμηρίων δὲ μεγίστων· Θάνατος ἀπαραίτητος ὄρεται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων—τῶν οὐχ’ ὁμοίων. *Philo Legat. ad Caium*, p. 577. *Edit. Mangey*.

† Ἐν ἀντι πάντων αἰτιούμεθα, μηδὲν ἐν τῷ ἱερῷ γενεσθαι νεώτερον, ἀλλὰ φυλαχθῆναι τοιοῦτον, ὅσον παρὰ τῶν πατέρων καὶ προγόνων παραλαβόμεν. Εἰ δὲ μὴ πειθόμεν, παραδίδομεν ἑαυτοὺς εἰς ἀπώλειαν, ἵνα μὴ ζῶντες ἐπιδώμεν θανάτου χειρὸν κακὴν. *Philo Legat. ad Caium*, p. 580 *Mangey*. See also p. 574 *eiusdem editionis*.



clamation : “ O that I had died, before I had ever seen the house of God filled with these abominable pollutions, and its sacred and inaccessible enclosures trodden by the feet of ruffians !\*—Who that considers these things, said *Eleazar* addressing himself to the miserable remains who had survived the destruction of the city and temple ; who that considers these things, can bear to behold the sun, even though he were indulged with life and peace ! O that we all had died, before we had ever seen this holy city razed from its foundations by the hands of our enemies ; before we had ever seen this sacred temple so impiously subverted and demolished. But since all those warm hopes we once cherished of avenging ourselves upon our enemies are totally vanished and are succeeded by despair, let us bravely die.†

\* Κατασας εν μεσοις ο Ανανος, και πολλακις εις τον ναον απιδων, εμπλησας τε τους οφθαλμους δακρυων, η καλον γε, ειπεν, ην εμει τεβ-  
ναναι, πριν επιδειν τον οικον του θεου τοςαυτοις αγεσι καταγεμοντα,  
και τας αβατους και αγιους χωρας ποσι μιαιφονων γενοχωρουμενας.  
*Josephus Bell. Jud. Lib. iv. Cap. 3. p. 276.*

† Ταυτα τις εν νω θαλλομενος ημων καρτερησει τον ηλιον οραν, και  
δυνηται ζην ακινδυνως—αλλ’ ειθε παντες επιδνηκειμεν, πριν την ιερην  
σκευην κυλιν χερσιν ιδειν κατασκαπτομενην πολεμιων, πριν τον ναον  
τον αγιον ουτως ανοσιως εξορωρυγμενον· επει δε ημας ουγε αγυνησ  
ελπις εβουκαλησεν ως ταχχα που δυνασεσθαι πολεμιους υπερ αυτησ  
αμυνεσθαι, φρουδη δε γεγρονε νυν, και μονους ημας επι της αναγκης  
καταλελοιπε, σπευσωμεν καλως αποθανειν. *Josephus Bel. Jud.*  
*Lib. 7. Cap. 8. p. 430. Havercamp.*

They could not bear the least disrespectful or dishonourable thing to be said of it. The least injurious slight of it, *real* or *apprehended*, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions happening to say: *Destroy this temple* and in three days I will raise it up again\*—it was construed into a contemptuous disrespect, designedly thrown out against the temple—his words instantly descended into the heart of a Jew and kept rankling there for several years—for upon his *trial*, this declaration, which it was impossible for a Jew ever to forget or to forgive, was immediately alledged against him as big with the most atrocious guilt and impiety—they told the court they had heard him publicly assert, I am able to *destroy* this temple.† The rancour and virulence they had conceived against him for *this* speech, which they imagined had been levelled against the temple, was not softened by all the affecting circumstances of that excruciating and wretched death they saw him die—even as he hung upon the cross, with infinite triumph, scorn and exultation, they upbraided him with it, contemptuously shaking

\* *John* ii. 19.

† *Matt.* xxvi. 61. This fellow said, I am able to destroy the temple, &c.

their heads and saying: O Thou! who couldst *demolish* our TEMPLE, and rear it up again in the space of *three* days in all its splendour! Do now *save thyself*, and descend from the cross.\*

The superstitious *veneration*, which this people had for their *temple*, farther appears from the account of *Stephen*. When his adversaries were baffled and confounded by that superior wisdom and those distinguished gifts he possessed, they were so exasperated at the victory he had gained over them, that they went and suborned persons to swear, that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, this good man was seized, dragged away, and brought before the Sanhedrim. Here the false witnesses, whom they had procured, stood up and said: This person, before you, is continually uttering the most reproachful expressions against this SACRED PLACE † meaning the temple. This was *blasphemy* not to be pardoned. A judicature composed of high priests and scribes would never forgive *such* impiety.

Thus also when St. Paul went into the temple to give public notice, as was usual, to the priests of his having purified and bound himself with a

\* *Matt.* xxvii. 40.

† *Acts* vi. 13. Ο ανθρωπος ουτος ου παυεται ρηματα βλασφημια λαλων κατα του τοπου αγιου τουτου.

religious vow along with four other persons, declaring the *time* when this vow was made, and the oblations he would offer for every one of them at his own expence when the time of their vow was accomplished, some Jews of *minor Asia*, when the seven days prescribed by the law were almost completed, happening to see him in the *temple*—struck with horror at the sight of such apprehended profanation, immediately incited all the populace—who all at once rushed upon him and instantly seized him—vehemently exclaiming, help! help! This is the person, who by his doctrine, hath been inflaming the passions of every man, in every place, against the Jews—against the law—and against THIS SACRED PLACE\*—He hath even had the impious effrontery to bring *Greeks* with him into the *temple*!—and hath polluted the sanctity of this holy place. They said this, because they had a little before seen Trophimus an Ephesian along with him in the city—and they instantly concluded he had brought him into the temple. Upon this the whole city was immediately raised—all the people, at once, rushed furiously upon him—seized—dragged him out of the temple—whose doors were instantly shut. Being now determined to murder him, news was carried to the Roman tribune, that the whole city was in a

\* *Acts* xxi. 28.

dreadful commotion. The uproar now raised among the Jews, and their determined resolution to imbrue their hands in the blood of a person who had spoken disrespectfully of that SACRED PLACE, and whom they apprehended had wantonly profaned the temple by introducing *Greeks* into it, verify and illustrate the declaration of *Philo*; That it was certain and inevitable death for any one who was *not* a Jew to set his foot within the inward courts of the temple†.

I have only to add, that from several passages of scripture it appears that *Jews* had a body of soldiers who guarded the temple to prevent any disturbance during the ministration of such an immense number of priests and levites. To this body of men, whose office it was to *guard* the temple, Pilate, I suppose, referred, when he said to the chief priests and pharisees who waited upon him to desire he would make the sepulchre secure, *You have a WATCH:‡* go your way and make it as secure as you can. Over these *guards* one person had the supreme command, who in several places is called the *captain of the temple*, or, officer of the temple guards. *AEs* iv. 1.

† Θανατος απαραιτητος ωριται κατα των εις τους εντος περιβολους παρελθοντων—των ουχ' ομοειδων. *Philo legat. ad Caium.* p. 577. *Mangey.*

‡ *Matt.* xxvii. 65. Εχετε κρουσωδιαν. You have a guard. See *Lamy's Apparatus Biblicus*, vol. 1, p. 267.

And as they spake unto the people, the priests and the *captain* of the temple and the Sadducees came upon them. Acts v. 25. 26. Then came one and told them saying: Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the CAPTAIN with the officers, and brought them without violence, for they feared the people, lest they should have been stoned. John xviii. 12. Then the band, and the CAPTAIN, and officers of the Jews, took Jesus and bound him. *Josephus* mentions such an officer. †

† Τον στρατηγον Ανασον *Antiq. Lib. xx. § 2.* Αφορωντες εις τον Ελεαζαρον στρατηγοντα. *Bel. Jud. c. 17. §. 2. Edit. Hudson.*

## S E C T. XIV.

*Of the Oratories of the Jews.*

I N the gospel of St. Luke occurs the following passage. *It came to pass in those days that he went out unto a mountain to pray, and continued there all night in prayer to God.* Our version of the last sentence appears to be inaccurate. Many learned men, as was observed in the *first* † volume, think that this passage should be understood not of the *act* but of the *place* of prayer, and that the Evangelist only intended to inform us that our Lord spent the whole night in an *Oratory*. Such places of religious worship, called *Proseuchæ*, or *Oratories*, were very common in *Judæa*—they abounded in *Alexandria*, which was then a very large and populous city flourishing in learning and commerce, and inhabited by vast numbers of Jews. There being, in these times, an universal toleration of all religions, we find this people ever addicted to traffic, migrating to the utmost boundaries of the Roman empire, disdaining no employment, however sordid and despicable;\* from which the most trifling and miserable lucre might accrue—forming themselves into little communities,

† p. 66.

\* *Judæis, quorum cophinus fœnumque supellex. Juvenal Satyr. 3. ver. 14.*

and settled in all the considerable places of the known world. The calamities of their country have *now* dispersed them into all nations. But in the *Augustan* age we find Jews in very considerable numbers in all the eminent and flourishing towns and cities throughout the Roman dominions, at *Rome, Antioch, Ephesus, Athens, Thessalonica, Philippi, Beroea, Salamis, Corinth, Iconium,*† and many other places. Wherever they resided they enjoyed free permission to erect oratories, or places of religious worship, in which they met on a sabbath and other sacred days, read the law, and performed their devotions according to the rites prescribed by Moses, or enjoined by their superstitious ancestors. The providence of God appears to me to have variously disposed the Jews in all these capital and populous towns and cities, in order to facilitate the progress of the Christian religion, and to prove the happy means of extending its triumphs in a very short time through the whole amplitude of the Roman dominions, which then comprised almost the whole known world—for we find the *Apostles*, upon their arrival at these distinguished places, immediately repairing to the *synagogues* which were erected in these towns, and there instructing the people—a province, which was

† In the *Acts of the Apostles* there is mention of *Jewish synagogues* in all these places.



freely allowed † them, as being native Jews, and the believers and professors of the religion of Moses. Thus we read that upon Paul and his companions going into a Jewish synagogue at *Antioch in Pisidia*, and sitting down, that after a portion of the law and prophets was read, the presidents of the synagogue sent to them—begging, If they could impart any thing that might contribute to the instruction and edification of the audience, they would deliver it.\* Upon this Paul stood up, and making a motion with his hand, addressed the assembly. Thus also upon their arrival at *Iconium*, they went into the Jewish synagogue there, and preached the Christian doctrine. *Acts* xiv. 1. On their arrival at Salamis in Crete they preached in the Jewish synagogue there the doctrines of Christianity.

† Du tems de notre Seigneur Jesus Christ, e'étoit aux Chefs de la Synagogue qu'appartenoit le droit de prêcher, et de donner aux autres la permission de le faire. C'est ce qui paroît clairement par le livre des Actes, où l'on voit que les chefs de la Synagogue permirent aux Apôtres de parler— Il suffisoit pour avoir cette permission qu'ils fussent des hommes graves, éclairés, et sans reproche, tels qu'ils étoient en effet et au jugement des Juifs leurs ennemis. Car on admettoit à prêcher non seulement les docteurs, mais les fils, ou disciples des sages, c'est à dire, les gens lettrez, et les Candidats du Doctorat, et même ceux du Peuple qu'on en jugeoit capable. *Preface generale sur le Nouveau Testament par L'enfant.* p. 62. Edit. Amst. 1718.

\* *Acts* xiii. 14. 15.

*Acts* xiii. 5. So likewise it is recorded of our Saviour, that he went throughout all Galilee teaching in their synagogues and preaching the kingdom of God. The permission that was allowed, in all the synagogues established in these places, to any Jew, after the usual portion of the scriptures was read, of exhorting and instructing the people in sacred things, proved a favourable occasion to the Apostles of preaching and propagating the Christian religion.

It appears to me that *Synagogues* and *Oratories* were not different institutions—that these are synonymous terms, denoting one and the same place of religious worship†.

Very frequent mention of *Proseuchæ* or *Oratories* occurs in the writings of *Philo* and *Josephus*. *Josephus* mentions one at *Tarichæa*, which was a very large building, capable of containing a vast multitude of people‡.

† Προσευχαις. Sic loca sancta vel *synagogæ* celebriores apud Judæos. *Mangey in Philo.* p. 523. *Edit.* 1742. Again: *Proseuchas* vero has easdem cum *synagogis* esse, et in mediis urbibus condi docet tum *Philo* in locis jam dictis, tum *Josephus* etiam lib. de vit. *Mangey in a Note on Philo's Life of Moses.* p. 168.

‡ Κατὰ τὴν ἐπιούσαν οὖν ἡμέραν συναγονται πάντες εἰς τὴν Προσευχὴν, μέγιστον οἰκημῶν, πολλὸν ὄχλον ἐπιδεξασθαι δυναμένον. The next day they all assembled in the *Oratory*, which was a very large building, capable of containing a great number of people. *Josephus de vitâ suâ.* Tom. 2. p. 26. *Havercamp.*

It farther appears that these Oratories were in *heathen* countries erected in sequestered retreats, far from the noise and tumult of life, commonly on the *side* of *rivers*\* or on the *sea shore*. They chose these still and silent scenes, which have I know not what secret efficacy in spreading tranquillity and calmness over the mind. Thus in the decree of the *Ialicanassians*, by which a free toleration in their state was given to the Jews to exercise their religion, occurs this passage: We ordain that the Jews erect *Oratories* by the *sea side* according to the custom of their country.† So also we read in the Acts of the Apostles: On the *sabbath day* we went out of town to the *river side*, where prayer was wont to be made, or rather, where the Jews had, *according to custom*,‡ erected an Oratory. The

\* On bâtissoit des synagogues non seulement dans les villes, mais aussi à la campagne, sur tout auprès des rivieres (the *raison L'enfant* assigns for this is remarkable) à cause de la propreté dont les Juifs étoient fort soigneux. *Preface générale sur le Nouveaux Testament par Beausobre et L'enfant* p. 56. *Ed. Amster.* 1718.

† Τας Προσευχας ποιεισθαι προς τη θαλασση κατα το πατριον εθος. *Josephi Antiq. Lib* 14. § 23. p. 714. *Havercamp.*

‡ *Acts* xvi. 13. Οδ ενομιζετο Προσευχη ειναι. Our translators have given the right interpretation of ενομιζετο. It signifies: *It was usual, it was customary.* Απεδειξε και ιερεας ιωερ το νενομισμενον. He created more priests than was *usual.* *D. Cassius. Lib.* 42. p. 335. *Reimar.*

reader will be pleased with the remarks of the learned and accurate Dr. *Lardner* on this passage\* It may be inferred from this text, says that excellent critic, that it was not unusual for the *Jews*, at least in strange countries, to worship or to erect a place of worship near a RIVER.

There is an instance of this kind recorded by *Josephus*, who has given us the decree of the city of *Halicarnassus*, permitting the Jews to build Oratories; a part of which decree runs thus: “We ordain that the *Jews*, who are willing, men and women, do observe the sabbaths, and perform sacred rites, according to the *Jewish* laws, and build oratories BY THE SEA SIDE according to the custom of their country; and if any man, whether magistrate or private person, give them any let or disturbance, he shall pay a fine to the city.”†

And *Tertullian* ‡ among other Jewish rites

Ἔμεις δὲ τὴν θανούσαν, ὡς νομιζέται,

Προσεύπατ' ἐξιούσαν ὑσατὴν ὁδῶν.

And do you, *as is usual*, call upon the Deceased, now travelling life's last journey. *Euripidis Alcestis*. ver. 609.

\* *Lardner's Credibility*, vol. 1. p. 140. *Second Edition*, 1730.

† Δέδοκται ἡμῖν Ἰουδαίων τοὺς βουλόμενους. κ. λ. *Antiq. Lib.* 14. c. 10. § 24.

‡ *Judæi enim festi sabbata et cæna pura—et jejunia cum anymis, et orationes LITORALES, quæ utique aliena sunt a diis vestris.* *Tertul. ad Nat. Lib. 1. Cap. 13.*

and

and customs, such as feasts, sabbaths, fasts, and unleavened bread, mentions *shore-prayers*, that is, prayers by the *sea-side* or river-side.

These two passages are sufficient to persuade us, that it was common for the *Jews* to worship in these places. But it may be a question, whether this practice was owing to their choice, or to some necessity laid upon them by the heathen magistrates, to perform their worship without the gates of their cities.

I shall lay together a few passages and remarks relating to this subject.

It seems to me that *Tertullian* supposed the *shore-prayers* to be properly a *Jewish* custom, since he reckons them with others that were so. The terms of the decree of the people of *Halicarnassus* imply the same thing. And the *sea-side* does not appear to be mentioned as a restraint or limitation, but as a grant of privilege; establishing the *Oratory* in the place most agreeable to the *Jews*. *Philo* says, that when *Fleccus*, the prefect of *Egypt*, had been taken into custody at *Alexandria* by order of *Caligula*, the *Jews* offered up thanksgiving to God, spent the whole night in hymns and songs, “and early in the morning flocking out of the gates of the city they go to the neighbouring shores, for the [profuechæ] Oratories were destroyed, and standing in a most

pure place, they lift up their voices with one accord. \*

It is true, their Oratories at *Alexandria* were then all down. But yet methinks here are some signs, that the *sea-side* was a place agreeable to them. Why else did they go out of the city so universally toward the neighbouring shores, rather than any other way? Besides, *Philo* expresses much satisfaction in this situation, when he calls it a *most pure place*.

There is a passage very apposite to this text in the account *Philo* gives of the annual rejoicings the *Jews* were wont to make for the Septuagint Translation. “Wherefore, says he, even to this day, there is kept every year a feast and solemnity in the isle of *Pharos*, whither not only the *Jews*, but many others also cross over, to pay a respect to the place where this version was first seen—And after prayers and thanksgivings, some raise tents on the shore, others lay themselves down upon the sea sand, in the open air, and there feast with their friends and relations, esteeming the shore more sumptuous than the furniture of the richest palaces. †

\* Ἄμα τῆ ἐν δια πυλῶν ἐκχυθέντες ἐπὶ τοὺς πλησίον αἰγιαλοὺς ἀφικνεῖνται· τὰς γὰρ προσευχὰς ἀφῆρητο· καὶ τῷ καθαρῶτατῳ γαντες ἀνέδυσαν ὁμοθυμαδόν. κ. λ. *Philo in Flac.* p. 982. D.

† Πελοπιλιστιέραν τῆς ἐν βασιλείῳ κατασκευῆς τότε τὴν αὐτὴν ἐομίζοντες. *Philo de vitâ Moïsis, Lib. ii.* p. 660.

These passages have sometimes inclined me to think, that the true rendering of the text is thus: *Where it had been thought fit that the oratory should be*; implying the Jews choice of that situation. But if any think, that the more natural meaning of the words is, *Where an house of prayer was allowed or appointed by the law*; yet I believe it ought to be supposed, that this appointment was perfectly agreeable to the Jews, if not owing to their own choice. *Josephus* having mentioned the privileges bestowed upon the Jews at *Alexandria* by *Alexander the Great*, says: “ They continued to enjoy the same honour under his successors, who set apart for them a distinct place, that they might live in greater purity, than they could well do, if they were mixed promiscuously with strangers; and allowed them also to be called *Macedonians*. \*” This separating the Jews from other people was no hardship therefore, but a privilege.

*St. Luke* tells us, that *St. Paul* and his company, in their way to *Jerusalem* from *Miletus*, sailed into *Syria* and landed at *Tyre*. And finding disciples, we tarried there seven days—And when we had accomplished those days, we de-

\* Διενειμε δε αυτοις η τιμη και παρα των διαδοχων, ει και τοπος ιδιος αυτοις αφωρισαν, οπως καθαρωτεραν εχουεν την διαιτασιν ητες ισχυιμισγομενων των αλλοφυλων. *De Bello Jud. Lib. 2. C. 18. § 7.*

parted and went our way, and they all brought us on our way, with their wives and children till we were out of the city: and we kneeled down on THE SHORE AND PRAYED. Acts xxi. 3—5. I should have concluded from this very text, that it was then usual for the Jews, or some other people, to pray by the sea-side. It appears from passages alledged above that it was a very common practice among the Jews.”

It is agreeable to see the *manner* in which the *public service* was conducted in these places of religious worship among the Jews. It was *customary*, at least, for the officiating minister to *stand up*, out of *reverence*, I suppose, when the *scriptures* were read, and to *sit down* when he *preached* or delivered *practical* instruction to the audience. This clearly appears from the following passage † in St. *Luke's* history of our Lord: And he *taught* in their *synagogues*, being glorified of all. And he came to Nazareth, where he had been brought up: and as his custom was, he went into the *synagogue* on the sabbath day, and stood up for to *read*. And there was delivered unto him the book of the prophet *Esaias*: and when he had *unrolled the volume*, ‡ he found the

† *Luke* iv. 15.

‡ Αναπτύξας το βιβλίον. This word signifies to *unfold*, *unroll*. The books of the ancients were written on *parchment* and *rolled up*. Hence the word *volume*. Αλλ' ουκ αναπτύξ-



place where it was written. The spirit of the Lord is upon me, because he hath anointed me, to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he *folded the volume,\** and he gave it again to the minister and SAT DOWN : and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them: This day is this scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words that proceeded out of his mouth. So likewise according to the *custom* of public *instructors* among the Jews, we find our Saviour *sitting-down*† before he began to deliver his *sermon* on the mount to the assembled multitudes—and upon another occasion *sitting down* and out of the ship *teaching* the people who were collected on the

αυτες αυτους και τω χειρε περιβαλοντες αλληλοις. Why do not we *unföld* our arms and clasp each other in them. *D. Halicarn.* Lib. 6. p. 392. *Ηιδβου.* Την επιστολην αναπτύξας unfolding the letter. *Josèphus de vitâ suâ.* p. 21. *Havercambr.* Γραψας ες βιβλιον τα εβουλετο, ἀλητην των Ιερσων επονητατο. μετα δε, ANAΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ [The very expression of the *Evangelii*] *Herodotus.* Tom. 1. p. 282. *Ed. Glasgux.*

\* Πτυξας το βιβλιον.

† *Matt.* v. 1.

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shore \*. So also it is said of the Scribes who were  
the Jewish clergy, that they *sai* † in Moses' chair:  
whatever therefore they *bid* you observe, that  
observe and do, but do not after their works,  
for they *say* and do not.

It should seem also, at least in *foreign* countries  
where places of worship were established, that  
when *strangers*, who were Jews, arrived at such  
towns and went to pay their devotions, it was  
usual for the presidents of the synagogue, after  
the appointed portion out of the law and the  
prophets was read, to send a servant to them,  
and in a very respectful manner to desire them,  
that if they could impart any thing that might  
contribute to the religious instruction and edifi-  
cation of the audience they would deliver it.  
This token of respect and politeness, shown to  
*strangers*, appears from the following passage in  
the Acts of the Apostles. † † When Paul and his  
companions, on their arrival at *Antioch in Pisidia*  
went into the Jewish synagogue on the sabbath  
day and sat down, after the reading of the law  
and the prophets, the rulers of the synagogue  
sent to them, saying, Men and BRETHREN, if  
you have any word of exhortation for the people,  
say on. Upon which Paul stood up and  
beckoning with his hand, said, Men of Israel,  
and ye that fear God, give audience.

\* *Matt.* xiii. 1    † *Matt.* xxiii. 2.    † † *Acts* xiii. 14. 15.

S E C T. XV.

*Of the Jewish Courts of Judicature, alluded to in  
the New Testament.*

**B**EFORE our Saviour's incarnation *Judæa* had been reduced into a *Roman* province, and the power of inflicting capital punishment was taken away from her magistrates and judges.\* In consequence of their subjection to *Rome* and their being governed by a Roman prefect, they were not allowed, as was usual, to exercise any civil jurisdiction. The providence of God wisely disposed and constituted this state of things at the first publication of the gospel—otherwise had the Jews *then* enjoyed the full unlimited power of life and death without being amenable to a *superior* tribunal, and been permitted to satiate their vindictive fury with impunity, they would have imbrued their hands in the blood of all the Apostles and first Christians, and, in all *human* probability, in their sanguinary rage, which ever transported them to the last excesses, would have crushed the cause of Christianity in its birth

\* It is not *lawful* for us to put any man to death. *Johns*  
xviii. 31.

They

They were allowed to take cognisance only of *Ecclesiastical* matters, of which they were the proper judges, and to inflict the *lesser* punishments for crimes committed against the sacredness of their law and the sanctity of the national religion. Upon this occasion their *Synagogues* were converted into ecclesiastical courts. We read of persons being *beaten* in the *synagogue* and *scourged* in the *synagogue* †. From this we learn that these places were not solely appropriated to religious worship. These sacred walls sometimes resounded with scourges and severe chastisements, inflicted on any innovation in religion, any *real* or *apprehended* contemptuous insults upon the law, which a Jew could never forgive. The law ordained this choleric and vindictive people, in these inflictions, not to exceed *forty* stripes ‡. It appears, therefore, that they were so conscientiously scrupulous not to transgress the law in this regard, that they proceeded no farther than *thirty nine* strokes. Thus St. Paul tells us, that of the Jews received he *forty stripes save one*. § This number their religious scruples dared not to

† *Matt.* x. 17. *Mark* xiii. 9.

‡ *Deuter.* xxv. 3. *Forty* stripes he may give him and not exceed.

§ *2 Cor.* xi. 24. See several quotations from the Rabbies in *Weslein* in loc. et *Lenfant* Preface Generale. p. 60.

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*exceed*—but they might *abridge* and *abate* of it according to the *proportionate* demerit of the offender. To this our Saviour alludes, when treating of the *different* degrees of punishment which will be inflicted on sinners in a future state, according to the *various* advantages they enjoyed but misimproved, he observes, that the servant who heard his master's orders and perfectly knew his will, but yet wilfully neglected to perform it, and addicted himself to habitual indolence and disobedience, should be beaten with *many stripes*, be doomed to suffer the *last* and *severest* degree of punishment—while that servant, who was *unacquainted* with his lord's pleasure, and yet acted inconsistently with the duties of his station, should only be beaten with a *few stripes*, would be adjudged to suffer a *milder* and *less* severe punishment\*—Under the *Roman* dominion they still retained and exercised church authority, and were allowed to fulminate *excommunication* against *Heretics*—as we find in the story of the blind man, that by a public act of the *Sanhedrim*, the supreme court among them, it had been unanimously resolved, That every person who should avow Jesus to be the Messiah, *should be put out of the synagogue*,† be excommunicated, and deprived of the privileges

\* *Luke* xii. 47.

† *John* ix. 22.

of attending public worship. But these church censures and these flagellations in their synagogues were the ultimate boundaries of their jurisdiction. *Hitherto* they could proceed, but no further. Their violence indeed, at times, transported them into illegal acts and into the last enormities. as in the case of *Stephen*—but this was at a time, when there was no *Roman præfect* in Judæa, and it seems very probable that from the time that *Pilate* was recalled to the time of king *Agrippa*, there was no procurator among them. I am happy to find this *conjecture*, which reflections on the unsettled state of Judæa and the licentiousness of the Jews, during this period, first suggested, corroborated by the excellent judgment, and confirmed by the distinguished learning of my late most worthy friend Dr. Lardner.‡ But that they were deprived of the power of inflicting *capital* punishment, clearly appears from *their own* declaration on a public and solemn occasion. For when they arraigned our Lord before *Pilate's* tribunal, and told him, That they had a law, and by that law he ought to die: to this *Pilate* replied: Do you then take him, judge him yourselves, and inflict on him the penalty which your law prescribes. To this they replied: *It is not*

‡ See *Credibility*, vol. 1. p. 75. *Second Edition*. 1730.  
lawful

*lawful for us to put any man to death,\** we are not permitted to inflict capital punishment upon any one—But though their power was thus abridged, and the glory of *Judea* eclipsed by the sovereignty of imperial *Rome*, yet the time, when they enjoyed civil jurisdiction, in its fullest latitude, was not lost to their remembrance †—and *allusions* to the *courts* and *tribunals*, which *once* subsisted among them, would, in our Saviour's time, be still perfectly understood by them in all their intended propriety and energy. There once was a *court of judicature* among them consisting of *twenty three* persons which they called the JUDGMEN —which took cognisance only of common *petty* causes, and consequently could inflict but *slight* punishments. The *council*, or Sanhedrim, which sat at Jerusalem, was a more august and venerable court, which gave judgment in the most *important* and *capital* causes, and whose sovereign tribunal and verdict pronounced the *last* and *greatest* punishments. By ‡ images

\* See *Dion Cassius*. p. 632 and 677. *Reimar*: and *Josephus*, tom. 2. p. 160. *Haverc*.

† *Quonquam enim capitalia judicia jam eo tempore cum Christus hæc diceret Judæis erant adempta, erat tamen mos ille judiciorum notus omnibus et in recenti memoria. Grotius ad Matt. v. 22.*

‡ *Domium nostrum Jesum Christum, cum versatus est in terris, acceptâ servi formâ, non philosophorum sed filiorum*  
taken

taken from these *Jewish* courts our Lord in a very striking manner represents the *different* degrees of future punishment, to which wicked men would be doomed according to the respective heinousness of their crimes. *But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the JUDGMENT: whosoever shall say to his brother Raca shall be in danger of the COUNCIL: but whosoever shall say, Thou fool, shall be in danger of HELL-FIRE.* That is, Whosoever shall indulge causeless and unprovoked resentment against his christian brother, shall be punished with a severity similar to what is inflicted by the *court of judgment*—he who shall suffer his passions to transport him to *greater* extravagancies, so as to make his christian brother the object of derision and contempt, shall be exposed to a punishment *still* severer, corresponding to what the *council* imposeth—

hominum locutum esse lingua: Judæorum imprimis, ad quos est missus. Prout passim in sermonibus Christi à doctis interpretibus observatum est. Proinde acceptas gentis suæ sententias et phraseologias plerunque sequitur, et quæ nota erant populo aut primoribus, ex lege, prophetis, aut traditione vulgatâ, iis dictis utitur libenter in iis docendis et in pietate promovendis. Ita cum de Inferno agit *Gebennæ* nomine, et pro ratione delicti diversos pœnarum gradus constituit, loquitur stylo Judaico, et ad intelligentiam communem accommodato. *Burnet de Statu Mortuorum*. p. 300. *Editio secunda* 1728. See also *Preface generale sur le Nouveau Testament par M. Lefant*. p. 50. *Amster.* 1718.



