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JOHN TANNER
His BOOK:
1748.

THE BROWN
HISTORY
UNIVERSITY
OF THE

Holy Jesus.

CONTAINING

A Brief Account of the BIRTH and
LIFE, the Death, Resurrection, & Ascen-
sion of Our Blest SAVIOUR: And of
the Prophecies, Predictions, & Prodigies,
relating to Him; Recorded both in Holy
Writ, and other *Gentile Authors*.

To which is added,

The LIVES and DEATHS

Collected OF THE *Lives*
Holy Evangelists and Apostles

Collected from the *Holy Scriptures*;
the Writings of the Ancient Fathers, and
other Authors of undoubted Verity.

The Tenth Edition. Corrected.

By WILLIAM SMITH, A. M.

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BEAN UNIVERSITY

HISTORY OF THE Holy Jesus.

CONTAINING

*A Brief Account of the Birth and Life; the
Death, Resurrection and Ascension of our
BLESSED SAVIOUR.*

AMONG the many vile Opinions advanced by Men of Corrupt Minds in this last and worst Age of the World, none has been more Impious (next to the denying of the Being of God) than the denying the Divinity and God-head of our Blessed Saviour, by those Men who seem to disown *Atheism*, and pretend to own the Authority of the Holy Scripture. It may therefore be very necessary, before we proceed farther, to advance some Cogent Arguments in Defence of the God-head of our holy Redeemer.

*John Jaynes Bean
sent to be returned
soon*

St. Peter, in his Discourse to the High-Priest and the Rulers of the Jews, *Acts 4* asserts, That there is no Salvation in any other but in Jesus of Nazareth, & that there is no other Name under Heaven given among Men, whereby we must be saved. If it be objected by the Deists, that there were many Saints under the Law of Moses for Two Thousand Years together, who without Christian Religion served God Uprightly, as the Prophets and other Holy People: And before them again in the Law of Nature, when neither Jew nor Christian Religion was ever heard of, till above Two Thousand Years after, several Holy Men, pleased God, and served him Truly, as Enoch, Noah, Job, Abraham, Isaac, and others.

I answer, That though these Men, especially the latter, had not so particularly an express Knowledge of Christ, and of his Mysteries, as we have now; for this was reserved till the fullness of Time came, and was then revealed to the Holy Prophets and Apostles by the Spirit: And though they did not know, expressly, how & in what manner Christ should be Born, whether of a Virgin, or how he should Live and Die; what Sacraments he should leave; what

what way of publishing his Gospel he should appoint, &c. Whereof yet many Particulars were revealed to the Jews at sundry times, & the nearer Christ's coming approach'd, they had more clear Revelations of them; yet all, and every-one of those Holy Saints that lived from Abraham to the coming of Christ, had a general Knowledge of the Christian Religion, and did certainly believe there should come a Saviour and Redeemer of Mankind to deliver them from the Bondage contracted by the Sin of Adam: And this was declared to our first Parents in Paradise, That the Seed of the Woman should bruise the Serpent's Head: And therefore St. John, in the Revelations, calls Christ, the Lamb of God that was slain from the Foundation of the World. And the Apostles Peter and Paul affirm, That the Ancient Fathers before Christ's Nativity were saved by Faith in him. And it is agreed by most Divines, that their Religion was the very same in substance with ours, only more obscure and general, as relating to things to come, whereas we believe in those that are past and present, they believed a Redeemer should come, and that a Virgin should Conceive: We believe that he is come, and that she hath

hath Conceived. They had Sacrifices & Ceremonies, that prefigur'd his Coming & Verity'd after his Incarnation to his Ascension, all the while he abode on Earth, we have Sacraments that present his Presence with us in the Administration thereof. 3. What Events ensued for Confirming They called their Redeemer *the Desire*, or *his Deity* after his Departure.

Expectation, of all Nations; We the Salvation of all Nations. Finally, there was no other Difference between the Faith of good Men of Old, and ours, but in the Circumstances of Time, & the Clearness and Particularity thereof. So that it is manifest, it was necessary for all Persons and People, from the Beginning of the World, who desir'd the Salvation of their Souls to believe in *Christ*, and to love him with all their Hearts and Souls, by this it appears, that *Jesus Christ* was the Saviour & Redeemer of all Mankind, fore-promised and expected from the Beginning of the World.

We shall now further demonstrate, that he was the only Son of God, & God himself, and consequently that his Religion & Precepts are True and Sincere, and our Obedience thereunto is the only way to everlasting Happiness. In prosecution of which, three Things may be consider'd in the Order of Time wherein they happen'd. 1. What pass'd before the Nati-

from God, a Redeemer, a pacifier of God's Wrath, a Mediator between God & Man, a Satisfier for the Sins and Offences of the whole World, a Restorer of our Innocency lost in Paradise, a Master, an Instructor, a Law-giver, a Spiritual and Eternal King, that should Rule & Reign in our Hearts to conquer the Power and Tyranny of Satan, the Enemy of Mankind, who betray'd our first Parent in Paradise, and never ceaseth since to assault us with his Temptations. This is evident by the Covenant God made with Adam, saying, *In the Day thou eatest of the Tree of Knowledge, of Good and Evil, thou shalt die.* Gen. 2. Which Covenant being broken by Adam, he receiv'd his Judgment, but with a gracious Promise, that the Seed of the Woman should conquer Death & Sin, and shall tread the Temptations of the Devil under his Feet, and this was Christ, the Messiah of the World, as the eldest Jews and Rabbins understood this very place, and the Old Chaldaick Paraphrase expounds these Words thus: Adam and Eve have a certain and present Remedy against thee, O Devil, for the time shall come when they shall tread thee down with their Heels, by the Help of their Messiah, who shall be their King.

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The very same Promise is seven times repeated and Establish'd to Abraham, who lived near two thousand Years after Adam, and again to Isaac his Son after him, *In thy Seed shall all the Nations of the Earth be blessed*, which had been no great Benediction to Abraham, or to the Jews after him, who never saw the Messiah actually, if he had been only a Temporal King; and much less to the Gentiles, & all other Nations, if this Jewish Messiah was to have been a worldly Monarch, who was to destroy & subdue all Nations, and bring them into Subjection to the Jews, as their late Rabbins affirm.

The Patriarch Jacob prophesieth more plainly of Christ, in his Blessing upon Judah, Gen. 46. *The Scepter, or Government shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, and to him shall be the gathering of the People.* Or, until he come that is to be sent, and he shall be the Expectation of Nations. The Chaldaick reads it, & interprets it thus: Until Christ, or the Messiah come, who is the Hope and Expectation of all Nations, as well Gentiles, as of us that are Jews, the Government shall not cease in the House, or Tribe of Judah. From which we infer, That if he be the Hope

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and Expectation of the *Gentiles*, then he cannot be a Temporal King to destroy them, as the late *Jews* would have it; but a Spiritual King, to bring in Subjection their Spiritual Enemies, that is, the *World*, the *Flesh*, and the *Devil*, as all true *Christians* do believe. And again, if the Temporal Kingdom of the House of *Judah*, of which *Christ* must come, shall cease & be destroy'd at the Coming of the *Messias*, as the Scripture affirms, how can the *Jews* expect a Temporal King for their *Messias*, as they fondly do?

But to leave this Controversy with the latter *Rabbins*; we find little Recorded of the Doings of the *Jews*, during the Four Hundred Years Bondage in *Egypt*. Yet that Nation have a Tradition, that as soon as they came out, and were got into the Desert, going to the Land of Promise, the Three Sons of *Korah* called *Affir*, *Elkana*, & *Abiasaph*, mention'd *Exod.* 6. and in other places, compos'd divers Songs and Psalms in the Praise and Expectation of the *Messias* to come, & that the Holy Men of those Times, did solace themselves with singing the same, that King *David* collected most of those Ancient Songs together, and that they now com-

prehend all the Psalms from the Forty First, to the Eighty Seventh, as they now stand. *Moses*, who liv'd among the *Israelites*, & was their Leader thro' the *Wilderness*, had a clear Revelation of the *Messias* from the Almighty, *Deut.* 18. I will raise up a Prophet to this People from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them all that I command him, and whosoever will not hearken to my Words which he shall speak in my Name, I will require it of him; which cannot be understood of any but *Jesus Christ*, since the Holy Ghost positively affirms, There arose not a Prophet in *Israel* like unto *Moses*, &c.

About 400 Years after his Death, *David* had this Mystery more manifestly reveal'd than any other before him; and first God assures him, that *Christ* should be born of his Stock, *Psal.* 89. Once have I sworn in my Holiness, &c. His Seed shall endure for ever, and his Throne as the Sun before me, &c. Which Words, tho' they are apply'd by the latter *Jews* to King *Solomon*, who was in some Sense a Type of *Christ*; yet those Expressions of his Kingdom enduring for ever, in this and other Scriptures, can never be intended of *Solomon*, whose

whose *Earthly Kingdom* was rent and divided by *Jeroboam* soon after his Death; but must necessarily be understood of an *Eternal King*, who should come of *David's Seed*, as well as those Words in *Psal.* 2. *Thou art my Son, this day have I begotten thee, I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel, &c.* And again, *Psal.* 72. which is entitl'd, *a Psalm for Solomon*, 'tis said, *They shall fear him as long as the Sun and Moon endures, throughout all Generations. He shall have Dominion from Sea to Sea, &c.* These Passages, tho' it be entitl'd, *a Psalm for Solomon*, must be meant of *Christ's Eternal Kingdom*, of his *Universal Reign over Jew and Gentile*, of his being ador'd by all Nations, of saving the Souls of the Needy, and finally, that all the Tribes of the Earth shall be Blessed in him; and cannot possibly be meant of any *Temporal King* that ever was among the *Jews*, or ever shall be to the end of the *World*, but only of *Christ Jesus* our Lord.

This Promise made to *David*, that *Christ* should come of his Seed, is repeated above 400 Years after by many *Prophets*, & confirmed

confirmed by God, as in *Jer.* 23. *Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall Reign and Prosper, &c.* Which is a farther Evidence that the Promises and Expressions aforenamed, were not applicable to *David* nor *Solomon*, nor any *Temporal King* of *David's Line*, but onely to *Christ*, who is particularly called, *The Son and Off-spring of David*, the first King of the Tribe of *Judah*, & Progenitor in the *Flesh*, who likewise was a Figure of *Christ* in several Respects.

The *Messias* likewise call'd by the Name of *David* himself, by the Prophet *Ezekiel*, Chap. 34. *I will save my Flock, & they shall be no more a Prey! & I will set up one Shepherd over them, & he shall feed them, even my Servant David, he shall feed them, and shall be their Shepherd. And I the Lord will be their God, and my Servant David a Prince among them, & I will make with them a Covenant of Peace:* In which Words, not only we *Christians*, but the latter *Jews* also, in their *Talmud*, acknowledge, that the *Messias* is call'd by the Name of *David*, because he must descend from his Seed; for *King David* being Dead four Hundred Years before this, it was impossible that he

himself should now come again to Feed and Govern the People of God.

The Prophet *Isaiah*, who liv'd about one Hundred Years before *Jeremiah* or *Ezekiel*, had a very clear Understanding of Christ, who was both God and Man: of the *Messias*, and his Affairs, which he And in Chap. 9. this Prophet calleth describeth particularly, ch. 2. And is for him, Wonderful Counsellor, the mighty God, come to pass, in the last Days, that the Mountain of the Lord's House shall be established, the Top of the Mountains, & shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he shall teach us of his Ways, and we will walk in his Paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall Judge among the Nations, and rebuke many People. Which very Passage is repeated *Micah* 4. and is apply'd in both Places to the *Messias*, the Jews & Hebrews themselves confessing that they can have no other meaning. And *Isaiah* prosecutes the same Matters in divers other Places, as in Chap. 4. speaking of the *Messias* whom he had before nam'd, The Mountain of the Lord's House, he adds, In that Day shall the Branch of the Lord be beautiful, and Glorious, and the Fruit of the Earth shall be the Lord, and Fruit of the Earth are understood to signifie the Twofold Nature of Christ, who was both God and Man: And in Chap. 11. he is still more perspicuous. And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord. He shall not judge after the Sight of his Eyes, neither reprove after the Hearing of his Ears, but with Righteousness shall he judge the Poor, and reprove with Equity for the Meek of the Earth, and he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked. And Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins. Which Expression of the Stem of Jesse the Father of David, is allowed to intend the Virgin Mary, who descended directly from the Line of Jesse, and by the Rod and Branch, Christ is to be

be understood, who was born of her, and had all those Excellencies and Privileges above other Men, which are here assigned to him, whose farther Graces and Divine Properties the same Prophet expresseth more particularly in Ch. 22. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth! I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles, he shall not cry, nor lift up nor cause his voice to be heard in the Street. He shall bring forth Judgment unto Victory. He shall be a Covenant to the People, a Light to the Gentiles. To open the blind Eyes, to bring forth the Prisoners from the Prison, and them that sit in darkness out of the Prison-House.* And the 52d and 53d Chapters of this Prophecy give a plain Account of Christ the Messiah, who perswaded the Church to believe his Redemption, to receive the Ministers thereof, to joy in the Power thereof, and to free themselves from Bondage, and that his Kingdom shall be exalted. The Prophet likewise complains of the People's Incredulity, excuseth the Scandal of the Cross of Christ by the Benefits of his passion, and the good Success thereof, &c.