But he who shall load his fellow christian with odious names and abusive language, shall incur the *severest* degree of all punishments, adequate to that of being burnt alive in the valley of Hinnom.\*

\* Si atrocior fuerit maledicentia, exquisitiores cruciatus sentiet, quales esse illorum solent qui in *valle Hinnomi* lentis ignibus ustulantur. *Grot. on Matt. v. 22.* “He [our Saviour] describes, under the names and images of the present temporal punishment, the degrees of future punishment proportionate to the degrees of guilt there specified. The *judgment* denotes the lowest degree, the *council* a higher, *Gebenna* the highest. The passage is rendered obscure to the *English* reader by his not being acquainted with the judicial proceedings customary amongst the  *Jews*, and with the proper sense and force of the terms here made use of in reference to those proceedings, and by the mistake of our translators in rendering the word *Gebenna*, *Hell-fire*: whereas it is, *the valley of Hinnom*, that is a place without the walls of *Jerusalem*, where the carcases of the criminals deprived of burial were thrown and their bones burnt, or where some particular criminals were burnt alive; both which kinds of punishment were considered by the  *Jews* as most severe and dreadful, and as such, were inflicted for the worst of crimes: hence the word *Gebenna* is used by a metaphor to signify the greatest and last punishment in another world.” *Bourn’s Sermons*, vol. 1. p. 393. See also *Lamy’s Apparatus Biblicus*, vol. 1. p. 270. and *Macknight in Loc.*

## S E C T. XVI.

*Of the Roman Judicature, manner of Trial, and treatment of Prisoners.*

**T**HE *judicial* proceedings of the *Romans* were conducted in a manner worthy the majesty, honour, and magnanimity of that people. Instances, indeed, occur of a most scandalous venality and corruption in Roman judges; and the story of *Jugurtha* and *Verres* will stand an eternal monument of the power of gold to pervert justice and shelter the most atrocious villany. But, in general, in the Roman judicatures, both in the imperial city and in the provinces, justice was administered with impartiality, a fair and honourable trial was permitted, the allegations of the plaintiff and defendant were respectively heard, the merits of the cause weighed and scrutinized with cool unbiassed judgment, and an equitable sentence pronounced. The Roman law, in conformity to the first principle of nature and reason, ordained that no one should be condemned and punished without a previous public trial. This was one of the decrees of the *twelve tables*: *No one shall be condemned before he*

*is tried.\** Under the Roman government, both in *Italy* and in the *provinces*, this universally obtained. *After the cause is heard, says Cicero, many may be acquitted: but, his cause unheard, no one can be condemned.†* To this excellent custom among the Romans, which the law of nature prescribes, and all the principles of equity, honour and humanity dictate, there are several allusions in scripture. We find the holy Apostles, who did not, like certain frantic enthusiasts and visionaries, court persecution, but embraced every

\* *Interfici indemnatum quemcunque hominem, etiam xii. Tabularum decreta vetuerant. Fragment xii. Tab. Tit. 27.*

† *Causâ cognitâ multi possunt absolvi: incognitâ quidem condemnari nemo potest. In Verrem Lib. 1. 25. Τους νομους παρεχομενοι τους ουκ εωντας ακριτον αποκτεινειν ουδενα. Producing the laws which ordain that no person shall suffer death without a legal trial. Dion. Halicarn. Lib. iii. p. 153. Hudson. Ος ουτε αποκτεινειν πολιτην ακριτον ουδενα συνεχωρει. He did not allow them to inflict death on any citizen uncondemned. Ibid. Lib. vi. p. 370. Τον νομον — ος ουκ εα των πολιτων ουδενα αποκτειναι ακριτον. Lib. vii. p. 428. Edit. Hudson. Οκον. 1701. Καλειν αυτον ες κρισιν ηξιουν, ως ου πατριον σφισιν ακριτοι καταδικαζειν. They thought proper to call him to justice as it is contrary to the Roman customs to condemn any one to death without a previous trial. Appian Bell. Civil. Lib. 3. p. 906. Tellii. 1670. ΟΥΤΟΝ ΛΕΝΤΥΛΟΝ, και τους μετ' αυτου — μητε κριθεντας, μητε ελεγχθεντας, οικτως διεφθειρας. Did not you miserably murder Lentulus and his associates without their being either judged or convicted? Dion Cassius Lib. 46. p. 453. Reimar.*

legal method, which the usages and maxims of these times had established, to avoid it and to extricate themselves from calamities and sufferings, pleading this privilege, reminding the *Romans* of it, when they were going to infringe it, and, in a spirited manner, upbraiding their persecutors with their violation of it. When *Lyfias*, the Roman tribune, ordered St. Paul to be conducted into the castle and to be examined by scourging, that he might learn what he had done that enraged the mob thus violently against him, as the soldiers were fastening him with thongs to the pillar to inflict this upon him, Paul said to the centurion, who was appointed to attend and see this executed, Doth the Roman law authorize you to scourge a freeman of Rome UNCONDEMNED, to punish him before a LEGAL SENTENCE hath been passed upon him\*. The centurion hearing this went immediately to the tribune—bidding him be cautious how he acted upon the present occasion—for the prisoner was a *Roman citizen!* The tribune upon this information went to him, and said—Tell me the truth—Are you a freeman of Rome?—He answered in the affirmative. It cost me an immense sum, said the tribune, to purchase this privilege †—But I

\* *Acts* xxii. 25.

† Πολλοῦ κεφαλαίου τὴν πολιτείαν ἐκτησαμην. *Dion Cassius* confirms what the tribune here asserts, That this honour  
**was**

was the son of a freeman, † said the apostle. Immediately, therefore, those who were ordered to examine him by torture, desisted—and the tribune was extremely alarmed that he had bound a Roman citizen. In reference to this, also, when *Paul* and *Silas* were treated with the last indignity, at *Philippi*, by the multitude abetted by the magistrates—were beaten with rods—thrown into the public jail—and their feet fastened in the stocks—the next morning upon the magistrates sending their lictors to the prison with orders to the keeper for the two men, whom they had the day before so shamefully and cruelly

was purchased at a very high price. “The freedom of Rome formerly, says the historian, could only be purchased for a LARGE SUM, but he observes that in the reign of *Claudius* when *Messalina* and his freedmen had the management of every thing, this honour became so cheap that any person might buy it for a little broken glass. Μεγαλων το πρωτον χρηματων πραθεισα. *D. Cassius*, Lib. 65. p. 955. *Reimar*.

† Εγω δε και γεγεννημαι. Probably *St. Paul's* family was honoured with the *freedom of Rome* for engaging in *Cæsar's* party and distinguishing themselves in his cause during the civil wars. This thought struck me on reading the following passage in *Appian*. Λαοδικεας δε και Ταρσεας ΕΛΥΘΕΡΟΥΣ ηφιε και ατελεις φορων, και Ταρσεων τους πεπωραμενους απελευε της δουλειας διαταγματι. He made the *Laodiceans* and *Tarsenians* FREE, and exempted them from taxes, and those of the *Tarsenians* who had been sold for slaves he ordered them by an edict to be released from servitude. *Appian B. Civil.* p. 1077. *Tollii*. 1670.

treated, to be dismissed—Paul turned to the messengers and said—We are Roman *citizens*—Your magistrates have ordered us to be publickly scourged without a *legal* trial—They have thrown us into a dungeon—And would they now have us steal away in a silent and clandestine manner?—No!—Let them come in person and conduct us out themselves. The lictors returned and reported this answer to the governors—who were greatly alarmed and terrified, when they understood they were Roman citizens. Accordingly they went in person to the jail—addressed them with great civility, and begged them in the most respectful terms that they would quietly leave the town.\*

Here I cannot but remark the distinguished humanity and honour which St. Paul experienced from the tribune Lysias. His whole conduct towards the apostle was worthy a Roman, and will for ever immortalize his name and virtues. This most generous and worthy officer rescued him from the sanguinary fury of the mob, who had seized the apostle—shut the temple doors—and were in a tumultuous manner dragging him away instantly to shed his blood. Afterwards, also, when above forty Jews associated and mutually bound themselves by the most solemn adjurations, that they would neither eat or drink till they had

\* *Acts* xvi. 37.

affassinated him—when the tribune was informed of this conspiracy, to secure the person of the apostle from the determined fury of the Jews, he immediately gave orders for *seventy* horsemen and *two hundred* spearmen to escort the prisoner to *Cæsarea* where the procurator resided—writing a letter in which he informed the president of the vindictive rage of the Jews against the prisoner, whom he had snatched from their violence, and whom he † *afterwards* discovered to be a Roman citizen. In consequence of this epistle, *Felix* gave the apostle a kind and candid reception—when he read it, he turned to him and said: When your accusers come hither before me, I will give your cause an impartial hearing.\*—And accordingly when the high-priest

† *Acts* xxiii. 27. Μαθων οτι Ρωμαίος εστι. I have since learned that he is a Roman citizen. The *participle* is in the *second aorist*.

\* *Acts* xxiii. 35. Διακουσομαι. *Hear it through*: give the whole of it an attentive examination. Ρωμαιοι δε των εκ της ναυαγιας ατακομισθεντων διακουσαντες το κατα μέρος, βαρεως μεν ηνεγκαν το γιγνος. The Romans having received a *minute and circumstantial* account from those who had escaped the shipwreck were greatly distressed at what had happened. *Polybius. Lib. 1. p. 39. Edit. Hanov. 1619.* Καταλαβων δε την παρα των Ρωμαιων πρεσβειαν, και δους αυτον εις εντευξιν, διηκουε περι των ενερωτων, p. 170. Οι δε παρα των Ρωμαιων πρεσβεις—διακουσαντες τα παρα των Καρχηδονιων, p. 187. Ων δε βασιλευς διακουσας. Giving them a *thorough hearing*. *Polybius. Lib. iv.*

Ananias and the Sanhedrim went down to *Cæsarea* with one *Tertullus* an orator,<sup>¶</sup> whose eloquence they had hired to aggravate the apostle's crimes before the procurator, Felix, though a man of a mercenary and profligate character,<sup>†</sup> did not depart from the *Roman honour* in this regard, would not violate the *usual* processes of judgment to gratify this body of men, though they were the most illustrious personages of the province he governed, with *condemning* the apostle *unheard*, and yielding him poor and friendless as he was, to their fury, merely upon *their* impeachment—he allowed the apostle to offer his vindication and exculpate himself from the charges they had alledged against him—and was so far satisfied with his apology as to give orders for him to be treated as a prisoner at

p. 328. *Edit.* 1619. Ἐπειδὴ πάντων διηκουσάν, ψηφίζονται. κ. λ. When they had given them a *thorough hearing*, they decree, &c. *Dion Halicarn. Lib.* x. p. 304. *Hudson.* Παραγγελλομέν σοι χωρίς σπλιτών εἰς τρίτην παραγενέσθαι πρὸς ἡμᾶς εἰς Γαβάρωθ κωμὴν ἵνα διακουσώμεν τῶν πρὸς Ἰωάννην ἐγκλημάτων σοι γεγοιστων. We order you, on the third day, without any armed attendants to come to us in the village Gabaroth, that we may give a *thorough hearing* to your accusations of John. *Josephus, Tom 2. In vita sua.* p. 22. *Havercamp.*

† Felix per omnem sævitiam ac libidinem, jus regium fervili ingenio exercuit. *Tacitus Hist. Lib.* 5. p. 397. *Edit. Dublin.* Felix cui cetera malicia impune ratus. *Annal xii.* 54. He hoped also that *money*, &c. *Acts xxiv.* 26.



large, and for all his friends to have free access to him—disappointing those who thirsted for his blood, and drawing down upon himself the relentless indignation of the Jews, who, undoubtedly, from such a disappointment would be instigated to lay all his crimes and oppressions before the emperor.

The same strict honour in observing the *usual* forms and processes of the Roman tribunal, appears in *Festus* the successor of *Felix*. Upon his entrance in his province, when the leading men among the Jews waited upon him to congratulate him upon his accession, and took that opportunity to inveigh with great bitterness and virulence against the apostle—soliciting it as a favour\* that he would send him to Jerusalem—designing, as it afterwards appeared, had he complied with their request, to have hired ruffians to murder him on the road—Festus told them, that it was his will that Paul should remain in custody at Cæsarea—but that any persons, whom they fixed upon, might go down along with him, and produce at his tribunal what they had to alledge against the prisoner. This was worthy the Roman honour and spirit. How importunate and urgent the priests and principal magistrates of Jerusalem, when Festus was in this capital, were with him to pass sentence of

\* *Acts* xxv. 3. ΑΙΤΟΥΜΕΝΟΣ ΧΑΡΙΝ.

death upon the apostle merely upon *their* impeachment and upon the atrocious crimes with which *they* loaded him, appears from what the procurator himself told king *Agrippa* and *Bernicè* upon a visit they paid him at Cæsarea to congratulate him upon his new government. I have here, said he, a man whom my predecessor left in custody, when he quitted this province. During a short visit I paid to Jerusalem upon my arrival, I was solicited by the priests and principal magistrates to pass sentence of death upon him. To these urgent entreaties I replied: That it was not customary for the Romans to *gratify* † any man with the death of another—that the laws of Rome enacted that he, who is accused, SHOULD HAVE HIS ACCUSER FACE TO FACE; and have licence to answer for himself concerning the crimes laid against him.\*

† *Ch. xxv. 16.* Ουκ εστιν εθος Ρωμαιοις ΧΑΡΙΣΑΣΘΑΙ ΤΙΝΑ ανθρωπον εις απολειαν.

• *Acts xxv. 16.* Senators, saith *Piso*, the law ordains that he who is accused should hear his accusation, and after having offered his defence to wait the sentence of the judges. Ο μεν νομος, ω βουλη, δικαιοι τον ενδυναομενον αυτον εκουσαι τε της κατηγοριας, και απολογησαμενον υπερ αυτου κρινεσθαι. *Appian Bell. Civil. Lib. iii. p. 911. Tollii Amst. 1670.* He said that what he now attempted to do was the last tyranny and despotism, that the *same* person should be both accuser and judge, and should arbitrarily dictate the degree of pu-

It appears, also, from numberless passages in the *Classics*, that a *Roman citizen* could not legally be *scourged*.† This was deemed to the last degree dishonourable, the most daring indignity and insult upon the Roman name. “A *Roman citizen*, Judges! exclaims *Cicero* in his oration against *Verres*, was publickly beaten with rods, in the forum of *Messina*: during this publick dishonour, no groan, no other expression of the unhappy wretch was heard amidst the cruelties he suffered and the sound of the strokes that were inflicted, but this, *I am a Roman citizen!* By this declaration, that he was a *Roman citizen*, he fondly imagined that he should put an end to the ignominy and cruel usage to which he was now subjected.”‡ The orator afterwards breaks forth into this pathetic *profopoea*. “O transporting name of Liberty! O the distinguished  
 nishment. Τυραννικόν μὲν εἶναι λέγων καὶ βίαιον, ὃ νῦν ἐπειράτο διαπραττεσθαι, τὸν αὐτὸν ὑπαρχειν καὶ κατηγοροῦν καὶ δικάσῃν, καὶ τοῦ μέτρου τῆς τιμωρίας κυρίον. *Dion. Halicarn. Lib. vii. p. 428.*  
*Hudson.*

† *Facinus est vinciri Civem Romanum: scelus verberari. In Verrem. Lib. 5. 170.*

‡ *Cædebatur virgis in medio foro Messinæ civis Romanus, iudices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum audiebatur, nisi hæc CIVIS ROMANUS SUM. Hac se commemoratione civitatis omnia verbera depulsurum cruciatumque a corpore dejecturum arbitrabatur. Cicero in Verrem. Lib. v. 162.*

privilege of Roman freedom! O *Porcian* and *Sempronian* laws! Are things at last come to this wretched state, that a *Roman citizen* in a *Roman province*, in the most *public* and *open* manner, should be *beaten with rods!*"§ The historian *Appian*, after relating how *Marcellus*, to express his scorn and contempt of *Cæsar*, seized a person of some distinction, to whom *Cæsar* had given his *freedom*, and *beat him with rods*, bidding him go and show *Cæsar* the marks of the scourges he had received, observes, that this was an *indignity* which is never inflicted upon a *Roman citizen* for any enmity whatever.\* Agreeably to this custom, which also obtained at *Athens*, in the *Adelphi* of *Terence*, one of the persons of the *Drama* saith to another: If you continue to be troublesome and impertinent, you shall be instantly seized, and dragged within, and there you shall be torn and mangled with *scourges* within an inch of your life—What! a *freeman* scourged, replies *Sannio*†—To this privilege of

§ O nomen dulce libertatis! O jus eximium nostræ civitatis! O Lex Porcia, legesque Sempronix!—Hucine tandem omnia reciderunt, ut civis Romanus in provincia populi Romani,—delegatis in foro virgis cæderetur. *Ibid.* 163,

\* Εφ' ὅτι οὐδὲν οὐ πασχόντων τούτο Ρωμαίων. *Appian Bell. Civil. Lib. ii. p. 731. Tollii.*

† Nam si molestus pergis esse, jam intro abripiere, atque ibi Uq̄ue ad necem operiere loricis. S. *loris liber!* *Adelphi Act. ii. Scena 1. ver. 28.*

Roman citizens, whose freedom exempted them from this indignity and dishonour, there are references in scripture. St. Paul pleads this immunity. He said to the centurion, as they were fastening him to the pillar with thongs to inflict upon him this punishment. Is it *lawful* for you to *scourge* a Roman? † So also at *Philippi*, he told the messengers of the magistrates: They have BEATEN us openly uncondemned, being Romans—and have cast us into prison—and now do they thrust us out privately—No verily—but let them come themselves and fetch us out. And the serjeants told these words to the magistrates, and they feared when they heard that they were Romans, and were conscious they had used them with a *contumely* and *dishonour* which subjected them to the just displeasure of the Roman senate.

Neither was it *lawful* for a *Roman citizen* to be BOUND, § to be examined by the *question*, or

† *Act* xxii. 25. Ανθρωπον Ρωμαιον—εξεστιν υμιν μασιζειν. The consul Marcellus scourged with rods one of the magistrates of that place who came to Rome, declaring he inflicted this as a public token that he was *no Roman citizen*. Μαρχελλος υπατευων, ενα των εκει βουλευτων, εις Ρωμην αφικομενον ηκισο ραβδοις, επιλεγων ως ταυτα του μη ειναι Ρωμαιον παρασημα προστιθησιν αυτω. *Plutarch. Cæsar. p. 1324. Edit. Gr. Stephan.*

§ *Facinus est vinciri civem Romanum. Cicero in Ferr. Lib. v. 170.*

to be the subject of any ingenious and cruel arts of tormenting to extort a confession from him. These punishments were deemed *servile*—torture was not exercised but upon *slaves*\*—*freemen* were privileged from this inhumanity and ignominy. It is a flagrant enormity, says *Cicero*, for a Roman citizen to be bound†—not meaning by this, that it was *unlawful* for a Roman to be fettered and imprisoned; but it was in the highest degree unjustifiable and illegal for a freeman of Rome to be *bound* in order to be *tortured* for the discovery of his crimes. *Dion Cassius*, particularizing the miseries of *Claudius*' government, observes, That *Messalina* and *Narcissus* and the rest of his freemen seized this occasion, that now offered, to perpetrate the last enormities. Among other excesses they employed *slaves* and *freedmen* to be *informers* against their masters. They put to the TORTURE several persons of the first distinction—not merely *foreigners*, but *CITIZENS*—not only of the common people, but some even of the Roman *knights* and *senators*. Though *Claudius* when he first entered upon his government, had bound himself under a solemn oath, that he would

\* Q. Gallium prætorem—*servilem* in modum torfit. *Sucton. in vitâ Augusti. Cap. 27. p. 192. Variorum.*

† See the last note but one.

never apply the *torture* to any Roman citizen. † These two passages from *Cicero* and *Dion* illustrate what St. Luke relateth concerning *Lysias* the tribune. This officer not knowing the dignity of his prisoner, had, in violation of this privilege of Roman citizens, given orders for the apostle to be *bound* and *examined* with thongs. § When he was afterwards informed by his centurion that St. Paul was a *freeman* of Rome, the sacred historian observes, That upon receiving this intelligence, the chief captain was afraid, after he knew that he was a Roman, and because he had BOUND him.\*

We find that St. Paul, when he discovered that *Festus* his judge was disposed to gratify the Jews, *appealed* from a *provincial* court to the *imperial* tribunal—transferred his cause, by appeal, from the jurisdiction of the Roman *procurator* to the decision of the *emperor*. This ap-

† Της γὰρ ἀφορμῆς ταύτης ἦ γέ Μισσαλίνα καὶ ὁ Ναρκισσὸς, ὅσοι τε συνέξελευθεροὶ αὐτοῦ, λαβομένοι, οὐδὲν ὃ, τι δεινотάτων οὐκ ἐποίησαν. τὰ τε γὰρ ἀλλὰ καὶ τοῖς δούλοις τοῖς τε ἀπελευθεροῖς, μὴνυταῖς κατὰ τῶν δεσποτῶν αὐτῶν ἐχρῶντο. τούτους τε καὶ ἕτεροὺς καὶ πανυ εὐγενεῖς, οὐχ' ὅτι ξένους, ἀλλὰ καὶ πολῖτας, οὐχ' ὅτι δημοτάς, ἀλλὰ καὶ ἐκ τῶν ἰσππεῶν τῶν τε βουλευτῶν τινὰς, ἐβασινίζον. καίτοι τοῦ Κλαυδίου κατ' ἀρχαῖς εὐθὺς τῆς ἡγεμονίας ὁμοσαντος, μὴδενα βασανιεῖν ἐλευθερον. *Dion. Cassius. Lib. 60. p. 953. Reimar.*

§ *Acts* xxii. 24. 25.

\* *Acts* xxii. 29.

appears to be another singular privilege a *freeman* of Rome enjoyed. The sacred historian relateth that after *Festus* had stayed about ten days in the metropolis, he went down to Cæsarea—and the next day after his arrival, he summoned a court—ascended the bench—and ordered Paul to be brought before him. Here as he stood at the bar, his prosecutors from Jerusalem with great virulence charged him with many heinous and atrocious crimes—none of which, upon strict examination, they were able to prove against him. For in his apology he publickly declared in the most solemn terms, that they could not convict him of any one instance of a criminal behaviour, either to the law, the temple, or to the Roman emperor. *Festus*, then being † *desirous to ingratiate* himself with the Jews, asked him, if he was willing his cause should be tried at Jerusalem. To this proposal Paul replied—I am now before Cæsar's tribunal, where my cause ought to be impartially canvassed and decided—You yourself are conscious that I have been guilty of nothing criminal against my countrymen. If I have injured them, if I have perpetrated any capital crime, I submit without reluctance to capital punishment—But if all the charges they have now brought against me are proved to be

† *Acts* xxv, 9. *Θελων χερην καταδεσθαι.*

absolutely



absolutely false and groundless, no person can condemn me to death merely to gratify them—I APPEAL TO THE EMPEROR. Festus, after deliberating with the Roman council, turned and said to him—Have you appealed to the Emperor—You shall then go and be judged by the Emperor. From the abovementioned particulars which are corroborated by several other *similar* incidents in the Roman history, it appears that a Roman citizen could by *appeal* remove his cause out of the *provinces* to Rome. “It was, says Mr. *Melmoth*, one of the privileges of a Roman citizen, secured by the *Sempronian* law, that he could not be *capitally convicted* but by the suffrage of the people, which seems to have been still so far in force, as to make it necessary to send the persons here mentioned to Rome.” \* We are informed by *Dionysius of Halicarnassus*, that the ever memorable *Poplicola* enacted this law: That if any Roman *governor* showed a disposition to *condemn* any one to *death*—to *scourge* him—or despoil him of his property—that any private person should have liberty to *appeal* from *his* jurisdiction to the judgment of the *people*—that in the *mean time* he should receive no *personal* harm from *magistracy*, ’till his cause was finally

\* Mr. *Melmoth*’s note on the 97th letter in the 10th Book of *Pliny*’s Epistles. vol. 2. p. 672.

decided by the people.† This law, which was instituted at the *first* establishment of the *common wealth*, continued in force under the Emperors. If a *freeman* of Rome in any of the *provinces* deemed himself and his cause to be treated by the president with dishonour and injustice, he could by appeal remove it to Rome to the determination of the Emperour. *Suetonius* informs us that *Augustus* delegated a number of *consular* persons at Rome to receive the *appeals* of people in the *provinces*, and that he appointed *one* person to superintend the affairs of *each* province.‡ A passage in *Pliny's* epistle confirms this right and privilege which Roman freemen enjoyed of appealing from provincial courts to Rome, and in consequence of such an *appeal*, being *removed*, as St. Paul was, to the *capital* to take their trial in the *supreme* court of judicature. In that celebrated epistle to *Trajan*, who desired to be informed concerning the principles and conduct of

† Εάν τις αρχών Ρωμαίων τινὰ αποκτείνει, ἢ μαστίζουσι, ἢ ζυμίουσιν εἰς χρήματα δέλη, ἐξείναι τῷ ἰδιωτῇ προκαλεῖσθαι τὴν ἀρχὴν ἐπὶ τῆν τοῦ δήμου κρῖσιν, πασχειν δὲ ἐν τῷ μεταξὺ χρόνῳ μηδὲν ὑπο τῆς ἀρχῆς, εὖς ἂν ὁ δῆμος ὑπὲρ αὐτοῦ ψηφισθῆται. *Dion. Halicarn. Lib. 5. p. 281. Edit. Oxon. 1704. See also p. 334. Eiusdem edit.*

‡ Appellationes quotannis urbanorum quidem litigatorum prætori delegavit: ac provincialium consularibus viris, quos singulos cujusque provincie negotiis præposuisset. *Sueton. Vit. August. Cap. 33. p. 208. Edit. Var. Lug. Bat. 1662.*

the Christians, he thus writeth: The method I have observed towards those who have been brought before me as Christians, is this: I interrogated them whether they were Christians; if they confessed I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished: for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but being CITIZENS of Rome I DIRECTED them to be CARRIED THITHER.\*

The Roman method of fettering and confining criminals was singular. One end of a chain, that was of a commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left of a soldier. Thus a soldier was coupled to the prisoner, and every where attended and guarded him.† This man-

\* *Plinii Epistolæ, Lib x. Epist. 97. p. 722, 723. Ed. Var. 1669.*

† *Quemadmodum eadem catena et custodiam et militem copulat, sic ista quæ tam dissimilia sunt, paritur incedunt. Senecæ Epist. 5. Tom. 2. p. 13. Gronovii. 1672. So also Manilius.*

Vinctorum dominus, fociusque in parte catenæ,  
Interdum pœnis innoxia corpora servat. *Lib. 5.*

ner of confinement is frequently mentioned, and there are many beautiful allusions to it in the Roman writers. Thus was St. Paul confined. Fettered † in this manner he delivered his apology before Festus, king Agrippa, and Bernice. And it was this *circumstance* that occasioned one of the most pathetic and affecting strokes of true oratory that ever was displayed either in the Grecian or Roman senate. Would to God that not only YOU, but also ALL that hear me this day, were not ALMOST but ALTOGETHER such as I am—except these bonds!—What a prodigious effect must this striking conclusion and the *sight* of the irons *held up* \* to enforce it, make upon the minds of the audience!—During the two years that St. Paul was a prisoner at large, and lived at Rome in his own hired house, he was subjected to this confinement. Paul was suffered to dwell with a *soldier* that *kept* him—The circumstance of *publicly* wearing this *chain*, and being thus coupled to a soldier, was very *disgraceful* and *dishonourable*, and the *ignominy* of it

† In *like manner* the brave but unfortunate *Eumenes* addressed a very pathetic speech to his army, with his fetters on. *Plutarch Eumenes. Justin. Lib. xiv. Cap. 3.*

\* *Prolatam, sicut erat catenatus, manum ostendit. Justin Lib. xiv. Cap. 3. p. 395. Gronovii. Τας χειρας δεδεμενας πορευωντας. Plutarch Eumenes, p. 1085. Edit. gr. 8vo.*

would naturally occasion the desertion of *former* friends and acquaintance. Hence the apostle immortalizes the name of *Onesiphorus*, and fervently intercedes with God to bless his family and to remember him in the day of future recompences for a *rare* instance of *distinguished* fidelity and affection to him when all had turned away from him and forsaken him. *The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ASHAMED of my CHAIN, but immediately upon his arrival in Rome he sought me out very diligently till he found me! The Lord grant unto him that he may find mercy of the Lord in that day.†*

Sometimes the prisoner was fastened to two *soldiers*, one on each side—wearing a chain both on his *right* and *left* hand. St. Paul at first was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with *two* chains.‡ In *this* manner was Peter fettered and confined by *Herod Agrippa*. The same night Peter was sleeping between TWO SOLDIERS, bound with TWO CHAINS.§

It farther appears that if the *soldiers*, who were thus appointed to *guard* criminals and to whom they were chained, suffered the prisoner

† 2 Tim. i. 16, 17. ‡ Acts xxi. 33. § Acts xxi. 6.

to escape, they were punished with death. Thus when Peter was delivered out of prison by a miracle, the next morning we read there was no small confusion among the soldiers, who were appointed his guards, and to whom he had been chained, what was become of Peter.

Whence it appears that this deliverance had been effected, and his shackles had been miraculously unloosed without *their* knowledge, when they were sunk in repose. Upon which Herod, after making a fruitless search for him, ordered all those, who had been entrusted with the custody of Peter, to be executed.\* — In

\* *Acts* xii. 19. Ανακρινας τους φυλακας, εκλευσεν ΑΠΑΧΘΗΝΑΙ. Thus *απαχθηναι* signifies. Our version justly renders it, He ordered them to be put to death. *Ad supplicium rari.* Ως προδοτας εκλευσεν απαχθηναι την επι θανατω. He gave orders that they should be *executed* as traitors. *Polyæni stratagem.* p. 349. Τους εφηδομερους απαχθηναι προσεταξεν. He ordered those who rejoiced at it to be put to death, p. 351. *Casaubon.* 1589. Απαχθηναι επι θανατω κελευει. *Josephus Bel. Jud. Lib. 2. Cap. 12. § 12.* Κελευσας απαχθηναι επι θανατον των απολεσαντων στρατιωτων ένα *Josephus Bel. Jud. Lib. vi. Cap. 2. p. 378.* *Havercamp.* Τωνδ' ως αληθως πεπονθοτων φιλοι και συγγενεις, οτι μονον ταιστων προσηκοντων συμφοραιοι συνηλγησαν, απηγοντο *Philo in Flac.* p. 527. *Mangey.* Δια μεσης της ορχηστρας απαγομενοι την επι θανατω. *Ibid* p. 529. Ουρβικιου κελευσαντος αυτου απαχθηναι. *Urbicius* ordered him to be led to execution. *J. Martyr. Apol. 2. p. 7.* *Οκον.* Του Λυκιου φησαντος, μαλιστα, παλιν και αυτον απαχθηναι εκλευσεν, *Ibid.* p. 9. See the word used in this sense by *Eusebius in his Eccl. Hist.* p. 305, 307, 341. 410. *Caniab.* 1720.

like

like manner, also, keepers of prisons were punished with death, if the confined made their escape. This is evident from what is related concerning the imprisonment of Paul and Silas at Philippi. These, after their bodies were mangled with scourges, were precipitated into the public dungeon, and their feet were made fast in the stocks. At midnight these good men prayed and sang praises to God in these circumstances—when all on a sudden a dreadful earthquake shook the whole prison to its foundation—all the doors in an instant flew open—and the shackles of all the prisoners dropped to the ground.† This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he *drew his sword* and was going to plunge it in his bosom, concluding all the prisoners had *escaped*. In that crisis Paul called to him with a loud voice—entreating him not to *lay violent hands upon himself*, assuring him all the prisoners were safe.

The Roman tribunal, if we may judge of it from what is related concerning Pilate's, was erected on a raised stage, the floor of which was embellished with a *tessellated* pavement. This

† Λυτοματα δ' αὐτοῖς δεσμά διελυθη ποδῶν,  
 Κεῖρα δὲ τ' ἀγκυῶν θυρεῶν ἀνευ θητῆς χειρῶν. *Euripidis*  
*Hecuba* ver. 447. See also verses 477. 498.

consisted of little square pieces of marble, or of stones of various colours, which were disposed and arranged with great art and elegance to form a checquered and pleasing appearance.\* *Pliny* informs us that this refinement was first introduced among the Romans by *Sylla*.† Their great men were so fond of this magnificence, and thought it so essential to the elegance and splendour of life, that they appear to have *carried with them* these splendid materials to form and compose these elaborate floors, for their tents, for their houses, for their tribunals, wherever they removed‡—from a depraved and most wretchedly vitiated taste, at last, deeming them a *necessary* and *indispensable furniture*, not merely a vain and proud display of grandeur and greatness. With this variegated pavement, composed of pieces of marble or stone thus disposed and combined, the evangelist informs us, that the floor of Pilate's tribunal was ornamented.§

\* Opus tessellatum ex parvulis coloris varii lapillis quadratis constabat, quibus solum pavimenti incrustabatur. *Varro de re rustica Lib. iii. 1.*

† Lithostrota acceptavere sub Syllâ. *Plinii Hist. Nat. Lib. 36. 60.*

‡ In expeditionibus tessella et scetilia pavimenta circumtulisse. *Suetonius vita J. Cæsar. Cap. 46. p. 74. Edit. variorum L. Bat. 1662. Vid. etiam not. Salmasii in loc.*

§ *John xix. 13. Ἀδραστήριον.* C'étoient des espèces de Tribunaux, composés de pièces de marbre rapportées, ou d'autres



He tells us it was erected on a *raised stage* paved with marble, and that such a structure was in *Hebrew* called *Gabbatha*, in *Greek*, *Lithostrotos*. Such an embellishment of a tribunal was only a proud ostentatious display to the world of Italian greatness and magnificence—calculated less for real use than to strike the beholders with an idea of the boundless prodigality and extravagance of the Romans.

Having mentioned *Pilate* the Roman Procurator, I cannot close this section without remarking the efforts he *repeatedly* made, when he sat in judgment upon Jesus, to save him from the determined fury of the Jews. *Five* successive attempts of this are enumerated by commentators and critics. He had the fullest conviction of his innocence—that it was merely through malice and a virulence which nothing could placate, that they demanded his execution. Yet though the governor for a long time resisted all their united clamour and importunity, and, conscious that he had done nothing worthy of death, steadily refused to pronounce

pierres de diverses couleurs. Le Grands Seigneurs de Rome s'y mettoient pour rendre la justice. *Beausobre et Toussaint. Testam: Not. in loc.* Γρακοντακλινον οικημα πατωρ και ποιηρις και εδαφει λιθοστρωτον απο ποικιλων κατασκευασμενον. *Simplicius in Epictet. p. 270. Edit. Salmasii 1640.*

the sentence of condemnation upon him—yet *one* argument, which in a *menacing* manner they addressed to him, at last totally shook his *firmness*, and induced him to yield to their sanguinary purpose. The Jews, after aggravating his guilt, and employing every expedient, in vain, to influence the president to inflict capital punishment upon him, at last cried out : If thou let this man go, thou art not *Cæsar's* friend ; who-soever MAKETH HIMSELF A KING, speaketh against Cæsar. Then delivered he him, THEREFORE, to them to be crucified.—Upon hearing this, all his former firmness instantly vanished—he could stem the torrent of popular fury no longer—to this he yielded—and immediately ordered his execution. This conduct of Pilate arose from his perfect knowledge of the *character* and *temper* of his master *Tiberius*—who was a gloomy old tyrant, day and night incessantly haunted with the fiends of jealousy and suspicion—who would never forgive any *innovations* in his *government*—but punished the *authors* and *abettors* of them with inexorable death.\* Pilate, therefore, hearing the Jews reiterating this with menaces, *That if he let him go he was not Cæsar's friend*—knowing the *jealousy* and *cruelty* of *Tiberius*,†

\* See *Suetonius, Tacitus, Dion Cassius.*

† Την εν τούτοις σταθερότητα Τιβέριου μη αγγίζων. This *Philo* says of *Pilate*. Περὶ αἰγύπτου, p. 590. *Margry.*

and fearing that the disappointed rage of the Jews would instigate them to accuse him to the old tyrant, as *abetting* and suffering a person to escape with impunity, who had assumed the *regal* title and character in one of his *provinces*, was alarmed for *his own* safety, and rather than draw down upon his devoted head the resentment of the sovereign, who would never *forgive* or *forget* an injury, *real*, or *imaginary*,—contrary to *his own* judgment and clear persuasion of the *innocence* of Jesus, sentenced him to be crucified!

S E C T.

## S E C T. XVII.

*Sacrificial Terms and Allusions in the New Testament.*

SUCH a ritual as the Jews were enjoined to observe, such a multiplicity of victims as they were appointed stately to offer, and that splendour of external worship in which they were daily engaged, must replenish and adorn their language with many *allusions* and striking *metaphors* derived from this pomp and pageantry of religion. Hence it is that the writings of the *Jews*, more than of any other *people*, abound with sacrificial phrases and with terms and figures borrowed from the temple worship and service. Their *devotional* compositions are replete with images and allusions of this kind. Every page, for example, in the *Psalms* and the *Prophets* furnisheth abundant instances not merely how *metaphorical* and sublimely *figurative* the *eastern* phraseology is, but that the *figures* and *metaphors* which the *Jews* employ on *divine* subjects are almost *totally* derived from the various rites and functions of the mosaic institution. *Purge* me with *hyssop* and I shall be  
*clear.*

*clean.* † Thou shalt be pleased with the sacrifices of *righteousness.* ‡ Let my prayer come before thee as *incense*, and the *lifting up of my hands* as the *evening sacrifice.* || The *sin* of Juda, saith Jeremiah, is written upon the *horns* of your *altars.* § Therefore will I offer the *sacrifice* of *joy.* §§ Take away all our iniquity and receive us graciously, so will we render thee the *calves* of our *lips.* \*\* The writers of the New Testament, who were educated in the *Jewish* religion, retain the same phraseology, and all their compositions are full of beautiful and expressive allusions to the national sacrifices and ceremonies. I need hardly remark, that such allusions to well known customs and usages greatly contribute to the strength and energy of language, and in all ages have been deemed to constitute a principal part of the true elegance and sublimity of composition. In the sacred writers of the New Testament there are *references* almost to every part of the Jewish service and almost to every function of the Jewish priesthood. For example: the victim, which was devoted to the sacrifice, was to be free from every blemish. Unless it were pure and immaculate, it was rejected as a sacrifice unacceptable to the Divi-

† *Psalms* li. 7.      ‡ *Psalms* li. 19.      || *Psalms* cxli. 2.  
 § *Jerem.* xvii. 1.    §§ *Psalms* cxvi. 17.    \*\* *Hosea* xiv. 2.  
nity.

nity. In a beautiful allusion to *this*, the apostle earnestly exhorts Christians, and conjures them by all the tender mercies of God, to *present* their *bodies* before the divine altar a living *sacrifice*, HOLY and *acceptable* to God, a service infinitely reasonable.\* Hence also Christ is styled a *lamb* without *blemish* and without *spot*.†

Every one knows that the *sacrifices* were universally regarded as being grateful to the Divinity, placating his anger, and securing to the offerer the divine friendship, favour, and acceptance. In allusion to *this*, our Lord, when representing to his disciples the calamities and persecutions that awaited them, and the implacable sanguinary rage of men which would everywhere pursue them, faithfully assures them that the animosity and hatred of the world would be so virulent and inveterate against them, that he who should *kill* them would be deemed to have *slain* a *sacrifice* highly *acceptable* to the Almighty! *He that killeth you shall think he doth God service*.‡ In reference also to this *notion* of sacrifices, the apostle by a very beautiful and expressive figure, represents Christ as loving us, and *giving himself* for us an *offering* and a *sacrifice* to God of a *sweet-smelling* favour.§

\* *Romans* xii. 1.    † *1 Peter* i. 19.    ‡ *John* xvi. 2.  
§ *Ephesians* v. 2.

When the victim, devoted to the sacrifice, was brought before the altar, the priest, after imploring by prayer the favour and acceptance of the Deity, poured wine upon its head. After the performance of this solemn act of religion, which was termed *libation*, the victim was *instantly* led to the slaughter. St. Paul, foreseeing his *impending* fate, and intimating to Timothy the near approach of it, in a very striking allusion to this sacrificial rite, representeth this office, which *immediately* preceded the *death* of the *victim*, as *already* performed upon him—denoting that he was now *devoted to death*, and that his dissolution would *presently* ensue. *I am now ready to be offered*, or as the Greek word signifies, a *libation* is already poured on my devoted head;\* the time of my departure *is at*

\* 2 *Tim.* iv, 6. Εγω γαρ ἤδη σπενδομαι. This is a sacrificial term. The apostle alludes to the *libation* that was poured on the head of the *victim* before it was sacrificed.

Σπενδοντι ελχομενος τε δοη παρα νη̄ μελαινη. *Odys.* O. 258.

Ουτος θεοισι σπενδεται θεος μεγας. *Euripidis Bacchæ.* 284.

Σπενδοντα λαιβας ε̄θ' εκεινον ωλεσεν. *Sophoclis Electra.*

272. Χερνιψαμενος τε γαρ αυτοι, και τα ιερα καθαρῳ περιαγνισαντες ὑδατι, και Δημητρος καρπους επιρραναντες αυτων ταις κεφαλαις, σπειτα κατευξαμενοι, θυειν τοτε τοις ὑπηρταις αυτα εκεινον. *Dion Halicarn.* Lib. vii. p. 461. *Edit.* Hudson. Οἶνον πολυν επισπενδειν ὡς Ποσειδωνι θυοιτας. *Polyæni Stratagem.* p. 458. *Casaubon.* Lugd. 1589.

*band.*

*band.* The same expressive sacrificial term occurs in his epistle to the *Philippians*. *Yea though I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.*† In which passage, whose force and beauty, or indeed meaning, cannot be comprehended from our translation, he represents the *faith* or *Christian profession* of the *Philippians*, as a *sacrifice*, and his *blood*, as a *libation poured forth* upon it to hallow and consecrate it. *For which*, on account of his *willingness* to shed his blood in the *cause* of Christianity which they had espoused, he told them, he rejoiced and congratulated them all—and, adds he, do you rejoice and congratulate me on the same account.

When the victim was immolated, the skin was *stripped from the neck*, the carcase was cut up, and the whole beast laid naked and open.\* To this custom of *flaying* a slain animal, *opening* it, and exhibiting the *inward* parts to full view, there is a most beautiful allusion in one of the most sublime and animated descriptions that

† *Phil* ii. 17. Ἀλλ' εἰ καὶ σπενδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω ὑμῖν.

\* Ἐσφαξάν καὶ εἶδον. *Homer Iliad*. A. 459. Τῶν δὲ οἱ μὲν, ἔσωτος ἐπὶ τοῦ θυμάτος, σφυγατῆ τούς κροτάφους ἐπαίον· οἱ δὲ, πίπτοντος ὑπέτιδον τὰς σφαγίδας· καὶ μετὰ τοῦτο δειραντὲς τὰ καὶ μελίσσαντες. *Dion Halicarn.* Lib. vii. p. 461. *Edit Oxon.*



ever was written of the Divine Omnipresence. *The word of God,†* rather, the divine reason or understanding, *is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened ‡ unto the eyes of him with whom we have to do.*

Among the *heathens*, when the victim was slain, the carcase flayed and opened, the entrails carefully inspected to discover if they indicated auspicious or inauspicious omens, and select parts of the animal were burnt upon the altar

† *Hcb. i. 12. Ο λογος του Θεου.* The Divine reason or understanding.

‡ *Τετραχρηλισμενα.* When I published my Liberal Translation, or concise Paraphrase, of the New Testament, I thought this word to be of infrequent occurrence in Greek writers. But I have since met with it in several. The late professor *Wetstein* in his notes on this verse hath accumulated many passages in antient authors where it occurs. The late learned Mr. *Pearce* and Dr. *Sykes* have given a just explanation of this word. Il ya, says *Beausobre*, dans l'Original une expression metaphorique, que l'on croit prise de ce que se faisoit dans les sacrifices. On decouroit la victime, et on l'ouvroit pour en examiner les entrailles. *Beausobre in loc.*

in honour of the gods, it was customary for the *sacrificer* to convene his *relations* and *friends*—who all celebrated a *religious festival*† on this sacred occasion, in which was every demonstration of joy and festivity, and which solemnity most powerfully contributed to strengthen the bonds of their mutual consanguinity and affection. Frequent mention is made, in the epistles to the *Romans* and *Corinthians*, of this religious festival among the *heathens*, who, upon this occasion, invited their *Christian* friends—some of whom, whose understandings and consciences were weak, scrupled to eat of things which had been *dedicated to idols*—while others, endowed with greater strength of judgment and greater generosity of sentiment, justly concluding that an *idol was nothing in the word*,\* an abso-

† ΑΥΤΑΡ ΕΠΕΙ ΠΑΥΣΑΝΤΟ ΠΟΥΟΥ, ΤΕΤΥΧΟΝΤΟ ΤΕ ΔΑΙΤΑ,  
ΔΑΙΝΟΥΝΤ' ΟΥΔΕ ΤΙ ΘΥΜΟΣ ΕΔΕΥΕΤΟ ΔΑΙ ΤΟΣ ΕΪΣΗΣ.

ΑΥΤΑΡ ΕΠΕΙ ΠΟΣΙΟΣ ΚΑΙ ΕΔΗΤΥΟΣ ΕΞ ΕΡΘΟΝ ΪΝΤΟ

ΚΟΥΡΟΙ ΜΕΝ ΚΡΗΤΗΡΑΣ ΕΠΕΣΕΨΑΝΤΟ ΠΟΣΙΟ\*

Νωμησαν δ'αρα पासιν, επαξξαμενοι δεπαεεσιν. *Iliad. A.*

467. These *feasts* after *sacrificing*, are mentioned by St. James. James v. 5. Ye have nourished your hearts as in a *day of slaughter*, ημερα σφαγης, the *slaughter of victims*, a day of *sacrifice*, on which occasion men usually abandoned themselves to intemperance and revel.

\* I Cor. viii. 4.

lute non-entity, that never had an existence but in the imaginations of deluded priests and deluded people, accepted the invitation, and, with a social, benevolent, and catholic spirit, hesitated not to partake of these public entertainments, though furnished from things that had been offered to the fictitious and imaginary divinities of the Gentiles. St. Paul allows Christians this liberty—very justly observing, that it is not meat that recommendeth us to God, for neither if we eat, are we the better, neither if we eat not of these sacrifices are we the worse. He only cautions those, to whom he permitteth this freedom in its full latitude, to take heed, lest their liberty should prove a stumbling block to their weak brethren—that they should not unnecessarily wound their tender and scrupulous consciences, and, by disgusting them, cause them to relapse into that heathenism which they had just deserted. Though all things were lawful, yet all things were not expedient: and if my sitting down, says he, at an *heathen* entertainment to regale on things that had been dedicated to idols would occasion my Christian *brother to offend*, betray him into sin and guilt, cause him to violate conscience, and renounce his Christian profession, *I would never*

*eat*

*eat flesh while the world standeth, says the apostle, lest I cause my brother to offend.*†

It is proper to be remarked, that these *feasts upon sacrifices*, concerning which there is so much said in St. Paul's epistles to the *Romans* and *Corinthians*, were celebrated by the Heathens *in the temples* dedicated to their respective Deities—the convivial board, on these occasions, was spread *in the temple*,\* and the fancied inspection and *immediate* presence of the Divinity, whom they imagined they had rendered propitious to them by these sacrifices, inspired *hymns* and *odes* of praise,† and expanded every heart with convivial cheerfulness and joy. That these festivals after sacrifices were solemnized *in the temple*, appears from the following passage of St. Paul. If any man see thee, who hast knowledge, sit at meat *in the idol's temple*.‡

I know not by what abuse of words it hath happened that the word *liturgy* hath been per-

† 1 Cor. viii. 13.

\* Εἰς τὰ δε τοὺς φίλους, ὡς περ εἶδος εἶναι, εἰς τὸ ἱερόν. He entertained his friends as is customary, in the temple. *Ætlian Bel. Pun. Lib. 1. p. 59. Amstel. 1670.*

† Οἱ δὲ πανημερῶς μολῶντες θεῶν ἰλασσοῦσι τοὺς  
καλὸν αἰδούσας παρῆγονα κοῦροι Ἀχαιῶν,  
μελῶντες ἔκαεργον· ὁ δὲ φρεῖα τέρπειτ' ἀκουῶν· *Iliad.*  
A. 472.

‡ 1 Cor. viii. 10.

verted from its *original* signification, to denote only *public forms* and *offices of devotion*. The word both in *sacred* and *profane* authors is not appropriated and restricted to *prayer* either *composed* or *extemporary*. It signifies the *performance of any sacred office* in general, any sacerdotal function of any kind. §

Every Christian must have observed that the sacred writers constantly represent to the reader's idea the death of Christ by *sacrificial* terms and images. A considerable part, particularly, of that most beautiful epistle to the Hebrews, consists in a circumstantial and elaborate comparison between the functions of the Jewish high priest and the priesthood of Jesus—the *institutions* of the *tabernacle* and of the *temple* and the *transactions* of Christ—and the inefficacy of their sacrifices to expiate guilt and the sovereign efficacy of the death of Christ, once for all; totally to expunge and abolish the sins of the *whole* world. In order to our understanding these *figurative* expressions

§ See *Luke* i. 23. *2 Cor.* ix. 12. *Phil.* ii. 17. 30. *Heb.* viii. 6. ix. 21. In which last passage the apostle mentions the priest sprinkling with blood *πάντα τα σκευη της λειτουργιας*; not surely *all the vessels of the liturgy*; but all the sacred utensils which were employed in religious services. See the *signification* of this word in *Polybius*, p. 478. 479. 480. 490. *Edit.* Hanov. 1619. and *Strabo*; p. 365. 653. 665. 707. *Paris*, 1620.

and allusions, and discerning the reasons why they are employed in describing and exhibiting to our ideas this great event, let it be observed, That the scriptures never represent God Almighty being rendered *propitious* and *merciful* by the *death* of Jesus. Mercy, benevolence and goodness are the eternal and essential attributes of Deity. The sacred page never representeth God as placated, appeased, and reconciled to the world. *Men*, indeed, are affectionately entreated and importunately urged to be reconciled to God,\* but the Deity is always described as cherishing the most benevolent dispositions and designs towards his creatures. The wonderful scheme of human redemption, according to the whole tenor of scripture, was solely owing to the *benevolence* and *love of God* to mankind. **GOD** *so loved the world* that he sent his son! Behold what manner of love hath the FATHER bestowed upon us that we should be called the sons of God! All things are of **GOD** who hath reconciled the world to himself by Jesus Christ. Christianity is *free* from that *medium* through

\* 2 Cor. x. 20. We pray you in Christ's stead, *Be ye reconciled to God.* ΔΕΟΜΕΘΑ ΥΠΕΡ ΧΡΙΣΤΟΥ. *We entreat you, in behalf of Christ:* for the Apostle had said immediately before ΠΡΟΣΒΟΥΜΕΝ ΥΠΕΡ ΧΡΙΣΤΟΥ. We sustain the character of Christ's ambassadors.

which

which the gloomy *enthusiast* and *visionary* delight to view the Deity—representing him to their terrified imaginations in the following manner—an angry, passionate old king—denouncing vengeance against his subjects who had displeased him, and determined to satiate his revenge by devoting to destruction such incorrigible and detested rebels—this exasperated *Sovereign* uttering these menaces and cherishing this vindictive resolution, till an illustrious and beloved *Prince*, the darling of the people, and possessed of far more amiable dispositions than his *father*; by his importunity, blandishments and most liberal promises, with great difficulty appeases the incensed monarch, soothes and softens his resentment, and hardly, at last, prevails upon the old man to be better than his word! In this shocking manner I have occasionally heard several of our itinerant divines represent the blessed God to their own and their peoples imaginations, and illustrate, by this very *similitude*, the foundation and scheme of man's redemption. That the human race is under infinitely greater obligations to Jesus Christ than to God the father, is indeed the theological system of many public instructors, beside our late spiritual adventurers. But the scripture universally representeth God as *loving* the world, and as-

sureth us that the mission of Jesus from heaven was the *effect* of his love. The death of Christ, therefore, did not render God placable, merciful, and propitious—he was eternally and immutably so—but let it be remembered, That the death of this innocent and most illustrious person, the son of God, was an instance of such unparalleled submission to the will and designs of heaven—an act, which displayed such consummate worthiness and heroic greatness, and was such a glorious confirmation and sanction of the religion he had published to the world, that the DEITY, in whose cause this sacrifice was voluntarily surrendered, and to promote the salvation of whose creatures it was spontaneously offered, was graciously pleased to annex to this most illustrious instance of obedience even unto death, a grant of privileges and blessings to every one who should cordially believe and embrace his religion; God, in reward of Christ's perfect virtue, and this supreme instance of it, his submission to death, was graciously pleased to publish an universal amnesty—a total absolute free remission and condonation of all *past* sins, upon sincere repentance and belief of the gospel, and to ratify this generous act of universal absolution by the most solemn assurances. Every individual, among the *Jews* and  
*Gentiles,*



*Gentiles*, who was fully convinced that the *Christian religion* was true, and was determined to live up to the rules it prescribed, was, upon his professing his sincere conviction of its truth and resolution of future amendment, *acquitted* from all his past crimes, how numerous and atrocious soever. And this gospel offer of universal indemnification and of an absolute acquittance from all *past* guilt, was the strongest encouragement, and designed to be so to every well-disposed person, to relinquish his former errors in *doctrine* and *practice*, and to embrace a religion, which promised a total remission of all *prior* guilt, and held forth to its votaries the favour, acceptance, and blessing of the Deity.—But then it ought to be remembered, that though upon a sincere conviction of the credibility and divine authority of the religion of Jesus, all the convert's crimes were absolutely expunged, and his account, from that happy date, was clear with the Deity, yet for the sins he should *afterwards* commit in his *Christian* state, for these he was to be accountable. This act of amnesty, of universal absolution, only took place *once*—upon a person's being convinced and converted—it was not to extend to the vice and immorality he might be guilty of in *subsequent* life, during his *future* profession of the gospel.

gospel. This is what the scriptures styles JUSTIFICATION and JUSTIFY— which is a *forensic* term signifying to *vacate*, to *absolve*, to *abrogate*, and *remit* guilt. This *absolution* of all *prior* guilt awarded and ratified at the *publication* of Christianity to every sincere believer, this *aet* of *grace*, the consummate worthiness of Christ and that transcendant instance of it, his obedience even to death, procured from the DEITY, the supreme patron, judge, and rewarder of merit, herein evincing himself *to be just and the justifier of him that believeth in Jesus*. In that ample charter of privileges, which the Deity gave to the world as a reward of Christ's obedience and death, this *total remission* of all *past* sins to every sincere penitent and convert to Christianity is frequently mentioned in scripture as a distinguished *article*. God was in Christ reconciling the world to himself, not *imputing their trespasses* to them.\* Being *justified freely* † by his grace, through the redemption that is in Jesus Christ. All that *believe* are *justified* from all things from which they could not be *justified* by the law of Moses. ‡ Being *justified* by faith we *have peace* with God. § There is *now no condemnation* || to them that are in Christ Jesus. Such were some

\* 2 Cor. v. 19. † Rom. iii. 24. ‡ Acts xiii. 39.

§ Rom. v. 1. || Rom. viii. 1.

of you, but ye are WASHED, but ye are SANCTIFIED, but ye are JUSTIFIED in the name of the Lord Jesus, and by the spirit of our God.†† Formerly, in your *heathen* state, some of you were sunk in the vices I have particularized—but *now* you have received a total remission and acquittal from all your *past* crimes by your reception of the Christian religion which was confirmed to you by the miraculous operations of the Spirit of God. Hence in allusion to the *mercy-seat*, which was *sprinkled* with *blood*, and was the *medium* of *conveyance* of the *Divine will*, God is represented as *having set forth Jesus Christ*, not to be a *propitiation*\*—but as this passage of scripture signifies—Whom, by means of the *effusion* of his *blood*, the DEITY hath appointed to be a MERCY-SEAT, to *announce* from it to the *world*, his most merciful abolition of all *past* iniquities.

†† 1 Cor. vi. 11.

\* Rom. iii. 25. Ον προεθετο ο Θεος ιλασηριον, εν τω αιματι. The word ιλασηριον is used by the LXX to signify the *mercy-seat*, which was sprinkled with blood and was the *medium* of *conveying* the *Divine will*. Moses heard the voice of God speaking unto him from off the mercy-seat, *Numb.* viii. 89. Thou shalt make the *mercy-seat*, there will I *commune* with thee and give thee *commandments* to the children of Israel, *Exodus* xxv. 17—22.

S E C T.

## S E C T. XVIII.

*Certain Manufactures, Sciences, Arts, and common Usages, mentioned in the New Testament.*

**E**VEN in the Apostolic age the Christian church was *discriminated* with *different* characters. Some had made very *distinguished* attainments in Christian knowledge and virtue—Some had made very *moderate* improvements—*some*, when, for the time, they ought to have been teachers of others, had not advanced beyond the *first elements*—*others* relapsed into their former immoralities, or stained the purity of the Christian doctrine with the corrupt admixtures of a vain philosophy and visionary speculation. This heterogeneous miscellany of characters, of which the church of Christ was *then* composed, as it hath been in every *subsequent* period—some reflecting singular honour upon the Christian name—some just saving the credit of it—and others disgracing their profession—is beautifully compared by the Apostle to the *variety* of vessels which there are in a *large* and illustrious family: some of *gold* and *silver*: some of *wood*  
and

and *shell*:† some of very great, some of very mean value : some to honour and some to dishonour. 2 *Tim.* ii. 20. No imagery could be chosen, in a more lively and expressive manner, to mark and characterize that gradation and dissimilitude of characters of which every religious society consisteth.

St. Paul also speaking of that heavenly *treasure* of spiritual gifts and miraculous powers which it had pleased God to *lodge* in the Apostles, and telling the Corinthians that it was the same Almighty power which at *first* caused the *light* to spring from chaotic darkness, which had *now* illuminated their minds with these glorious truths and discoveries, in the midst of this sublime strain of eloquence, in which he was expatiating on those ample gifts and graces which God had imparted to them the apostles, he checks himself, suppresses all human vanity and the *suspicion* of arrogance on account of these divine endowments, by reminding himself and his readers, of the *fragility* and perish-

† Οσρακινα.. These were of mean value. Σπονδας ειδον ενκεκραμενας ουκ εν αργυροισ και χρυσοις αγγεσιν, αλλ' εν οσρακιναις κυλισταις και προχοις, και πανυ ηγασθην των ανδρων, οτι διαμενουσιν εν τοις πατριοις εθεσιν, ουδεν εξαλλαττοντις των αρχαιων ιερων εις την αλαζονα πολυτελειαν. *Dion. Halicarn. Lib. ii. p. 91. Edit. Hudson. 1704. Arriani: Epictet. iii. 9.*

bleness of the *casket* in which this heavenly *gem* was enclosed. This *treasure* have we in *earthen vessels*,\* that the excellency of the power may be of God and not of us—Thus disavowing all power and ability in themselves to effect these operations, and declaring, with a devout solemnity, that all the splendid gifts and endowments they exercised were solely derived to them from God.

One principal design of Christianity is to banish from the human mind all resentment, malice, and the vindictive passions, and to inspire the heart, the source of action, with the most kind and benevolent affections. The great end and aim of its Divine teacher is to carry human virtue to the most exalted height. For this, he solemnly enjoined all the professors of his religion to *love their enemies*, to do friendly offices to those who discovered the greatest malevolence against them, and to return the calumnies and abuse of those, who injuriously aspersed and persecuted them, with prayer. We are commanded to *recompense to no man evil for evil*, not to recriminate in opprobrious language, not to retaliate one injury with another. This wisdom, which came from above, and whose

\* 2 Cor. iv. 7: ΕΝ ΟΥΡΑΝΙΟΙΣ ΣΚΕΥΕΣΙΝ. *In vessels of shell.*

genius is peaceable and gentle, breathing universal good will and benevolence, commands us to *overcome evil with good*, and by lenity, kindness, and every friendly office, to placate the resentment of an enemy, and always to study, by acts of genuine and unfeigned goodness, to soften the most *hard* and *obdurate* disposition into sentiments of esteem and affection: This conquest of an enemy by goodness St. *Paul* represents by a most expressive metaphor, the propriety and distinguished beauty of which hath escaped most of the commentators. *If thy enemy hunger feed him: if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head.*† Surely the apostle did not intend by this direction that we ought to inflame and aggravate the future punishments of an enemy by doing him acts of kindness and humanity. Such a precept would be an outrage upon humanity. *Heaping coals of fire* on an enemy's *head* is an elegant image taken from *melting down* metal by *heaping fire* on the *head* of a crucible—and the apostle means, that by this amiable beneficence, which he had been recommending, we shall *soften* and *melt* the most hostile disposition into tenderness and love.\*

† *Rom.* xii. 20.

\* Dr. *Benson* conjectures, that the phrase of *heaping coals of fire upon his head*, is taken from melting metals in a cru-

The *bright and glorious image* stamped upon the human mind by Christianity, after *passing* from a state of *heathenism* and *darkness*, is by the apostle Paul represented by a very happy and beautiful allusion to *coining* money, by throwing metal into a mould, which there receiveth the *full and beautiful* impression of the die into which it was *delivered*. The beauty and force of the apostle's language are entirely lost in our translation. *God be thanked that you were the servants of sin: but you have obeyed from the heart that form of sound doctrine which was delivered you.* In my *liberal translation, or paraphrastic version*, of the New Testament, I have

cible; for when they melt gold or silver in that manner, they do not only put fire under and round all the sides, but also *heap coals of fire upon the head* of the crucible, and so melt the metal: In allusion to this, Christians are to heap acts of kindness and beneficence upon the head of an enemy, and so melt down his obstinacy, bring him to temper, and overcome his will by their good. This is noble, glorious, reasonable, and truly christian! *Taylor on the Romans*, p. 351, 352. *Second Edit.*—The observation of the excellent Plutarch beautifully illustrates this passage of scripture. *Ἀνθρώπου δὲ κακίαν. κ. λ.* The *malignity* of man, how *violent* soever, is not altogether so *fierce* and *virulent*, as not to be *softened* by an obliging behaviour, and overcome by the kindness of those who are frequently doing friendly offices. *Plutarch. Dem. p. 1791. Edit. Gr. Stephani.*



given the following interpretation, which I apprehend expresseth the Apostle's idea. Blessed be God, though you were *once* the servants of vice, meaning in their heathen state, yet *now* you have taken the full impressions of that mould of perfect doctrine into which you were thrown. † The note of Dr. *Taylor* upon this passage is very accurate and judicious.\*

† *Rom. vi. 17.* Εἰς ὃν παρέδοθητε τυπον διδαχης. Τυπος often signifies a *mould*, a *model*, any copy to be imitated. He offered great rewards to those artificers who were employed in fabricating arms, and he gave them a *model* of each kind of armour. Δεδωκε δε και των οπλων το γενοσ εκασου ΤΥΠΟΝ. *Diod. Siculus. vol. 1. p. 675. Wesseling. 1746.*

ΘΕΩΝ αγαλαματ' εκ λιθων τε και ξυλων

Η χρυσοτευκτων η ελεφαντινων τυπουσ. *Sophocles in Justin Martyr Cohort ad Græcos. p. 83. Edit. Oxon.*

\* *But God be thanked that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.* Here the Apostle thanks God, that whereas they had been *Heathens*, and so ranked among the servants of *sin*, they were now become *Christians*, and consequently ranked among the servants of the gospel, or such as were obedient to it. This he explains by a metaphor taken from the coining, stamping, or casting of metal in a die or mould. The *τυπος*, the *form*, as we translate 'it, that is, the stamp, die, or mould, is the doctrine of the gospel. Their being put into, or under this die or mould, was their passing out of the *Heathen* into the *Christian* state. By the purpose and counsel of God, who had before decreed to take the *Gentiles* into his church; by the preaching of the gospel, whereby

It

It should ever be remembered in reading *antient* authors, that all the utensils and conveniences of *domestic* life were, in *those* times, extremely imperfect, rude, and inelegant, when they were called into the church, and by their embracing the faith of the gospel, they were put, or *delivered* into, or under the die or mould, from which they were to receive a new impression; or be fashioned into new creatures: And their *obeying from the heart* the mould of doctrine, refers to their first obedience, or *first* faith at their conversion, when they willingly embraced the Christian profession. This was the first act of obedience, by which on their part, they were put, or *delivered, into* the die, or mould of the gospel. And their further, and continual obedience is what the Apostle, in this chapter, earnestly exhorts them to; namely, that as they had, by a willing, cordial profession of the gospel, admitted the die, or mould of its doctrine, and were now put into it, so they would labour to admit a clear, fair, and full impression upon their hearts and lives. The figure upon the die is the image of God in righteousness and true holiness. For the *new man* (Ephes. iv. 24.) or the gospel-state *is created, or erected, in righteousness and holiness after the image of God.* This therefore is the figure upon the stamp or mould; it is the image and superscription of God. And the *Christian's* duty and great work, is to be conformed to this image; to take care that a full and fair representation of it be struck upon all his principles and actions: that in the disposition of his mind, and in every part of his conversation he may shew the image and superscription of God bright and perfect as upon a new coined piece of money. *Taylor on Romans. p. 303. Second Edition.*

compared with those improvements to which *modern* ages have advanced all the accommodations and elegancies of life—and that all *arts* and *sciences*, which lately have been cultivated with such assiduity and emulation, and been carried to such an exalted pitch of perfection, were *then* but in their *infancy*. They had no *compass*, by whose direction they could steer their course across the pathless deep: and their situation at sea is represented by St. Paul as deplorably distressing, when the hemisphere happened to be wrapped in gloom, and the sight of the sun, moon, and stars was intercepted from them, *Acts* xxvii. 20. A contemptible idea is given us of their ships, which, in *general*, were not, probably, larger than our *Severn* vessels or our *Irish* traders, when those who navigated them are, in imminent danger, described *undergirding them with ropes* † — practising

† *Acts* xxvii. 17. Ὑποζωννυντες τοπλιον. *Undergirding* the ship. We learn from several passages in the *Greek* and *Roman* authors that the antients employed this expedient to secure their vessels in imminent danger, says *Horace*.—*Sine funibus vix durare carinæ possint imperiosius Æquor.* *Horat. Lib. 1. Ode 14. ver. 5.* Οὐδὲ οὐτε περὶ τῆς γῆς ἐνενοήσεν, οὐτε τοῖς λειψανοῖς τοῦ ναυαγίου παρουσιν ἢ ἀπιούσιν κατασάντος τοῦ κλυδωνοῦ ἐπεχειρήσεν, ἀλλ' ὑπερείδεν ἐκ τῶν δυνατῶν ΔΙΑΖΩΝΝΥΜΕΝΟΥΣ τὰ σκάφη, καὶ ἀνεμῶ διαπλεοντὰς ἐς τὸ Ἰσπελωνεῖον. *Appian. Tom. 2, p. 1148. Edit. Tollii. 1670.*

this

this *miserable* expedient to secure their *miserable* vessels! What the *rudder-bands* were, is a question on which none of the commentators I have consulted have shed any light, or produced a passage in any author in which the mention of them occurs. The passages, in which some years ago I found these mentioned, are produced in the margin, and referred to the consideration of the learned reader.\* I can

Ναυς συμβουλευσας τοις Ροδίοις ΥΠΟΖΩΝΝΥΕΙΝ. He advises the Rhodians to *undergird* forty ships. *Polybius, Tom. 2. p. 1229. Edit. Gronovii. 1670.*

\* *Æt. xxvii. 40. Ζευκτηρίας των πηδαλιων. The bands of the rudders.*

Πηδαλια τε ζευγλαιος παρηκαδιετο. *Euripidis Helena ver. 1553.*

Ο' δε ζυγ' αξας, ο δ' αφελων σκαλμου πλατην, *ibid. ver. 1614.*

Observe the Apostle here mentions *rudders των πηδαλιων*; for the ships of the antients had *rudders* both at the *head* and *stern*. Χαβρίας προστους πελαγεους πλους, και τους εν τη θαλασση χειμωνιας κατεσκευαζεν εκαστη των νεων δισσα πηδαλια. *Chabrias*, in order for security in long voyages and in storms at sea, furnished each vessel with *two* rudders. *Polyæni Strategem. p. 225. Edit. Casaubon. 1589. Ναυν—δυο μεν πηδαλια εχειν. That a ship should have two rudders. Ælianæ Var. Hist. Lib. ix. 40. p. 637. Edit. Gronovii. 1731. Et Perizon. in loc. Τινα αυτων εκατερωθεν και εκ της πρωρης και εκ της ωρωρας πηδαλιας ησκητο. Some of these vessels were furnished with *rudders* which were fixed at the *head* and *stern*. *Dion Cassius. Tom. 2. p. 1252. Edit. Reimar. 1752.**

form no clear idea of them. *Grotius* is certainly mistaken by supposing that the sailors *unloosed* them in order that the ship might sink *deeper* into the water, and consequently have more power to resist the tempest. † For it manifestly appears, that when the people in the ship, in their distressed condition, had the happiness to discover a *creek with a shore*, their intention was to *thrust in the ship*, and to run her as near *land* as they could, in order to save their lives. For this purpose they *lightened* the vessel, as much as possible—*cutting away* ‡ the anchors—

Since writing the above I have met with an ingenious conjecture, what these *rudder bands* here mentioned by *St. Luke* were, in *Pococke's Travels*, vol. 1. p. 135.