Now, without alledging any more Prophecies

Prophecies, which are numerous throughout the Old Testament, I shall conclude with that of Daniel. This Prophet liv'd in the End of the Captivity of Babylon, a little before Haggai, Zachariab, and Malachi, who were the last Prophets that flourish'd among the Jews, almost Five Hundred Years before the Nativity of Christ. He reported of himself, Chap. 9. That being in Babylon, and having set his Face unto the Lord God to seek by Prayer and Supplication, with Fasting, and Sackcloth and Ashes, the Angel Gabriel came unto him at the time of the Evening Oblation, and foretold him, not only the sudden Deliverance of the People of Israel from the Captivity of Babylon, the Seventy Years of their Punishment, spoken of by the Prophet Jer. being accomplished; but likewise declar'd that the Universal Freedom of Mankind from the Bondage and Captivity of Sin was now shortned; made up the just Time that pass'd from the Rebuilding of Jerusalem, after their Deliverance from Babylon, unto the Birth of Christ there should be Born the Saviour of the World, who should be put to Death for the Redemption of Mankind, whom he calls, *The most Holy, and the Messiah the Prince who shall be cut off*

off, but not for himself: To finish the Transgression; To make an End of Sins, to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, &c. So that it is very apparent, the whole Old Testament principally tendeth to foretel and manifest *Jesus Christ*, by Signs, Figures, Parables and Prophecies; and was written for this very End; which sufficiently demonstrates the Truth of our first Consideration, that the Jews, from Age to Age, were plainly inform'd of the Spirituality and Eternity of the Kingdom of Christ.

As to the second Consideration concerning the Person of Christ, and the God-head of the promised *Messiah*: To this the Ancient Jews did agree, though the latter *Rabbins* deny the same, and affirm, that we attribute many things unto *Jesus*, that were not foretold of the *Messiah* to come, and among others, that he should be God, and the Son of God, and the Second Person in the Trinity; and we may with sorrow, observe, that some who profess themselves Christians, as well as those who have said, do at this very Day assert the same thing, who yet pretend not to deny the Authority of the Sacred Records, tho' herein they declare themselves ignorant of what is contained in them.

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ing to his Godhead, he was to be *Davida* (and *Adonai*) is given to Christ Jesus in Lord; and so several Learned Jewish Rabbins interpret this Place. And the Prophet *Jeremias* interprets this Place. And the Prophet *Jeremias* 23. and 33. Chap. Behold I will raise *Micah* is plain, Chap. 5. And thou *Bethlehem* David a King, and this is his Name hem *Ephrata*, tho' thou be little among the thousands of Israel, yet out of thee shall come forth unto me, that is, to be Ruler of the like in *Zephania*, 9. 3. And the Israel whose goings forth have been from of old, from Everlasting. Now this can never be understood of any mortal Man that ever was, or shall be upon earth. The Prophet *Isaiab* goes farther, Ch. 9. where he saith, Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called, **JEHOVAH THE** **WORD OUR RIGHTEOUSNESS.** And the most famous Hebrew Expositors do acknowledge, that in these Scriptures *Jehovah* signifieth only the *Messias*, and that he was to be really God and Man. Finally, *Philo*, a very Learned Jew, who liv'd in the time when Christ was upon Earth, and was twice sent Ambassador to Rome, in behalf of some of his Nation banish'd to *Alexandria*, in the 15th Year of the Emperor *Tiberius*, which was three Years before the Death of Christ, and the very same Year that he was Baptized by St. *John*. This Man writ an in- &c. So that the *Messias* is call'd God twice in these Places, by the Name of *Elohim*, wherein are these Words 'It is hard which I confess is sometimes, tho' very seldom, attributed to Creatures. Therefore to take away this small Refuge, it is a Tradition that we must expect the return of us banish'd Jews, for there is a Tradition that we must expect the death of an High-Priest, of which some live longer: But it is a Tradition of Opinion, that this High-Priest shall be the very Word of God, who shall

‘ be void of all Sin, whose Father be God; Signs and Figures, and consequently
 ‘ and this Word shall be that Father; I ease when the Things signify’d were
 ‘ Wisdom, by which all Things in the World were Created; A Law peculiar to, and proper for
 ‘ World were Created, His Head for the *Jews*, and to be exercis’d in *Judea* a-
 ‘ be anointed with Oyl, and his Kingdom shall flourish for ever and ever in *Jerusalem*, whether every Man was oblig’d
 Thus writ this *Jew*, when he little imagin’d, that this very High-Priest, who was to offer Sacrifices there, and in no o-
 he expected, and this Word of God, which was for Country or Place besides, and there-
 he describes, was now already come in the Person, three times a Year, who was to be King as well of the
 to the World.

In the next place, Let us consider what Authority this *Messias* was to have when he came upon Earth, and whether he should change and abrogate the Law of *Moses*, which the *Jews* deny he had Power to do. We that are Christians hold with St. Paul in *Galatians*, &c. That the Law was given to the *Jews* but it was a time, and that its outward Signs and Ceremonies, the greatest part whereof was pified the *Messias* to come, was their School-master to bring them unto Christ, and make us draw nigh unto God: And was nothing perfect; being very burthensome to them for the multitude of Observances consisting principally in external Performances, and so a Carnal and Servile Law. A Law of Terror and Fear more than Love and the Spirit of Liberty: A Law that should be common to all Men, and

and necessary for all Countries, Times, throughout the World. And the Prophet
Places, and Persons; that should be written *Malachi* tells the *Jews*, Chap. 1. That
ten upon our Hearts, and should be easy, *Malachi* had no Pleasure in them, nor in their
plain, full and clear, to the Unlearned as *Sacrifices*, but that from the Rising of
well as the Learned, to the Poor as well as the Rich, *Sun* to its going down, his Name
as the Rich: In brief, a Law that should be great among the *Gentiles*, and
chiefly consist in Good-Will, Beneficence, every Place Incense and a pure Offer-
-cence, and Charity.

And this *Moses* signify'd to his People should be great among the Heathen;
after he had deliver'd the former Law which intimates a Reprobation of the
them in *Deuteronomy* 18. when he said, *Thou shalt not offer Sacrifices*, and consequently of
Lord their God shall raise up a Prophet among thee Law of *Moses*, which consisted prin-
their Brethren like unto him, unto whom they shall hearken ally therein; And that among the *Gen-*
should hearken; as tho' he said, You shall hear me till he come, who must be a *Sa-*
hear me till he come, who must be a *crifice* more acceptable to God than the
Law Giver like my self, but of a more perfect, and which might be performed in
perfect Law, and therefore more carefully in every place of the World, and not to be
fully to be Heard and Obey'd. And he said in one Country only, as the *Mosaical*
adds, *That whosoever should not hearken to the Law, and Sacrifice was*: And finally God
the Words which he should speak in his Name, *God* declares concerning the same in
God would require it of him. And *Isaiah* 28. Ch. 20. I gave them Statutes that
prophecy'd more plainly, Chap. 2. Out of the not good, and Judgment whereby they
Zion shall go forth the Law, and the Word shall not live. That is, they were not
of the Lord from Jerusalem. Which cannot be observ'd perpetually, nor
be understood of *Moses's* Law, which should they live in 'em for ever; but till
was Published Eight Hundred Years before the time that he had appointed, which is
fore from Mount Sinai. But *Christ's* Law particularly determined in Jer. 31. Behold
was first promulgated from *Sion* and *Jerusalem* days come, saith the Lord, that I will
Jerusalem, and from thence spread Abroad, like a new Covenant with the House of *Is-*
throughout the World. B real

real and Judah, not according to that which is said in *Bethlehem, Micha 5. 1.* aforementioned. *their Fathers, when I brought them out of Egypt*: Whereby 'tis manifest, that at the birth of Christ into the World, *Jer. 31. 15. A Voice was heard in Ramoth, Lamentation and bitter Weeping, Ramoth Weeping for her Children, refus'd to be comforted, because they were not.* That the King of the East should come to adore him *Psalm 72. 10. The Kings of Tarshish and the Isles shall bring Presents. The King of Sheba and Seba shall offer Gifts.* That he should be presented by his Mother in the Temple of Jerusalem, *Mat. 23. 1. The Lord whom ye seek shall suddenly come to his Temple.* That he should go into Egypt, and be called thence. *Exod. 1. 1. I called my Son out of Egypt.*

Now though this may be sufficient to establish any Man's Faith therein, yet to the farther confirming thereof, the Holy Scriptures foretell every particular Accident and Circumstance of Importance that shall happen concerning the Coming, Incarnation, Birth, Life, Death and Resurrection of the Messiah. As for the time and season wherein he should appear. *Gen. 9. 12. I will send my Messenger, and he shall prepare the Way before me.* After this, that Christ should begin his Ministry with all Humanity and Quietness, *Isa. 42. 2. He shall not cry nor lift up, nor cause his Voice to be heard in the Street.* That he should do wonderful Miracles, *Isa. 35. 5. Behold, I will send my Messenger, and he shall prepare the Way before me.* That he should be born of a Virgin, *Isaiah 7. 24. Behold a Virgin shall conceive and bear a Son, That he should be born in*

Jerusalem liv'd Two hundred and forty Years with our first Parent *Adam*, who had enjoy'd Conversation both with *God* and Angels, whereby, no doubt he could discover many secret *Mysteries*, especially concerning *Christ*, in whom consisted all his Hope of the Redemption of his Posterity; which secret Knowledge is probable, *Abraham*, *Job*, *Zoroastes*, and others who liv'd at that time with them might receive at the third hand from *Adam*, and his three Sons *Shem*, *Ham*, and *Japhet*, who was so long Conversation with *Adam*.

From whence it comes to pass, there are so many evident Intimations in the Writings of *Zoroastes*, tho' a *Gen*, concerning the Son of God; and others yet more plain, in those of *Hermes Trismegistus*, who was his Schollar, and afterwards dwelt in *Egypt*. These first *Philosophers*, having manifest understanding of the Second Person in the *Trinity*, whom *Trismegistus* calls; The begotten Son of God, his only Son; his Eternal, Immutable and Incorruptible Son, whose Sacred Name is Ineffable, or not to be expressed. After him, *Orpheus*, *Hesiod*, and the *Platonists*, who were *Grecians*, write to the same purpose.

purpose concerning the Son of God. 2. The *Gentiles* might have some glimpse of Knowledge of *Christ* from certain Prophetesses called *Sibils*, or *Revealers of God's Councils*, as their Name signifies in *Greek*, according to *Lactantius*. These Women, who were reckoned to be Ten in Number, and to have the Spirit of Prophecy, uttered many Speeches concerning *Christ*, very agreeable to those of the *Jewish* Prophets, or rather in more plain Terms than they, tho' the *Heathens*, to whom they were spoken, understood them not. Of which I shall

insert some few of the most pertinent. *Sibilla Persica*, Born in *Persia*, is said to be the most Ancient, who Prophecy'd thus of *Christ*:

From *Adam* unto *Noah*, it appears, were Fifteen Hundred, Six and Fifty Years. From *Noah* unto the first Age; and from the Flood, were Two Hundred Ninety Two are understood. From *Abraham*: From him *Israel* to *Jesus*, from *Egypt*, makes Five Hundred adding Three. The first Stone of King *Solomon's* Temple the first Stone, laid, Four Hundred Years and Eighty One; From that Year to the Birth of *Christ* there will be Four Hundred Fourteen Years there then will be the sixth Age.

From *Babylon's* deliverance will be seen, the sixth Age will be seen, which Year of a King shall be Born.

The Prince of Peace, Crowned with a wreath of Thorn:

Him the seventh Age shall follow and extend,
Till the World's Frame dissolve, and Time shall end.

Sibilla Lybica, is said to be a Native of Libya,
to speak thus:

A King, a Priest, a Prophet, all these Three,
Shall meet in one; sacred Divinity

Shall be to Flesh espoused: Oh who can scan
This Mystery, uniting God and Man?

When this rare Birth into the World shall come,
He, the Great GOD of Oracles strikes dumb.

Sibilla Delphica was born near the Temple of Apollo
at Delphos, & is said to have prophecy'd thus:

An Angel shall descend and say,

Bless'd Mary, Hail to thee;

Thou shalt Conceive, bring forth a Son,

Yet a pure Virgin be.

Three Gifts the Chaldees to thy Son,

Shall offer up much Piety,

Myrrh to a Man, Gold to a King,

And Incense to a Deity.

Sibilla Cumæ was one of the Priestesses of Apollo,
born at Cumæ in Æolia, and is said to predict
what follows:

The Ancient of Days shall yield to Time,
And the Creator to new Creation:

The Deity of the God-head most sublime,
Shall Man become, to Ransome every Nation.

Dye to make others Live, and every Crime
Committed by them, since the World's Foundation,

Take on himself; and then to Hell descending,
Shall bring to Heav'n all on his Grace depending.

Sibilla Samia, so named from the Isle of Samos,
where she was born; some think she had a sight
of the Prophecies of Elias, from whence she thus
predicted.

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The World shall in Six Thousand Years expire,
Water once, but then destroy'd by Fire.

The first Two Thousand void; the next the Law;
The last Two under the Messiah's Awe.

And as Repose by Sabbath is express;

Sun, Moon, & Stars, all things shall then have Rest.

Sibilla Cumana, having declar'd, in her Oracles,

The Succession of the Assyrian, Median, Persian, and
Grecian Monarchies, speaks thus of the Romans:

When Rome shall in Dominion grow high,

Her proud Towers from Seven Hills braving the Sky,

And shall subdue the World; in those bless'd Days

Shall come a King of Kings, and he shall raise

Another Generation, greater far

Than all Monarchs before him are

In Majesty and Power; but in that Day

So humble he shall not refuse to pay

Tribute to Cæsar; Ah! Thrice happy he

Who shall his Subject and his Servant be.

Sibilla Enopeia, of an uncertain Pedigree and

Country, is recorded to have prophesied thus:

When the Great King of all the World shall have

No place on Earth by which he can be known,

When he that comes all Mortal Men to sue,

Shall find his own Life by the World o'erthrown,

When the Just One shall much Injustice have,

And the Great Judge be judged by his Own;

When by his Death, he Death to Death has given,

Then shall be open'd wide the Gates of Heaven.

Sibilla Tyburina, who derives her Name from

the River Tiber in Rome, having disanted upon

the seven Wonders of the World, as they were

accounted in that Age, concludes thus:

What at these Trifles stands the World amazed,

And bath on them with Admiration gazed,

When wou'dst, when the troubled World it appeare,

He shall descend who made them thus made there.

Sibilla Erithrea was born in *Babylon*, an *Arab* by Nation, Daughter to *Berosus*, a famous Astrologer; she speaks of Christ after this manner:

By the Great Oracle the Time's assign'd,
When God himself, in pity to Mankind,
Shall come from Heaven, and be on Earth Incarnate,
Innocent, a Lamb Immaculate.

And tho' a mighty King, yet Fishermen
Shall be his Followers, and Subjects then.
With whom against the World, the Flesh and Devil,
He War shall make. And Pride with all thars Evil,
Humility shall quell: And the sharp Sword,
With which they Fight, shall be the Sacred Word;
Establish'd on a Rock; for which Foundation
It shall be then divulg'd to every Nation.

Sibilla Egyptia prophesied of the number Three, which having discanted upon at large, the adds,

But which of us observes the Sacred Three,
Three Persons, but One God in Unity?

That Indivisible Essence who does span,
Which is, shall be, and ever the World began,
Was in Eternity? when of these Three,

That do compose the Holy Trinity?

The second Person Wisdom shall imbue
His Majesty within a Virgin's Womb.

True Man, true God, led to that best Three Unit,
True Light shall shine, and false Stars be Exult.

These, and other Prophecies of the *Sibills*, were thought of such great Importance for confirming the Truth of the Christian Religion, that they are often alledged by *Justin Martyr*, *Origen*, *Lactantius*, *St. Cyril*, *St. Augustine*, *Ensebius*, and other Learned Fathers of the Primitive Church

Church against the Enemies of the Faith *Jesus*; and the First Christian Emperor, *Constantine the Great*, sent a Learned Discourse to a Council of Bishops in his Days, to Vindicate the undoubted Authority of them, after he had examin'd the matter with the greatest Nicety and Diligence, and this may seem to be one chief Cause of his constant Zeal and Favour towards Christianity.

This excellent Prince makes it therein evident, that these Predictions could not be invented by Christians after our Saviour's Nativity. 1. Because *Marcus Varro*,

a Learned Roman, who lived One Hundred Years before Christ was born, gives an Account at large of the Number, Writing, Countrys and Ages of the Ten *Sibills*, and of the Authors, that mention'd them before his Time. That their Prophecies were collected from all parts of

the World by the Romans, and carefully preserved by the High-Priest, and to be read by none but certain Magistrates called *Fistine*, much less falsified. That *Sibilla Erithrea* lived about Six Hundred Years after Noah's Flood, and before the Wars of Troy; as *Apolodorus*, *Varro*, &c. her Country-men testify, That she Prophesied,

cied, that *Troy* should be destroy'd by the *Virgin* should come, and the *Golden Age*
Grecians, which was above One Thousand. And again, *A New Progeny* or Off-
 sand Years before *Christ's* Incarnation. *Ang* is sent down from Heaven, the dearly
 that *Marcus Tullius Cicero*, who was slain, loved Son of God; who being our Leader
 Forty Years before his Nativity, translated her Verses into *Latin*. And in several
 of his Orations intimates, that one of the Expressions of this kind (saith this renowned
Sibils Prophecy'd, That a Great King or Emperor) has induced me to count these
 should arise and Govern all the World, which both he and the Senate of *Rome*
 seem'd much concern'd, apprehending the World what Divine Providence had
 was meant of *Julius Caesar*, and therefore design'd for the Good of Mankind.

this Famous Orator declaiming against him, says, Let not our Priests by any means
 declare, that the *Sibils* have Predicted, That a King should Rule in *Rome*
 since neither the Gods nor Men will suffer any King to Reign over this City.

Constantine likewise alledged, That before *Christ* was born, *Augustus Caesar* had
 such Value for the *Sibils* Prophecies, that *Suetonius* says, he deposited them under
 the Altar of *Apollo* in the *Palatine Hill*, of which none but his particular Favourite
 was to have a Sight, and the Poet *Virgil* being one of those that had seen some of
 them, wherein it was Prophecied, That the great Ordinance of God, from the begin-
 ning of the World should be now fulfilled, that

And there may this be added also for the Reputation of these Prophecies. 1.
 That *Constantine* insists only on the Testimony of such Writers as lived before
Christ was born, or the Name of *Christians* thought of. 2. That he offered these
 Proofs to the Consideration of a great Council of Learned Men. 3. That he had
 Power and Opportunity to see and examine the Original in the *Roman Treasury*. 4. That he hath several Learned Men
 about him, particularly *Lactantius*, who made an exact Scrutiny into the Authority
 of these Predictions, and confirmed the Truth of them; as doth *Eusebius* also
 that Famous Ecclesiastical Historian. Lastly, *Constantine* was the first Christian Em-
 peror

peror in the World, and lived Three Hundred Years after *Christ*, when the *Roman* Records were entire, and would need soon after erected an Altar with this have taken so much Pains about this inscription, *To the first Begotten Son of God*. ter, had not he thought it a thing of great Importance for the Confirmation of the Christian Religion.

3. And let us briefly consider the Confession of Oracles, concerning the Coming of *Christ*, especially towards the Age that some extraordinary Person proach thereof. Among others, a Priest of *Apollo*, enquiring of his Oracle concerning God and the True Religion, his Answer in Greek: *O thou unhappy Priest, why dost thou ask me of God who is the Father of all things? That most renowned King and his Dear and Only Son, and the Spirit which containeth all, will shortly compel thee to forsake this Habitation, and utter no more Oracles.* After this, *Augustus Caesar* grew being Aged, would needs go to enquire the Oracle of *Apollo* at *Delphos*, who should be his Successor; and what should happen after his Death? The Oracle was long silent, and the Emperor continued to offer mighty Sacrifices, and at length *Apollo*, if enforced, said, *An Hebrew Child, who shall Rule over all Gods, Commands me to leave this Habitation, and to return forthwith*

Comestor, in his Scholastick History, of Oracles. Neither was his Appearance confirmed, that on the Day of the Birth of Christ, a Temple at *Rome*, Dedicated to *Vesta*, namely, to be the Saviour of the World, to Dye for the Sins of Mankind, the Goddess *Pax*, fell to the Ground, adding, that when it was first built by the *Romans*, they enquired of the Oracle of *Apollon*, how long it should continue? which was answered; Even till a Virgin shall bring forth a Child, which they judged impossible, and that therefore their Temple should endure to Eternity; yet at the Virgin's bearing a Child, even the King of *Heaven*, it fell to the Earth. Lastly, *Lucius de Tuy*, in his History of *Spain*, writes, that he found in ancient Chronicles, that, before *Christ* or Christians were heard of in the World.

our Saviour was born, there appeared a great Light, that it seemed like Mid-day.

Let not the Reader think this Introduction to our Blessed Lord's Life tedious or impertinent, since, by what has been mention'd, it is manifest that the Coming into the World was foretold both to *Jew* and *Gentile*, by all the *Prophecies*, *Signs*, *Prodigies*, *Figures*, *Traditions*, and by the *Confession* of the Devils themselves in the *Oracles*.

shall now proceed to give an Account of the former Particulars in order, and first of the Birth of our Saviour. It is generally agreed by all Writers, *Pagan*, *Jewish*, and *Christian*, That *Jesus*, whom we believe to be the true *Christ*, was born in *Decem.* 25. in the Forty first Year of the Reign of the Emperor *Augustus*, which was 15 Years before his Reign ended; and in the Thirty Third Year of the Reign of *Herod* in *Judea*, about Four Years before his Death; and, according to common Account, Four Thousand Years

Years after the Creation; at which Time the State of the World stood thus: The three Monarchies of *Assyria*, *Persia*, and *Greece*, were extinguished and gone, and the Fourth, which was the *Roman* and more justly belong'd. And hereby the Prophecy of *Daniel*, Five Hundred Years before, Chap. 2. at which Time he says, *The God of Heaven shall set up a Kingdom, which shall break in Pieces, and consume all these Kingdoms, and shall stand for ever.*

Octavius Caesar, Sir-nam'd *Augustus*, after Five Civil Wars, wherein he was engaged, with many other Troubles, and much Blood-shed, was now advanced to the Imperial Throne, and Reigned peaceably many Years, and in Token of Universal Tranquility, the Temple of *Jane* was always open in time of War, was established, it is a strong Argument that this was the time fore-ordain'd for the Coming of the *Messias*.

And furthermore, all the Traditions & Observations of the Ancient *Jews*, pointing to the Coming of the *Messias* in the Reign of *Augustus*, and they had such great Expectations of him, that several Impostors took the Advantage thereof, and declared, that they were the true *Christs*, who instantly

stantly drew a great Number after them. Among others, *Judas Galilæus* (as St. Luke calls him) and another *Judas*, both lawless Fellows. Also *Antoages*, a Shepherd, and two others called *Thoudas* and *Egiphus*, notorious Deceivers; but above all the Jews was *Bercochama*, who (as the Jewish Tradition, or Books of Precepts affirm) was a Prophet, or Promise of their Redemption for Thirty Years together, received by the Rabbies themselves for the *Messias*, till at last they killed him, because they saw he was not able to deliver them from their Subjection to the *Romans*. And from hence we may assuredly conclude, That proceeded the Diligence of the *Magi*, *Christ* was born exactly at the Time pre-
Wise-Men of the *East*, in observing a Star, which they expected pursuant to an ancient Prophecy of *Balaam*, Numb. 24. *There shall come a Star out of Jacob*, &c. And

17. *There shall come a Star out of Jacob*, &c. And *Now*, tho' the Holy Scripture does not therefore, as soon as the People heard of *Christ* into the World, yet it furnishes *John the Baptist* in the Wilderness, the *Fifteenth Year* of the Reign of *Tiberius* and afterwards earnestly urged the *Question* to our Saviour himself; so that as to the Time of the Birth of *Jesus*, the *Year* before the Death of *Augustus*, as we concurred a great number of Signs & *Circumstances*, as the General Peace of the *World*, the Extinction of the Regal Line of *Judah*, the Attestation of Oracles, the

Now, tho' the Holy Scripture does not furnish the exact Time of the coming of *Christ* into the World, yet it furnishes with several Indications that in the *Fifteenth Year* of the Reign of *Tiberius* he was about 30 Years of Age, & consequently that he was born about 15 Years before the Death of *Augustus*, as we already intimated; which Prince, according to *Suetonius*, lived about 76 Years, and at the Age of 20 received the Succession of *Julius Caesar*, his Uncle, killed

killed in the Senate-House by *Brutus* Calpurnius and others, to revenge whose Death he associates with *Mark Anthony* and *Leopidus*, and these three jointly govern'd the Roman Monarchy for twelve Years; and after the Death of the two latter, *Augustus* Reigned singly Forty Four Years; in the Forty First of whose Reign, the Oracles of the Holy Prophets being accomplished, and the Time which God had appointed to declare his Mercy, & a Saviour to the World being come, *Jesus* was born about Four Thousand Years after the Creation of the World.

Hereupon the Angel *Gabriel* was sent from God first to *Zacharias*, when he offered Incense in the Temple, to tell him that he should have a Son who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary* at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was whom God gave her for a Guardian, and Protector of her Innocence; being both marry'd, saith *St. Austin*, but used no Conjugal Embraces, at least, until God had honoured their Marriage with the most Angelical Fruit that ever appeared on Earth; and to this end he sent the Angel *Gabriel* to the holy Virgin. He found her alone, (as *St. Ambrose* observes) and the Praises which he gave her in his Salutation at first troubled her, she being apprehensive of the Spirits of Darkness who transform themselves into Angels of Light. She mused within herself at what she saw and heard; and by her Example, taught holy Souls not to be rash & hasty, but to take some Time to judge all Things. The Angel knew her Trouble, and to comfort it, said, Fear not, *Mary*, for thou hast found Favour with God: And behold thou shalt Conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*, He shall be Great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father *David*, and he shall Reign over the House of *Jacob* for ever, and of his Kingdom there shall be no End. *St. Luke* 1. This Discourse somewhat relieved her Surprise at his first Salutation, when he said, Hail, thou that art highly favoured, the Lord is with thee, Blessed art thou among Women. She heard, without Discomposure, this Message of the Angel, & immediately asked him, how what he had told

her could come to pass, seeing she knew the same Humility, she being not at all
 not a Man? She asked this Question with a heart full'd up with these happy Tydings. And
 without Wavering in the Faith, and without this moment the Son of God grew In-
 Curiosity, that she might submit herself to be incarnate in her holy Womb. She knew
 to the Will of God, and follow punctually at those whom God most Favours, are
 ly what he had Ordained. The Angel assured her, that Man should have no part in
 in this Work; but that the Holy-Ghost should come upon her, and over-shade her, and would
 Child of which she was to be Mother: In the same time she shew'd her what had
 at the same time shew'd her what had happen'd to her Cousin Elizabeth, assuring
 ing her, that that holy Woman who passed for Barren in the World, was already
 for Barren in the World, was already pregnant six Months, by an effect of the
 powerful Operation of the Holy Spirit, in whom nothing was impossible.