† Cum laxantur ea vincula, tunc gubernacula multum in aquas descendunt et pondere suâ navem retinent, quominus à ventis evertatur. *Grotius* on *Acts* xxvii. 40.

‡ *Acts* xxvii. 40. Τας αγκυρας περιελόντες. Not *taking up* the anchors, as in our version, but *cutting them away*. The sailors *cut* the cables to which the anchors were tied. The word περιαιρω always signifies to *take away*, to *destroy*, to *remove*. So it is justly translated in this very chapter, *verse* 20. All hope that we should be saved, *was taken away*. περιηρηστο πασα ελπις. A great advantage to the *Carthaginians* in *Italy* was *taken away* Μεγα—πλεονεκτημα περιηρηστο. *Appian*. *Tom.* 1. 583. πολλα τε αλλα της των δημαρχων αρχης τυραννικης μαλιστα γεγενημενης περιελόντες, *Tom.* 2. p. 650. Οί δε τα μεν γερα περιηρουν. p. 825. Αυτου την μεν πρατηριαν περιελον οι συναεχοι. His colleagues *took away* his praetorship, p. 948. *Edit. Tolliz* *Amstel.* 1670. Περιαιρουσι δε και μουσικην, και γεωμετριαν, και παν-

loosing the *rudder-bands*, whatever these were, that the rudders might fall away—they hoisted also the main sail to the wind—made directly for shore—and run the ship aground. But their *coasting* from place to place; their casting *four anchors* from the *stern*, and indeed almost every incident in that circumstantial account which the sacred writer hath given us of *St. Paul's* voyage, evince what small improvements the art of navigation had then acquired.

With regard to *domestic* accommodations and elegancies, the *antients* seem to be greatly inferior to the *moderns*. The continual washing of their feet, as they wore only sandals—their constant bathing, as they wore only woollen—their drenching their hair in liquid perfumes—these things appear to us, when compared with the refinement of *modern* manners, to the last degree inelegant and disagreeable. The plan I have chosen obliges me to *restrict* myself to those *particulars* only to which there are allusions in scripture.—They made use of *hand-mills*, as they

τα τα τοιαυτα. They take away geometry, music, and all such things. *Diog. Laertius*. p. 365. *Edit. Meibom.* 1692. The word occurs in the same sense in the same page. τον λογικον και τον φυσικον τοπον περιαιρειν. See also p. 439. 448. *ejusdem editionis*. Εντα δε και των αλλων της θεοσεβειας εχθρων πασαι αι τιμαι περιηροντο. Then all the honours of the rest of the enemies of religion were taken away. *Eusebius. H. Eccles. Lib. ix.* p. 459. *Reading.*

do at this day, and *women* were employed in this servile drudgery. Hence we read of *women grinding at a mill*\*—Their *mirrours* were of polished metal, which at best could only reflect a very *obscure* and *imperfect* image. Hence St. Paul in a very apt and beautiful simile describes the *defective* and *limited* knowledge of the present state by that *opaque* and *dim* representation of objects which those *mirrours* exhibited. We see, *by means of a glass*, darkly—not, *through a glass*, as in our version†—for *telescopes*, as every one knows, are a very late invention.

The Evangelists inform us that our Lord was asked why he suffered his disciples to live in such ease and freedom, and imposed no austerities upon them, when the disciples of *John* and of the *Pharisees* fasted often. In his reply to this question, our Lord plainly intimates, that for him to insist upon his disciples, who were but *lately* entered into the profession of Christianity, practising a course of rigid abstemiousness and mortification, would disgust them against his religion, and cause them imme-

\* *Matt.* xxiv. 41.

† *1 Cor.* xiii. 12. δι' ἑσοπτρου. Ἐπαν ὄν η ἰσὺς ἐν τῷ ἑσοπτρῷ, οὕτω καὶ ὅταν ἡ ἁμαρτία ἐν τῷ ἀνδρῶτι, οὐ δύναται ὁ τῷ αὐτοῦ ἀνδρῶτις δεῦρειν τοῦδεον. *Theophilus ad Autol.* p. 70. *Edit. Paris.*

diately to abandon and abjure it—and that the injunction of religious *severities* upon his *new* converts would produce as fatal effects upon his religion, as he would do who should put *new* wine into *old* skins; by which folly he would incur both the loss of his liquor and of his vessels. Several persons have asked me the meaning of this passage of scripture: at the same time always representing the declaration as very absurd, *that no man put new wine into old bottles,\** when certainly *glass*, they have always said, however *antient*, is not, on *that* account, less liable to injury. But the *antients*, it is well known, kept, as the people in *Spain* do now, their wine in *skins*,†—which if *old* and

\* Neither do men put *new* wine into *old* bottles. *Matt.* ix. 17.

† Ασκούς *skins*.—Οίνον ευφρονα, καρπών αργύρης

Ασκά εν αγγείω. *Iliad* I. 247.

Χάλα τον ασκον μοιεν. εα το χρυσιον. *Euripidis Cyclops.* vers. 160.

—Λυσας ασκον ον φερω ξενοις. *Euripidis Electra.* 511.

Qui voudroit aussi traduire à la lettre ce que Jesus Christ disoit aux disciples de Jean Baptiste, *qu'on ne met point le vin nouveau dans de vieux vaisseaux, ou qu'autrement les vaisseaux se rompent, le vin se repand et les vaisseaux sont perdus*; *Matt.* ix. 17. il faudroit se servir des termes d'*outres* ou *ne sacs de cuir*, parceque c'est effectivement ce que signifient les termes de l'*Original*, et que c'etoit alors l'usage de garder les liqueurs dans ces sortes de vaisseaux, comme on le fait encore aujourd'hui dans le Levant, et in quelques autres lieux: Mais comme cet usage est inconnu à nos peuples, il faut  
*decayed,*



*decayed*, the fermentation of *new* wine would necessarily cause to rend, to burst, and perish. But *new* wine being put into *new* skins, *both* would be preserved.

We find the illustrious and opulent among the *antients* were employed not merely in accumulating *gold* and *silver*, but in amassing a prodigious number of sumptuous and magnificent *habits*, which they regarded as a necessary and indispensable part of their *treasures*. Their *fashion* in cloaths was not in that precarious and fluctuating state which *ours* continually experienceth. They stored their wardrobes with an almost incredible number of the richest vests, which, according to the *custom* of those times, were universally reputed to be as *essential* a part of *riches* as large *estates* or *chests* of *gold*. Hence in the *detail* of a great man's wealth, the numerous and superb suits of apparel he possessed, never fail to be recorded. \* *Garments* are ge-

droit être ridicule pour affecter de vouloir retenir ce terme, et on exposeroit imprudemment cette comparaison du Sauveur à la raillerie des profanes. *Projet d'une nouvelle version par le Cene. Page 275. Rotterdam. 1696. See also Dr. Shaw's Travels, p. 304. Edit Oxon. 1738.*

\* Χρηματα τε, και οσα, ΧΡΥΣΟΣ και ΑΡΓΥΡΟΣ και ΕΣΘΗΣ, ὡσπερ αν πολεις της κρατισης αλουσης, πανυ πολλα τοις στρατιωταις. *Dion. Halicar. Lib. vi. p. 350. Hudson. Κελευεθ ρεγειν οσον εκασος εχοι ΑΡΓΥΡΙΟΝ η ΧΡΥΣΙΟΝ η ΚΟΣΜΟΝ. Poly-*

nerally mentioned along with *gold* and *silver*; being *then* esteemed to be as essential in the *display* and in the *idea* of opulence, as we *now* deem a splendid *equipage* and costly *furniture*.

This appears from what *Horace* relateth concerning *Lucullus*, who had pillaged *Asia* and who *first* introduced the Asiatic refinements and magnificence among the *Romans*. Some per-

*æni Stratag.* p. 180. Edit. Casaubon 1589. Προκομιζει τὰ  
κειμήλια ΧΡΥΣΟΝ. ΑΡΓΥΡΟΝ, ΕΣΘΗΤΑ. He brings out his  
TREASURES, *gold*, *silver*, *cloaths*, p. 512. *Ejusdem edit.*  
Τὰ τιμιώτατα, ἵππους, ἀδελφοὺς, ζεύγη, ΧΡΥΣΟΝ, ΑΡΓΥΡΟΝ,  
ΕΣΘΗΤΑ ποικηλὴν ἐδίδου δια συμβόλων. Nero gave away by  
tickets, things of the greatest value, horses, slaves, equi-  
pages, *gold*, *silver*, rich suits. *Dion. Cassius. Lib. 61.*  
p. 993. *Reimer.* Πάντα δ' ἐξήτασμενα πρὸς τὸ περιεργόν. ἐκπω-  
ματά, εσθῆτες, ζῶνται, ἐπιπέλα, τὰλλα ὅσα οὐκίας κόσμος, ἐκ-  
λόγα πάντα. *Philo in Flac. Tom. 2. p. 539. Edit. Mangey.*

Thus also we read that *Titus*, after the destruction of *Jerusalem* distributed to those, who had distinguished them-  
selves by their valour, *gold*, *silver*, and *garments*. Ἐκ τῶν  
λαφύρων ΑΡΓΥΡΟΝ καὶ ΧΡΥΣΟΝ, ΕΣΘΗΤΑΣ τε—ἀκψιλῶς ἀπε-  
ποιε. *Josephus B. Jud. Lib. 7. C. 1. § 3. p. 404. Haver-*  
*camp.* Ἐστὶ κληρονομία τοῖς θεραπευούσι κυρίου, καλὴ γέ καὶ ἐρασμῖος  
κληρονομία, οὐ χρυσιον, οὐκ ἀργυρος οὐκ εσθῆς. There is an in-  
heritance to those who worship God, a glorious and most  
desireable inheritance, not *gold*, nor *silver*, nor *cloaths*  
*Clemens. Alexand. p. 59. Edit. Paris. 1629.* Πολλοὺ δὲ  
ἀξία, οὐ λίθος, οὐκ ΑΡΓΥΡΟΣ, οὐκ ΕΣΘΗΣ οὐ κάλλος σώματος,  
ἀλλ' ἡ ἀρετὴ. Precious stones, *silver*, *cloaths*, personal  
beauty, are of no great estimation, but only virtue. *Clem.*  
*Alex. p. 234. See also p. 235. Paris 1629.*

sons waited upon him to desire he would lend them out of his wardrobe an *hundred* suits for the Roman stage—An *hundred* suits! he exclaimed—How is it possible for me to furnish such a number?—However, I will look over them, and send you what I have—After some time he writes a note and tells them he had FIVE THOUSAND, and they were welcome to take part, or all.\* This circumstance of amassing and ostentatiously displaying in wardrobes numerous and superb suits as indispensable in the idea of wealth and forming a principal part of the opulence of those times, will elucidate several passages of scripture. *Job*, speaking of the *riches* in his times, saith: Though they heap up *silver* as the dust, and prepare *raiment* as the clay.† *Joseph* gave his brethren changes of *raiment*: but to Benjamin he gave three hundred pieces of silver and five changes of *raiment*.‡ In allusion to this, our Lord, when describing the short duration and perishing nature of terrestrial *treasures*, represents them as

\* ————— Clamydes Lucullus, ut aiunt,  
Si posset centum scenæ præbere rogatus,  
Qui possum tot? ait: tamen et quæram, et quot habebo,  
Mittam. Post paulo' scribit, sibi millia quinque  
Esse domi chlamydum: partem, vel tolleret omnes. *Horat.*  
*Epist. Lib. 1. Epist. 6. ver. 40.*

† *Job. xxvii. 16.* ‡ *Gen. 45. 22.*

subject to *moth*. Lay not up for yourselves *treasures* on earth, where moth and rust do corrupt. § So also St. Paul: I have coveted no man's *gold* or *silver*, or *apparel*. †† St. James, likewise, just in the same manner as the *Greek* and *Roman* writers, when they are particularizing the *opulence* of those times, joineth *gold*, *silver*, and *garments*, as the constituents of riches. Go to now ye *rich* men, weep and howl for your miseries that shall come upon you. Your *gold* and *silver* is cankered, and your *garments* are moth eaten. ||||.

The *money-exchangers*, whose tables our Lord overturned in the temples, and scattered their money on the pavement, were *bankers*, whose occupation consisted in giving strangers *Jewish* money in exchange for *foreign*.\*\*

It is well known that the temple of *Diana* at *Ephesus* was one of the most superb and magnificent edifices which history hath transmitted to us. On account of the grandeur and statefulness of the pile, and the decorations and ornaments which distinguished it, it was reputed

§ *Matt.* vi. 19. †† *Acts* xx. 33. ||| *James* v. 2, 3.

\*\* C' estoient des gens qui changeoient aux Juifs étrangers l'argent de leur pais, pour celui qui avoit cours en Judée, soit afin d'acheter des victimes, soit pour quelque autre cas marqué par la loi. *Lenfant in loc.*

one of the seven wonders of the world.\* Antient authors are lavish in their descriptions of the grandeur and majesty of this wonderful structure, and make us form the most exalted ideas of it. I mention this in order to acquaint the reader in what the occupation of *Demetrius* and of the artists, whom he employed, consisted, from which the sacred writer informs us *no small gain* accrued to them. Our version says, *Demetrius was a silversmith who made silver shrines for Diana.*† This interpretation seems to be inaccurate. No clear ideas can be collected from it. The original is: *Who made temples of Diana in silver.*‡ Which informs us what his employment was. He cast little silver models in miniature of the temple of Diana. From this ingenious art, in which he employed a number of hands, great advantages were derived. As Diana was a goddess, whom all Asia and the world worshipped, as Demetrius told his manufacturers, these silver miniature temples would have a very rapid and extensive sale. The mention of such temples in miniature frequently

\* See *Justin* Lib. ii. Cap. 4. *Not. in Edit. Gronovii* 1719. p. 75. *Plutarchi Apoph.* Edit. Pemberton Oxon. p. 63. Dr. *Edwards de Prædestin. Paulina.* p. 90. and the *First volume* of my *Introduction*, p. 317. 318.

† *Acts* xix. 24.

‡ Ναους αργυρουσ Αρτεμιδος.

occurs. § Sometimes they were made of gold. † They were greatly honoured by the *antients*. Considerable sums were expended upon them. In the same ingenious occupation with *Demetrius and his craftsmen* are many of the *Latin, Greek, and Armenian* monks in the Holy Land now engaged.\* They make very beautiful models in miniature of the church of the holy sepulchre at Jerusalem. I have seen a very superb and elegant one, inlaid with mother of pearl, a very valuable present, if I mistake not, from a lady, to the academy in which I was educated.

In military expeditions, a number of persons who precede the army, are employed in *levelling* the road, filling cavities, removing obstructions, making the irregular path direct, and

§ Τετρακυκλον ἀμαξάν, αγουσαν τον ΝΗΟΝ τε και το εν τῇ  
 οπιῳ σθεον ἀγαλμα. A four wheeled carriage drawing a temple  
 in miniature and the statue in it. *Heroditus. Lib. 2. p. 133:*  
 Εν τε γαρ Αλβανῳ ΝΕΩΣ Ηρας βραχυς επι τραπέζης τινος προς ανα-  
 πολων ἰδρυμενος, προς την αρχτον μετεστραφη. On mount *Alba*  
 a small temple of *Juno* in miniature, which was placed on a  
 table towards the east, was turned towards the north. *Dion.*  
*Cassius. p. 199. Keimar.*

† Ναους χρυσοῦς. *Diod. Siculus, lib. i. p. 19. Edit. 1746.*  
 Putem hos ναους χρυσοῦς parvas fuisse æditulas. *Wesseling-*  
*not. p. 18.*

\* See *Pococke's Travels, vol. 2. p. 40.*

the rugged smooth. *Josephus* giving an account of the incursion of the army under *Vespasian* into Galilee, describes the usual manner in which the Romans conducted their marches. “He ordered a body of light-armed auxiliaries and archers to advance before the army, that they might check any sudden unexpected assault of the enemy, and explore any suspected forest in which an ambush might be formed. These were followed by a company of heavy-armed Roman troops consisting both of cavalry and infantry. After these marched *ten* men drawn out of every *hundredth*, carrying their baggage and the materials for making encampments. After these the *Pioneers*, whose business it was to make the *irregular road direct*, to level what was rough and rugged, and to cut down any woods that interposed, that the army might not be obstructed and molested in their march.”†

† ΤΟΥΣ ΜΕΝ ΓΕ ΨΙΛΟΥΣ ΤΩΝ ΕΠΙΚΟΥΡΩΝ ΚΑΙ ΤΕΞΟΤΑΣ ΠΡΟΑΓΕΙΝ, ὡς ἀνακοπτοῖεν τοὺς ἐξαπινυκίους τῶν πολεμίων ἐπιδρομας, καὶ διερευνητάς ὑποπτούς καὶ λοχασθαὶ δυναμένας ἕλας. Οἷς εἰπето καὶ Ῥωμαίων ὀπλιτικὴ μοῖρα, πεζοὶ τε καὶ ἵππειοι. τούτοις ἀφ’ ἑκάστης ἑκατονταρχίας ἠκουλουθουν δεκά, τὴν τε αὐτῶν σκευὴν καὶ τὰ μετρεῖα τῆς παρεμβολῆς φέροντες. καὶ μετ’ αὐτοὺς ὑδροπίοι, τατὲ σκολιὰ τῆς λεωφοροῦ κατευθύνειν καὶ χθαμαλοὺν τὰ δυσβάτα, καὶ τὰς ἐμποδίου ἕλας προανακαπτειν, ὡς μὴ ταλοῖπασσιτο δυσπερὸν τὸ τρατευμα. *Josephus Bel Jud.* lib. 3. c. 6. p. 229. *Havercamp.* See αἰῶ. p. 231. 324. Thus also *Dion Cassius* describes the expedition of *Severus* into *Caledonia*. Τὰς δὲ ἕλας τεμνῶν, καὶ τὰ μετρεῖα

So did *Xerxes* in his ostentatious expedition into *Greece*. He levelled mountains, says the historian, and made an equality of surface over the deep and rugged vallies. † To this employment of *pioneers*, who preceded armies and facilitated their march, there is a beautiful allusion in scripture. *John the Baptist* was raised up by providence to be the *harbinger* of the *Messiah*, to announce his advent, and to *prepare* the Jews for the worthy and virtuous reception of him. How striking, therefore, is the imagery, when considered in this light, and how singularly happy and emphatical that figurative language, in which his office, as the *precursor* of the *approaching Messiah*, is described. O! *prepare* the way of the *Lord*, make his paths *straight*! Every valley shall be filled: every mountain and hill shall be brought low: the crooked shall be made *straight*: and the rough ways shall be made *smooth*! \*

In those times, when there were not those conveniencies on the road which modern ages

κατασκευαπτων, τα τε ελη χωρουν, και τους παταμους ζευγουν.  
*Dion. Cassius. lib. 76. tom. 2. p. 1281. Reimar.*

‡ Montes in planum deducebat et convexa vallium æquabat. *Justin lib. 2. c. 10. p. 209. Edit. Gronovii.* See also a striking passage in *Polyænus Stratagem. p. 599. Casaubon.*

\* *Luke iii. 4. 5.*

enjoy,



enjoy, it was more customary, than it is at present, for a party of travellers to dispatch a person *before*, to the place where they intended to refresh themselves, or to lodge, in order to announce their arrival, and to prepare the necessary accommodations for the reception of the *company*. In a very elegant and striking allusion to this, the author of the epistle to the Hebrews represents our Lord as dispatched before his *followers*, who are all travelling through this state of *pilgrimage* towards a *city* which hath foundations whose builder and maker is God, where he is employed in preparing mansions, against their future arrival. Into these blessed abodes, says he, is Jesus now entered as our FORERUNNER† to prepare for our reception. The apostle, moreover, seems to refer to our Savior's words in St. John, which serve also to illustrate this beautiful passage. I go to *prepare* a *place* for you: and when I am gone and have *prepared* a place for you, I will receive you to myself, that where *I* am there you may be also. ‡

St. James, describing the infinite beneficence and immutability of God, says, *That every*

† *Heb.* vi. 20. Οὐτως ΗΓΟΔΡΟΜΟΣ ἔμπροσθεν ἡμῶν εἰσενήθεα Ἰησοῦς, See Dr. Sykes *Paraphrase in loc.*

‡ *John* xiv. 2. 3.

good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.\* In this passage are several astronomical terms. God is represented as the *Father of lights*, in allusion to the glorious lamp of day, the source of light to the whole solar system. The word παραλλαγή, or *parallax*, is not here employed in that acceptation in which modern astronomers use it—but denotes the continually *mutable* and different situation in the heavens which the sun every day apparently observes. In *opposition* to which God the supreme source of light and love is described as subject to *no* variation, but *immutably* and *unchangeably* the same. By τροπή, *tropic*, † at *one* of which the sun arrives on the *shortest*, on the *other*, at the *longest* day, on his arrival at each, in his annual course, visibly *turning back*, as the word imports, the apostle denotes that the Divinity is not liable to any such *mutation* and *variableness* as affecteth this luminary. And as it is well known the inhabitants of the earth were by the *antient* geographers distinguished into the *Ascii*, *Amphiscii*, *Heteroscii*‡—denominations, which arose from

\* James i. 17.

† τροπή *Tropic*. *ibid.* Η παλαιά εσχάτησιν οπωριήσιν τροπήσιν.  
Oppian *Venat.* lib. i. v. 124. Ritters:

‡ Επει δὲ περιέτατο ἀπὸ ἡλίου ΣΚΗΝ ὁ λόγος εἶπεν—ὅτιτε Ἀμφισ-

the *shadow*, at noon, in *various* climates, having *various* directions and falling different ways, the apostle, by employing the technical term, *εποσκιασμα*, by which this *variety* of shadow was denoted by geographers and astronomers, intended to indicate to his readers that the pure and ineffable GLORY of the Almighty is not subject to any such *shade* or obscurity, to any the least darkness or diminution. §

The apostles very properly represent the *Mosaic* institution, on account of its numerous prescriptions and the ceremonious rigours it imposed, as a burden, which neither the Jews of their times or their ancestors were able to bear. This ritual, consisting chiefly of positive ordinances, our Lord, by that perfect dispensation he introduced, and by that voluntary submission to death, by which he gave this new co-

χοι επιουονται και οι ετεροσκοι. *Strabo*, lib. 2. p. 135. *Edit.* Paris 1620.

§ Est metaphora a sole et astronomia. Phoebus lucis est parens, at non eodem modo lucet iis qui in diversis locis habitant, imo nec iis qui in eodem loco. In eodem loco sunt τροπαι solis, dum ad Tropicum vel Capricorni vel Canceri accedit: et παραλαξεις, quae faciunt ut in alia coeli plaga conspiciatur sol oriens et occidens; in diversis locis alia atque alia directione radii solis incedant, et per varia climata umbras variant. At Deus omnibus idem est et semper εφ' αεσ ουρηατι. I. I. *Προλειν in loc.*

venant

venant its ultimate sanction and confirmation, totally vacated, and for ever annulled and superseded men's obligation to perform the rites it enjoined. 'This the apostle Paul, in his epistle to the *Colossians*, illustrates by a very happy and expressive similitude. He represents the law as a large *bill*, or *note of hand*, consisting of a great variety of ceremonial articles, exhibited against the *debtor*, which he was obliged to discharge, and which *stood in full force* against him. He then represents our Lord as cancelling this old instrument—*crossing out*, or drawing a pen over the several articles it contained—as is usual, when a *bill* is discharged—and vacating all its obligation and power to bind and distress us. He carries on this beautiful and apt comparison, and raises our ideas still higher, in farther informing us; how effectually our Lord annulled this *deed* and rendered it of no authority and use, by representing him, when he had discharged it, as *taking it away and nailing it to his cross*—a beautiful allusion to the common practice of *piercing* and filing a bill that is paid, and *hanging it up* to remain as a perpetual testimony, should such evidence ever be required, of our having discharged it, and of its *various articles* ceasing for ever to be obligatory upon

us. Our version is very unhappy. *Blotting out the hand-writing of ordinances.* ΧΕΙΡΟΓΡΑΦΟΝ: *note of hand, given from debtor to creditor.* This *note of hand, or bill, consisted of a tedious and heavy detail of ordinances, which was against us, which was contrary to us*—which, numerous and oppressive as they were, the Jews were obliged to discharge. This our Lord *took out of the way, entirely cancelled and annulled it, nailing it to his cross.\**

The apostle Paul, solemnly avowing that the first preachers of Christianity, in publishing and propagating its truths, were actuated by no secular motives, and swayed by no views of sordid interest, saith: *We are not as many who corrupt the word of God.* The word here rendered, *corrupt*, signifies to *vend*, to make a trade and traffic of, † as those whose public profession it is

\* *Coloss* iii. 14. Εξάλειψας το καθ' ἡμῶν ΧΕΙΡΟΓΡΑΦΟΝ τοῖς δόγμασιν, ὃ ἦν ὑπεράστιον ἡμῶν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, ΠΡΟΣΗΛΩΣΑΣ αὐτὸ τῷ σταυρῷ. For the meaning of the word χειρογραφῶν see *D. Halicar.* p. 283. *Sylburg.* 1691. *Dion. Cassius.* p. 137, 261, 387, 904. *Edit. Reimar. Philo Tom.* 2. 536. *Vana supervacui dicens chirographa ligni. Juvenal* v. 41.

† *2 Cor.* ii. 17. Καπηλευσθεῖς ἐπὶ τὸν λόγον. Καπηλὸς ὁ οἰνοπώλης. *Etymol.* Εἰθὼν δ' εἴκειν οὐ καπηλευσεῖν μάχην. *Æschylus Septem contra Thebas,* v. 551. The old Scholiast on *Æschylus* thus explains the word. Καπηλευσεῖν] ψευσασθαι, πρὸς πωλείν, διαφθεῖρειν. Ἡ δ' οὖν Μεσσαλίνα, οὐ τὰ ἀπελευθεροῖ αὐτοῦ

to sell wine and strong liquors, to which employment the word here used is restricted. And as these people, through *fraud* and *dishonesty*, adulterate † the liquors they vend, and debase them with impure admixtures, in reference to these customary fraudulent practices, which in those times and in all ages have obtained, the apostle solemnly appeals to God the great searcher of hearts, for the *uprightness* and *sincerity* with which they *delivered out* the *pure* and *uncorrupted* doctrine of the gospel—declaring they had no sinister and *lucrative* views in that arduous and sacred cause in which they were embarked, but as of *sincerity, as of God, in the sight of God, speak we in Christ.* ‡

The apostle James holds up to every Christian a faithful and useful mirrour, in which he may

εὐτως οὐ τὴν πολιτείαν μόνον, οὐδὲ τὰς στρατείας, καὶ τὰς ἐπιτροπείας, τὰς τε ἡγεμονείας, ἀλλὰ καὶ τὰλλα πάντα ἀφειδίως ἐπωλοῦν καὶ ἐκαπηλεύον. *Dion. Cassius. lib. 60. p. 956. Reimar.*  
 Καὶ μὲντοι καὶ ἐκαπηλεύετε πάντα, καὶ ἐκ τῶν βραχυτάτων τῶν τε αἰσχιστῶν ἠγγυρολογεῖ. *ibid. 986. See also page 1294. Reimar. Philo. 2 vol. 576. Mangey. Plut. Apoph. p. 7. Oxon.*

† Οἱ ΚΑΠΗΛΟΪ, κερασαμένοι γε οἱ πολλοί, καὶ δολωσαντες, καὶ κακομετροῦντες. *Lucian. Hermotim. 59.*

‡ For I am not as several who are hucksters of the word of God, preaching it for gain. *Locke in loc. Qui font trafic de la parole de Dieu, et en effect l'original signifie vendre. Beaujourné in loc.*

see the detestable form and features of slander and defamation. In that description, which can never sufficiently be admired, he draws a just and striking portrait of the heinous wickedness and numerous evils of that garrulity and diabolical inclination to asperse and traduce characters, which men are so prone to indulge and gratify. He expatiates on the fatal and extensive mischiefs which *that little member the tongue* scattereth in society. The tongue was a *WORLD of iniquity* in miniature—it was a *fire*, and this fire was first lighted from infernal flames. *It is set on fire of hell.* The poison of asps was under it—and though, so little and inconsiderable, it was replete with aconite that infested and *defiled the whole body.* Among other particulars he saith: *That it setteth on fire the course of nature.* The *original* is very beautiful, and is a very elegant allusion to a *wheel* catching fire, as not infrequently happeneth, by its rapid motion, spreading its flames around, and at last involving the whole *machine* in fatal destruction. The true version of the passage is this. *It setteth on fire the WHEEL\* of human life,* and thus finally destroyeth the *whole body.*

\* James iii. 6. Φλογίζουσα τον τροχον της γενεσεως. Τροχος signifies a *wheel.*

The apostle *Paul*, in the second epistle to the Corinthians, discoursing on the *instability* of mortal condition, and on the *precarious* and *perishing* nature of that *form* and *system* we now wear, takes his beautiful imagery from a *tent* which the traveller erects for a *short* time, but, upon his removal to *another* place, takes down, and its whole frame and structure is totally dissolved. For we know, if this earthly house of our *tabernacle* (or *tent*†) were *dissolved*, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this *tabernacle* (or *tent*) do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who hath also given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are

Τροχὸς αἵματος γὰρ οἶα

Βίωτος τρεχέικυλισθεις. *Anacreon. Ode iv. 64.*

Ἀλλ' οὐμός αἰεὶ ποτμός ἐν πυκνῷ θεοῦ

Τροχῶ κυκλείται, καὶ μεταλλάσσει φύσιν, *Sophocles*

*arua Plutarch Demet. p. 1658. Edit. Gr. 8vo. Stephan.*

† 2 Cor. v. i. Οἶμα του σκηνοῦ καταλυθη.



at home † in the body, we are absent from the Lord.

It is an excellent and judicious remark of *Cornelius Nepos* in the *preface* of his history, where speaking of the dissimilitude between the *Grecian* and *Roman* manners, he observes, That different modes and usages obtain among different nations: that what is deemed in *one* country a *polite* and *useful* accomplishment, is in *another* reputed *disgraceful* and *dishonourable*, and that it betrays great ignorance in any one to treat with ridicule and contempt any modes and customs because not consonant to the manners of the country in which he was educated.\* With what scorn and petulance have some puny infidels affected to deride our Saviour's *riding on an ass*, and amidst the shouts and acclamations of an immense multitude of people, who spread their garments in the road and pierced the air

† Ενδημουντες. Nothing could be farther from the Apostle's idea than to represent Christians *at home in the body*, as in our version. The word signifies to *sojourn*, to continue for a short time. His meaning is, That while we *reside* in this present mortal body we are in a state of exile (ενδημουντες) from our proper home, which is with God.