When the Blessed Virgin had received this Answer from the Angel, she applied
 herself wholly to testify to God her perfect Resignation to his Will, which she
 did in these humble Words, which abundantly discover the pious Disposition of
 her Soul. *Behold the Hand-maid of the Lord, let it be to me according to thy Word.* And
 she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour*
 &c. The Angel immediately left her with the same Humility, she being not at all
 lifted up with these happy Tydings. And at this moment the Son of God grew In-
 carnate in her holy Womb. She knew that those whom God most Favours, are
 most oblig'd to be humble, and that every new Grace from God brings along with
 it a new Temptation to Pride, if we do not immediately resist it by a perfect Hu-
 miliation of Mind. For without staying to consider the high Condition whereun-
 to she was now raised, she undertook a
 joyful Journey to visit her Cousin Eliza-
 beth, who dwelt in the Hill-Country, in the
 City of Judah, and entering into the
 house of Zacharias, saluted Elizabeth; &
 when Elizabeth heard the Salutation of Mary, the Babe leap'd in
 her Womb. And Elizabeth was fill'd with the Holy-Ghost, and spoke with a loud Voice,
 and said, *Blessed art thou among Women, & blessed is the Fruit of thy Womb, &c.* The
 Virgin who was not at all lifted up
 with what the Angel had told her, was no
 less elevated with the great Praises her
 Cousin had given her. She consider'd
 God as the Free Disposer of his Gifts, &
 her Humility as the Channel by which
 they were convey'd to her, and she ut-
 ter'd

ter'd that excellent Canticle afore-mention'd, which may be called the Glory of the Meek, and the Confusion of the Proud; for he should save his People from their

The Virgin being returned Home, she learn'd that the greatest Favours which God bestows upon his Saints on Earth are oft attended with great Afflictions. For the signs of her being with Child appearing, *Joseph* was in a manner forced notwithstanding the many Proofs he had of the Virgin's Purity, to attribute to her Work of Sin, that which was only the Work of the Holy-Ghost; but being a Man, would not make publick the Fault of which he found her guilty, and thereby gave a great Example to Men; we should keep secret the Failings of those to whom we owe Love & Respect. He resolved only to leave her, or put her away privately, and not to make her a publick example; to shew by this manner at least his dislike of the Evil which a Person so dear to him had committed. When he was ready to do this, God order'd him, advertising him in the Night by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, and Discover'd the Secret of this Divine Child. Now, if he had not been fully assured of that which was conceived in her was of the Holy-Ghost; and that she should bring forth a Son, enjoining him to call his Name *Jesus*; for he should save his People from their

Joseph being comforted by the Words of the Angel, learn'd how reserved a Man ought to be in the Censure of others, & how much we are obliged to judge always favourably of pious Persons, notwithstanding all seeming Appearances of their Guilt. He believed what the Angel told him; and he deserved to be call'd the Father of *Jesus Christ*, for having imitated that great Faith by which the Virgin *Mary* became his Mother.

Now tho' the manner of the Conception of *Jesus*, and the Angel's Message to his Mother, depend principally upon the Credit of the Virgin herself, who only was privy thereto, and upon the Testimony of *Joseph*, to whom it was revealed by the Angel afterward; yet, if we consider the Circumstances thereof and the honesty and simplicity of both the Relaters, it is very improbable that good *Joseph* would have concealed a matter so much against himself and against the Vered the Secret of this Divine Child. Now, if he had not been fully assured of that which was conceived in her was of the Holy-Ghost; and that she should bring forth a Son, enjoining him to call his Name *Jesus*; for he should save his People from their

the Innocency of the Blessed Virgin who, as *St. Austin* and many Ancient Fathers advance several manifest Arguments to prove, was not then above 14. Years old, it cannot be imagined that she should invent such a thing against herself; especially since the Prophecy which she uttered in her Canticle of Praise, that *Generations shall call her blessed*, is now fill'd in the sight of all Men. And we have already proved that the Holy Prophets, well as the ancient Jewish Rabbies have declar'd, That the *Messiah* should not be begotten in the ordinary way of Generation, but be born of a pure and undefiled Virgin: And *Clemens Alexandrinus* writes that *Simon Magus*, that he might not seem inferior to Jesus in that Point, pretended that he was born of a Virgin as Christ was.

When the time of the Delivery of our Blessed Virgin drew nigh, the Divine Providence, to bring her out of Nazareth to *Bethlehem*, (where the Prophets had foretold the *Messias*, should be born) permitted that the Edict of the Emperor *Augustus Caesar* (who desiring to satisfy his Pride or Covetousness, In numbering all the Families that were in his Dominions) should in a manner disturb the whole World to make the Holy Virgin come to *Bethlehem*, with *Jeseph* her espoused Husband, (who was of that Town, and of the Lineage of *David*) to be Taxed. And therefore she considered not the double-tomeness of a long Journey, and the Incommodiousness of the time, and her own Condition; but obeyed this Order of the Emperor's with the same respect as if an Angel, or the Almighty himself had required her to go thither: which we are taught to have an Eye to God in Men, who are only his Instruments, and who subvert all his secret Purposes. When they were arrived at *Bethlehem*, every one refused to Lodge them, because their Houses were all full. One of the Antient Fathers Discants thus upon this Transaction.

And thus did our Saviour hasten, as it were, to shew us, at his very Birth, an Example of Humility, his suffering with Patience the Repulses of Men; not disdaining to be Born in a Stable, to teach us to despise the Glory of this World, by his Aversion to it in his own Person. This Temper of Mind did he infuse into the Blessed Virgin, who was well content to bring forth Jesus Christ in a Stable, notwithstanding that this Poverty would conceal

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her from Men and Devils, and that the
kindness of the People at Bethlehem was
necessary to the Designs of God. There is nothing
more instructive than this Abasement of
Son of God; and all the Beauty of the Crea-
tures do not so much oblige us to adore him,
this Divine Humiliation of himself. We ought
likewise to Learn this from the Infancy of
Jesus Christ, that we have no less need of
Assistance of God at all times, than a
newly Born babe of the Succours of Man.

The Birth of our Blessed Lord and Saviour
J E S U S C H R I S T.

THE Blessed Virgin having brought
forth her First-born Son, and blest
the World by his Birth, she wrap'd him
in Swadling-Cloaths, & laid him in a Manger
because there was no room in the Inn; &
no sooner came into the World, but the
he shewed by the Choice of the first Per-
sons to whom he would have it known
that he would hide the Mysteries of the
Holy Gospel from the Rich, Mighty, and
Wise, and Reveal them to the Simple
and Innocent People of the World; for

the same Night that the Virgin was deli-
ver'd of him, 'There were Shepherds in
the Fields watching their Flocks, and
the Angel of the Lord came upon
them, and the Glory of the Lord Shone
round about them, so that they were
more afraid. And the Angel said, Fear
not, I am come to bring you good Ty-
dings of great Joy, for unto you is born
this Day, in the City of David, a Sa-
viour which is Christ the Lord: And this
shall be a Sign unto you; ye shall find
the Babe wrap'd in Swadling-Cloaths,
and lying in a Manger. And suddenly
there was with the Angel a multitude
of the Heavenly Host, praising God, and
saying Glory to God in the Highest,
on Earth Peace, Good Will towards Men.
It was to these Persons that the Angel
appeared on a sudden, surrounded with a
great Brightness, which denoted this great
divine Light, which now began to ap-
pear in the World, and told them, he
brought such good Tidings, or good
News, as would fill all People with Joy;
and at the same time declared to them,
that the Messiah who had been so long ex-
pected, was now born; and to confirm
their Belief of it, sent them to Bethlehem,

where it was foretold he should be born, and his humble Angel being not at all ashamed of the Humility of his Message, plainly told of those Rustick People, that they should find in a Manger, a Child wrapped up in Swadling Cloaths, and that this was He whom he meant, and who was the Expectation of all Israel.

The Shepherds, at length recovering themselves from the Astonishment where in they lay, at the Words of the Angel, and the Sight of the Heavenly Host, determined to pass over to *Bethlehem* to see there the Wonder that God had wrought, making great haste in their Journey, they shew by their readiness that our Saviour must not be sought with Coldness and Indifference, and being come to the Place they found the Blessed Virgin with *Joseph* and the Child lying in a Manger, as the Angel had related. This Outward Manifestation did not surprize them; for it is observed on the contrary, that they were filled with Admiration, Glorifying and Praising God for all the things that they had heard and seen, and surprized all they met with by relating thereof. And nothing can be offered which may more confirm the Truth of this Affair, than the Credit, Honesty, and Simplicity of those that Reported it, who could never agree together to feign or invent a thing, that one or other of them should happen to discover the falshood of it. Eight Days after, our Saviour's Birth being Accomplished, *Joseph* and *Mary* thought of Circumcising of him, which is necessary to be done, both to demonstrate the Verity of his Humane Nature; and likewise to take from him the Scandal of Uncircumcision, which would effectually have prejudiced the Jews against his Doctrine, or having Communication with him, if he had not submitted to this Ordinance which God had positively Instituted. He then had that Name given him which declared him to be the Saviour of the World, that is *Jesus*, the Name that an Angel from Heaven appointed his Mother to give. And though it be not set down in the Old Testament, yet it is found in a Book extant before Christ was born, Namely *Esdra's* 2. where these Words are recorded in the Person of God the Father. *Behold the Time shall come, when the Signs shall appear that I have told, &c. and my Son Jesus shall be revealed with those who are with him. And after*

after those Years my Son Christ shall die, and the Earth shall give up those that Sleep therein.

Rabbi Hackdosh, a Jew, proveth also by the Cabbilist out of many Scriptures, that the Messiah, at his coming should be Jesus; for, saith he, as the Name of him who brought the Israelites out of Bondage, into the Land of Promise was Jesus, or Joshua, so must his Name be Jesus, who shall the second time deliver them from their present Subjection, and restore them to their Ancient Possessions in Judea, which is the Principle Benefit they expect from their Messias.

Neither is it to be imagined, that the Virgin Mary should resolve upon this Name of herself, since there were several other Names of more Honour and Esteem among the Jews at that time, as Abraham, Isaac, Jacob, Moses, David, &c. so that if she had been left to her own Choice, she would probably have taken one of their Names.

Jesus Christ being born in Judea, where the True God was only worshipped; God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the People of the Jews only; but that his Grace was to be bestowed

also on the Gentiles, as had been declared by the Prophets, to draw them from Idolatry and the worship of Devils, to the God and Saviour of the World, whose Light should shine, like the Star, into their Hearts.

The Magi or Wise-Men having perceived this Star in the East, and knowing it to denote the Birth of the Sovereign of the Jews, they came to Jerusalem and enquired where he was that was born King of the Jews, for they had seen his Star, and were come to worship him.

King Herod, who had usurp'd the Kingdom of Judea, when he heard of a New King of the Jews, was much troubled, as well as all the People of Jerusalem; whereupon he assembled the Chief Priests and Scribes, and demanded of them, in what Place Christ should be Born? who told him, at Bethlehem in Judea, as the Prophet Micah had written: And thou, Bethlehem, of the Land of Judea, &c. out of thee shall come a Governor that shall Rule my People Israel.

Herod hereupon call'd secretly the Wise-Men, and enquired diligently what Time the Star appeared, they answer'd him fully to whatever he demanded without fear; who resolving, if possible, to

der him, he requir'd them to search diligently for the Young Child; and when they had found him, to bring him Word again, that he might come to worship him also. The Wise-Men being directed by the Star to the House, found the Young Child, and fell down & worshipped him, offering him Presents of Gold, Frankincense & Myrrh; & being warned of God in a Dream, never return'd to Herod, but went home another way.

St. Cyprian writes, it was an Ancient Tradition of the Church, That the Magicians of the East were little Kings, or rather petty Lords of particular Places, such as those of whom Joshua slew Thirty in one Battle: Epiphanius is of Opinion, that they came to Jerusalem two Years after Christ's Nativity, because Herod slew all the Infants of that Age; but others hold more probably, that the Star appear'd to them two Years before Christ's Nativity, so that they came to Bethlehem Thirteen Days after his Birth, which the Church calls Epiphany, Twelfth-Day, or the Day of the three Kings. St. Basil supposeth they were great Astrologers and Learned Men, who by Art Magick, which was much practised in those Countries, perceived that the

Power

Power of their Gods and Oracles daily decay'd. They might likewise hear of the Prophecy, commonly spoken of in the East in those Days (as Suetonius & Josephus stifie) That out of Judea should come the Ruler of all the World; and might also have the Prophecy of Balaam amongst them from Moses's time, being about Fifteen Hundred Years before; & after that again, it is Prophesied of by David, as we have already mention'd.