\* Pluraque nostris moribus sunt decora, quæ apud illos turpia putantur—Hi erunt feri, qui expertos literarum Græcarum, nihil rectum nisi quod ipsorum moribus conveniat, putabunt. *Corn. Nepotis. Præfat.*

with crying and repeating *Hōsanna*! — advancing towards the capital in this triumphal procession—and entering the metropolis mounted on so contemptible an animal. It is only proclaiming our own egregious folly and ignorance to pronounce every thing *reputable* or *disreputable* by the standard of our own national manners. In *eastern* countries this usage *now* obtains, and is not accounted dishonourable or in any respect degrading. This circumstance, which in *European* manners, and ideas of decorum, is the last disgrace, is *there* esteemed to be no discredit to authority and greatness. Persons of distinction and character are thus accommodated. All books of *modern* travels into the *east* are replete with instances. These *recent* accounts corroborate what is related in the sacred records, and wipe away from the scriptural characters that *infamy* and *reproach*, which, from the most *minute* and *trivial* occurrences, infidelity would rejoice to infix on them. Thus in the song of *Deborah* we read of persons who rode on white *asses*, *the governors of Israel, those who sat in judgment*. Thus also 2 Sam. xvi. 1. 2. And when David was a little past the top of the hill, behold Ziba the servant of Mephibosheth met him with a couple of *asses* saddled.—And the king said unto Ziba, What meanest thou by these?

these? And Ziba said, The *asses* be for the *king's household* to ride on. Again, *Joshua* xv. 18. And it came to pass as she came unto him, that she moved him to ask of her father a field: and she lighted off her *ass*; and Caleb said unto her, What wouldest thou? But the most distinguished passage to this purpose occurs in *Judges* xii. 35. 14. where it is recorded of one of the *judges* or chief governors of Israel, That he had forty sons and thirty nephews, *that rode on three-score and ten ass-colls.*

St. Paul, shewing how equitable and reasonable it was, that those, who were engaged in the sacred duties of the pastoral function, should derive a maintenance from those they instructed, observes that the law expressly prohibited the Jews from *muzzling the ox* while he was employed in *treading out the corn*.\* How this method of separating the grain was performed is well illustrated in the following curious extract published in the *present state of the Republic of Letters*. “The ancients had several ways of *threshing out* their corn. One was by driving several yoke of *oxen*, (but rather horses) into the threshing floor, who *trod it out* with their *hoofs*. Hence such oxen were called *Teriones* or *Teriones*, *à terendo frumentum*, not *à te-*

\* 1 Cor. ix. 9. 1 Tim. v. 18.

*rendo terram*, as Varro, Macrobius, Isidorus, and others tell us. This practice subsisted in *England* in the days of *John of Salisbury*, that is, in the twelfth century, as appears by a passage in his *Polycraticon*: *Bobus trituranibus, libentius tamen orantibus, obviatis*; and is still found in *Greece* and *Asia*, as *Leunclavius* assures us in his history of *Turkey*; and our countryman *Knox* says, that it is still in use among the inhabitants of *Ceylon*. He tells us, Part I. Chap. 3. of his account of that island, that when they are to tread out the corn, they chuse a convenient adjoining place, where they lay out a piece of ground, some twenty or twenty five feet over, and cut away the upper turf. Then certain ceremonies are used. First, they adorn this place with ashes made into flowers, and branches, and round circles. Then they take divers strange shells, and pieces of iron, and some pieces of wood, and a bunch of betel nuts, and lay all these in the very middle of the pit with a large stone upon them. Then the women, whose proper work it is, bring each their burden of reaped corn upon their heads, and having carried it three times round the pit, they fling it down: after which, without any farther ceremony, they bring in the rest of the corn as fast as they can.

“ Another

“ Another way of threshing out corn was with the *tribula*, a heavy machine of wood, like a great square table, the under side of which was either cut into notches, so that it resembled a file, or else it had pieces of sharp flint or iron driven into it. This was *dragged* over the *corn* by *oxen*: and to make it the more effectual, a great weight was laid upon it, called *Capra Trituratoria*, made of iron in shape of a goat, as our author understands it. He that drove the *oxen* also sat upon the *Tribula*. From this word, and the effect of the machine, is derived *Tribulatio*, which emphatically enough signifies an affliction, that, as it were, *crushes* a man. This instrument is still made use of by the present farmers of Epirus; and Nicol. Schidten in his account of his slavery in Turkey, written in Dutch, relates that he was often obliged to draw it along with the *oxen*; and adds, that the man, who drove the oxen and sat upon the *Tribula*, carried a wooden ladle, in which he received their dung. There was another kind of *Tribula* used by the antients, called *Plestillum Foenicum*. In this, under the *Tribula*, were several cylinders or rollers of wood, into which were driven sharp pieces of flint

flint or iron : as the *plostellum* was drawn along, the cylinders turned round, and so *beat out the corn*. This *machine* is, to this day, used in *Egypt*, as Christoph. a Neitschuz informs us in his voyages.

“ The *oxen* were *muzzled*, while they were thus employed. *Eustatius* tells us, that a great broad collar, like a wheel, was sometimes put about their necks, so that they could not stoop : and *Pollux* says, that slaves employed about the house were obliged to wear it for the same reason, and so broad, that they could not possibly raise their hands to their mouths. The Greeks called this wooden ruff, *παισιμαπην*. The *Jews* were forbid to *muzzle* their *oxen* in treading out the corn, and which were, therefore, very *fat*, when so employed. Whence, *Hosea* x. 11. upbraiding the Israelites with their luxury, compares them to an *heifer that is taught and loveth to tread out the corn.*”\*

Another custom, which obtains in the east, is cutting down *grass* for the purpose of heating *ovens*. Dr. *Shaw* tells us that myrtle, rosemary, and other *plants*, are made use of in

\* See the *Present State of the Republic of Letters*, vol. 1. p. 151. for the year 1728.

Barbary, to heat their *ovens* as well as bagnios.† What lustre doth this shed on the following words of our Lord, which beautifully allude to this usage. Consider the lillies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the *grass of the field* which to-day is, and to-morrow is *cast into the oven*, shall he not much more clothe you, O ye of little faith.‡

Our blessed Saviour, in his sermon on the mount, observeth, that the public teachers of his religion ought to be the *salt of the earth* to preserve it from corruption, that this sacred order ought ever to exercise the greatest vigilance over their characters and conduct, it being impossible with any face or effect to reprove men for vices of which they were guilty themselves — and moreover, remarking that immoral instructors would not only *lose* their *usefulness*, but render themselves the most *worthless* and *contemptible* of mankind, maketh use of a figurative representation which must

† See *Observations on divers passages of scripture*, p. 142.

‡ *Matt.* vi. 30. See *Dr. Macknight in loc.*

greatly

greatly affect and impress his audience. But if the *salt have lost its savour*, henceforth it is good for nothing but to be *trodden under foot of men.*† The practice which now obtains in some parts of the Holy land of *mending the road with salt* which is become *insipid*, excellently illustrates this striking ailusion of our Lord. Mr. *Maundrell*, in his description of the *Valley of Salt*, which is about four hours from *Aleppo*, saith, “It being soft in some places, our horses hoofs struck in deep: and there I found in one part a soft brown clay, in another, a very black one, which to the taste was very salt, though deep in the earth. Along on one side of the valley, viz. that towards *Gibul*, there is a small precipice about two men’s lengths, occasioned by the continual taking the salt; and in this you may see how the veins of it lie. I broke a piece, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost its savour*, as in *St. Matthew*, Chap. v. The inner part which was connected to the rock, retained its savour, as I found by proof.” \*

† *Matt.* v. 13.

\* *Maundrell's Travels, sub fin.*



I have only to add, that by the *antients* salt was esteemed a sacred *symbol* of *concord* and *friendship*. To this our Saviour's directions to his disciples refer, who exhorting them to cultivate mutual harmony and *peace*, and to maintain an inviolable union and affection one for another, saith to them: **Have *salt* among yourselves, and *peace* one with another. †**

† *Mark* ix. 50. See *Wetstein* in loc. who produces many passages from the *antients*, in which *salt* is considered as a symbol of *peace* and friendship. See also *Dr. Benson's Life of Christ*, p. 712.

S E C T.

## S E C T. XIX.

*The Eastern manner of Instruction:*

**T**HE *Oriental* style is highly metaphorical, their imagination being naturally warm and fervid, their conceptions acute and lively, their ideas vast and exalted, and, consequently, their language more florid and figurative than theirs who live in colder climes. It abounds with sublime imagery, bold descriptive figures, and glowing animated expressions. Their manner of communicating moral instruction was not in that dry, speculative, didactic mode of cool reasoning and argument<sup>o</sup> which the wise sages and philosophers of *Greece* and *Rome* employed. † To show the obligations of virtue and convince the mind of the reasonableness and moment of respective duties, they used not a regular train and process of argumentation, whose slow steps and deductions, in dull tenour, tended to the great *ultimate* point the reasoner had in *distant* view. The *eastern* instructors

† See some just Observations on this subject in Dr. *Benson's* *Life of Christ*. p. 713.

were all *fabulists*, wrought the lessons they intended to teach into short and striking apolo-  
gues, and complimented the hearer's under-  
standing with investigating and applying the  
*moral*. This method of conveying *ungrateful*  
truths and admonitions, which, if stripped of  
the veil and disguise of fiction, would serve  
only to disgust and offend, is singularly happy:  
Not to mention, that it employs the fa-  
gacity and penetration of the auditor, and  
ethics, thus taught, insinuate their way into the  
human heart with irresistible power. The sim-  
plicity of fable and the peculiar efficacy of this  
species of instruction in winning upon the affec-  
tions and amending human faults and follies,  
have always been admired and justly celebrated  
by persons of the most refined and elegant  
taste.\* And the wisdom of our blessed Saviour  
in choosing the vehicle of fiction and *parable*,  
in which to convey divine and moral instruction  
to the world, hath always been worthily and  
deservedly applauded. Whenever he travelled,  
he took occasion from any incident that rose,

\* See some excellent observations on this subject by  
Mr. *Addison* in the *Spectator*, *Dodley* in the preface to his  
*fables*, and *Bourn* in the Introduction to his *third* Volume  
of *Discourses*.

from any occasion that presented itself, to form and recite a beautiful and instructive parable—making the *volume* of nature, wherever it casually opened, to read† to those around him their duty and their happiness. Abstract precepts of morality, and public discourses containing an ostentatious display of philosophical refinement and metaphysical speculation, if inculcated with ever such eloquence, and delivered with ever such weight and solemnity, are soon forgotten. But these short stories and striking fables would make indelible impressions, they would never be effaced from the memory. Those who heard them would retain them, they would rehearse them, as long as they lived. The moral poet thus adviseth man: “Go, from the *creatures* thine instructions take.” ‡ Now our Saviour, according to the oriental custom, made the various scenes of *nature*, and the *objects* that were before him, *minister* to his instructions—taught the people, while *these* were in full and immediate *view*—which would not fail in the most forcible manner to strike and impress them—*upon the*

† See the *first* volume of my Introduction to the New Testament.

‡ Pope.

place, without any *previous* study, at once conceived and recited extempore these most pertinent, consistent, and beautiful parables, in the structure, arrangement, and perfect execution of which he hath displayed a genius and understanding infinitely transcending the *human*.

But it was not merely in the vest of allegory and parable, in which the *antients* cloathed their instructions. On occasions which called for a vehemence and solemnity which no *verbal* admonitions could *adequately* express, we find them employing the *language* of *action*. For it need not be observed, that *actions* speak a *language* infinitely more emphatical and significant than *words*, which are only the *artificial* signs of our ideas. Our Saviour in his injunctions to his twelve disciples, whom he invested with a divine commission, and dispatched into the towns and villages of *Judea* to preach the gospel, when he commanded them, if any place did not receive and hear them, to *shake off the dust of their feet* \* as a testimony against them, directed them to *exhibit* a public *token* and *attestation* of their aggravated folly and guilt in rejecting them and their message, which it was not in the power of any *words* so fully and awefully to represent.

\* *Matth.* x. 14. *Mark.* vi. 11.

There is, on these great occasions, a solemnity in *silent* and *significant* action, which no other mode of instruction can express.

We read, also, that St. Paul, when at *Corinth* delivered, every sabbath day, public discourses to the Jews in their synagogue, laying before them the evidences of christianity, and addressing the most importunate exhortations both to Jews and Gentiles to embrace this divine religion. Upon the arrival of *Silas* and *Timothy* from *Macedonia*, we read that Paul was *pressed in spirit*, was animated with very great ardour and zeal, and *testified to the Jews that Jesus was the Christ*; asserted in the strongest terms publicly among them all, that the late Jesus was their Messiah. Upon this avowed and spirited declaration, the sacred historian informs us, that they began to blaspheme, and to load him and the religion he had espoused with abusive and reproachful language—Upon which the Apostle *shook his garment* \* and said to them, *Your blood be upon your own heads: I am clear*. Such an awful commination, accompanied with such a solemn *action*, must carry a weight and emphasis which nothing could transcend.

The old Jewish prophets frequently made use

\* *Acts. xviii. 6.*

of the *language of action*—the wisdom of that Being, who commissioned them, and who hath perfect knowledge of the human heart, directing them to this *mode* of instruction, as knowing it to be more impressive and efficacious than mere *verbal* admonitions, how earnestly and solemnly soever delivered. For example: *Jeremiah* appeared before king *Zedekiah* with *yokes of iron* upon his *neck* †—the striking and significative *emblem* of captivity and servitude. In like manner when the apostle *Paul* was travelling from *Greece* up to *Jerusalem*, the historian informeth us, that in this journey he stopped for some considerable time at *Cæsarea*. During their stay in this city, there came down from *Judæa* a certain prophet named *Agabus*. This person upon his coming amongst us, took *Paul's* girdle ‡—bound his own hands and feet with it—and after this solemn significant action, thus addressed the company—The infallible spirit of God expressly declares—That the person to whom this girdle belongs, shall in *Jerusalem* be bound in this manner, and be delivered up into the power of the heathens. The *action* of this prophet in *publickly* taking the *Apostle's* girdle and *binding* his own *hands* and *feet* with it, must give all

† *Jeremiah* xxvii. 2.

‡ *Acts* xxi. 11.

present a more lively and awful idea of the fate that awaited the Apostle in Jerusalem than the very strongest asseverations could convey. What *effect* this *action* of the prophet *Agabus* produced upon the minds of the assembly, appears from the sacred historian. Upon seeing and hearing this, both his companions and the christians of that place begged of him in the most pathetic and importunate terms not on any account whatsoever to go to Jerusalem. To these our earnest entreaties to discontinue his journey, Paul replied: What mean you to *weep* and break my heart for I am ready not to be *bound* only, as this prophet in this solemn manner assures me I shall be, but to suffer death at Jerusalem for the name of the Lord Jesus. †

But the most emphatical and affecting instance of the *language of action* on record in the New Testament is what is related by the evangelist Matthew in his account of the trial and arraignment of Jesus Christ. The *Jews* from the first were determined to shed his blood. The high priests, scribes, pharisees, and rulers employed every art and argument with the governour to procure his condemnation. Pilate had the fullest conviction of his innocence, and

† *Acts* xxi. 12. 13.



that, merely instigated by principles of determined odium and vindictive fury, they had dragged him before his tribunal. He told them again and again that he found no fault in him. But still they universally clamoured, let him be crucified, and had the effrontery publickly to tell him, that he was not Cæsar's friend if he refused to gratify them in this execution—in-  
 sinuating their intention to accuse him to *Tiberius* as a traitor to his government. When the Procurator found that all his repeated efforts to rescue him from their sanguinary rage were ineffectual, and that the more he endeavoured to placate their resentments, the more he instigated and inflamed them, he ordered *water* to be brought to him, as he sat publickly on the tribunal, and in the presence of the whole court *washed his hands*—accompanying this striking symbolical action by a most solemn protestation—  
 —I give THIS public *testimony* that my hands are *pure* from the *blood* & of this good man! I know of nothing in the annals of mankind or in the history of the *human heart* more striking than this, and cannot recollect any *declaration* and *testimony* ever avowedly and openly given to any man's *innocence* so affecting and awefully emphatical.

*Matth. xxvii. 24.*

as *this* publick action and most solemn attestation of Pilate. No mere verbal asseverations could so fully and forcibly manifest his sincere conviction of our Lord's perfect innocence, as his publickly taking *water*, the beautiful emblem of *purity*, and, before the court and the whole assembled multitude, *washing his hands*—hereby testifying in the *strongest* manner in which it was possible for him to proclaim it, that Jesus was totally *clear* from the crimes alledged against him, and that his *hands* should not be embrued in the blood of so just and righteous a person.

## S E C T. XX.

*Forms of Politeness and Civility, mentioned in the  
New Testament.*

VARIOUS are the modes of *address* and *politeness* which custom hath established in various nations. The *Easterns* were very exact and ceremonious in the punctilios of outward decorum: and in their mutual behaviour scrupulously observed all the rules and forms in which civility was usually expressed. We collect from several passages in the Old Testament, that their salutations and expressions of affection on *meeting* each other were extremely tedious and tiresome, containing many particular and minute enquiries after the person's welfare, and the welfare of his family and friends—and when they parted, concluding with many reciprocal wishes of happiness and benediction on each other. Much time was spent in the rigid observance of these ceremonious forms. When our Lord, therefore, in his commission to the Seventy, whom he dispatched into the towns and villages of Judæa to publish the gospel, strictly ordered them to *salute no man by the*

*way*\*—He designed only by this prohibition that they should employ the utmost *expedition*, that they should suffer nothing to *retard* and *impede* them in their progress from one place to another, and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of life. Not that our Lord intended that his disciples should studiously violate all common civility and decency, and industriously offend against all the rules of courteousness and decorum, since he commanded them upon their entrance into any house to *salute it*,† and observe the customary form of civility in wishing it *peace* ‡ or universal happiness. This injunction, to *salute no one on the road*, means only that they should urge their course with speed, and advert to nothing so principally as the duties of their commission. There is a passage in the

\* *Luke* x. 4. *Salute no man by the way* : C'est à dire, ne perdez point le tems en long discours, et en vaines cérémonies avec les passans. *L'enfant in loc.*

† *Matt.* x. 12. And when you come into an house, *salute it.*

‡ *Luke* x. 5. And into whatsoever house you enter, say, *Peace* be to this house. *Peace*, in the *Jewish* idiom, denotes *happiness*.

Old Testament parallel to this, and which beautifully illustrates it. *Elisha* dispatching his servant *Gebazi* to recover the son of the *Shunamite*, strictly enjoins him to make all the expedition possible — which is thus expressed: Gird up thy loins and take my staff in thine hand, and go thy way. *If thou meet any man, salute him not, and if any salute thee, answer him not again.*†

In all countries these modes of *address* and *politeness*, though the terms are expressive of the profoundest respect and homage, yet through constant use and frequency of repetition soon degenerate into mere *verbal* forms and *words of course*, in which the *heart* hath no share. They are a frivolous unmeaning formulary, perpetually uttered without the mind's ever annexing any idea to them. To these *empty insignificant forms* which men *mechanically* repeat at *meeting* or *taking leave* of each other—there is a beautiful allusion in the following expression of our Lord in that consolatory discourse he delivered to his apostles when he saw them dejected and disconsolate on his plainly assuring them that he would soon *leave* them and go to the Father. *My peace I leave with you: My peace I give*

† 2 Kings iv. 27.

unto you: *Not as the world giveth,\** give I unto you. Since I must shortly be torn from you, I now bid you adieu, sincerely wishing you every happiness—not as the world giveth, give I unto you—not in the unmeaning ceremonial manner the world repeats *this* salutation: for my *wishes* of *peace* and *happiness* to you are *sincere*—and my  *blessing* and  *benediction* will derive upon you every *substantial* felicity.

This sheds light and lustre upon one of the finest and most beautiful pieces of imagery which the genius and judgment of a writer ever created. In that well-written and truly sublime *epistle to the Hebrews*, the author informs us

\* *John* xiv. 27. *Peace* I leave with you; my *peace* I give unto you; not as the world giveth, give I unto you: Let not your heart be *troubled*, neither let it be *afraid*. The words of the Philosopher are an excellent and striking paraphrase on this passage of scripture. Ορατε γαρ οτι ειρηνην μεγαλην ο Καισαρ. &c. λ. You see what a great and extensive *peace* the Emperor can give the world: since there are *now* no wars, no battles, no association of robbers or of pirates, but one may in safety, at any time of the year, *travel* or sail from east to west. But can the Emperor give us *peace* from a fever, from shipwreck, from fire, from an earthquake, or from thunder? Can he from love? He cannot! from sorrow? No! from envy? No! from none of these things! The principles only of PHILOSOPHY promise and are able to secure us *peace* from all these evils. *Arriani Dissert. Epist. Lib. 3. p. 411. Edit. Upton. 1741.*

with

with what warm anticipating hopes of the Messiah's future kingdom those great and good men, who adorn the annals of former ages, were animated. *These all, says he, died in faith*—they closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they antedated these happy times, and placed themselves, in idea, in the midst of all their fancied blessedness. They hailed this most auspicious period, *saluted* it, as one salutes a friend whose person we recognize, *at a distance*. *These all died in faith*, died in the firm persuasion that God would accomplish these magnificent promises, though they themselves had not *enjoyed* them, but only had seen them *afar off*—God had only blessed them with a *remote prospect* of them. *They were therefore persuaded of them*, they had the strongest conviction of their *reality*—*they embraced them*—with transport *saluted* † them *at a distance*—confessing that they were but *strangers* and *pilgrims* upon earth, but were all travelling towards a city which had foundations whose builder and maker is God!

† ἀσπασαμένοι. The word always used in *salutations*.  
See *Romans* xvi. *passim*,

One principal design of the Christian religion is to inspire the human heart with the most kind and benevolent affections. The Apostles of our Lord in order to unite its professors to each other in the strictest bonds of amity and love, among other things enjoined the primitive Christians *to salute one another with an holy kiss*. This appears to have been observed for some of the first centuries. When the assembly was dismissed, the Christians mutually gave each other this affectionate salutation, the sacred token of their love and the seal and symbol of their christian concord and union, and of their most faithful and cordial affection one for another.

Among the *eastern* nations it was ever customary for the common people whenever they approached their prince, or any person of dignity, to *prostrate* themselves.\* In particular, this homage was universally paid to the monarchs of *Persia* by those who were admitted into their presence—homage, in which some of the *Greek* commanders, possessed of a truly liberal and manly spirit, peremptorily refused § to gratify

\* Necessè est enim si in conspectum veneris, venerari te regem, quod *ωφορευειν* illi vocant, *Corn. Nepos in Cononis vita.* p. 152. *Edit. Var.* 1672.

§ Vereor ne civitati meæ sit opprobrium, si, quum ex eâ sim profectus, quæ cæteris gentibus imperare consueverit, them,



them. In imitation of these proud sovereigns, *Alexander the Great* exacted this. This mode of address obtained also among the *Jews*. When honoured with admittance to their sovereign, or introduced to illustrious personages, they *fell down at their feet*, and continued in this servile posture till they were raised. There occur many instances of this custom in the *New Testament*. The Wise men who came from the East, when they saw the child Jesus with his mother Mary, *fell down and worshipped him*. Great numbers of those, who approached our Saviour, *fell down at his feet*. We read of several of the common people who *prostrated* themselves before him and worshipped him. Cornelius, at his first interview with Peter, when he met him, *fell down* before him and worshipped him, and remained in this submissive attitude 'till Peter took him up; saying, Stand up: I also am a man. In the Old Testament we read that

potius barbarorum quam illius more fungar! *C. Nepos. Conon.* p. 153. The Athenians punished a person with death for submitting to this slavish prostration. Athenienses autem *Timagoram* inter officium salutationis Darium regem more gentis illius adulatum, capitali supplicio affecerunt; unius civis humilibus blanditiis totius urbis sua decus Persice dominationi summissum graviter ferentes. *Valerius Maximus,* lib. 6. Cap. 3. p. 561. *Torrenii Leid. 1726.*

Esther *fell down* at the feet of Ahasuerus. These prostrations among the *eastern* people appear to us to the last degree unmanly and slavish \* —but it seems the *Oriental* countries have always used more illiberal and humiliating forms of address and homage than ever obtained in *Europe*.

It was also customary in those times, whenever a *popular harangue* was going to be delivered and the people stood convened, for the orator, before he entered on his discourse, to *stretch forth his hand* † towards the multitude as a token of respect to his audience, and to engage their candid attention. Frequent instances of this polite address of an orator to the assembled multitude occur in the *classicks*. In *like manner* we read that St. Paul, before he began delivering his public apology to the multitude, bespoke their respect and candour by *beckoning with his*

\* Qui ubi in castra Romana et prætorium pervenerunt, more adulantium, accepto, credo, ritu ex eâ regione ex quâ oriundi erant, procubuerunt. Conveniens oratio tam humili adulationi. *Livius. Lib. 30. Cap. 16. Tom. 3. p. 130. Edit. Ruddiman.*

† Φιλιππος ηξίωσε Σαρνουσιους εκκλησιουζουσι διαλεχθηναι ει μεν συνιενσαν—Επει δε ο Φιλιππος ανετεινε την δεξιαν ως δημηγορησων. *Polyani Stratagem. p. 240. Edit. Casaubon. 1589.* Ο γαρ κηρυξ, ανατεινας την χειρα, και εξ α του τουτου ησουχασως, ωσπερ ειωθασι ποιειν, *D. Cassius. Lib. 69. p. 1154. Edit. Reimar.* Com; ofuit vultu dextraque silentia jussit. *Lucan. 1. 198.*

*hand*

*band* to them. Paul said, I am a man who am a Jew of Tarsus a city of Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs and *beckoned with his hand* unto the people. Thus also in the account of the tumult which happened at Ephesus, when the whole city was filled with confusion, some clamouring one thing, some another, and the mob which Demetrius had raised were instigated to the last excesses of violence and fury—tho' as is *usual* in mobs, the *majority* of them, as the sacred historian tells us, knew not *what* it was that had brought them together—in the midst of this confused scene we read that the *Jews* pushed forward and placed one *Alexander* on an eminence. He being exalted above the crowd, intended in a formal harangue to exculpate the *Jews* from any concern in the present disturbance. Accordingly he *beckoned to them with his hand*—making use of this *respectful* customary address to insure their favourable regard, *before* he delivered his designed apology. But this specious and popular artifice, it seems, did not avail the orator—for the moment the mob understood he was a *Jew*, they pierced the air with their  

confused

confused cries, repeating, for two hours together Great is Diana of the Ephesians!

From time immemorial it hath also been the universal custom in the *East* to send *presents* one to another. No one waits upon an *eastern* prince, or any person of distinction, without a present. This is a token of respect that is never dispensed with. How mean and inconsiderable soever the gift, the *intention* of the giver is accepted. *Plutarch* informs us that a peasant happening to fall in the way of *Artaxerxes* the *Persian* monarch in one of his excursions, having nothing to present to his sovereign, according to the Oriental custom, the countryman immediately ran to an adjacent stream--filled both his hands--and offered it to his prince. The monarch, says the philosopher, smiled and graciously received it, highly pleased with the good dispositions this action manifested. † All books of *modern* travels into the East, *Santys*, *Thevenot*, *Maunderell*, *Shaw*, *Pococke*, *Norden*, *Haselquist*, abound with numberless examples of this universally prevalent custom of *waiting* upon great men with *presents*—unaccompanied with which, should a *stranger* presume to enter their houses, it would be deemed the last outrage and violation of politeness and

† *Plutarch's Morals*. vol. 1. p. 299. Edit. Gr. Stephani.  
respect.

respect. It was, therefore, agreeably to this *oriental* practice which obtains in all these countries to this day, that the wise men, when they entered the house, to which the star had directed them, and saw the child and his mother, that after they had *prostrated themselves* before him, and paid him the profoundest homage, the Evangelist informs us, they *opened their treasures*, and testified their sense of the *dignity* of his person by *respectfully* making him rich *presents*, consisting of gold, frankincense, and myrrh.

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## S E C T. XXI.

### *Religious Customs.*

**T**H E Jews in our Saviour's time had most miserably depraved and corrupted their religion. They were degenerated into the grossest and vilest superstition. The traditionary maxims of their Rabbies and the ceremonious prescriptions of their weak and bigotted ancestors they 'exalted above the clear and positive directions of the law. Our Saviour expressly

faith: They had made the *law of God* of *none effect* through their *traditions*. \* Hence it was that they placed religion not in the practical virtues of a good heart and a good life, but in the punctilious and scrupulous discharge of a number of little frivolous observances that had no connection with the heart. They had calculated their religion, if it may be called religion, entirely for show and ostentation. Hence in our Saviour's time the Jews were a nation of hypocrites—their great men, the scribes and pharisees, the most demure, sanctimonious, abandoned miscreants † that ever disgraced human nature, perpetrating the blackest enormities and the most atrocious acts of unfeeling cruelty under the mask of religion. Pouring forth long prayers at the corners of crowded streets to be taken notice of as mirrors of sanctity and heavenly-mindedness, and *disfigu-*

\* *Matt. xv. 6.*

† How depraved and abandoned the *Jews* of that age were, their historian *Josephus* testifies in many places. If the *Romans* had not come, their *wickedness* would have brought down upon them the divine judgments. *Josephus Bel. Jud.* p. 196. Their wickedness transcended that of *Sodom* and *Gomorrah*! *Idem.* There never was an age more fruitful in wickedness. ΜΗΤΕ ΓΕΝΕΑΔΕ ΕΞ ΑΙΩΝΟΣ ΓΕΓΟΝΕΝΑΙ ΚΑΚΙΑΣ ΥΟΠΙΩΤΕΡΑΝ, p. 353. Every kind of wickedness was perpetrated with impunity, p. 422. *Havercamp.*

*ring their faces when they fasted*, charging their features with affected gloom and religious melancholy, merely that they might be regarded by a superstitious multitude as patterns of mortification and abstraction from the world—yet all this while *devouring widows houses*, stripping the forlorn widow and helpless orphan of their property, and in *private* life giving free reins to the unbounded gratification of their worst passions and appetites. They made conscience of paying tithes of *mint, anise and cummin*, while they felt no remorse and compunctions of conscience in violating the first rules and duties of *morality*—*neglecting*, as our Lord told them, the *weightier matters* of the law, *justice, mercy and fidelity*. The proud Pharisee made a merit of this to the Almighty in his devotions. *I fast twice in the week: I give tithes of all I possess. Bigots and Enthusiasts* in all ages and nations have affected to depreciate *morality*, as a very low and frivolous attainment. Its principles are too clear and natural to afford nutriment and satisfaction to such sublime and exalted spirits. The plain rules of morality have nothing for a warm imagination, nothing for a rapturous amorous fancy to fasten upon. Men are fond of shew and ceremony, of

any thing that will excuse them from the strictness of an holy life. Hence many superstitious commutations with the Deity. Hence men in all ages have invented ten thousand whimsical rites and observances to substitute in the place of repentance and real vital religion, and been enamoured of any thing, however ridiculous, that would palliate immorality, shade and extenuate real guilt, and ensure the favour and acceptance of heaven without personal piety and purity. Hence it was that the *Jews* placed the essence of religion in *purifications* and *ablutions*, in religious *fasts* and *severities*, in paying tithes even of the meanest herbs to the support of the temple worship and service, in washing their *cups* and *pots*, and household furniture, in preserving their persons from every *legal* defilement and pollution, and, if contracted, in purifying themselves from it by a tedious round of many ceremonious expiations. To what lengths their spiritual pride and *ostentation* transported them, appears from many instances in the New Testament, and particularly from one, alledged by our Lord. He tells us *that all the works they did were that they might be seen of men*, and that for this purpose they *made broad their phylacteries*. Some of my readers, agreeably to the design of  
this



this work, will expect an account of these. The best and clearest description I have met with is in *Dr. Jennings's Jewish Antiquities*, to an accurate and excellent edition of which useful work the public is indebted to the industry of my learned and ingenious friend the Rev. Dr. *Furneaux* of *Clapham*. I remember to have seen a Jewish phylactery in the Doctor's possession. Nothing can be added by me to the following account he gives of it.\*

“ The phylacteries, called by the *Jews* *tephillin*, are little scrolls of parchment, in which are written certain sentences of the law, inclosed in leathern cases, and bound with thongs on the forehead and on the left arm. They are called in Greek *φυλακτηρια*, from *φυλαττω* *custodio*, either because they were supposed to preserve the law in memory, or rather, because they were looked upon as a kind of amulets or charms to keep them from danger. Godwin gives an account from the Rabbies of the sentences of the law written in the phylacteries, and the manner of writing and folding them up, which is sufficiently exact. † I shall only observe, that the

\* *Dr. Jennings's Jewish Antiquities*, vol. 1. p. 447.

† *Godwin's Moses and Aaron*, p. 42. Concerning these *phylacteries* see also *Maimonides Tephillin*, seu de *Phylacteriis*. *Wagenfeil*. *Sotah*, excerpt. *Gemar.* Cap. 2. § 2.

making and wearing these phylacteries, as the Jews still do in their private devotions, is owing to a misrepresentation of those texts, † on which they ground the practice, namely, God's commanding them to "bind the law for a sign on their hands," and to let it be as frontlets betwixt their eyes, &c. ‡ This precept evidently refers to the whole law of Moses, and not to the particular sentences which they wrote in their phylacteries. § The command of writing and binding the law as a sign upon the hands, and as frontlets betwixt the eyes, ought, doubtless, to be understood metaphorically, as a charge to remember it, to meditate upon it, to have it, as it were, continually before their eyes, and to conduct their lives by it; as when Solomon says, concerning the commandments of God in general: Bind them about thy neck, write them upon the table of thine heart.\* The precept, therefore, which we are now considering, to "bind the words of the law for a sign upon the hands, and as frontlets betwixt the eyes," is to be explained by the sentence which precedes it, "These words, which I commanded thee

not. 10. p. 397—418. Aldorf. 1674. and Surenhusii tabulæ de Phylacteriis, prefixed to the first volume of his edition of the Mishna.