Pliny, an Heathen Writer, takes notice of this Star also (which he terms a Comet, they called all extraordinary Stars) that appeared in the latter end of Augustus's reign which was different from all others that ever appeared, and therefore judged, by the whole Society of the Southsayers of that Age, to portend universal Good to Mankind; for which cause an Image of it was erected at Rome, & this Comet, with he, is worshipped throughout the whole World. St. Origen also writes, That Varro, a Stoick, being much affected with the Sight of it, because, after its appearance, the Power of their Oracles visibly decay, he with other Astronomers took a Journey into Judea, to inform himself in the matter, who all concurred

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red in one Opinion, that some God was descended from Heaven to Earth for the Benefit of the Sons of Men. And finally the *Sibils*, speaking of the coming of Christ, declared plainly, That a Blazing Star should proceed his Birth. And *Virgil* who had read thereof in the *Sibils* Prophecies, and saw the same soon after, apply'd, that as well as several others, in Flattery to *Augustus Caesar*, in his fourth Eclogue, *Behold the Star of Caesar, the Son of Venus hath now appeared*: Which was indeed the Star of Christ Jesus Caesar Lord and Master.

Forty Days after the Birth of our Lord, the Days of the Purification of the Blessed Virgin being accomplish'd, she brought him to *Jerusalem* to present him to the Lord, in Obedience to the Law whereby all the First-born were to be offered to God, and as they were to be ransomed by the Sacrifice of some Animals, a pair of Turtle-Doves or two Pidgeons, so his Mother now fulfill'd the same Precept. At which time *St. Luke* reports, two strange things happen'd namely, The two Grave and Reverend Persons *Simeon* Sir named the Just, and *Anna* the Prophetess, both Persons of extraordinary Sanctity among

among the *Jews*, coming into the Temple at the same time. *Simeon* being filled with the Holy Spirit, to whom the Gospel gives this Testimony, That he waited the Consolation of *Israel*, soon discovered by the Light of his Faith, his Blessed Saviour hid under the weakness of so frail a Body, and taking him up in his arms being Transported with an holy Rapture, he gave thanks to God by this excellent Canticle, 'Lord, now lettest thou thy Servants depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People. A Light to lighten the Gentiles, and the Glory of thy People *Israel*. And then blessing them, said to his Mother, *Behold, this Child is set for the fall and the rising again of many in Israel, and for a Sign which shall be spoken against, (yea, a Sword shall pass through thine own Soul also) that the Thoughts of many Hearts may be revealed.* Luke 2. At which Words *Joseph* and *Mary* much marvel'd. As for *Anna* the Prophetess, she being an Holy Widow, offered her publick Thanks and Praises to God for the Saviour which *Simeon* had already given our Saviour; her Exemplary Life gave Authority to

thority to her Words for being become a Pattern, as 'twere of all Widows, after Seven Years Marriage, she had pass'd the rest of her Life to her Thirty-Four Year in Fasting and Prayer, without parting from the Temple, and now declared to all that look'd for Redemption in *Jerusalem*, That *Jesus* was the *Messiah*.

Now these things being published, and confirmed afterwards by this time, and confirm'd afterwards by the Event, there is no doubt of the Truth of *St. Luke's* Narration, which is strengthened by so many particular Circumstances of Time, Places, & Persons, publicly known at *Jerusalem*. As for *Simeon* was the Scholar of a Learned *Jew* called *Hillel*, and Contemporary with *John the Baptist*, the Author of the *Chaldaick* Paraphrase; and the *Jewish Talmud* confirms, that after the Death of these two Men, especially of *Simeon*, the Spirit of Prophecy much fail'd and decay'd; which, from the Captivity of *Babylon*, till the time of *Herod*, supply'd some Measure the Spirit of Prophecy which was among the *Israelites* before that Captivity. And *Anna* having lived so many Years in the Temple, must needs be known among most of the People of *Judea*.

King

King Herod, having long expected in the return of the Wise-Men to hear what Discoveries they had made, imagining that they mocked him; attributing to Disrespect of his Person what they did only by the Command of God, entering into a strange Passion for of being Dethron'd by this new King, resolved upon his Death, and to be sure of it, that *Christ* should by no means escape, he gave Order for killing the Children in *Bethlehem*, and the Orders thereof, which he thought were out his Age, to the Number of Fourty Thousand, as the *Greeks* and *Ethiopian* in their Kalendar and Liturgy commemorate, which bloody Project some of the ancient Fathers relate was executed in this manner. That *Herod* ordered all Children in that Country to be brought together, which the Credulous Mothers supposing it had been upon the Account of their Number and Age, that they might be Taxed, did not hinder, but unwittingly suffered themselves and their Babes to be betrayed to an unremediable Butchery. Yet the Malice of *Herod* did not stop there; he went up into the Hill Country, and thrice sent a Messenger of Death towards

wards *John*, the Son of *Zachary*, who was now in the 2d Year of his Age but the Mother's Care had been early with him who saved his Life, by sending him into Desert Places, till the time came that was appointed for the Manifestation of the *Messiah* to *Israel*, which was not to be till the 30th Year of his Age. But as the Babe of *Bethlehem* died in the Place of *Christ*, did *John Baptist's* Father die for him: For *Zachary* was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch. Thus far *St. Chrysostom*, *Peter Martyr*, and others: But *St. Origen* and *St. Cyril*, record this Tradition, That a Place being separated in the Temple for Virgins, *Zachary* suffered the Mother of our Lord to abide there after the Birth of her Holy Son, affirming her still to be a Virgin: And that for this reason, not *Herod*, but the *Scribes* and *Pharisees* kill'd *Zachary*. However, was, *Tertullian*, who writ an excellent Apology for the Christian Religion against the Heathens, reports, that the Blood of *Zachary* had so besmear'd the Stones of the Pavement, on which he was murder'd, that no Art or Industry could wash the Tincture out, as if God would upbraid Irreligion.

Religion, Infidelity and Cruelty of the Jews, with a perpetual Character of their guilt, set before their Eyes indilibly, in striking of them all the Blood of Righteous Persons from *Abel* to *Zacharias*. Notwithstanding the horrible Butchery that *Herod* made of the Children of *Bethlehem*, yet amongst this great Slaughter he, who alone was aim'd at in it, was the only Child that escaped: Which makes it evident, that the Wicked can hurt the Righteous no farther than God gives them Power; and though all the People of the World should unanimously conspire together, they can do nothing against what he has determined. And we may likewise observe, that tho' this bloody Tyrant was esteem'd the greatest Potentate of his Time, yet a poor Child makes him tremble, and he, in vain, uses the manner of Craft and Violence to demand of him; and in Pursuance thereof, proceeded in the full Course of his Fury, with a Cruelty which the most barbarous People would abhor, to put to Death the Innocent Infants, thereby to draw them into the common Ruin, tho' unknown to him, yet fill'd him with so much Terror: But God, who foresaw the

the Transports of this Prince, confounded his vain Wisdom, by rendering all his Designs fruitless. He sent his Angels the Night to *Joseph*, when he thought returning Home from *Jerusalem* to *Nazareth*, to tell him, that he should immediately take the Young Child and his Mother and flee into Egypt, because *Herod* would use all means to destroy him.

Joseph, without Reasoning on what the Angel told him, took, the same Moment, our Saviour and his Mother, who excus'd not herself on the Unseasonableness of the Time, which was Midnight; nor on the Difficulty of this troublesome Journey to go into an unknown Land, and which was wholly given up to Idolatry, but both of them thought on how to save the blessed Infant from the Fury of *Herod*, and their Love made them willing to undertake whatsoever might secure him from Danger. They went into this Foreign Country, to find Safety, which was to be had among a People whom God had deliver'd by many Miracles: God then permitted this Flight to comfort those of his Children, whom Fear might oblige to fly on such Occasions. And he thus taught the

Church

Church, that when the Persecutions of the Grandees of the World are violent, they may, after the Example of *Jesus*, steal from their Fury, and retire to places of Security.

Jerom writes, that when the Holy Virgin and her Son were arriv'd in Egypt, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd from that Time after, to give Answers to any Demands made to them. Which is Consonant to the Prophecy of *Isaiab* Chap, 19. *Be-fore Seven Hundred Years before, Be-fore the Lord rideth upon a swift Cloud, which was his Flesh and Humanity, and he shall come into Egypt, & the Idols of Egypt shall be removed out of his Presence, and their arts shall melt, &c.* And *Eusebius* shews, that this was manifestly fulfill'd in the Conversion of all the World, for that no Nation embrac'd the Christian Religion with such a readiness as the *Egyptians*, demolishing their Idolatrous Images before the other Heathen Nations: And as they had been the first, who had set up Idolatry, and given Example to other Nations to do the same, so they were the first who after the Coming of *Christ*,

return

returned to the worship of the True God. It follows in *Isaiah 19*. *And the Egyptians will I give over into the Hand of a cruel Lord, and a fierce King shall Rule over them* which came to pass at the very Time of *Christ's Appearance*: For after many Slaughters and Cruelties exercised upon Egypt by the Romans under Pompey Caesar, *Mark Anthony*, and others, at length *Cleopatra*, who was the last of the Line of the Family of *Ptolomy*, was enforced to kill herself. After which, *Augustus Caesar* took Possession of all Egypt, and subjected it to a Province under the Dominion of the Roman Empire. Yet the same Prophet concludes, that after all these Temporal Afflictions, God would be merciful to those that accepted of his Grace, *Ver. 16, &c.* *In that Day there shall be an Altar to the Lord in the midst of the Land of Egypt. For they shall cry unto the Lord, because of the Oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them. And the Egyptians shall know the Lord in that Day, and shall do Sacrifice and Oblation, and they shall return unto the Lord, and he shall be intreated of them, and shall bless them.*

After the Death of *Herod*, who intended

to have destroy'd our Lord and Saviour at his Birth, God who sent *Joseph* into Egypt, to avoid this Persecution, sent an Angel to Command his return into the Land of *Israel*, so that *Jesus Christ* was not one whole Year in Egypt. And the Prophet *Hoseah*, plainly Predicted some hundred Years before, Chap. *11*. *When Israel was a Child then I loved him, I called my Son out of Egypt. Joseph* observed this new Order with the same reason as he had executed the first, and came to dwell in the Town of *Nazareth*, to avoid the Fury of *Achabaz*, the Son of *Manasse*, who reigned in *Judea*, and to accomplish that which was spoken by the Prophets, *He shall be called a Nazarene.* The Gospel does not take notice of anything that past from our Saviour's Nativity to his Baptism, but only in this one instance, which he did at the Age of Twelve Years, being now growing up, waxing in Spirit, filled in Wisdom; and the favour of God was upon him. For *Joseph* and *Mary* Omitting none of the Observances which the Law requir'd, went constantly every Year, up to *Jerusalem*, at the time of the Passover, and at this time took

D

Jesus

Jesus along with them; and after the Eight Days of the Feast were accomplished, they returned to *Nazareth*, and our Blessed Saviour, who they thought was in the Company remained behind at *Jerusalem*, unknown to *Joseph* and his Mother. They Travelled two Days Journey, and sought him among their Kindred and Acquaintance, who were returning Home as well as they, supposing he had been with them; but not finding him, they were extremely troubled, and went back, the Day following, to seek him, and after three Days they found him in the Temple, sitting in the midst of the Doctors, both Hearing them, and asking Questions, and rather Teaching than Learning any thing that was in Dispute; in so much that all that heard him were astonished at his Understanding and Answers. Our blessed Virgin was surprized to see him in that Place and Circumstance, and the manner which she had to find him, succeeded the Trouble which the loss of him had given her. She gently complain'd of using them so, saying, Son, why hast thou thus dealt with us? Behold thy Father and I have sought thee sorrowing. And he said, How is it that ye sought me, wist ye not that I must be about my Father's Business? And

ye understood not this Saying. Having spoken these Words, he returned with his Parents to *Nazareth*, and was subject to them in all Things. And his Mother kept these Sayings in her Heart. Thirty and Two Years being past since the Birth of our Lord *Jesus Christ*, of which, as we have said, little is Recorded either in Scripture, Ecclesiastical or Profane History; *St. Austin*, *St. Chrysostome*, & other Ancient Fathers, are of Opinion, that he bestowed his time in the common Exercises and Labours of a Man, thereby to shew himself true Man, and to demonstrate how much he hated and detested Idleness. But God determining now to draw him out of his concealed State, and to manifest him to the World, he began this, by bringing *St. John Baptist* (who was to be his Messenger) out of the Wilderness, as the Prophets had foretold; he then instantly left his Solitude, where he had led an Angelical Life, having his Garment of Camels Hair, with a Leather Girdle about his Loins, & his Meat being Locusts and Wild-Hony, & appeared on the Banks of the River of Jordan, in the Wilderness of Judea, Preaching Re-

penitance, and Baptizing all those that came unto him; saying, Repent ye, for the Kingdom of Heaven is at Hand. For this is he that was spoken of by the Prophet Isaiah, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Path straight. I indeed Baptize you with Water in Repentance, but he that cometh after me is mightier than I, whose Shoe I am not worthy to bear; he shall Baptize you with the Holy Ghost, and with Fire. Whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into his Garner: But the Chaff will he burn up with unquenchable Fire. All the Jewish Writers of this time make mention of St. John the Baptist, and highly magnify the Brightness of his Virtue, and the Austerity of his Life, so that he needed no Miracles to gain him Belief; for all the People honouring him as for something more than a Man, he was judged by some to be the *Messias*, and preferred before all the other Prophets that had formerly appeared. And Josephus, that lived immediately after Christ's Days, said, He was a most excellent Man, who persuaded up the Jews to the Exercise of Virtue. When therefore, all Jerusalem was thronging into the Desert, to here the

by Messenger, and Fore-runner of our Lord and Saviour, and to be Baptized; Jesus himself went also, and in Humility hid himself among the Multitude, contrary to the Custom of this vain World; young Men are apt to use a thousand Ways to distinguish themselves from the rest of Mankind, and to be respected as extraordinary Persons. But when our Lord thus abased himself, God raised him up, and distinguished him from those he mixed himself with. For tho' St. John never seen him before, yet he acknowledged him to be the *Messias* in the presence of an exceeding great Number of People, and being struck with a profound Respect, could not, without difficulty, resolve to put Water on him to Baptize him.

He that caused the chief Doctors of the Law, even the Sadduces and Pharisees to tremble, when he said, O Generation of Hypocrites who have warned you to Flye from the Wrath to come, &c. And drove them away from his Baptism, but said unto Jesus, I had need to be Baptized of thee, and thou unto me? Our Lord only Answered, That he must humble himself so, and that in his present State of Humilia-

miliation, he must submit to every Ordinance: For thus saith he, *it becometh us to fulfil all Righteousness*. No sooner was he Baptiz'd, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head. And at the same time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son in whom I am well pleased*. Our Saviour immediately after retir'd to conceal himself, but St John continued to speak of him to all the People. He endeavoured, with much earnestness, to perswade Men, that *Jesus Christ* was the *Messias* so often promised, and so greatly desired. And that as to his own particular, he was inconsiderable, plainly and frequently telling them, That he must decrease in his Fame, and be obscured by an infinite surpassing Light: And truly, one Passage in the Life of our Blessed Saviour, doth more confirm the certainty of his being the True *Messias*, than the whole of St. John Baptist, whose Wisdom, Learning, and Holiness of Life is recorded and confess'd by the Writings of all the Enemies of Christianity, should refuse the Honour of being the *Messias*, which was offered to him. He placed it upon Jesus, and should likewise direct his own Disciples to follow Christ, and embrace that Doctrine, which 'tis very evident he did, for that of the many Followers and Disciples which he had, none appear'd after, who was not a Christian. St. John the Baptist seem'd to have nothing more to do in this World, after he had proclaim'd the *Messias*, so the Divine Providence, to take him speedily out of the World, made him leave his Solitary Abode in the Desert and to come to the Court of Herod: That Prince who had heard of the Fidelity and Excellency of his Life in the Wilderness, respecting him as a Prophet, and showing a great Kindness for him, and heard of him gladly. Neither did his Love grow cold for the Freedom that he us'd in Re- venging him for his Incestuous De- signments, in Marrying *Herodias* his Bro- ther's Wife. But the Devil, who could not quietly suffer the Reformation, which perhaps this Excellent Person might have made in the Court of his King, betook himself to his usual Artifices; and enve- nomed the Spirit of *Herodias* against him, who soon got him thrown into Prison, and such time as a fit Opportunity pre- sented of doing further Mischief, and

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Crowning the Life of this Great Man with the Glory of Martyrdom.

Herod's Birth-Day being come, he made a great Feast to all the Grandees of his Court, and the Daughter of the Incrédulous *Herodias*, Dancing in the Midst of this Assembly, she so extremely pleased *Herod*, that he, at the same Time, commanded her to ask of him whatsoever she pleas'd, and he would give it her, tho' it were half of his Kingdom. She went presently to her Mother, to know what she should demand; who preferring the gratifying her Revenge on St. *John*, above whatever her Ambition of Coveting could desire, enjoined her to ask of him only the Head of *John the Baptist*. *Herod* was much troubled at this Request, acknowledging a great Esteem for him. But the Devil lessening the reverence he had to the holy Man, and Increasing his fond Affection to *Herodias*, caused him, at length to yield, that he might not break his Word in the Presence of the Nobility that were with him, and St. *John's* Head was cut off in Prison, and deliver'd to *Herodias's* Daughter in a Charger, who immediately came and brought it to her Mother. Thus truly did this Great Man Die.

and thus, at length, ended the high Opinion which *Herod* had of him, who having been the great Admirer of this holy person, became his Murtherer, which *Josephus* reckons to be the Cause of all the Miseries which fell upon *Herod* & his whole Family in a short Time; of which hereafter.

When *Jesus* was Baptized, he began to teach, and his whole Doctrine was directed to the Manifestation of his Father's will, and Amendment of Man's Life. It advanceth also this one Foundation Principle, *Thou shalt love the Lord thy God with thy Soul, and thy Neighbour as thy self*. It was plain, easie, and convincing, tho' it treated of the highest Mysteries. It had neither Pomp of Eloquence, nor Ostentation, not Flattering the Follies or Weakness of Man, as many Doctrines of the Philosophers do. Neither did it consist in external, Unprofitable Ceremonies, as the latter *Jews* had, by their fond Traditions, made the Law of GOD, so that it was of no Effect; neither did it indulge sensuality, as the *Turkish Alcoran*, and other Law-Givers have done. But all the Gospel of *Jesus* was Simplicity, all was spirit, Truth, Justice, Holiness, Humili-

ty, and Charity. It neither Took away, nor Disannulled any one perfect or spiritual Precept of the Law of *Moses*, but rather Reviv'd, Inforced, Interpreted, & Fulfilled the same. For whereas that commanded External Observance, *Christ* Law requires also Internal Obedience. That says, Love your Friends; this adds Love your Enemies. That forbids us to Kill; this prohibits us from being Angry. That commands us not to commit adultery; this requires us not to Desire, nor Lust after a Woman. That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; this enjoins thee to offer up a Contrite Heart, by Faith in the Blood of him that Died for All, with a firm & resolute Purpose of Amendment of Life. Briefly, The Doctrines of *Christ* tend only to the true, sincere, and perfect Service of God, thy Lord that Created thee, and Redeemed thee, for the Exaltation of his Holy Name, Power, Goodness, & Glory, to the suppressing of Man's Pride by discovering his Lost and Miserable State by Nature; to the Contempt of the World, and the Pomps and Vanities thereof; to the mortification and Subduing our Carnal Appetites; to true Love and unfeigned

Charity toward our Neighbour; to the making us Spiritually Minded; to the procuring to us Peace of Conscience, Tranquillity of Soul, Consolation of Spirit, & Integrity in the Outward Man; And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and Angelical Sanctity upon Earth, (so far as human Infirmary will allow) and to have our Eye fix'd only upon the Kingdom of God in Heaven, and the Eternal Inheritance purchased for all those that truly love & Fear him. This was the Doctrine delivered by JESUS, & is the same which the Holy Prophets of Old foretold should be declared to the World by the True Messiah.

As for the Life & Conversation of our blessed Saviour, his greatest Adversaries, how it to be agreeable to his Doctrine, being a lively Representation of the Perfections thereof. A Man of such Gravity, as he was never in his Life observed to Laugh; of such Humility, that tho' he was the Son of GOD, yet he scarce had the Dignity of a Servant in this World; of such a sweet & mild Temper, that all the Abuses and Injuries of his Enemies never wrestled from him an angry Word.

And

And was truly such an One as he is describ'd by *Isaiah*, Ch. 42. as aforementioned, He shall not cry nor lift up, nor can his Voice to be heard in the Street; a bruised Reed shall he not break, and the smoking Flax shall he not quench. And *Zech.* 9. 9. Behold, thy King cometh unto thee, he is just, & bringing Salvation, Lowly, &c.

And here I will add the Testimony of a Heathen concerning our Saviour. In the Days of *Tiberius Caesar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences & Accidents as happen'd in their Countries, & *Publius Lentulus* being at that time Prefect of *Judea*, writ the following Epistle to the Senate and People of *Rome*.

There appeared in these our Days a Man of great Vertue, nam'd *Jesus Christ*, who is living among us, and of the Gentiles is accepted for a Prophet of Truth; but his own Disciples call him the Son of God. He raiseth the Dead, & cureth all manner of Diseases, a Man of Stature somewhat Tall and Comely, with a very Reverend Countenance, such as the Beholders may both Love and Fear. His Hairs of the Colour of *Philbert* full Ripe, and plain almost down to his Ears. but from the Ears downward somewhat Curled, and Orient of

Colour, waving about his Shoulders. In the midst of his Head goeth a Seam, or Partition of his Hair, after the manner of the Nazarenes; his Forehead very plain & smooth; his Face without spot or wrinkle, beautify'd with Comely Red; his Nose and Mouth so form'd, nothing can be reprehended; his Beard somewhat thick, agreeable in Colour, to the Hair of his Head, not of any great Length, but curled in the Midst; of an innocent and meek Look; his Eyes grey, clear, & quick. In reproving he is Terrible; in Admonishing courteous and Fair-spoken; pleasant in Speech, mix'd with Gravity: It cannot be remember'd, that any have seen him Laugh, but many have seen him Weep: In Proportion of Body, well shaped & straight; his Hands & Arms very selectable to behold; in Speaking, very Temperate, Modest, and Wise; a Man for his singular Beauty surpassing the Children of Men. I will add to this the Testimony of *Josephus*, a Jew by Nation & Profession, who, in his Antiquities, writes thus: In these times liv'd *Jesus*, a very wise Man, if it be lawful to call him a Man, because, in truth, he did marvellous Things, & was Master and Teacher to them that lov'd him, and sought after Truth; the Jews and Gentiles assembled to him in great Numbers. And tho' be

he was afterwards accus'd by some of the chief
of our Religion, and Crucify'd, yet he was not
forsaken of those who before follow'd him; and
3 Days after his Death, he appear'd alive
to them, according as the Prophets, Inspired by
God, had foretold and prophecy'd of him. And
now even in our Days, the Doctrine and the
Name of Christians continues, and is spread
over all the World.

Yea, the Devils themselves could not
but confess the Piety and Holiness of the
Messias, which was fulfilled in the Person
of Christ; and is evident by the Testimo-
ny of Porphyrie, a profess'd Enemy to the
Christian Name, who after consideration
of diverse Oracles utter'd by his Idols con-
cerning Christ, broke forth into this Con-
fession: It is exceeding wonderful to think
what Witness the Gods do give of the Virtue
and Sanctity of Jesus, for which they agree
he was rewarded with Immortality, but yet
these Christians are deceiv'd in calling him a
God.

The Miracles of our Lord are next to
be consider'd, whereof Josephus gives us
some Intimation; and which Isaiah Pro-
phesy'd of long before, Chap. 35. The Eyes
of the Blind shall be open'd, the Lame shall
leap, the Dumb shall sing, &c. Which Won-
ders

ers were likewise very particularly re-
veal'd to the Gentiles by the Sibills afore-
mentioned; one of whom writ thus of Je-
sus Christ; He shall do all Things by his Word
only; he shall cure all Infirmities; he shall raise
the Dead; he shall make the Lame to run and
leap; the Deaf shall hear; the Blind shall see;
and the Dumb shall speak, &c. And after di-
vers other Greek Verses to this Purpose,
he concludes thus; Men may say, that I
am a mad and lying Prophetess, but when all
these Things come to pass, then let them re-
member, that I am no Deceiver, but rather the
Prophet of the Great God.

The Rabbies among the Jews likewise
declare in their Talmud, that the Messias
shall do wonderful Miracles when he com-
eth, to which all those of former Saints &
Prophets are not to be compar'd. Yea,
some of the Jews Record several miracu-
lous Things done by Jesus in their Tal-
mud, and other Books, which are not men-
tion'd by the Evangelists: Likewise that
Grand Impostor Mahomet, affirms in his
Alcoran, That Jesus the Son of Mary, was a
great Prophet, and wrought many Miracles,
only by the Power and Spirit of God; and that
he himself was sent to confirm the Doctrine of
Jesus, saving only in Point of his God-head,
since,

since, in declaring himself to be God, Jesus went too far, for which God checked him when he came to Heaven. Thus do these Enemies of Christianity confess the Miracles of our Lord, and therefore their Testimony is the more considerable; tho' if they should deny the same, there is abundant Evidence thereof, and there are undeniable Reasons for the Confirmation of it, particularly in these two Instances where, in I hope to leave no room for Infidelity.

The first is, The Calling & Retaining of his Disciples & Followers (which *Josephus* likewise acknowledges to be very Miraculous) these Men were of several Callings, States, and Conditions in the World, and yet in an Instant, they left Father, Mother, Wives, Children, and all other Temporal Concerns, and followed *Jesus*, who had nothing to bestow upon them, and promis'd them only Blessings in the World to come, who never inter'd them, nor Preach'd any other Doctrine but what was repugnant to Flesh & Blood, as appears by their own Writings and Testimony of him, who was accounted a Disturber of the State by the *Scribes* and *Pharisees*, and Rulers of the World, who had neither Friends to Defend and Coun-

countenance him, nor a House wherein to lay his Head. And yet that Worldly-minded Men and Women, great Sinners, and lewd Persons, should leave all their earthly Enjoyments to follow him, notwithstanding the many Losses, Dangers and Inconveniencies which they were subject to; and should not forsake him in his Troubles and Afflictions, yea, should joyfully lay down their Lives, rather than Abandon him, and in Defence of his Doctrine; this, I say, is such a Miracle, as the like was never before seen in the World, and must needs be allow'd to be done by the mighty Power of God, and the vigorous Operations of his blessed Spirit.