† See Le Clerc on Exodus xiii. 9. ‡ Deuteronomy vi. 8.

§ See ver. 6.

\* Proverbs iii. 13.

this day, shall be in thine heart." In like manner it is said elsewhere, "Ye shall lay up my words in your hearts and in your souls." However the Jews understanding the foregoing precept, not metaphorically, but literally, wrote out the several passages wherever it occurs, and to which it seems to refer, and bound them upon their foreheads and upon their arms.

"It seems the Pharisees used to "make broad" their phylacteries. This some understand of the knots of the thongs by which they were fastened, which were tied very artificially in the form of Hebrew letters; and that the pride of the Pharisees induced them to have these knots larger than ordinary, as a peculiar ornament. Others suppose they affected to wear the phylacteries themselves very large, as if they contained more of the law than was commonly worn by their neighbours, and were therefore a testimony of their extraordinary affection for it. It is imagined by some persons, that the phylacteries are alluded to in the book of the Revelation, where the subjects of antichrist are said to be distinguished by a "mark on their right hands and on their foreheads."\*

Their religious customs also in regard to the observation of the *sabbath* evince the last excesses

\* *Rev.* xiii. 16.

of bigotry and superstition. Their indignation kindled against our Lord for permitting his disciples to violate the sacred rest of this day by plucking a few ears and rubbing them in their hands as they transiently passed through a field of corn. Their religious zeal instantly took fire, and they reproached our Lord with a most daring profanation of the sabbath, because on that day he freed a few wretched objects, who presented themselves to him, from the maladies and miseries under which they laboured. Their superstition in this regard our blessed Saviour justly exposes and refutes, in suffering themselves to be incensed against him for these works of beneficence and mercy, wrought for the relief of the *human* species, when they themselves felt no scruples and remorse in *extricating* a dumb *creature* which should happen to fall into a pit on the sabbath day.† Nay so formal and rigid were they in the religious observance of this day, that their superstition prescribed certain boundaries to a *journey on a sabbath-day*, beyond which limits it was not lawful, on any account whatsoever, to proceed. Thus the sacred historian, informing his reader of the

† Which of you shall have an *ass* or an *ox* fallen into a pit, and will not pull him out on the sabbath day. *Luke* xiv. 5.

distance of Mount Olivet from the city, tells us, That it was, from Jerusalem, a *sabbath day's journey*.\* From this circumstance it is with certainty concluded, that a *sabbath day's journey* was nearly an English mile. Hence our Saviour directing his followers immediately to relinquish the capital when they saw *Judæa* invaded and the city going to be invested by the Roman army, in order strongly to indicate to them how *precipitate* their flight should be, and to *what length* it should extend, that they might not be overwhelmed in the national calamities, admonishes them to pray, That their flight might not be in the winter nor *on the sabbath day*—because on the sabbath day a Jewish Christian would have many and insuperable scruples about exceeding the *limits* of a *sabbath day's journey*, and the superstitious notions and prejudices, as to the inviolable sacredness of this day, in which they had been educated, might retard their flight, and like the *wife of Lot*, whose unhappy *fate* he commanded them on this great occasion to remember, cause them to be involved in the general destruction.†

\* *Acts* i. 12. See Lamy's *Apparatus Biblicus*, vol. 1. p. 735. and Jennings's *Jewish Antiquities*, vol. 1. p. 155.

† *Pray that your flight be not in the winter*; for the hardness of the season, the badness of the roads, the shortness

Another religious custom, which obtained among the *Jews*, was, that whenever they bound themselves with a *vow*, and laid themselves under a solemn engagement to perform it, they *shaved their heads*. In compliance with this usage, Sr. Paul, on account of a providential deliverance from some imminent danger which is not specified, bound himself with a vow, which the law in this case obliged him to pay at Jerusalem—in consequence of which sacred transaction St. Luke tells us, that *he shaved his head at Cenchrea*. † St. Paul in his intended journey afterwards to Judæa, says, *he must needs go to Jerusalem*—for the laws respecting the *Nazarite's* vow required the person, who had entered into this engagement, if he were in a *foreign* country when he first laid himself under this solemn obligation, to go up to *Jerusalem* to accomplish it.\* *Here* a number of appointed

of the days, will all be great impediments to your flight; *neither on the sabbath day*, that you may not raise the indignation of the Jews by travelling on that day, nor be hindered from doing it by your own superstition. It seemeth to be spoken a good deal in condescension to the Jewish prejudices. *Dr. Newton on the Prophecies*, vol. 2. p. 269, 3d Edition.

† *Acts* xviii. 18.

\* Si quis vovisset Naziriatum *extra* terram, proficisci debuit in terram, et illic votum implere, *Reland de personis sacrifices*

sacrifices was offered, and a certain formulary of purifications and religious observances prescribed and performed before the vow was discharged. This appears from another passage in the same sacred writer. We have four men who have a *vow on them*: Them take and *purify* thyself with them, and be at *charges* with them, that they may *shave their heads*—Then Paul took the men, and the next day *purifying* himself with them, entered into the temple to signify the accomplishment of the *days of purification*, until that an *offering* should be offered for *every* one of them. And when the *seven days* were almost ended, &c. The same custom, prevalent among the Jews of *shaving their heads* when they made a *vow*, as in this instance of St. Paul, is mentioned by *Josephus*.† The same usage *Diodorus Siculus* informs us obtained among the *Egypt-*

*sacris*, p. 277. Consult *Lardner's Credibility*, vol. 1. p. 276. 2d Edit. Dr. *Benson's Planting of the Christian Religion*, 2d vol. p. 209. 1st Edit. and Dr. *Jennings's Jewish Antiquities*, 1st vol. p. 421.

† Επεδημει δε [Bernice] εν τοις Ιεροσολυμοις, ευχην εκτελουσα τω θεω. τους γαρ η νοσω καταπονημενους, η τισιν αλλαις αναγκαις, ιδος ευχεσθαι προ τριακοντα ημερων, ης αποδωσειν μελλοιεν θυσιας, αιου τε αφεξισθαι, και ξυρησασθαι τας κομας. *Josephi Bell. Ju-δαι. Lib. ii. c. 15. p. 183. Havercamp.*

*tians,*

tians, † from whom, probably, the Jews originally derived it.

Another religious usage, that prevailed among the *antients*, was in the act of prayer to *elevate their hands towards heaven*. Many instances of this custom occur both in *sacred* and *profane* authors. This was the posture of the *primitive christians* in *prayer*. They stood up and, says *Tertullian*, directed their eyes towards heaven with *expanded hands*. § So also witnesseth *Clemens Alexandrinus*. || We lift up our head and elevate our hands towards heaven. Thus likewise the Apostle when exhorting Christians to let their devotions flow from an holy mind, breathing the kindest affections towards men, and reposing a firm fiducial confidence in God, describeth the *gesture* that was then used in *prayer*. Wherefore *lift up holy hands\** without wrath or doubting.

† Ποιουνται δε και θεοις τισιν ευχας υπερ των παιδιων οι κατ' Αιγυπτον, των εκ της νοσου σωθεντων. Ξυψησαντες γαρ τας τειχας κ. λ. *Diod. Siculus. Tom. i. p. 93. Edit Westling. 1746.*

§ Illuc suspicientes Christiani manibus expansis. *Apolog. c. 30. p. 30. Rigalt. 1641.*

|| Προσανατεινομεν την κεφαλην και τας χειρας εις ουρανον αισημεν, *Stromata, Lib. ii. p. 722. Edit Paris 1629.*

\* 1 *Tim. ii. 8.* Προσευχεσθαι—επαιροντας οσιους χειρας. So also the *Psalmist*. Let my prayer be set forth before thee as incense, and the *lifting up of my hands*, as the evening sacri-

When



When the *heathens* offered a sacrifice to any of those numerous Divinities they worshipped, it was usual on this sacred solemnity, in which *religion* and *friendship* were harmoniously interwoven and united with each other, for all the sacrificers to have their temples adorned with *chaplets of flowers*—and the *victim* too that was led to the altar, was dressed with fillets and garlands. Abundant examples of this custom are found in almost every page of the *Greek* and *Roman* classics. The *Lycaonians*, who recognised *Jupiter* in *Barnabas*, and *Mercury* in *St. Paul*, and, believing themselves honoured with a visit from these Divinities, intended to show their veneration of this illustrious condescension to them by celebrating a public and solemn sacrifice, had decked *themselves*, and the *victims* they intended to immolate, in this manner. †

sice, *Psalms* cxli. 2. *Duplices tendens ad sidera palmas Talia voce refert, Virgil Æneid. i. 97.*

Πολλα μαλ' αθανατοισιν εσ αιθερα χειρας αειρον,

Ευχομεναι—*Apollonius Rhodius, Argon. Lib. i. ver. 248.*

Αιτουμεθ', ορθας ωλενας προς ουρανον

Ριπτουνθ', εν οικεισ αστερων ποικιλματα *Euripidis Helena,*  
ver. 1101.

† *Acts* xiv. 13. Then the priest of Jupiter, which was before their city, brought oxen and *garlands* unto the gates, and would have done *sacrifice* unto the people.

The Apostle at Lystra having restored to perfect health and soundness an helpless cripple who had been lame from his birth, the crowd, that was assembled, seeing this astonishing miracle performed, cried out in the last amazement, saying in the *Lycaonian* language: The immortal *Gods* disguised in *human* form have deigned to visit us! Instantly their superstitious imaginations were kindled, and they persuaded themselves that *Barnabas* was *Jupiter*, and they believed *Paul* to be *Mercury* on account of his distinguished eloquence. The priest, therefore, of *Jove*, whom it seems they worshipped as the guardian of their city, and whose temple stood a little way † out of the town, immediately brought victims and *chaplets of flowers* to crown the Apostles, agreeably to the *Pagan* rites—and in this manner advanced towards the door of the house, where the Apostles lodged, designing to sacrifice to them. This custom here mentioned was in conformity with the heathen ritual. All wore garlands at an heathen sacrifice, both the *people* and the *victims*.\*

† Προ της πολεως. *ibid.* ΤΟ ΠΡΟ ΤΗΣ ΠΟΛΕΩΣ ΑΣΚΛΗΠΕΙΟΥ. The temple of *Æsculapius* which was before the town, or a little way out of the city, *Polybius* Lib. i. p. 17. *Edit. Hanov.* 1619.

\* Data sunt capiti genialia sacra. *Ovid. Met. Lib. xiii.* ver. 929. Στεμματ' έχων εν χερσιν εκηβουλου Απολλωνος. *Iliad* i. 14.

The

The *Jews* observed many ceremonies in the celebration of the *Passover*. This was the most sacred anniversary that people ever solemnized. Into the celebration of it they had introduced many superstitious observances which their wise lawgiver never instituted. As the law ordained that it should be celebrated with unleavened bread, the master of every family, some preceding days, with many lustrations and officious rites, and with the most ridiculous solicitude, searched and scrutinized every chamber and apartment, that no latent leaven might defile the sanctity of this religious festival.† During this sacred repast each person was to drink four small cups of wine. In the celebration of it they sung the cxiiiith and the five subsequent

Ἰκτῆριοις κλαδοῖσιν ἐξεσημμένοι. *Sophoclis Oedip. Tyr. sub init.*  
 Καὶ στεμματοῦτε καὶ καταρχεσθ', εἰ δοκεῖ. *Euripidis Heraclidæ,*  
 vers. 530. Ταυρον ἐξ ἀγέλης μεγίστον συλλαβούσα, τὰ μὲν κέρατα  
 κατεχρυσώσε, καὶ τὸ σῶμα κατεκοσμήσε ΣΤΕΜΜΑΣΙ καὶ γρυσσο-  
 παστοῖς αλευργίαι. *Polyæni Stratagem.* p. 619. *Edit. Casaubon.*  
 1589. See also p. 620. Ἦγοντο χρυσοκέρω τροφίαι βους—μῖτρας  
 ποκημένοι καὶ ΣΤΕΜΜΑΣΙ. *Plutarch in Vita Æmilii,* p. 497.  
*Edit. Græc. Stephan.* 8vo. See more examples of this custom  
 in *Plutarch. Apotheg.* p. 68. *Edit. Pemberton. Oxon. Dionys.*  
*Halicarnas.* p. 26, 92, 124, 127, 354, 510. *Edit. Sylburg.*  
 1691.

† See *Dr. Jennings's Jewish Antiquities,* vol. 2. p. 211. To this the Apostle alludes in that direction; *Purge out the old leaven.* 1 Cor. v. 1.

psalms.

psalms. When the master of the family had drank the *fourth* and last cup, before they *separated*, all present joined in singing a sacred hymn. This *custom* our Lord and his disciples observed. After they had *sung an hymn*, † which sacred service usually *concluded* this solemnity, they all *withdrew* to Mount Olives. When the master of the family took the *last* cup he devoutly *blessed God*, and expressed his gratitude to the Divine goodness. Hence St. Paul, in his account of the Christian Eucharist, calls it the *cup of blessing which we bless* §—the cup over which we pour our devout and grateful thanksgiving to God. And hence our Lord, in this institution, when he *took the cup, blessed God*. It was styled by the Jews the *cup of blessing*, or, *thanksgiving*, and the *paschal hymn*, with which they concluded this solemn service, was called the *farewel hymn*, because when they had *sung* this, they *withdrew*—as we find our Lord and his apostles did.\*

† *Matt.* xxvi. 30.

§ *1 Cor.* x. 16.

† Les Juifs devoient boire quatre coups en celebrant la Pâque. La *quatrième* finissoit la cérémonie. Quand le pere de la famille l'avoit buë on *chantoit une Psaume*, et on se retiroit. Cette coupe s' appelloit la *coupe de louanges*, et ce Cantique le *Cantique de congè*. *L'enfant's* note on *Matth.* xxvi. 30.

The Jewish *feast of Tabernacles* was instituted in commemoration of God's providence in conducting their ancestors through the desert, where they encamped in *tents*. It was celebrated in a very pleasant time of the year—in the month of *September*. The heart of every Jew was now expanded with joy. Jerusalem was a scene of universal festivity and happiness. It was solemnized for *seven*, according to others, for *eight* days. They cut down the branches of verdant and beautiful trees—constructed arbours in every street—which they ornamented with fruits and flowers. During this most joyous festival they all lived in tents. The *last day*, as the Evangelist informs us, was the GREAT DAY † of the feast—for on this day there was an *holy convocation*, and the whole law, from the original copy deposited in the ark, was to be read in the audience of all the people. A principal cere-

† *John* vii. 37. In the *last day*, the great day of the feast, Jesus stood and cried: If any man thirst, let him come to me and drink. Il y a ici, says *Lenfant*, une allusion à la coutume qu'avoient les Juifs d'apporter ce jour-là dans le Temple avec grande solemnité des vases plein d'eau puisée dans la fontaine de Siloë pour demander la pluie sur les terres qu'on alloit ensemer. Ils lisoient aussi le chapitre iv. du Prophete Esaie qui commence à peu près par les memes paroles que I. C. prononce ici. *Lenfant* on *John* vii. 37. See also Dr. *Macknight in loc.*

mony, which distinguished this festival, were the *libations*, which were every day repeated. A priest fetched water from the fountain of Si-loam, and with devout solemnity poured it forth upon the altar during the morning sacrifice, while the assembled multitude, who were present,\* sung the words of the prophet Isaiah: *With joy shall you draw water from the wells of salvation.* During the time, that this religious ceremony was performed, which was on the last, or, as the Evangelist styles it, the *great day* of the feast, our blessed Saviour, who usually in his public instructions seized every incident that rose, and employed the *objects* that were *immediately* before him the more powerfully and forcibly to impress his hearers, stood up, probably on some elevation, where he might be seen and distinctly heard—and beautifully *alluding* to this *religious* usage in fetching water from this spring, and making a solemn effusion of it in the temple, he raised his voice and thus addressed himself to the vast concourse of people now assembled: If any man *thirst*, let him come unto me and *drink*: He that *believeth in me*, as the scripture hath said, hath enjoined my contemporaries to do, *out of his belly shall flow rivers of living water*; he shall be enabled from the indefectible *fountain* of a good heart,

alluding

alluding to the fountain of Siloam from which this water was brought, to dispense the most pure and salutary streams to refresh and bless the world.

The last religious usage I shall mention, is the ceremony which was observed in gathering the *first fruits*. At the beginning of harvest, a number of the sacred order was deputed by the Sanhedrim to go into the fields adjacent to the city, and reap an handful of the *first ripe* corn. These, attended by great crowds of people, went out of one of the gates of the city into the neighbouring corn fields. The *first fruits*, thus reaped, were carried with great pomp and universal rejoicing through the streets of Jerusalem into the temple, and there devoutly offered to God.\* These *first fruits*, or handful of the first ripe grain, gave a public and joyful assurance to all who beheld it, that the *general* harvest would soon be gathered in. How beautiful and striking is St. Paul's allusion to this religious ceremony in that most excellent chapter, in which, from the resurrection of *Jesus* he argues and establishes the GENERAL resurrection, and representeth Christ as the *first-*

\* See *Lenfant's* Preface generale sur le nouveau Testament, p. 317. *Edit. Amster.* 1718. 4to.

*fruits* of a glorious universal harvest of all the sleeping dead! Now is Christ risen and become the *first-fruits* of *them* that sleep, 1 Cor. xv. 20. Christ the *first-fruits*—*afterwards* they that are Christ's. ver. 23. By raising him, the *head* and *representative* of Christians from the dead, and in glorious triumph *conducting* him, as the *first-fruits* were publickly conducted through the streets of Jerusalem, from the grave to immortality, God hath announced to the whole world, that his power, in *like* manner, will be displayed in re-animating all the dead, and, at the final consummation of all things, gathering into his eternal *mansion* an *universal* harvest of all the pious and virtuous who have ever lived.



## S E C T. XXII.

*Manner of computing Time.*

**I**N reading *antient* authors we shall incur many egregious errors and absurdities if we regard and treat their computation of time as perfectly the same with *our own*. In perusing the writers of antiquity we should with great accuracy observe their different notation of time, and adjust it to our own standard. Particularly, in reading the sacred writers, ought this to be religiously observed: for numbers, who are delighted with any objection against Christianity, by not attending to this, have charged the sacred authors with contradictions and inconsistencies. In reconciling the discordant accounts given by two Evangelists, St. Mark and St. John, concerning the time of our Saviour's crucifixion, it hath been the general system of critics and commentators, that St. John, living in *Asia*, followed the *Roman*, all the other Evangelists the *Jewish*, method of computation. Dr. Clarke,\*

\* See his note on *John* 1. 39. and the reference on chap. iv. 6.

Dr. *Benson*,† and the late eminently learned Dr. *Ward* ‡ of *Gresham College*, have been unanimous in supposing that St. John in *this*, and in several *other* passages which they adduce, observed the *Roman* calculation of time. My late worthy and judicious friend, Dr. *Lardner*, in his remarks on Professor *Ward's Dissertations*, hath laboured to prove that St. John, equally with the other Evangelists, computed time in the *Jewish* manner.§ On this hypothesis, the presentlection in St. John's gospel, which affirms the crucifixion to have been at the *sixth hour*, must be altered to the reading which some few copies here exhibit, in order to make the nar-

† See his *History of the first Planting of the Christian Religion*, 2d Edit. Appendix. p. 52. 53.

‡ *John*, who has used the *Roman* way of reckoning in some other places also, as chapter i. 39. iv. 6. and xx. 19. And it is not improbable, that he, writing so late, might choose that way of reckoning the hours of the day, which was customary among the *Romans*, as the others had followed that which was practised by the *Jews*. *Ward's Dissertations upon several Passages of sacred Scripture*. Dissert. xxxii. p. 128. Dr. *Macknight* has many ingenious observations to prove that St. John followed the *Roman* computation. See his *Prelim. Obser.* p. 30.

§ Dr. *Lardner's* Remarks upon Dr. *Ward's Dissertations*, p. 30. and following.

ration consistent with the text of St. Mark, which declares it was the *third*. It is not for me to decide in this dark and intricate disquisition.

The very ingenious and learned Dr. *Macknight* appears to have happily reconciled the apparent inconsistencies in the narrative of the several Evangelists where they enumerate the various appearances of Christ after his resurrection. This excellent commentator hath shed light and order on this difficult subject which hath exercised the critical acumen of so many expositors and harmonists by only attending to one single circumstance which hath been universally overlooked in this disquisition, I mean the well-known circumstance of the Jews *beginning* their day at *sun-setting*.\* Says Moses in his account of the creation: The *evening and the morning* were the first *day*. This reckoning the *Jews* observed.

The *Romans* had two different computations of their *days*, and two different denominations for them. The one they called the *civil*, the other the *natural* day. The first was the same as ours—the second which was the *vulgar* com-

\* See Dr. Macknight's *Paraphrase and Commentary on the Harmony of the Gospel*, p. 620. 621. 622. *Second Edition*.

putation,

putation, began at six in the morning and ended at six in the evening. †

The Jews computed their *hours* from *six* in the morning to *six* in the evening. ‡

† See Dr. Ward's *Dissertations upon several passages of sacred scripture*, p. 126. and Dr. Macknight's *Preliminary Observations*, p. 28.

‡ Their *first* hour corresponded to our seven o'clock: their *second* to our eight: their *third* to our nine in the morning, &c. The knowledge of this will illustrate several passages of scripture; particularly the parable of the householder who went out *early* in the morning to hire labourers into his vineyard: And when he had agreed with the labourers for a penny a *day*, he sent them into his vineyard. And he went out about the third hour (nine o'clock) and saw others standing idle in the market; whom he also hired. Again he went out about the sixth and ninth hour (at *twelve* and *three*) and did likewise. He went out again at the *eleventh* hour (five in the afternoon) and found others standing idle, and said unto them: Why stand ye here idle *all the day*? Those who were hired in the morning murmured against the good man of the house saying: These last who were hired at the *eleventh* hour, or five in the evening, have wrought but *one* hour and thou hast made them equal with us who have borne the heat and labour of the *day*. *Matt. xx. i.—12.* These are not drunken as you suppose, says St. Peter, seeing it is but the *third* hour of the day; or nine o'clock in the morning. “The Jews, say the authors of the *Universal History*, never eat or drank 'till after nine o'clock, when the first publick prayers were over.” *Universal History*, vol. 10. p. 618. Peter and John went up

The

The *night* was divided into *four* watches. They are all distinctly mentioned in a passage in St. Mark's gospel. Mark xiii. 35. Our Saviour, after having given his disciples a minute detail of those awful signs and prodigies which would precede the destruction of Jerusalem, particularly warns them all to exercise an unremitting vigilance, to be ever prepared against this great event he had so clearly predicted and described to them, and in their devotions and prayers earnestly to intercede with God that they might not be overwhelmed in these dreadful calamities. Watch you, therefore, for you know not when the master of the house cometh—at *even*—or at *midnight*—or at *the cock crowing*—or in the *morning*. Here our Lord *regularly* enumerates all the *watches* into which the night was disposed. The *first* watch was at even and continued from six till nine—the *second* commenced at nine and ended at

into the temple at the *hour of prayer*, being the ninth hour or three in the afternoon. Δις της ημερας πρωτε και περι της αναστην ωραν ιερουργουτων επι του θωμου. Twice every day, saith Josephus, in the morning and at nine (or *three* in the afternoon) the priests perform their sacred duties at the altar. *Antiq. Lib.* 14. c. 4. §. 3. p. 689, *Havercamp*. See also *Acts* 10. 9. Peter went up to pray about the sixth hour (or *twelve*). I was *fasting* to this hour, *ver.* 30

twelve,

twelve, or midnight—the *third* watch, or the time of cock-crowing, called by the Romans, *Gallicinium*, lasted from twelve to three—the *morning watch* closed at six.

Jesus expired at three o'clock, on Friday in the afternoon. He was interred the *same evening*. All *Saturday* he was in the grave. Very *early* on Sunday morning he was raised from the dead. He was, therefore, only *one compleat day* in the tomb. Infidels have affected to expose the Evangelists for denominating this period, *three days*. Some of them have with triumph asserted, that Christ really was not, according to his own *prediction*, three days and three nights in the heart of the earth—consequently that this prediction was not verified, and that Jesus was a deceiver. Surely these writers must know that it hath been, is, and ever will be, the custom of all nations, in any *collective* account and sum whatever to compute all *past* days, however *incompleat*, in an *ordinal* series, if on the *latest* hour of the day first mentioned and on the *first* hour of the *last* in the amount, any thing is recorded to have been transacted. This usage doth now universally obtain. The present worthy and learned Bishop of *Rochester*, in an excellent book, entitled,

*The*

*The miracles of Jesus vindicated, hath well represented this, and vindicated the Evangelists from this mean and miserable cavil. "It was not, say they, on the third day, for that would have been on Monday, nor upon Sunday or the first day of the week: much less was it after three days, as one Evangelist expresses it: and least of all is it true, as they pretend, that he was in the heart of the earth three days and three nights, which yet he declared he would be, as another Evangelist reports it.*

But in answer to all this it may be proved, as it hath often been, that all these expressions, which are so many *Jewish* ways of speaking, are exactly agreeable with the event, when they are rightly explained.

For doing which it must be observed, that the *Jews* counted their days, I mean their natural days, or days of twenty-four hours, very differently from what we do: for we reckon them from twelve o'clock at night, to twelve the next night: but they reckoned them from one sunset to the next sunset, and all the time between them they called *a day*, just as *Moses* did, when he said, *The evening and the morning were the first day*, Gen. i. 5, and *from even unto even shall you celebrate your sabbath*. Leviticus xxiii. 32,

Another

Another thing to be observed on this head is, that they reckoned, as indeed all nations do, *any part* of a day of twenty four hours for a *whole* day. To this purpose an eminent *Jewish* writer, *Aben-Ezra* on *Levit.* xii. 3. speaking of the law for circumcising an infant on the eighth day, says, That if the infant was born but *one* hour before the *first day* was ended, it was counted for one *whole* day: and so for the same reason was the *part* of the day that was passed, when it was circumcised, if it was only *one* hour of the evening with which that day began. Reckoning then that the first day began on our *Thursday* at sunset, and ended upon *Friday* at sunset, and, because our Lord died about three in the afternoon of that day, reckoning that part of a day for a whole day, by this means we have *one* day—and *Saturday* is on all hands allowed to be *another* day—and as the third day began on *Saturday* at sunset, and our Saviour rose on the morning following, that part of a day is fairly computed for the third day, and thus the prediction was fully accomplished.

It is no wonder indeed that the gospel should be contradicted by such cavillers as these: but there is one, who might have expected better quarter from them, and that is *Porphyry*, as  
great



great an enemy to Christianity as the heart of an unbeliever could wish : and yet this objection of theirs gives the lie to their favourite *Porphyry*, who in his treatise called *De Homericiis Quæstionibus*, says : He that is at home in the *evening*, and goes abroad on the *morning* of the *third day*, is said to be from home on the third day, though there be only *one day compleat*, which is the middle one.\* But we want neither *Porphyry*, nor any other author to prove the propriety of this expression : for it is a way of speaking, which we, and all other nations of the world use.”

\* *Miracles of Jesus vindicated*, p. 11. 12. 13. 14. *First Edition.*

## S E C T. XXIII.

*Allusions in the New Testament to the Courts of Princes, to the Temple, and to the Inscriptions of the Ancients.*

**I**T is evident that to the very last, the disciples of our Lord retained a fond and sanguine persuasion that their divine master would erect a temporal kingdom, rescue Judæa from the Roman yoke, and make Jerusalem the seat and center of a magnificent and everlasting empire. All our Saviour could say would not disabuse them and tear this flattering illusion from their bosoms. Even after his resurrection, when he expressly told them that he was going to ascend to his Father, they had not relinquished this delusive prejudice. With all the anxiety that ambition usually inspires, they asked him, Lord? Wilt thou at this time restore the *kingdom to Israel*? In our Lord's last journey, therefore, before his sufferings and death, up to Jerusalem, where it was imagined he would immediately establish his throne and found a most glorious kingdom, the apostles, intoxicated

with this hope, contended warmly among themselves by the way, *who should be the greatest*, which of them should fill the most illustrious and exalted stations. On this occasion two of the disciples formed a specious project to outstrip and defeat the rest in this ambitious career—this was, to obtain, if possible, from their future Sovereign, an explicit promise, which they knew he would not afterwards revoke, that *they only* should enjoy the most honourable and elevated posts. They previously tutored and instructed their mother, to whose piety and goodness they thought he could deny nothing. According to a settled compact they all waited upon our Lord, the mother of Zebedee's children with her sons. They approached and accosted him with the profoundest humility. Ambition naturally inspires a certain smooth and glozing adulation. It generally labours to secure its ends by a specious address and the studied practice of every fawning art and artifice. They *worshipped* him, says the historian, and requested a certain thing of him. Jesus said to her: What favour is it you appear so desirous to obtain? She replied—These my two sons have been your faithful and inseparable companions—What I am now come to solicit from you is this—Grant that  
they

they may *sit*, the one on thy *right hand* the other on thy *left*, in thy *kingdom*.\* This alludes to the custom which in *those* times prevailed in the *courts* of princes. Two of the most noble and dignified personages were respectively *seated* on *each side*, next the *person* of their sovereign. The request of this ambitious mother was, that her two sons might be prime ministers, and be advanced by him to the most elevated stations in that kingdom they fondly apprehended he was now going to establish. To which Jesus answered: *You know not what you ask*: you discover great ignorance of the nature of my kingdom by such a request—*Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?* Are you able to endure the trials in which I am going to be involved? Are you able to sustain that dreadful shock of sufferings which I must soon support? We are able, they replied. Jesus said to them: You shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to *sit* on my *right hand*, and on my *left*, is not mine to give; but it shall be given to them for whom it is prepared of my Father: as if he had said: The

\* *Matt. xx. 20—23.*

same human miseries, indeed, that will soon seize me, will also invade you! and the same sufferings and persecutions that will befall me, will also assail you—But it is not in my power to dispose of the HIGHEST DIGNITIES in my future kingdom—that power is solely vested in the Supreme Father of all, who will confer them on persons of the most distinguished virtue and the sublimest attainments.

When Jesus Christ, also, on account of his consummate worthiness and obedience unto death, is said to be *exalted to the right hand of God*, † and is described to be *set down for ever at the right hand of the Majesty on high*, ‡ it is the same figurative imagery borrowed from the *courts* of princes, in which the most eminent and illustrious person was usually *seated* on his sovereign's *right hand*—and this phraseology was intended strongly to represent to our ideas that supreme station of dignity and glory to which our Lord was exalted by the DEITY. Thus we read that when *Solomon*, on his elevation to the throne of Israel, intended to shew his mother the highest respect and honour it was possible for him to pay her, he caused a *seat* to be placed

† *Mark* xvi. 19. *Rom.* viii. 34. *Coloss.* iii. 1. *Heb.* x. 12.  
 ‡ *Pet.* iii. 22. † *Heb.* i. 3.

for her, and she *sat* on his *right hand*\* Our Saviour, therefore, after his resurrection and ascension into heaven being described in scripture as immediately *elevated* to the *right hand* of the Almighty, indicates to us how highly acceptable to the DEITY his ministry on earth was, in how illustrious a manner the Supreme Being rewarded his perfect obedience and virtue, by investing him with the amplest honours, testifying towards him the highest marks of his approbation and love, exalting him to a station of the very first dignity and authority in his government, and giving him a name above every name, in order that all in heaven, in earth, and in the grave should be subject to the authority of Jesus, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

The *eastern* monarchs were ever distinguished for studiously keeping up all the *majesty of state*, and thereby inspiring their subjects with the most reverential awe and homage. They were difficult of access—very rarely shewed themselves to their people—lived in the depth of immense palaces, surrounded with all the luxuries and ele-

\* 1 Kings ii. 19. Apud multas gentes, *sedere ad dextram* honoris fuit singulare indicium. *De cetero* in loc.

gancies of life, gratifying every desire as it rose, feasting on the adulation of their favourites, and surrounded by fervile sycophants, who were always flattering their foibles and vices. In these kingdoms of slaves it was deemed the most exalted summit of human greatness and felicity to be admitted into that splendid circle which surrounded the person of their sovereign and constantly attended him. In these oriental courts only a select few of the most illustrious nobles shared this envied glory. Hence, in reference to this custom, the Angel Gabriel, who was dispatched from heaven to *Zacharias* to announce to him the birth of a son whom Providence intended should be the harbinger and introducer of the Messiah—upon the old man's hesitating to credit so magnificent a message, and asking the messenger by what proofs he should be convinced of the certainty of what he predicted, since he and his wife were advanced in years—in order to give him the conviction he requested, the angel replied: I am *Gabriel*, who *stand in the presence* of God\*—meaning, I am one of the *most exalted* of the heavenly spirits, who am admitted near the throne of the Almighty, and very highly advanced in the scale of heavenly honour and blessedness. *To dwell in the presence,*

\* *Luke* i. 19.

or, *stand in the presence* of a sovereign, is an *eastern* idiom importing the most eminent and dignified stations in a court.

This allusive phraseology pours light and beauty upon another very striking passage of scripture. Our Saviour, when his disciples were, in idea, sharing among themselves the honours of his future kingdom, and even had the confidence to ask him, which of them should be the greatest, took a little child, the beautiful emblem of humility, and placed it in the midst of them. Then directing their attention to it, in the most solemn manner assured them, *That unless they were converted, renounced that spirit of ambition that actuated them, and cultivated the harmless inoffensive innocence of that child, they should not enter the kingdom of heaven,†* be deemed the proper subjects of the spiritual kingdom of the Messiah. But whosoever shall humble himself as this little child, the same shall be great in the kingdom of heaven. He then strictly charged them all not to despise the humblest, meanest Christians, those virtuous conscientious persons, who fill some of the lowest stations in life. He recommends a kind, affable, christian behaviour to such, from a very

† *Mat. xviii. 3.*



affecting consideration. Take heed that ye despise not these little ones : for I say unto you, That in heaven *their angels* do always *behold the face of my father* † who is in heaven. As if he had said : Disdain not the meanest Christians : treat not modest and humble virtue, because poor and indigent, with contempt : for I assure you, that the *most exalted* angels in heaven are their ministers and guardians. In the oriental idiom, by those *who saw the king's face* are denoted the most eminent personages of a court, who *surround the throne* of their sovereign, and are his most intimate counsellors and companions. There is a passage in the book of Esther, which very happily elucidates this expression of our Saviour. Seven Persian nobles are men-

† *Matt. xviii. 10.* Their angels do always *behold the face of my father.* “ This expression *behold the face of my Father,* alludes to the custom of earthly courts, where the *great men,* those who were *highest* in office and favour, are most frequently in the prince's palace and *presence.*” Dr. Macknight's *Harmony,* p. 316. Second Edit. So also Dr. Clarke “ Our Saviour speaking of *little children* literally, and figuratively, of *good men,* who are of the same harmless disposition, tells us, *Matt. xviii. 10,* that the angels are their *angels* or ministers, that is, have the care of them committed to them by God, even those PRINCIPAL angels, who always behold the face of his Father who is in heaven.” Dr. Clarke's *sermons,* vol. iv. p. 137, 12mo.

tioned as being *next* to the monarch in dignity. The *eminence* of the station these filled in the court of *Abasuerus*, or, *Artaxerxes Longimanus*, is expressed by their *seeing the king's face*. Next unto him was *Carshena*, *Shethar*, *Admatha*, *Tarshish*, *Meres*, *Marfena*, and *Memucan*, the seven princes of *Persia* and *Media*, which *saw the king's face\**, and which *sat the first* in the kingdom.

It is well known what an immensely vast and magnificent pile of building the *Temple* at *Jerusalem* was. That minute description of its greatness and grandeur, which *Josephus* † hath laboured, gives us enlarged ideas of those various and most splendid courts into which it was distinguished, and of those numerous *chambers* and *rooms* which this prodigious edifice comprehended. By a very beautiful and striking simile, borrowed from that *infinite number of apartments* into which the *Temple* was disposed, our Saviour represents those *numerous seats* and *mansions* of celestial blessedness which his *Father's*

\* *Esther* i. 14. *Videntes vultum regis*: Intimæ admittentes viri; nam reges, ut augustiores viderentur, rarius se promiscuæ turbæ conspiciendos præbebant, et plerique per internuncios expediebant. *Clericus ad loc.*

† *Bell. Judæi. Lib. 5. cap. 5. p. 331. Havercamp.*

*house* contained, and which were prepared for the reception and accommodation of all good persons of different attainments and improvements in holiness. The idea is very magnificent—representing to our thoughts the Temple and *house* of God as comprizing the whole amplitude of heaven—in this *building of God* an infinity of *apartments* fitted for the everlasting residence and happiness of the righteous! In my *Father's house* are many *mansions*.‡ The imagery is singularly beautiful and happy, when considered as an allusion to the *Temple*, which our Lord not infrequently called his *Father's house*—Or if it be understood as some commentators understand it, to be a similitude taken from a large and stately *palace*, still it causes the mind to form a most exalted idea of the *Palace of the great king*, and of the infinite abodes into which it is harmoniously arranged to receive and for ever to beatify the souls of the virtuous.

Among the *antients* any person who had deserved well of his country by heroic achievements, by conquering his competitors in the games, defeating his enemies in the field, negotiating advantageous and honourable treaties,

‡ *John* xiv. 2. See *Lamy's Apparatus Biblicus*, vol. I. 121.

or by any deeds that reflected singular renown on the *national* character and glory, had his name and his virtues recorded on *pillars* of brass or of marble, which were erected in the most conspicuous places, and very frequently fixed in *temples*.\* The conditions of peace, the pri-

\* Στηλης επιγραφῆ τὴν ἀρετὴν μαρτυροῦσης ἀξιώδεις. He was honoured with an inscription on a *pillar* witnessing his merit. *Dionys. Halicar. Lib. 3. p. 131. Oron.* Τῶν οἰκολογίων στήλας ἀντιγραφούσας θεύτες ἐν τοῖς ἱεροῖς. A copy of the treaty they engraved on *pillars* and deposited them in their *temples*. *Dion. Halicarn. Lib. 3. p. 167.* Ἰνα δὲ μηδεὶς χρόνος αὐτοὺς ἀφανίσῃ, ΣΤΗΛΗΝ κατασκευάσας χαλκῆν, ἐγράψεν ἐν ταύτῃ τα τε δεξάντα τοῖς συνεδρῖοις, καὶ τὰς μετασχούσας τῆς συνοδοῦ πόλεις. αὐτὴ διεμείνεν ἡ στήλη μέχρι τῆς ἐμῆς ἡλικίας ἐν τῷ τῆς Ἀρτεμιδὸς Ἱερῷ, κειμένη, γραμματῶν ἔχουσα χαρακτηριστικῆς Ἑλληνικῶν, οἷς τὸ παλαιὸν ἡ Ἑλλάς ἔχρατο. *Dionys. Halicar. Lib. 4. p. 221.* Οὗ ἐστὶν ἐν στήλῃ χαλκῇ γεγραμμένος, ἦν ἀνεβήσαν ἐν τῷ Ἀδεντινῷ, κομισαντὲς εἰς τὸ τῆς Ἀρτεμιδὸς ἱερόν. *Idem. p. 628.* See also p. 114. 240. *Hudson Oron. 1704.* Ἀνῆλθε τε εἰς τὸ Καπιτωλίον καὶ τὰς στήλας ἐπὶ τῇ ἑαυτοῦ φυγῇ ἐπὶ τοῦ Κλωδίου σαθραῖς καθείλε. *Dion. Cassius. Lib. 39. p. 200. Edit. Reimar.* Τα τε δεύματα τα περὶ τούτων γιγνομένα ἐς μὲν στήλας ἀργυρᾶς χρυσεῖς γραμμασίην ἐνεγράψαν, ἔπειτα δὲ δὴ τοὺς ποδας τοῦ Διὸς τοῦ Καπιτωλίου ὑπέθησαν. *Lib. 44. p. 385.* Ἐν δὲ τῷ δευτέρῳ, τὰ ἐργα ἅ ἐπραξεν πάντα, ἅ καὶ ἐς χαλκᾶς στήλας πρὸς τῷ ἡρώῳ αὐτοῦ σαθραῖς ἀναγράψηναι ἐκέλευσε. In the second there was a detail of all his actions, which he ordered to be engraven on *pillars* of brass, and to be fixed up before his *chapel*. *Dion. Cassius. ib. 56. Tom. 2. p. 832.* See also, p. 905, 919,  
privileges

vileges granted to cities and states, and the names of illustrious commanders and benefactors of their country, were thus commemorated and honoured. The *inscriptions* on these pillars, which were elevated to public view in sanctuaries sacred to their Divinities, were designed to transmit to future ages the memory of illustrious patriots and their illustrious actions, to incite the generous bosom to emulate their virtues, and by treading in their steps to adorn and immortalize their country. Many of these *pillars*, which were thus fixed up in the antient forums and temples, and which contain *inscriptions* expressing what privileges and immunities were granted particular states, or celebrating the *names* and *deeds* of persons who had signalized themselves by their superior merit, remain to this day, and are deservedly regarded as some of the most valuable ornaments of the cabinet of virtuosos. To this custom of *inscribing* on *pillars* the names,

949 981. Edic. Reimar. *Hamburg.* 1750. Quo testator esset memoria, *exemplum* in *pila lapidea* incisum esse positum in publico. C. *Nepotis Alcibiades*, p. 115. *Edit. Var.* 1675. Αιωιαί αναγραφῆσαι σήλαις. *Euseb. H. Ecclesj. Lib. 5. sub init.* Αὐτοῦ δὲ σήλαις αναγορευεῖν, ἀνεξάλειπτῳ μνημῆ τα κατορθώματα καὶ τὰς κατὰ τῶν ἀσέβων νίκας, μισθῆ τῆ βασιλευοῦσθ τῶν ἐπὶ γῆς ποιεῖ βασιλικοῖς χαρακτηρησὶ προσεγγραφοῦτας. *Eusebii. Hist. Ecc. Lib. x. p. 468. Cantab.*

cities,

cities, and virtues of heroes and eminent personages, and depositing them in *temples* to remain an *eternal* monument of their greatness and honours, there is a most beautiful allusion in the following passage of scripture. Him that *overcometh*, will I make a *pillar* in the *temple* of my God, and he shall go no more out: and I will *write* upon him the *name* of my God, and the *name* of the *city* of my God, which is new Jerusalem, which cometh out of heaven from my God: and I will write upon him my new name.\*

With what consistency and beauty is the allusion conducted, and what a peculiar propriety and energy hath this most striking and happy similitude, borrowed from this practice of the ancients in eternizing the names and virtues of their victorious generals and illustrious citizens.

Those, who vanquished their antagonists in the games, were honoured with many envied advantages. Their victory was not only proclaimed by the herald, their *name*, their *father's* name, and the *name* of their country, recited aloud to the assembly, their temples adorned with a chaplet, and their conquest and virtues celebrated by odes and hymns, but they were entitled to privileges which extended through

\* *Revel. iii. 12.*

life, and conferred upon them respect and glory wherever they removed. For the judges gave the conqueror a *white stone*, or ticket, on which his name was inscribed, and the prize he had won was specified.† This he would produce as a public testimonial of his glory—and this gave him a claim, through life, to many immunities and honours. To this *custom* the following passage in the *Revelation* is a very pertinent and emphatical allusion. To him that **OVERCOMETH** will I give a **WHITE STONE**,\* and

† Κατα τα Μεγαλα εθος εστι των νικηφορων τα ονοματα λιθους εγλαπτεσθαι. *Scholiast of Pindar on εν Μεγαρεσσιν τ' ουχ ετερος λιθια φαφος εχει λογος. Olymp. vii. 159.*

\* *Rev. ii. 17.* I will give a *white stone*. Dans les combats des Anciens on donnoit une *Pierre blanche* au vainqueur sur laquelle etoit écrit son nom et le prix qu' il avoit remporté. *Beausjobre et L'enfant's Testament.* Note in loc. Dr. *Ward* thinks this an allusion to the *tessera hospitalis* of the antients. *To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* This expression, says this excellent scholar, seems to allude to an ancient custom among the Romans, by which they cultivated and preserved a lasting friendship between particular persons and their families. The method of doing it was usually by a small piece of bone or ivory, and sometimes of stone, shaped in the form of an oblong square, which they called *tessera*. This they divided lengthwise into two equal parts, upon  
in

in the stone a new *name* written, which no man knoweth, saving he that receiveth it.

The following *particular*, in one of St. John's visions wherein the person of Christ was exhibited to him, that he had on his *vesture* and on his *thigh* † a name written: *King of Kings and Lord of Lords*, is happily illustrated by the late eminently learned Dr. *Ward*. "It appears to have been an antient custom among several nations to adorn the *images* of their Deities, princes, victors at their public games, and other eminent persons, with inscriptions upon them, expressing either the characters of the persons, their names, or some other circumstance, which might contribute to their honour. And to that custom the description here given of Christ may have some allusion. There are several such *images* yet extant, with an *inscription* written either on the *garments* or one of the *thighs*." ‡

each of which one of the parties wrote his name, and interchanged it with the other. And by producing this when they travelled, it gave a mutual claim to the contracting parties, and their descendants, of reception and kind treatment at each others houses, as occasion offered; for which reason it had the name of *tessera hospitalis*. *Ward's Dissertations. Dissert. 59. p. 231.*

† *Rev. xix. 16.*

‡ *Ward's Dissertations on the sacred scriptures. Dissert. 60. 233.*



Nothing that ever was written could exhibit a more just and animated portraiture of Popery, that most daring and abominable corruption of the Christian religion, than what St. John in the Revelation hath delineated. Every impartial judge, to whom the *picture* is held up, must instantly recognize the *form* and *features*. It is a great and irrefragable proof of Christianity, that its *subsequent* corruptions and depravations are predicted with such clearness, and specified with such amazing fidelity and exactness. This most execrable *pollution* of the original *chastity* and *purity* of Christian doctrine was represented to him, in a vision, under the form of a great prostitute. Come hither and I will shew thee the judgment of the *great whore*,\* who sitteth upon many waters. In the description, the *character* and *dress* of a prostitute are consistently supported. She is represented as dressed in a tawdry glaring habit, and loaded with ostentatious finery. The woman was arrayed in *purple* and *scarlet colour*, THE DRESS OF THE POPE AND CARDINALS, and she was decked with *gold*, and precious *stones* and *pearls*. She is farther represented as *drunk*. Inebriety is a vice inseparable from prostitution and

\* *Rev.* xvii. 1, 2, 3.

lewdness. She held a golden cup in her hand, and she was intoxicated with the blood of the saints and the blood of the martyrs of Jesus. She is, moreover, described, in consistency with the dress and profession of a prostitute, that she had her *name inscribed* upon her *forehead*. Which was, *Mystery*, Babylon the Great, the *mother of harlots*, and abominations of the earth. This is an allusion to the custom of *celebrated courtezans* in those days, who had their *names* written in a *label* upon their *foreheads*.† Considered in this light the imagery is distinguishingly picturesque and striking. Notorious and abandoned harlots had their *names* written on their forehead: but the *name* which the front of Babylon exhibited to the world, was MYSTERY!

Both in *antient* and *modern* times it hath been customary to write an *inscription* on the *foundation-stone* of any public edifice—and this stone thus inscribed, and considered as the *basis* of the future fabric, is usually posited with many

† Stetisti puella in lupanari: et nemo te violavit: Stetisti cum meretricibus, stetisti sic ornata, ut populo placere posses, eâ veste quam leno dederat. *Nomen tuum pependit in fronte: precia stupri accepisti.* Seneca *Controvers.* Lib. 1. p. 96. Tom. 3. *Edit. variorum Amstel.* 1672.

ceremonies and demonstrations of joy. To this usage the following words of St. Paul are thought to allude. Nevertheless the *foundation* of God standeth sure, having this *seal*,\* The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

\* 2 *Tim.* ii. 19. C'est allusion aux inscriptions, q'on mettoit sur les pierres du fondement. *Beausobre and Lefant's Testament.* *Not. in loc.*

## S E C T. XXIV.

*Of Crucifixion.*

**C**RUCIFIXION was a punishment; which the *antients* inflicted only on the most notorious criminals and malefactors. It is one of the most cruel and excruciating deaths which the art of ingeniously tormenting and extinguishing life ever devised. The wretch doomed to this dire end, was distended on a cross—had great nails driven through his hands, and feet, the most exquisitely tender and sensible parts of the human frame—and he was left slowly to consume and die in this lingering and most miserable manner. There are instances of crucified persons living in this exquisite torture several days. The wise and adorable Author of our being hath formed and constituted the fabric of our bodies in such a *merciful* manner, that nothing *violent* is *lasting*: Friendly death sealed the eyes of those wretches generally in two days. Hunger, thirst, and acute pain dismissed them from their intolerable sufferings. The rites of sepulture were denied them.

them. Their dead bodies were generally left on the crosses, on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird. † Crucifixion obtained among several antient nations, the \* *Egyptians*, † *Persians*, ‡ *Greeks*, and *Carthaginians*. The *Carthaginians* generally adjudged to this death their unfortunate and unsuccessful commanders. || There are many unhappy instances of

† *Pascas in cruce corvos. Horat. Epist. Lib. i. Epist. 16. ver. 48.*

*Vultur, jumento et canibus, crucibusque relictis*

*Ad sœtus properat partemque cadaveris affert. Juvenal. Satyr. 14. ver. 77.*

\* *Ιαγώς—ὅς τα πάντα ἐπραξε περὶ τῆς Αἰγύπτου, προδοσία ληστῆς, ἀνελευρωθῆ. Thucydides. Lib. i. Sect. 110. p. 71. Edit. Duker. Justin, treating of the affairs of Egypt, says: Concurfu multitudinis et Agathocles occiditur, et mulieres in ultionem Eurydices patibulis suffiguntur. Justin. Lib. 30. Cap. 2. p. 578. Edit. Gronovii.*

† *Ἀρταφέρνης τε ὁ Σαρδίων ὑπαρχός, καὶ ὁ Ἀρπαγός, ὡς ἀπικέστο ἰγούμενος ἐς Σαρδίς, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτη ἀνελευρώσατ. Herodoti Erato. p. 451. Edit. Wesseling. 1763. See also Thalia, p. 260. and Polyhymnia, p. 617. Ejesdem editionis.*

‡ *Alexander crucified two thousand Tyrians. Trifide deinde spectaculum victoribus ira præbuit regis: duo millia, in quibus occidendi desccerat rabies, crucibus adfixi per ingens litoris spatium pependerunt. Q. Curtii. Lib. iv. Cap. 4. p. 187. Edit. Snakenburgh. 1724. See also Plutarch in vitâ Alex. and Justin. Lib. 18. Cap. 3.*

|| *Duces, bella pravo consilio gerentes, etiamsi prospera fortuna subsequuta esset, cruci tamen suffigebantur. Valerius*

this. They crucified *Bomilcar*, § whom *Justin* calls their king, when they detected his intended design of joining *Agathocles*. They erected a cross in the midst of the forum, on which they suspended him, and from which, with a great and unconquered spirit, amidst all his sufferings, he bitterly inveighed against them, and upbraided them with all the black and atrocious crimes they had lately perpetrated.

But this manner of executing criminals prevailed most among the *Romans*. It was generally a servile punishment, and chiefly inflicted on vile, worthless and incorrigible *slaves*. † In reference to *this*, the apostle describing the condescension of Jesus and his submission to this most opprobrious death, represents him as taking upon him the form of a SERVANT, ‡ and becoming obedient to death even the death of the CROSS.

It was universally and deservedly reputed the *Maximus*, Lib. 2. Cap. 7. p. 191. Edit. *Torrenü*, *Leidæ*. 1726.

§ *Bomilcar*, *rex Pœnorum*—in medio foro a Pœnis patibulo suffixus est. De summâ cruce, veluti de tribunali, in Pœnorum scelera concionaretur. *Justin*. Lib. 22. Cap. 7. p. 505. *Ed. Gronovii*.

† *Pone crucem servo*. *Juvenal*. *Sat*. 6. ver. 218. See note on *Sect*. 12.

‡ *Μορφὴν ΔΟΥΛΟΥ λαβών*—θανάτου δὲ ΣΤΑΥΡΟΥ. *Philip*. iii. 7. 3.

most *shameful* and *ignominious* death to which a wretch could be exposed. In such an exit were comprized every idea and circumstance of odium, disgrace and public scandal. Hence the apostle magnifies and extols the philosophy and greatness of mind which our blessed Lord displayed, who for the joy set before him, endured the cross, despising the *shame*,\*—regarding with a generous disdain and contempt every circumstance of public indignity and *infamy* with which *such* a death was loaded. It was from the idea they connected with *such* a death, that the *Greeks* treated the Apostles with the last contempt and pity, for publickly embarking in the cause of a person who had been brought to this reproachful and dishonourable death by his own countrymen. The preaching of the Cross was to them *foolishness*†—the promulgation of a system of religion, that had been taught by a person who, by a *national* act, had publickly suffered the punishment and death of the most useless and abandoned *slave*, was, in their ideas, the last infatuation, and the *preaching* Christ *crucified*, publishing in the world a religion, whose founder

\* Ὑπερβεινὸν σταυρῶν, αἰσχρῶν κατὰ φύσιν τῶν. *H. b.* xii. 2.

† I Cor. i. 23. Ἡμεῖς δὲ κηρύσσομεν χριστὸν λεγασθῆναι—  
ἑλθῆναι μωρῶν!

suffered on a *cross*, appeared the last absurdity and madness. † The *Heathens* looked upon the attachment of the primitive Christians, to a religion, whose publisher had come to *such* an end, as an undoubted proof of their utter *ruin*, § that they were destroying their interest, comfort, and happiness by adopting such a system founded on such a *dishonourable* circumstance.

† Ἐνταυθα γὰρ ΜΑΝΙΑΝ ἡμῶν καταφαινόνται δευτέραν χώραν μετα τοῦ ἀτρέπτου καὶ αἰεὶ οὐτά θεοῦ καὶ γενητοῦ τῶν ἀπάντων, ἀνδρῶπι ΣΤΑΥΡΩΘΕΝΤΙ δίδοναι ἡμᾶς λεγόντες. From this circumstance, says *Justin Martyr*, the Heathens are fully convinced of our MADNESS for giving the *second place* after the immutable and eternal God, and father of all, to a person who was *crucified!* *Justin. Martyr. Apol. 2. p. 60. 61. Edit. Paris. 1636.* Et qui hominem summo supplicio pro facinore punitum, et *crucis* ligna feralia ceremonias fabulatur, congruentia perditis sceleratisque tribuit altaria; ut id colant quod merentur *Minucius Felix. p. 57. Edit. Davis. Cantab. 1712.* Nam quod religioni nostræ hominem noxium et *crucem* ejus adscribitis, longé de vicinia veritatis erratis. *Min. Felix. p. 147. Ejusdem editionis.*

§ That *this* was the sentiment of the *Heathens* concerning the *Christians* [St. Paul informeth us, and he exhorts the *Philippians* not to be discouraged by it. *Philip. i. 28.* Ἦτις αὐτοῖς μὲν εἰσὶν ὑποδείξεις ἀπωλείας, ὑμῖν δὲ σωτηρίας. Ἦτις agrees with *πισεῖ* in the preceding verse. Not intimidated in any thing by your adversaries—for though *they* look upon your attachment to the gospel as an undoubted proof of your utter *ruin*; yet to *you* it is a demonstration of your *salvation*; a salvation which hath God for its author.

The



The same inherent *scandal* and *ignominy* had *crucifixion* in the estimation of the *Jews*. They, indeed, annexed more complicated wretchedness to it—for they esteemed the miscreant who was adjudged to such an end not only to be abandoned of men but *forsaken* of God. *He that is hanged*, says the law, is *accursed of God*. \* Hence St. Paul, representing to the *Galatians* the grace and benevolence of Jesus, who released us from that curse, to which the law of Moses devoted us, by being made a *curse* for us, by submitting to be treated for our sakes as an *execrable* malefactor, to show the horror of *such* a death as Christ voluntarily endured, adds, It is written in the *law*, *Cursed is every one that is hanged on a tree!* † And from this *express declaration* of the law of Moses concerning *persons thus executed*, we account for that aversion the *Jews* discovered against Christianity, and perceive the *reason* of what St. Paul asserts, That their preaching of Christ *crucified* was to the *Jews* a *stumbling-block*. ‡ The circumstance of

\* *Deuteronomy* xxi. 23.

† *Galat.* iii. 13.

‡ *1 Cor.* i. 23. *Trypho* the *Jew* every where affects to treat the *Christian religion* with contempt, on account of the *crucifixion* of its author. He ridicules its professors for centering all their hopes in a *man* who was *crucified!* Ex'

the *cross* caused them to *stumble* at the very *gate* of Christianity.

The several circumstances, related by the four Evangelists, as accompanying the *crucifixion* of Jesus, were conformable to the *Roman* custom in such executions, and frequently occurring in *antient* authors, do not only reflect beauty and lustre upon these passages, but happily corroborate and confirm the narrative of the sacred penmen. I will exhibit before my reader a detail of these as they are specified by the Evangelists.

When Pilate had pronounced the sentence of condemnation on our Lord, and publickly adjudged him to be crucified, he gave orders

ανδραπον σταυρωθεντα τας ελπιδας ποιουμενοι. *Dialog. cum Tryphone.* p. 33. The person whom you call your Messiah, says he, incurred the last disgrace and ignominy, for he fell under the greatest curse in the law of God: he was *crucified!* Ουτος δε ο εμμετρος λεγομενος χριστος, ατιμος και αδοξος γεγουεν, δεκα της ορχατης κρουσσε τη εν τη νομη του Θεου περιπεσειν. εσταυρωθη γαρ. p. 90. Again, We must hesitate, says Trypho, with regard to our believing a person, who was so ignominiously crucified, being the Messiah, for it is written in the law, Cursed is every one who is hanged on a cross. Ει δε και ατιμος ουτος σταυρωθαι τον χριστον, αποβουμεν, επικαταρατος γαρ η. λ. *Justin Martyr Dialog. cum Tryphone,* p. 271. *Edit. Jabb. London.* 1719. See also pages 272, 283, 378. 392. See also *Ruse.* *lib. H. E.* p. 171. 744. *Canab.*

that

that he should be *scourged*. Then Pilate took Jesus and *scourged* him. And when he had *scourged* Jesus, says another of the Evangelists, he delivered him to be crucified. Among the Romans, *scourging* was always inflicted *previously* to crucifixion. Many examples might be produced of this custom. Let the following suffice. *Livy* speaking of the fate of those slaves who had confederated and taken up arms against the state, says, That many of them were slain, many taken prisoners, and others, after they had been *whipped* or *scourged*,\* were suspended on crosses. *Philo*, relating the cruelties, which *Flaccus* the Roman prefect exercised upon the *Jews* of Alexandria, says, That after they were mangled and torn with *scourges* † in the theatres, they were fastened to crosses. *Josephus* also informeth us that at the siege of Jerusalem,

\* Multi occisi, multi capti, alii verberati crucibus affixi. *Livii. Lib. xxxiii. 36.*

† Μετὰ το πληγῶν ἀκίσεσθαι ἐν μέσῳ τοῦ θεατρῶ. *Philo in Flac. p. 529. Edit. Mangey. See also pages 527. 528. Ejusdem editionis. The Roman custom was to scourge before all executions. Οἱ στρατηγοὶ προκαγαγοντες εἰς τὴν ἀγορὰν, καὶ μαστιγώσαντες ἀπαντας κατὰ τὸ πρῶτον αὐτοῖς εἶδος ἐπέλεκισαν. The magistrates bringing them out into the forum, after they had *scourged* them, according to custom, they struck off their heads. *Polybii. Hist. Lib. 1. p. 10. Tom. 1. Edit. Gronovii. 1670.**

great numbers of the Jews were crucified, after they had been previously whipped and suffered every wanton cruelty.‡

After they had inflicted this *customary* flagellation, the Evangelists inform us that they obliged our Lord to *carry* to the place of execution the *cross*, or at least the *transverse beam* of it, on which he was to be suspended. Lacerated, therefore, with the stripes and bruises he had received—faint with the loss of blood—his spirits exhausted by the cruel insults and blows that were given him when they invested him with robes of mock royalty—and oppressed with the incumbent weight of his cross—in these circumstances our Saviour was urged along the road. I doubt not but in *this* passage to Calvary every indignity was offered him. This was usual. § Our Lord, fatigued and spent with the treatment he had received, could not support his cross. The soldiers, therefore, who attended him, compelled one *Simon a Cyrenian*, who was coming

‡ Μαστιγούμενοι δὲ καὶ προδασαλιζόμενοι τοῦ θανάτου πᾶσαν αἰ-  
μα., ανεπαύεοντο. Josephus De Bello Jud. Lib. 5. Cap. ii.  
p. 353. Havercamp. Ἄνδρας ἰππικοῦ ταγματός μαστιγῶσαι προ-  
τοῦ ἔργου, καὶ σὺν αὐτῷ προσηλωσαι. Bel. Judaic. Lib. ii.  
Cap. 14. §. 9. p. 222. Haverc.

§ Hist. Justi Imperij de grec. Lib. 2. Cap. 6. p. 1180.  
Haverc.

from the country to Jerusalem and happened then to be passing by them, to carry it for him. This circumstance, here mentioned, of our Lord bearing his cross, was agreeable to the *Roman custom*. Slaves and malefactors, who were condemned to this death, were compelled to *carry* the whole, or *part* of the fatal gibbet, on which they were destined to die. \* This constituted a *principal* part of the *shame* and *ignominy* of such a death. *Cross-bearer* was a term of the last reproach among the *Romans*. The miserable wretch, covered with blood from the scourges that had been inflicted upon him, and groaning under the weight of his cross, was all along the road † to the place of execution loaded with every wanton cruelty. He was pushed—thrown down—stimulated with goads—and impelled forwards by every act of insolence and in-

\* Και τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ Σταυρὸν. *Plutarch de iudicâ Dei vindictâ.* p. 982. *Edit. Gr. 8vo. Steph.* Οἱ δὲ αἰοντες τοῦ θεραποντα ἐπὶ τὴν τιμωρίαν, τὰς χεῖρας ἀποτεινάντες ἀμφοτέρας, καὶ ξύλα προσέθησαντες περὶ τὰ γόνατα τε καὶ τοὺς ὤμους, μέχρι τῶν καρπῶν διηκοντι, παρεκολουθῶν ξαινόντες μασιξί γυμνοὺς οὐτε. *Dyonysii Halicarn. Lib. 7. Tom i. p. 456. Oxon. 1704.*

† O carnificium cribrum, quod credo fore:

Ita te forabunt patibulatum *per vias*

Stimulis, si huc reveniat senex. *Plautus. Mostel.*

*Act. i. Sc. 1. ver. 53. Edit. Var. 1684.*

humanity, that *wretchedness is heir to*. † There is great reason to think that our blessed Redeemer, in his *way* to Calvary, experienced every abuse of this nature—especially, when he proceeded slowly along, through languor, lassitude and faintness, and the soldiers and rabble found his strength incapable of sustaining and dragging his cross any farther. On *this* occasion I imagine our Lord suffered very cruel treatment from those who attended him. Might not the *scourging* that was inflicted—the *blows* he had received from the soldiers when in derision they paid him homage—and the abuse he suffered in his *way* to Calvary—greatly contribute to *accelerate* his death, and occasion that *speedy* exit, at which one of the Evangelists tells us, *Pilate marvelled?*

When the malefactor had carried his cross to the place of execution, an hole was dug in the earth, in which it was to be fixed—the criminal was stripped—a stupifying potion was given him—the cross was laid on the ground—the wretch distended upon it—and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and

† Nec dubium est quin impulerint, dejecerint, crexerint, per sævitiam aut perlusum. *Lippi de Cruce. Tom. 6. p. 1180. P'efalio.*

feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the agonizing wretch upon it, and, in order to infix it the more firmly and securely in the earth, they let it violently fall into the cavity they had dug to receive it. This vehement precipitation of the cross must give the miscreant that was nailed to it a most dreadful convulsive shock and agitate his whole frame in a dire and most excruciating manner. These several particulars the Romans observed in the crucifixion of our Lord. Upon his arrival at Calvary he was stripped—a stupifying draught was offered him which he refused to drink. This St. Mark saith was a composition of *myrrh* and *wine*. \* The design of this potion was, by its inebriating and intoxicating quality to blunt the edge of pain, and stun the quickness of sensibility. † Our Lord rejected this medicated cup—offered

\* Εσμυρμισημενον οινον. *Mark xv. 23.*

† Sese multimodis conculcat ictibus, *myrrhæ* contra præsumptione munitus. *Apuleii Metamorph. Lib. 8.* Again: Obfirmatus *myrrhæ* præsumptione nullis verberibus ac ne ipsi quidem succubuit igni. *Lib. 10. Apuleii Met.* Usque hodie, saith St. *Jerom*, Judæi omnes increduli dominicæ resurrectionis aceto et felle potant Jesum, et dant ei *vinum myrrhatum* ut eum *conspiciant* et mala eorum non videat. *Hieronymus ad Matth. xxvii.*

him, perhaps, by the injudicious kindness of some of his friends—it being his fixed resolution to meet death in all its horrors, not to alleviate and suspend its pains by any sinister and criminal methods of *this* nature, but perfect his obedience to God by submitting to the death even this death of crucifixion with all its just and attendant circumstances. He had the Joy, that was set before him, in full and immediate view, with which he knew that Almighty God would most gloriously recompense his obedience ; and he had magnanimity, philosophy, and virtue equal to the most exquisite torments and to all the combined evils and sufferings of humanity. He wanted not, therefore, on this great occasion, any thing to produce an *unnatural* stupor and throw oblivion and stupefaction o'er his senses. ‡ In this cause of human liberty, righteousness, and happiness he cheerfully and voluntarily drank the *cup* with all its bitter ingredients, which his heavenly Father had put into his hands—Our Lord was fastened to his cross, as was usual by *four soldiers*, \* two on each side, according to

‡ See *Dr. Benson's Life of Christ*, p. 508.