The second Point is, the Facts & Acts performed by *Jesus*, above all Humane Power and Ability, in the open View of the *Jews*, & Multitudes of other Person, who were Witnesses there; and are related by the Evangelists and Apostles in the New Testament, to manifest the Divinity of our blessed Lord, and that the exact Accomplishment of all the Prophecies & Promises concerning the true *Messias* centered in his Person. I shall therefore proceed to give a brief Account of the stupendous Miracles wrought by *Christ* suc-

successively, as he performed them. 1. The first Miracle was, his changing Water into Wine at a Marriage in *Cana*. 2. The miraculous Draught of Fishes in the Sea of *Galilee*. 3. His curing *Peter's* Wife's Mother of a Fever, by touching her Hand. 4. His casting out Evil Spirits with his Word, and Healing all that were Sick of divers Diseases at *Capernaum*. 5. His Healing all manner of Sicknes, and all manner of Diseases and Torments, and those which were possess'd with Devils, & those which were Lunatick, or had the Palsy, throughout all *Galilee*. 6. His Curing a Leper with a touch of his Hand. 7. His healing a Paralitick at *Capernaum*, by his Word, in the presence of many Scribes & Pharisees. 8. His Healing a Man with a wither'd Hand on the Sabbath-Day, only by bidding him stretch forth his Hand. 9. His Healing of a Leper, only by touching him after his Sermon on the Mount. 10. His Curing the Centurion's Servant at *Capernaum*, of a Dropsy, with his Word only, without coming to him, or seeing of him. 11. His Raising to Life the Widow's Son of the City of *Naim*, by only bidding the Dead Carcase arise. 12. His Dispossessing a Legion of Devils out of a Man. 13. A Woman who had an Issue of Blood 12 Years, is heal'd by touching his garment. 14. He restores the Daughter of *Fairus*, the Ruler of the Synagogue to Life, only by taking her by the Hand, & bidding her Arise. 15. He restores two blind Men to Sight, only by touching their Eyes. 16. He dispossesseth a Dumb Devil out of a Man at *Capernaum*. 17. He feeds 5000 Men, besides Women & Children, with 5 Loaves and 2 Fishes in *Galilee*, and afterwards 12 Baskets full of Fragments were taken up. 18. He walks upon the Sea in a Tempest, and coming into the Ship, the Winds and Waves instantly cease'd, and the Ship was immediately at Land. 19. He casts a Devil out of the daughter of the Woman of *Canaan*, with his Word. 20. He cures one Deaf and Dumb, at the Sea of *Galilee*. 21. He feeds 4000 Men there, besides Women & Children, with 7 Loaves & a few small Fishes, Baskets full of Fragments being taken up. 22. He heals a Blind Man at *Bethsai*, by Spitting upon his Eyes, and putting his Hands upon him. 23. He casteth

a Devil out of a Lunatick Man at *Cæsarea* by his Word, which his Disciples were not able to do, because of their Unbelief. 24. He casts out a Dumb Devil at *Jerusalem*, and confirms it to be done by a Divine Power. 25. He cures one born Blind by Anointing his Eyes with Clay and Spittle, and bidding him go and Wash in the Pool of *Silam*, near *Jerusalem*. 26. He heals one of the Dropsie beyond *Jordan*, on the *Sabbath-Day*, and justifies him doing thereof against the Lawyers and *Pharisees*. 27. He heals Ten Lepers at *Jerusalem*, only bidding them go shew themselves to the Priest. 28. He raised *Lazarus* after he had been Dead 4 Days, and Bury'd. 29. He cures a blind Beggar, near *Jericho*, with a Word. 30. He heals an Impotent Man at the Pool of *Bethesda*, who had an Infirmary 38 Years, bidding him take up his Bed and Walk. 31. He restor'd Three Blind Men to their Sight near *Jericho*.

These and several other Miraculous Works were performed by *Jesus*, & were written by some of the Evangelists in the *Hebrew Tongue*, while yet the Persons were Alive upon whom they were wrought. As to Instance in a few of those before mentioned, the raising of *Lazarus* in *Be-*
any, which was but 2 Miles from *Jerusalem*, at whose Death and Burial also, he being a Gentleman, several *Scribes* and *Pharisees* must needs be present, according to the *Jewish Custom* of that Age, as is related by *Josephus*; now these saw him both Deceased, Interred, and were at the Funeral-Feast made for him; and these very Persons saw him again likewise after he was by *Christ* raised from the Dead, having lain 3 Days in the Grave; with whom they did both Eat and Drink, and converse, after his return to Life, and might behold him daily, walking openly in the Streets of *Jerusalem*: How then could this Story be invented and feigned, if it had not been true? So likewise the raising of *Jairus's* Daughter is confirmed by so many Circumstances, that they make the matter fully evident. The raising of the Widow's Son at the Gates of the City of *Naim*, in the presence of all the People that were then present. The healing of the Cripple at *Jerusalem*, who had lain 38 Years Lame, at the side of the Pool, or Bath, called *Probatika*, in the view of a great number of People. The casting a Legion of Devils out of a Man, who

who for many Years, was publickly known by Falshood, who is not like *Man* that to live possess'd in the Mountains, which *should lie*; and consequently, it must Devils, by peculiar License, obtain'd needs be, that what *Jesus* affirm'd of himself, That he was the Son of God, & the who instantly drove 2000 of them into the Sea, and drowned them; upon which, manifested to be so indeed: And the whole Country being affrighted, which he appeals in his Discourse to intreated him to depart out of *their Country*. The feeding so many Thousands with few Loaves and Fishes. The turning Water into Wine at *Cana*, in the presence of all the Company. The Healing of a Man of an incurable Dropsie, at the Table of a *Pharisee* of Quality, and in the sight of all that were at the Feast with him.

These & several other Miracles, which were wrought in the presence of so great a Number of Spectators, and recorded by our Evangelists at that Time, when they endeavour'd to Discredit them, when they observ'd, with Sorrow, the they might easily have done by *many Miracles*, if any one Part of them had been false or doubtful; this I say, may convince all Deists, and Unbelievers of the Reality of them, and therefore, in all these Things were Supernatural, and could not be done but by the Aid and Power of the Almighty, it is impossible that God should assist, or countenance

once enter'd into the Christian State, they ought to prepare for Suffering and Temptations. For withdrawing into the Desert, or rather being led there by the Holy Spirit, and having fasted Forty Days and Forty Nights, he was tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread*: To whom Jesus answer'd by the Place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*. This did not discourage the Prince of *Darkness*, but carrying our Saviour from thence, he transported him to the Top of a Pinnacle of the Temple, bidding him, if he were the Son of God, to cast himself down to the Ground; and maliciously Abusing the Holy Scripture, he added; *For it is Written, God hath Given his Angels Charge over thee, and in their Hands shall they bear thee up, lest at any Time thou dash thy Foot against a Stone*. The Son of God answered the Tempter, with the same Simplicity as before, by a Passage of Scripture *Thou shalt not Tempt the Lord thy God*. This prudent Answer confounded the Pride of the Devil, and strongly provok'd him; and whereas before, he had treated our Lord

the Son of God, he would now have him to worship him as God, and to persuade him to this, *He took him up into an exceeding high Mountain, and shewed him all Kingdoms of the World, and the Glory of them in a Moment, and saith all these Things unto thee, I will give thee, if thou wilt fall down and worship me; for that is deliver'd unto me, and whomsoever I will, I give it*. Jesus answer'd him, *thou shalt worship the Lord thy God, and him shalt thou serve*. This Answer put the Devil to Flight, and the Angels came and minister'd unto him.

Nicodemus, a considerable Man among the Jews, being much concerned with what he had heard related of our Saviour, resolved to be informed of the Truth; but foreseeing, by human Prudence, that this New Prophet would meet with great Enemies, he thought it safest to go by Night; and being come, told him that he really belived he was a Teacher sent from God, since no man could do such Miracles unless God were with him, Jesus answered, *Except a man be born again he cannot see the Kingdom of God*. Nicodemus understood these Words in a Natural Sense, but Jesus explained it to him,

and reasoned within him about the manifold Effects of the Holy Spirit; and made this learned Man comprehend the difficulty of Convincing and Believing them; and that we must lay aside those foolish Reasonings which will admit of nothing but Objects of Sense. He ended this Conversation by Discoveries to him of the great Love of God to Man. which had given them his own Son to make them Eternally Happy; and that the only way of Man was, that he loved Darkness rather than Light. He dismissed this Ruler of the Jews with such Convictions, that appeared this Entertainment was not fruitless, the powerful Word of God having made such Impressions upon him. He who at first seem'd fearful of coming to our Saviour, had the Courage, afterwards to maintain, publicly, his Innocency before a full Council, and to declare at his Trial, and after it, that he would have no part in the Injustice committed on his Person when they made him to suffer so cruel and shameful a Death; and so far was his Love from being lessen'd to our Lord then, that on the contrary, it seem'd to Embalm his Body, when it was to be lay'd in the Sepulchre.

3. Our Saviour, for avoiding, a while, the Malice of the Pharisees, who had Counsell'd Herod to throw St John the Baptist into Prison, left Judea, and returned into Galilee, where he met with a Samaritan Woman, who was coming to draw Water from a Well, near which Christ was sitting, who ask'd for some Water to quench that Thirst which the tiresomeness of the Way had caused in him. The Woman seem'd astonish'd that a Jew should ask Water of her a Samaritan, which were a People extremely abhor'd by the Jews. Jesus answered, That if she knew the Gift of God, who it was that asked Drink of her, she would have asked of him, and he would have given her Living-Water which should never cease to refresh her, till she attained Eternal Life. The Woman then began to grow attentive to what he said, and being surpriz'd at what our Saviour told her concerning her past Life, she knew thereby he was a Prophet. He made known to her all the Mysteries of the New Law, which is the Worship of God in Spirit and Truth; and carry'd off her fond Devotion from the Temple at Jerusalem to the Holy Mountain, in both which places the Jews and Samaritans also, plac-

ed most Holiness, & shew'd that the true Churches are not built with Hands, nor made of Stone, but that God's Temple are the Hearts of the Faithful, wherein he continually resides by his holy Spirit. The Woman reply'd, that the Messiah would come and Teach them all things. Jesus answered, *I am He*: Whereupon he went into the Town, and informed the People of what she had heard, who went out to him, and entreated him to enter into their City, where he stayed three Days.

4. Our Saviour drawing many Disciples after him, chose out of this Number Twelve Persons, whom he design'd for the Foundation of his Church in future Ages, honouring them with the Title of Apostles, as being to be sent to Preach his Name and Gospel throughout the World, who had this Advantage above the rest, that they were as it were his domesticks, and lived with him in the same House; for we know that he kept the Passover, and eat the Lamb with them alone; so that they were true Witnesses not only of his Actions and publick Teachings, but of his private Life and Secrets, after he had Discoursed to others in Parables. Having made this Choice, he led them up to a Mountain, being followed by a great Multitude of People; and then he made that famous Discourse, called, *The Sermon in the Mount*; in the beginning whereof, having overthrown the Judgments of Men, and all the maxims of Natural Reason, in calling those happy that the World esteemed Miserable; namely, the Poor, the Mourners, the Persecuted, &c. He then shews how considerable the Ordinances of the Jewish Law are, in comparison of the Precepts of the Gospel; plainly telling them, That required of his Disciples such a Righteousness, as far exceeded that of the Scribes and Pharisees, without which he said, they could not enter into the Kingdom of Heaven: He taught us, by these Words, that it is not sufficient to abstain from Things apparently Evil in the sight of others, nor with doing seeming good Works before Men, this being common to the Pharisees; and therefore commands us to lay up Treasures in Heaven, and not on Earth, lest our Hearts be where our Treasures are; that we must not divide ourselves between Christ and the World; but seek first the Kingdom of Heaven, and all other

Things shall be given unto us: Which clearly manifest, that Fund of the New Law is to give a New Heart to the New Man, because our Outward Actions must be regulated by the Inward Principles of our Minds; for the River cannot be pure if the Fountain be corrupted.

Christ then proceeds to recommend the Love of our Enemies, by which he said we become like to his Father, who can make his Sun to shine both upon the Just and the Unjust. He then insists upon the Precept of not Judging one of another, to which there is Natural Inclination in Man's Hearts, and therefore he Cautions us against it, by saying, we are like to a Man that having a Beam in his own Eye, will pull out a mote out of his Brother's. The World is full of Offences of this kind, but the best Remedy is Humility: The having low Thoughts of ourselves, will hinder us from entertaining of mean Thoughts of others, especially if we remember that Day where Jesus Christ shall come to Judge the least Defects, who assures us, he will give to each the same Weight and Measure we have given to others, saying, Judge not, lest you be Judged.