\* Monet nos quoque non parum Evangelista, qui *quatuor* numerat *milites* crucifigentes, scilicet juxta *quatuor membra* figenda. Quod clarum etiam est ex tunice partitione, quæ *quatuor* militibus facienda erat. *Cornelii Curtii de Clavis*



the respective limb they severally nailed. While those were employed in piercing his hands and his feet, it is probable, that he offered to heaven that most benevolent and affecting prayer for his murderers, in which he pleaded the *only* circumstance that could possibly extenuate their guilt. *Father forgive them, for they know not what they do. !*

It was customary for the Romans, on any extraordinary execution, to put over the *head* of the malefactor an *inscription*, denoting the crime for which he suffered. Several examples of this occur in the Roman history. † In conformity to this usage, a *title*, or inscription, by Pilate's order, was fixed above the head of Jesus, written in *Hebrew, Greek and Latin*, specifying what it was that had brought him to this end.

*Dominicis. p. 35. Edit. Antwerpiæ. 1670.* The *four* soldiers who parted his garments, and cast lots for his vesture, were the *four* who raised him to the cross, each of them fixing a limb, and who it seems for this service had a right to the crucified person's cloaths. *Dr. Macknight. p. 604. Second Edition.*

† Τίνα δὲ ἴτερον τοῦ προδόντα αὐτὸν, διὰ τῆς ἀγορᾶς μίσθης μετα γραμμάτων τὴν αἰτίαν τῆς θανάτωσης αὐτοῦ δηλοῦνται, διαγασγοντος, καὶ μετὰ ταῦτα ἀνασταυρωσαντος. *Dion. Cassius. Lib. 54. p. 732. Edit. Reimar. 1750.* See also *Sueton. in Caligula. C. 32. Eusebius. E. H. Lib. 5. p. 206. Cantab. 1720.*

After

After the cross was erected a party of soldiers was appointed to keep guard, \* and to attend at the place of execution, 'till the criminal breathed his last. Thus also we read that a body of Roman soldiers with a centurion were deputed to guard § our Lord and his two fellow sufferers.

While they were thus attending them, it is said our Saviour complained of *thirst*. This is a *natural* circumstance. The exquisitely sensible and tender extremities of the body being thus perforated—the person languishing and faint with loss of blood, and lingering under such acute and excruciating torture—these causes must necessarily kindle and inflame a vehement and excessive thirst. One of the guards, hearing this request, hastened and took a sponge, and filled it from a vessel that stood by, that was full of *vinegar*. The usual *drink* of the Roman soldiers was *vinegar and water*. \* The knowledge of this

\* *Miles cruces asservabat, nequis corpora ad sepulturam detraheret. Petronius Arbiter. Caput. 111. p. 513. Edit. Burman. Traject ad Rhen. 1709. Vid. not. ad loc.*

§ *Matth. xxvii. 54.*

\* The Roman soldiers, says Dr. Huxham, drank *Posca* (*viz. water and vinegar*) for their common drink, and found it very *healthy and useful.*” Dr. Huxham’s *Method for preserving the Health of Seamen, in his Essay on Fevers,*  
custom

custom illustrates this passage of sacred history. I thought it not improper to remark this, because the question has been often asked, For what *purpose* was this vessel of *vinegar*—After receiving this, Jesus cried with a loud voice, and rapturously uttered, with all the vehemence he could exert, that comprehensive word, on which a volume might be written: **IT IS FINISHED:** the divine plan and scheme of human redemption is *finished*: after which his head sunk upon his bosom, and *he expired*. †

p. 263. 3d Edition. See also *Lamy's Apparatus Biblicus*. vol. 2. 278. See also *Macknight* in loc.

† *Matth.* xxvii. 50. Ἀφῆκε τὸ πνεῦμα. Some critics translate these words: *He dismissed his Spirit*. They frame an hypothesis that Christ was in full vigour when he died, that his strength was not exhausted by pain and suffering, and that this expiration of life was owing to his own voluntary dismissal of it. See *Macknight* in loc. and *Dr. Benson's Life of Christ*, p. 514. But the phrase here employed by the sacred writer is never used in this sense. It signifies simply to *die*, to *expire*, to *breathe our last*. Μαίδωντες δὲ ἐν ταῖς ἀληθείαις, καὶ κατατρωπούμενοι τῶν τῆς Γεσασαίου προσφερομένων, εὐθυμοὶ τὰς ψυχὰς ἤφρασαν, ὡς πάλιν κομιούμενοι. *Josephus De Bello Jud.* p. 164. *Hawtercamp*. Φθιγγόμενος δ' ἐστὶ τὰς ἀληθείαις ἐκείναις, τὴν ψυχὴν ἀφῆκεν. Whilst he was uttering these omens, he expired. *Josephus B. I.* p. 390. *Hawterc.* Καὶ τὸ πανύστατον, εὐδίκως τὰυτὰ τῆς κατὰ τοῦ χριστοῦ παρρησίας χάριν ὁμολογήσας παθεῖν, τὴν ψυχὴν ἀφῆκεν:

The

The last circumstance I shall mention relative to the crucifixion of Jesus, was the petition of the *Jews* to Pilate, that the death of the sufferers might be accelerated. There is an express prohibition in the law, that the *bodies* of those who were *hanged* should not be suffered to remain *all night* \* upon the tree. The next day, therefore, after the crucifixion, being as one of the Evangelists says, *a high day*, † a number of leading men among the Jews waited on Pilate in a body to desire that he would hasten the death of the malefactors hanging on their crosses. Pilate, therefore, dispatched his orders to the soldiers on duty, who broke the legs of the two criminals who were crucified along with Christ—but when they came to Jesus, finding he had already breathed his last, they thought this violence and trouble unnecessary—but one of the soldiers pierced his side with a spear, whose point appears to have penetrated into the pericar-

Speaking of *Maximian* the persecutor of the Christians. *Eusebii Hist. Eccles. Lib. 9. Cap. 8. Cantab. 1720.* Euripides representing the death of *Polyxena* saith: Επὶ δ' ΑΦΗΚΕ ΠΝΕΥΜΑ θανασιμῶ σφαγῆ. *Euripidis Hecuba. ver. 571.* So also in his *Helen.* Ψυχὴν ἀφῆκε Μενελάω. *Euripidis Helena. ver. 1447. Edit. Heidelberg. 1597.*

\* *Deuter. xxi. 23.*

† *John xix. 31.*

dium of the heart, for St. John, who says he was an eye witness of this, declares that there issued from the wound a mixture of blood and water. This wound, had he not been dead, must necessarily have been fatal. This circumstance St. John saw, and hath solemnly recorded and attested it, † from a conviction of the great importance of this event, and conscious that on this *single fact*, the DEATH of Jesus, rests the whole fabric and system of the Christian religion.

† *And he that saw it, bare record, and his record is true: and he knoweth that he saith true; that ye might believe,*  
John xix. 35.

## S E C T. XXV.

*Allusions in the New Testament to some common opinions among the Jews and Heathens.*

**I**N our Saviour's time the learning of the *Greeks* was cultivated by the *Jews*, and the peculiar tenets of some of their most eminent philosophers were adopted by them. The *Pharisees* believed the immortality of the soul, but, it appears from *Josephus* that their notion of its immortality was the *Pythagorean* metempsychosis: that the soul, after the dissolution of *one* body, winged its flight and instantly animated *another*. § These removals were perpetuated and diversified through an infinite suc-

§ Ψυχὴν δὲ πᾶσαν μὲν ἀφθάρτου, μεταβαίνειν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μοῖην. They believe every soul to be immortal, but that the souls only of the righteous transmigrate into other bodies. *Josephus, Bello Jud. Lib. 2. Cap. 8. p. 166. Edit. Havercamp.* See also the same notion of the Pharisees. *Antiq. Lib. 18. Cap. 1. §. 3. p. 871. Haverc.*

cession:

cession: the soul informing a sound and healthy system or plunged into a deformed and diseased body, according to its respective conduct in a *prior* state of being. This philosophic doctrine of the transmigration of souls, it is manifest, those disciples had adopted, when concerning a person who was *born* blind, they asked our Lord, Whether it were the sins of this man in his pre-existent state, or the sins of his parents which had caused the sovereign Disposer to inflict upon him this punishment. \* To this speculative enquiry Jesus replied: Neither his vices in any preceding state, or the vices of his parents were the causes of this calamity. From this notion derived, from the *Greek* Philosophy, we find that in the time of our Saviour's public ministry the Jews speculated variously concerning him, and indulged several conjectures *which* of the *antient* prophets it was whose *soul* had now animated this extraordinary person, and displayed these astonishing operations. Some contended it was the soul of *Elias*: others of *Jeremias*: others, less sanguine, only declared in *general* terms that it must be the *soul* of some of the old prophets by which these mighty deeds were now wrought †—From the same prevailing

\* John ix. 1. 2. Consult Dr. *Macknight* in loc.

† *Matth.* xvi. 14. *Luke* ix. 19.

and popular opinion of the *transmigration* of souls, *Herod*, the tetrarch, who beheaded the *Baptist*, when the fame of *Christ's* miracles reached his court, was greatly alarmed. The unjust imprisonment and murder of this excellent person, whose discourses he had heard with so much pleasure, and in pursuance of whose advice he had formerly done many worthy deeds gladly, § now crowded into his troubled breast. Stung with a sense of conscious guilt he told his courtiers, that the person who did such stupendous acts could be no other than that good man in whose blood he had lately imbrued his hands: that his soul by divine providence had now animated another body, and therefore these mighty works did shew forth themselves in him. †

The *Heathens* attributed every thing extraordinary to the Gods. Their *heroes* were the *sons* of respective *Divinities*. The illustrious line of all those *Worthies* whose achievements adorn the annals of their *antient* story, terminated in a *Divine* original. *Achilles*, *Æneas*, *Romulus*, *Alexander*, *Seleucus*, were the offspring of their several deities. Mere mortality could not produce characters and virtues so exalted and divine.

§ Aderat in magnis rebus: ejusque consilio multumque movebatur tyrannus. *Cor. Nepos. in Dion. p. 160. Var.*

† *Matth. xiv. 1. 2.*



This was the *Pagan* system. How natural was it, therefore, for a *Roman* officer on duty during the crucifixion of our Lord, when he saw the darkness, felt the violent earthquake, and beheld the other astonishing prodigies and phænomena in which this scene was dressed, struck with reverential awe and horror, to declare, that the person, whom heaven thus honoured, must undoubtedly be the son of some Deity! *Truely this was the son of a God!*\* It was very natural

\* *Matth.* xxvii. 54. Ἀληθῶς Θεοῦ υἱὸς αὐτός. The note of *Beza* is accurate and judicious. Θεοῦ υἱὸς ἦν. Nullus additus articulus, et quod prophanus erat hic Centurio, nempe ex Pilati cohorte, ostendunt hoc nomine nihil aliud istum significare voluisse, quam Christum fuisse non modo infantem, sed etiam planè justum, ut inducitur loquens, *Luc.* xxiii. 47. et velut *heroem quempiam*, quasi Diis ipsi hoc cælitus testantibus, id quod declarat etiam verbum ἦν, quasi esse desisset. I find the very ingenious and learned *Dr. Lowth*, the present bishop of *Oxford*, hath remarked this. “Truely this was *the* son of God. This Translation supposes, says this excellent scholar, that the Roman Centurion had a proper and adequate notion of the character of Jesus, as the son of God in a peculiar and incommunicable sense: whereas, it is probable both from the circumstances of the History, and from the expression of the Original (υἱὸς θεοῦ a son of God, or, of a God, not ὁ υἱός, *the* son) that he only meant to acknowledge him to be an extraordinary person, and more than a mere man; according to his own notion of Sons of Gods in the Pagan Theology. This is also more agreeable to *St. Luke’s* account of the same confession of the Centurion.

for a *Roman* to use this language. It cannot be supposed that an *Heathen* soldier could have any adequate notion of the character of Christ. The many preternatural circumstances that attended this execution induced this *Pagan* officer to believe and openly declare his belief, that the person, on whose account heaven had wrapped itself in gloom, and all nature showed signs of sympathy and sorrow, must be the offspring of some of those exalted Divinities they worshipped.

Another common opinion which prevailed among the *Heathens*, was, that sometimes the immortal *Gods*, disguised in *human* form, † deigned to visit *mortals*. According to their theology, *Jupiter* and *Mercury* accompanied each other on these expeditions. Agreeably to this notion, which universally obtained among the *Pagans*, we find that the *Lycaonians*, when they saw a miracle performed upon an helpless

Certainly this was *δικαιος* a righteous man; not *ὁ Δικαιος* The Just One." *Lowth's Introduction to English Grammar*, p. 12. In *Euripides* we have a similar expression.

Ἰτε βακχαι, ἰτε βακχαι

βρομιον παιδα θιον θεου

Διονυσου καταγονται. *Euripidis Bacchæ*.

ver. 84. Deum Deo natum—salvere universi Romulum jubent. *Livius*. Lib. 1. p. 24. *Edit Elz.* 1634.

† — Summo de labor Olympo,

*Et deus humanâ lustrò sub imagine terras.* *Ovid. Met.* 1. 212.

cripple,

cripple, immediately cried out in the last astonishment: The Gods are come down upon earth in the *shape of men*! \* Instantly *Paul* and *Barnabas* were metamorphosed, by their imaginations, into *Jove* and *Mercury*, who according to their creed were inseparable companions † in these visits. These *Heathens* recognized *Jupiter* in *Barnabas*, because, probably, his appearance and person were more specious and striking—and *Paul*, whose *bodily presence was weak*, but whose *public talents and rhetoric* were distinguished, they persuaded themselves could be no other than *Mercury* the ‡ *eloquent interpreter* of the Gods.

\* This notion was agreeable to the *Heathen mythology*. In *fabulis sæpe videtis fieri, ut Deus aliquis delapsus e caelo coetus hominum adeat, versetur in terris, cum hominibus adeat, versentur in terris, cum hominibus colloquatur Cicero de Harusp. resp. 28. p. 480 Edit. Schrevelii. 4to.*

Μορφην δ' ἀμειψας ἐκ θεῶν ἑφοτησίαν,

Παρείμι Διρκῆς ναματ', Ἰσμηνοῦ δ' ὕδαρ. *Euripidis Bacchæ. ver. 4.*

Φανεύτα θνητοῖς δειμον', ὅν τικτεῖ Διῖ. *Ibid. ver. 42.*

Μορφην τ' ἐμην μετεβαλον εἰς ἀνδρῶς φύσιν. *Ibid. ver. 54.*

† *Jupiter huc, specie mortali, cumque parente, Venit Atlantiades, positus caducifer alis: Ovid Met. VIII. 626.*

*Jupiter et lato qui regnat in æquore frater, Carpebant focias Mercuriusque vias. Ovid. Fast. Lib. v. 495.*

‡ *Mercuri, facunde nepos Atlantis. Horat. 1. Lib. i. Ode 10. 1. Ἑρμοῦ—λογιοτάτου θεῶν ἀπαντῶν. Luciani Gallus, p. 160. Tom. 2. Edit. Grævii.*

O ye Ephesians! said the recorder in his address to them, after he had by his authority suppressed the tumult, can any person be a stranger to that profound reverence which the city of Ephesus pays to its great tutelary goddess *Diana*, and to that sacred *statue that fell down from Jupiter*? § This *statue* must have been very *antient*, or one would think the priests could never make the most credulous multitude swallow this absurd superstitious legend. This notion of certain statues having descended on earth from the clouds † to represent particular Divinities and to inspire devotion in their temples, was very common in the *Heathen* world. The \**Palladium*

§ Του Διοπέτους. *Αδ'ς* xix. 35.

† *Herodian* thus speaks of the *statue* of *Cybele* the mother of the *Gods*. ΑΥΤΟ ΜΕΝ ΤΟ ΑΓΑΛΜΑ ΔΙΟΠΕΤΕΣ, ΩΣ ΛΕΓΟΥΣΙΝ, ΟΥΤΕ ΤΕΧΝΙΤΩΝ ὅς ΤΙΣ ἔΠΟΙΗΣΕΝ ΕΓΝΩΣΜΕΝΟΝ, ΟΥΔ' ΨΑΥΣΟΝ ΧΕΙΡΟΣ ΑΝΘΡΩΠΙΝΗΣ. ΤΟΥΤΟ ΔΕ ΠΑΛΑΙ ΜΕΝ ΕΞ ΟΥΡΑΝΟΥ ΚΑΤΙΝΕΧΘΗΝΑΙ ΛΟΓΟΣ ΕΙΣ ΤΙΝΑ ΤΗΣ ΦΡΥΓΙΑΣ ΧΩΡΟΥ, ΠΙΣΣΙΝΟΥΣ ΔΕ ΟΝΟΜΑ ΑΥΤῶ, ΤΗΝ ΔΕ ΠΡΟΣΗΓΟΡΙΑΝ ΛΑΒΕΙΝ ΤΟΝ ΤΟΠΟΝ, ΕΚ ΤΟΥ ΠΕΣΟΝΤΟΣ ΑΓΑΛΜΑΤΟΣ ΟΞ ΟΥΡΑΝΟΥ. *Herodian. Lib. i. p. 26. Ολον. 1678.* Γίνομενων εν Ῥωμῇ σημειῶν εκ Διὸς φεβερῶν, οἱ μὲν τὰ Σιβύλλεια ἐπισκεπτομενοὶ δεκά ἀνδρες εφάσαν εκ ουρανοῦ τι εἰς Πισσινούτα τῆς Φρυγιάς, ἐνθα σεβούσιν οἱ Φρυγες θεῶν μητέρα, πεσεισθαι τῶνδε τῶν ἡμερῶν, καὶ δεῖν αὐτο εἰς τὴν Ῥωμὴν ἐνεχθῆναι. Μετὰ οὐ πολὺ δέ, πέσειν τε προσηγέλθη καὶ εἰς Ῥωμὴν ἐκομισθῆ τε βρετας. *Appian. Tom. 2. p. 594. Edit. Tollii, 1675.*

\* Οἱ δὲ τὸ ΔΙΟΠΕΤΕΣ παλλαδίου ἀποφαινοῦσιν εἶναι τὸ παρα Ἰλιούσι γενομένον. *Dion. Halicar. Lib. 2. p. 122. Edit.*

at *Troy*, and the *statue* of *Minerva* at *Athens*, † like *this* of the *Ephesian Diana*, dropped from the skies. The avarice of priests forged these stories to dupe and fleece a blind and bigoted people. The same ridiculous farce the *Romans* were taught to believe concerning their *Ancilia* or *sacred shields*, which their history represents to have fallen from heaven in the reign of *Numa Pompilius*. ‡

Most wise and rational are our Lord's instructions to his followers concerning *prayer*. He commands the Christian when he prayeth to withdraw from the view of the world, to shut himself up in privacy and silence, and with a devout mind and fervent affections to pour forth

*Hudson. 1704.* Τῷ δὲ Διὶ σημεῖον εὐξάμενος αὐτῆ τι φανῆσαι, μεθ' ἡμερῶν το ΔΙΠΙΕΤΕΣ Παλλαδίου προ τῆς σκηνῆς κείμενον εἶδασατο. *Apollodorus. Lib. 3. p. 207. Edit. Paris. 1675.* Το ΔΙΠΙΕΤΕΣ Ἀθηνᾶς παλλαδίου. *Cronis Narrationes, p. 247. Edit. Paris. 1675.*

† Το δὲ ἀγιωτάτου ἐν κοινῇ πολλοῖς πρότερον ἐπέσι συνῆλθεν ἀπὸ τῶν θεμῶν, ἐστὶν Ἀθηνᾶς ἀγάλμα—φημὶ τε ἐς αὐτὸ ἐχέει πέσειν ἐκ τοῦ οὐρανοῦ. *Pausanias. Lib. i. p. 63. Edit. Lib. 1696.* The statue of *Diana* in *Tauris*, like this of *Diana* at *Ephesus*, is also said to have dropped from heaven. See *Euripidis Iphigenia in Tauris*, ver. 86. 97. 986. 1384. *Edit. Heidelbergæ. 1597.*

‡ See *Dion. Halicarn. p. 125. Oxon. Plutarchi Numa. Tom; i. p. 68. Edit. Francof. 1620. Ovid. Fast. Lib. 3. 373.*

his devotions to that Being who is present with him in all his retirements, who is perfectly acquainted with the state of his mind before he expresseth it, and knows the blessings which will be most proper to his condition and circumstances before he solicits him to bestow them. He teaches us, that the design of prayer is not by dint of *importunity* to *teaze* the deity into a compliance with our requests. This was the error of the *heathens*—a false and irreverent notion that prevailed among them. They thought they should be *heard* on account of their *much speaking*, and that the supreme could be influenced by enthusiastic clamour and a constant unvaried repetition of noisy expressions. Our Lord here alludes to the extravagant and fanatical devotions of the *Heathens*. We have a memorable instance of the religious phrenzy and vociferation of the Pagans in their prayers to their Divinities, which in a very striking manner illustrates what our Saviour here alludes to. The priests of Baal called on their God from *morning* until *noon*, repeating, O Baal! Hear us! But there was no voice, nor any that answered. And they *leaped* upon the *altar* that was made. And it came to pass at *noon*, that Elijah mocked them, and said, Cry aloud: For he is a God: either he is talking, or he is pursue-

purfuing, or he is on a journey; or peradventure he fleepeth, and muft be awaked. And they *cried aloud*, and cut themfelves after their manner with knives and lancets, 'till the blood gushed out upon them. \*

Christianity was never defigned to teach men Philofophy, and rectify the errours of vulgar theory and fpeculation. The great aim and end of the f:cred writings is to inft:uct us in *re- ligion* and *morals*, and to inforce the practice of thefe by the moft powerful fanctions. Our Lord and his Apoftles ufe the *popular* ftyle and language: they fpeak of the poffeffion of dæmons —of the fpirit of Python †—of the wifdom of ferpents ‡—and of a grain of wheat *dying* § be-

\* 1 Kings xviii. 26—29. The priefts of *Bellona* were tranfported into the fame fanatical extravagancies. In quibus ipfi facerdotes [Bellonæ] non alieno, fed fuo cruore facrificant. Sectis namque humeris, et utraque manu diftrictos gladios exerentes, currunt, efferantur, infaniunt. *Lactantius*, p. 94. *Edit. Sparke. Oxon. 1684.*

† Παιδικήν τινα έχουσαν πνεύμα Πυθωνος. *Acts* xvi. 16. See *Wetstein in lac.* and *Dr. Lardner's Case of the Dæmoniacs*, p. 109.

‡ Be ye *wise* as *serpents*. *Matth.* x. 16. But as the word is not σοφοί but φρονιμοί, it rather means *prudent*, *cautious*.

§ Except a corn of wheat fall into the ground and *die*, it abideth alone: but if it *die*, it bringeth forth much fruit. *John* xii. 24. That which thou foweft is not *quicken'd*, except it die, 1 *Cor.* xv. 36.

fore the principles of vegetation take place. This was the philosophy, these the theories of those times: and it was far from being the design of our Lord and his apostles to disabuse and undeceive men in these uninteresting speculations. They employed the diction and phraseology then in common use, just as the *Newtonians* and modern Philosophers speak in the *popular* style and idiom. According to the doctrine of the *Pythagoreans*, *Platonists*, and *Stoics*, these *three* constituents were severally combined into the complex nature of man. The *body*; formed of inert and sluggish matter: the *sensitive soul*,

\* Man was compounded of three distinct parts: πνευμα: ψυχη: σωμα. This doctrine was espoused by almost all the antient philosophers. Εκ Τριων τον ανθρωπον συνεσταναι βουλονται, σωματος, και ψυχης και νου. *Nemesius de Natura hominis*, p. 2. Oxon. 1671. Σωμα, ψυχη, νους. σωματος, αισθησεις. ψυχης ορμαι. νου δογματα. *Antoninis. Lib. iii.* p. 43. Oxon. 1704. Μεση γαρ ουσα η λογικη ψυχη νου και αλογιας *Hierocles in Aurea carmina.* p. 210. Edit. Londini: 1742. See alio *Diogenes Laertius*, 205, 216, 513. Edit. Meibom. 1692. *Justin Martyr.* Edit. Grabe. Oxon. p. 57. *Irenæus*, p. 24, 29, 34, 37, 407, 411. Edit. Oxon. Grabe, 1702.

Sensum à cælesti demissum traximus arce,

Cujus egent prona et terram spectantia. Mundi

Principio indulsit communis conditor illis

Tantum animas, nobis animum quoque. *Juvenal*

*Satyr. xv. 146.*



the seat of the passions and lower appetites: the *spirit*, \* or mind, the seat of the intellectual and superiour faculties. Thus the *antient* philosophers analysed human nature, and in their books of morality consider and treat man according to this discrimination. St. Paul praying for the purity and sanctity of Christians considers man under the same common predicament, and agreeably to the philosophy and theory of those times distinctly *enumerates* these *three* compotent parts as constituting the *whole* man. I pray God, that your *whole man*, the *spirit*, the *soul*, and the *body* † may be preserved blameless unto the coming of our Lord Jesus Christ.

It is well known in what dubious uncertainty and cruel perplexity the minds of those, who *only* enjoyed the *light of reason*, were involved when discoursing on the subject of a *future state*‡. Great numbers of men, distinguished for their genius and attainments in Philosophy, absolutely denied a futurity: others hesitated, and dared not pronounce peremptorily concerning it; and others were employed in showing, by a deduction

† Ολοκληρον υμων, το πνευμα, και η ψυχη, και το σωμα. Your *whole man*, the *spirit*, the *soul*, and the *body*. 1 *The-sal.* v. 23.

‡ See the *first* volume of the Introduction to the Study and Knowledge of the New Testament.

of many arguments, the great *probability* of an *hereafter*. To *natural* religion the subject was “puzzled in mazes and perplexed in errors.” *Antoninus* and others of the *Stoics*, believed that the soul, after the dissolution of the body, was either totally annihilated, \* or united itself with the *soul of the world*. *Cicero* declares, that while he was reading *Plato’s* arguments in favour of the soul’s immortality he was convinced, but when he laid aside the book and revolved in his mind the series and force of his reasonings, all his doubts and difficulties returned upon him. † I am now going, said *Socrates* to his judges, to *death* and you to life: but which of these is best, God only knows! ‡ It is observable that the *Athenians* heard with patience and temper the *Apostle’s* discourse which he publickly addressed to them, ’till he mentioned the RESURRECTION—upon hearing which, the whole assembly was

\* Ενιους των ανθρωπων, και πανυ ΧΡΗΣΤΟΥΣ—επειδαν απαξ αποθανωσι, μηκετι αυτι γινεσθαι, αλλ’ εις το παντελες απεσθηκεναι. *M. Antoninus. Lib. xii. § 5. 225. Οχοι.*

† Nescio quomodo, dum lego, assentior: cum posui librum, et mecum ipse de immortalitate animorum cæpi cogitare, assensio omnis illa elabitur. *Tuscul. Quæst. Lib. I p. 22. Edit. Davis. Cantab. 1723.*

‡ Εμοι μεν αποθανουμενω, υμιν θιωσαμενοις’ οπωτεροι δε ημων ερχονται επι αμεινον πραγμα, αδηλον παντι πλην η τω θεω. *Platonis Apol. Soc. p. 122. Οχοι. 1752.*

instantly

instantly a scene of confusion—the doctrine and idea itself was full of such absurdity, that it immediately excited almost universal banter and derision. They no sooner heard him mention the *resurrection of dead men to life*, but some mocked. \* *Celsus* exposes the Christian hope of a resurrection, and ludicrously styles it the *expectation of worms which hope to crawl out of the ground*. † On the death of the affectionate relations

\* And when they heard of the *Resurrection of the dead*—some mocked. *Acts xvii. 32.*

† Τους παλαι ποτε αρισθνοντας αυταις σαρξιν εκειναις απο της γης αναδυντας. ατεκνωσ σκαλητων η ελπις. *Celsus apud Origen. Lib 5. p. 240. Edit. Cantab. 1677.* The doctrine of a *resurrection*, says *Justin Martyr*, is disbelieved by the *Greeks*. Απιστουμενης, ως Ελλησιν αναστησεως. *Ad Græc. Cohortatio. p. 133. Edit. Oxon. 1703.* Aniles fabulas adstruunt et annectunt. Renasci se ferunt post mortem et cineres et favillas: et nescio quâ seduciâ mendaciis suis invicem credunt. *Minucius Felix. p. 94. Cantab. 1712.* Vellem tamen sciscitari, utrumne cum corporibus? et corporibus quibus, ipsiſne an innovatis resurgunt? Sine corpore? Hoc, quod sciam, neque animus, nec vita est. Ipso corpore? Sed jam ante diluſum est. A quo corpore? Ergo homo novus nascitur, non prior ille reparatur. Et tamen tanta ætas abiit, sæcula innumera fluxerunt, quis unus ullus ab inferis vel Proteſilai forte remeavit, horarum saltem permisso comœatu vel ut exemplo crederemus? Omnia ista figmenta malefanæ opinionis et inepta solatia, &c. *Minucius Felix, p. 66. Edit. Cantab.*

and

and friends the minds of the *Heathens* were generally wrapped in inconsolable melancholy. They should never see them more! The sun, says one of their poets, only *sets* to *rise* again: but when our short fugitive day is once concluded we sink into *everlasting* slumbers. † *Hecuba* in *Euripides*, after deploring the loss of *Priamus*, of *Hector*, and of her *daughters*, utters this mournful complaint, the dictate of *hopeless* despair: “Nor is there *any hope* that they will ever see *me*, or that *I* shall behold them again. § This

Ἄνδρος δ' ἐπειδὴ αἰμ' ἀνασπασή κοίτης  
 Ἀναξ. θανάτος, οὐτις εἰς' ἀνασπασίῃ. *Æschyli Euripides.* 650.

† Soles occidere et redire possunt: Nobis cum occidit brevis lux: Nox est perpetua una dormienda. *Catullus.*

Ἄρμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες  
 Ὅποτε πρῶτα θανώμεν, ἀνακοῦν ἐν χθονὶ κοίτης  
 Ἐυδομεσ' εὐ μάλα μακρὸν ἀτερμονα νηγρετὸν ὕπνον. *Moschus*  
*Idyl.* 3. 103.

§ Κ' οὐτ' ἐξ ἐκείνων ἐλπίς ὡς οφθησομαι,  
 αὐτὴ τ' ἐκείνας οὐκετ' οψομαι ποτε. *Euripidis Troades.*  
*ver.* 487.

Again, this *despair* of futurity is thus expressed,

Οὐ ταῦτον, ὦ παῖ, τὸ ἐλπίειν τῷ κατθανεῖν

Τὸ μὲν γὰρ οὐδὲν, τῷ δ' ἐνεῖσιν ἐλπίδες. *Ibid.* 628. See the same *disconsolate* thoughts concerning death and the *everlasting* loss of friends uttered in a very plaintive and melancholy manner. *Iphigenia in Aulis.* 1251, 1416. *Hippolytus.*

*common disconsolate opinion* of the Heathens with regard to their *deceased* friends being at death for ever blotted out of the creation, and that in any future scene of being they were never to rejoin and embrace them, the Apostle mentions, and contrasts with it those animating hopes and prospects which in *these* circumstances, Christianity spreads before the minds of its professors. The *Thessalonians* had consulted the Apostles concerning the state of some friends they had lost by death. To this enquiry the Apostles thus replies : With regard to the state of your departed friends, I am not willing, my dear Christian brethren, to leave you in that gloomy error, or abandon you to that uncomfortable hopeless sorrow, in which the minds of *heathens* are overwhelmed. For since we firmly believe this fundamental article of our religion—*That Jesus died, and rose from the grave*—we may consequently assure ourselves, that God will reanimate the dust of good Christians, and collect them to Jesus at the general resurrection. \* The *revelation* of a future state is the *peculiar* and unrivalled glory of the Christian religion. The gospel is

191. *Orestes* 1207, 1087. *Sophoclis Oed. Colon.* 1700. *Trachiniae* 984. *El. 7.* 240.

\* 1 *Thessal.* iv. 13, 14.

the only dispensation that hath brought life and immortality to light. How infinite are our obligations to this divine religion for throwing a stream of sacred and heavenly light into the valley of the shadow of death, which was *before* covered with such gloomy and *impenetrable* horrors! How inexpressibly are we indebted to Jesus Christ for removing that veil which once interposed between *time* and *eternity*, and exhibiting before our view all those scenes of glory and happiness which extend beyond it, and making the virtuous professors of his gospel not merely the *believers* and *expectants*, but the *heirs* of a blessed IMMORTALITY!

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