But bare Discourses being not sufficient to work a Reformation in the Generality of Men, our Saviour, therefore, should bring them to it by a Famous Example which was that of Mary Magdalen. This great Sinner, moved by the Divine Grace, came running to Jesus Christ, as to her only Physician of her Soul, & there, knowing that he was in the House of Simon the Pharisee, she came thither with an holy Boldness, & without Blushing at so many Witnesses as were then present, threw herself at his Feet, Embraced them, kissed them, Washed them with her Tears, Wiped them with the Hair of her Head, and Anointed them with a Rich Ointment. This Woman being so infamous for her Irregular Life, Simon began to doubt whether Christ was a True Prophet, seeing he knew not what she was, which if he had, he thought he should have rejected her and not suffered her to touch him: But our Lord confoundingly destroyed this vain Imagination, declaring how much he preferred the fervent Love of this Sinner to the Like warmth of those that had not committed such great Crimes; & having shewed, that the multitude of her Sins was forgiven her, be-

cause she loved much, he sent her away in Peace. This so admirable a Conversion may be call'd the Glory of Repentance; for it shews that the greatest Sinner becomes pure in the Sight of God, when his Repentance is sanctify'd by Humility; and on the contrary, that the cleanest Soul is impure in his Sight, when the Heavenly Gift, which should render him the most humble of Men, does, on the contrary, make him proud.

6. After the Miracle of the Loaves, with which, and two Fishes, our Saviour fed Five Thousand Men, besides Women & Children, the People would not lay hold of him, and make him a King by Force, whereupon he made his Disciples enter into a ship, & pass the Sea, while he sent the Multitude away; that the Tempest which soon after happen'd might make them sensible of their Weakness in the Absence of their Master, and that this Knowledge might make them Humble. He left them, for some Time, in the midst of the Waves, being driven up and down the whole Night by a great Storm, without the Hastening to deliver them.

But when the Day appear'd, he drew towards them; Walking on the Surface of

the Water; the Disciples seeing him coming on the Floods, as on dry Land, sought him a Spirit, and cry'd out for fear. But our Saviour bid them not to fear; and the first that felt the Efficacy of this Divine Word, was St. Peter, whose heart being full of Assurance, said to him, *Lord, command me to come upon the Waters to thee*: Our Lord bid him come,

and he immediately leap'd into the Sea, with a Confidence which cannot be sufficiently admir'd; but a great Wind arising, Fear over-whelm'd his Spirits, & his ship failing, he began immediately to sink. Then did he address himself to our Saviour, who had already given him the Power, Intreating him to succour him. Jesus stretching out his Hand, took hold of him, & Blaming the Weakness of his Faith, bid him not be afraid, and when they were enter'd into the Ship, the Wind instantly ceas'd, & they were present at Land; which Miracle caus'd those in the Ship to come & worship him, saying *Of a Truth Thou art the Son of God*; being wonderfully amaz'd at what happen'd.

7. Our Saviour leaving *Jesus* to avoid the Rage of his Enemies, who began openly

penly to declare themselves against him, departed to the Coasts of Tyre and Sidon, where a Canaanitish Woman came, by a secret Instinct, to Christ, who Calling to him, tho' unknown, she declar'd with great Cries, that her Daughter was Tormented with a Devil, and entreated him to have Pity on her: But our Lord, tho' Compassionate to others, seem'd Deaf to this Woman's Complaints, that in her Person, and by her Example, he might discover to us the Prevalency of Prayer & Humility, in Persevering therein, when the Almighty seems not to hear, but reject our Petitions. This humble Woman, being not able to obtain any thing of Jesus Christ, address'd her self to the Apostles, who interceded for her; Christ answer'd, *He was only sent to the lost Sheep of the House of Israel.* And to try the Strength of her Faith, would not yield, when at length she came up to him, and casting herself at his Feet, worshipp'd him, Imploring his Assistance with great Lamentation. Our Lord still repell'd her, and using her as a Dog, said, *It was not lawful to give the Children's Bread to Dogs.* She confess'd indeed she was a Dog, but that the Dogs were permitted to eat the

Crumb

crumbs which fell from the Children's Table, and she desir'd no more. This humble Confession, after such harsh Treatment, made our Saviour immediately cry out; *O Woman, great is thy Faith!* And Changing his Roughness into Admiration thereof, he immediately granted what she desir'd.

8. Our Saviour Jesus Christ, being alone with his Disciples, and having pass'd with them over most of the Cities of Caesarea, he asked them, what the World said of him: They Answered, some thought he was John the Baptist, others Elias, and others Jeremiah, or one of the ancient Prophets. And you, said our Lord, who think you that I am? St. Peter, without hesitating, answered, *Thou art Christ the Son of the Living God.* Christ call'd him blessed, because his Father had revealed to him this Truth, and assur'd him, that he would so firmly establish his Church upon this Confession, that the Gates of Hell should never prevail against it. Eight Days after, Christ took three of his Disciples, namely Peter, James and John, (who ever seem'd to be the cheifest Favourites, and to whom he shew'd most Tender-ness) and led them up to a high Mountain

rain

tain apart, and when he had pray'd there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same time Moses and Elias appear'd, and Discours'd with Jesus about what was to happen at Jerusalem, during which the Disciples fell asleep, but awaking, were surprized at the Glory of our Lord, and the Sight of the Two Prophets, and St. Peter being over-joy'd, propos'd to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son hear ye him.* The Disciples fell to the Ground with Astonishment, but Jesus bid them arise, and not be afraid, and then they saw none but Christ only who Charg'd them tell no Body what they had seen and heard. This Transfiguration was one of the Means which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead, and that after all the Labours, Tryals and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-Witnesses; and 'twas this sight which made them strong in the greatest Conflicts, Troubles and Tribulations.

9. When

9. When they were come down from the Mountain, our Lord found his Disciples incompass'd with a great Crowd of people, attempting to cast an Evil Spirit out of a young Man, which they were not able to effect; Christ with a Word perform'd the Cure, and tell them their Unbelief was the Cause they could not do it. He then Orders St. Peter to pay the Tribute-Money, teaching us thereby to submit to the Laws of the Place where we live, and to obey Magistrates, if they require nothing Sinful. And now, finding that the Disciples had been Discoursing in the Way about Preheminence, to remove all such proud Conceptions and Desires out of their Minds, he took a little child, and placed him in the midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven: The Ancients have much reflected on this Saying, and considering how difficult this is to the proud Spirit of Man, their only Hope has been in the Grace & Assistance of him who uttered this Sentence.

10. Christ retiring to the Mount of Olives, to Pray, came early in the Morning to the Temple, where a great Number

her of People surrounded him. But whilst he was Preaching, the *Pharisees* laid a Snare for him, by presenting him with a Woman taken in Adultery; to the end, that if he Condemned her to Die, he might be deceiv'd by the People as a Man extreamly severe; and if he had charged him as a Breaker of God's Law. *Jesus*, knowing their Malice, stoop'd down and wrote upon the Ground, and they persisting to know his Opinion, he lifted up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* Then he went on to write upon the Ground, and the *Pharisees* being convicted in their own Consciences, silently withdrew, so that the Woman was left alone, whom our Saviour asked, Where her Accusers were, & if any Man had condemn'd her? Who answering, *No; Neither*, said he *do I condemn thee, Sin no more*: And so sent her Home in Peace, whereby our Lord shews, that he would rather have Men Condemn themselves than Accuse others, and to Examine their own Lives rather than to Censure the Faults of their Brethren. The Mildness wherewith our Saviour treated this Woman, had perhaps a great Effect to disengage her from this evil Course,

than all the Severities of the Law; nothing being more prevalent upon a good Nature, than Meekness and Gentleness, where they expect Rigour and Severity.

11. Our Blessed Lord did not only select Twelve Apostles, but likewise Seven and Two Disciples, whom he sent by Two and Two before him, wheresoever he was to go: To these he gave Power to cast out Devils, at which they extreamly joyced; but he tells them, It ought to be greater Joy to them, that their Names were writ in Heaven. After which he went into a Village, where a Woman, named *Martha*, receiv'd him, she had a Sister nam'd *Mary*, who lying at our Saviour's Feet, heard attentively his Holy Word, whilst *Martha* was busie in making preparations for his Entertainment. And being dissatisfy'd, that her Sister did not help her, complain'd thereof to *Christ*, who told *Martha*, that while she was imploy'd about several Matters, *Mary*, had chosen a better Part, which should never be taken from her. Thus, tho' the External Acts of Charity are necessary in this World; yet those who, by Divine Providence, are placed in such a State of Life, that they are wholly employ'd in Spiritual Exercises

and Contemplations, are certainly in the most happy Condition. Nothing appears more becoming, than to prepare fit Entertainment for our Lord himself, and yet he prefers the Repose of *Mary* before the Carefulness of *Maria*.

11. *Jesus* drawing near *Jericho*, *Zacharias*, a Publican, of a mean Stature, being desirous to see him, got up into a *Sycamore Tree* in the Way, which our Saviour perceiving, bid him come down, for he would abide that Day in his House. *Zacharias* readily obeying, immediately came down, and received him gladly; tho' the People murmured, because the Master, (for the Odiousness of his Profession being a Tax-Gatherer, who were counted Extortioners) was in Contempt, called a *Sinner*: But *Zacharias* being thoroughly Converted, renouncing from that very Moment his past Life, came and presented himself to our Lord, saying, with humble Confidence; and gracious Liberality, *That he would now Distribute half his Goods to the Poor, and with the rest make Restitution fourfold.* Our Saviour having heard this holy Resolution, said, *That this Day Salvation was come to his House, and that he was a Man, whom the Jews could not but regard*

ward with horror, was of the number of *Abraham's* Children, and better than a great many of themselves. The Gospel hereby shews us That we must always begin our Conversion, by removing the greatest Obstacles, such as are Restitution of Goods, or good Name; for when the Darling or Beloved Sin is parted with, the rest fall of by Course: And it appears hereby, that God sooner pardons offences against himself, than those committed against our Neighbours.

12. *Jesus Christ* having left *Jericho*, after the Conversion of *Zacharias*, advanced towards *Jerusalem*, and came to *Bethany*, where *Mary* the Sister of *Lazarus*, (who was raised from the Dead) received him and made him a Supper. While they sat at Table, *Mary* took Oyntment of *Spickard*, which was of great Value, and anointed our Saviour's Feet & wiped them with her Hair, which *Judas*, who bore the Bag, was angry at, saying it might have been sold for 300 Pence, and given to the Poor; but *Jesus* commended the Action, saying, she had done it against the Day of his Burial, and that they had the poor always with them, but him they had not. Next Morning, *Christ*, being near

near *Jerusalem*, sent his Disciples to a Neighbouring Village, to bring him an Ass with its Foal, & to tell the Owners, That the Lord hath need of him. Then they spread their Garments on the Ass, and set Christ thereon, as it is written, *Exultation.*

not, Daughter of Sion, Behold, thy King cometh lowly, Sitting on an Ass, &c. When immediately all the People who were come to *Jerusalem* on Account of the *Passover*, hearing that he was about entering the City, they took Branches of Palms in their Hands, and went afore him with loud Acclamations; some threw their Garments, and others strew'd the Ground with Boughs of Trees, and cry'd before him, *Hosanna to the Son of David, Blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosanna in the Highest, Peace in Heaven, and Glory in the Highest.* These Applauses of the People still more enrag'd his Enemies, and the Pharisees said, That for the Miracle of raising *Lazarus*, and his other great Works, the World was gone after him, and they could prevail nothing, and desir'd Jesus to rebuke his Disciples, who told them, That if they should hold their Peace, the Stones would cry out. Thus did our Saviour Triumph

before-hand, as he Died before-hand in the last Supper, and hereby shews us that real Power He was to win on Men's Hearts, by the Merits of his Death, and by the Glory of his Resurrection.

13. When Jesus drew near to *Jerusalem*, the Joy of his Triumph could not hinder him from Shedding Tears at the prospect of these Miseries which would come upon this Unhappy City, as a Punishment for the Shedding of his Blood, which they were now ready to do; and because they had not known the Time of GOD's Merciful Visitation. He at length enter'd into *Jerusalem*, which was all a tumult, every one asking, Who it was that came after that Manner? Jesus went immediately into the Temple of God, & finding Buyers & Sellers there, he drove them thence, threw down all the Tables of the Money-Changers, and the Seats of the Dove-sellers, saying, *It is written, my house shall be called an House of Prayer, and ye have made it a Den of Thieves.* And the blind and the lame coming to him, he healed them. The Chief Priests hearing the People cry, *Hosanna to the Son of David,* and seeing these wonderful Things, were fore

fore displeased and said unto him, *Hearst thou what these say? Jesus answered, Yes, Have ye never read, out of the Mouths of Babies and Sucklings thou hast perfected Praise; and then our Saviour left them, and went to Bethany and lodged there.*

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent Preaching and Discoursing in Parables, of which it may be necessary to say something.

St. Matthew and St. Mark do Both affirm, that Jesus spake to the Multitude in Parables, and without a Parable spake he not to them. St. Matth. 13. 3, 4. St. Mark 4. 33. Which must be understood, that at the Time which these Words relate to, he spak to the Multitude, and also to his Disciples in Parables and dark Sayings, covering Divine and Spiritual Truths, under fit and proper Similitudes. And at this time he deliver'd himself wholly in this manner to them; tho' at many other Times he spake more plainly to them, as in his Sermon on the Mount, and in several other Instances. I shall therefore give a brief Account of the Parables uttered by him, and their Signification as they were explain'd by him to his Disciples.

1. The first Parable is of the Sower of Seed, part of which fell among Thorns, and was trodden under Foot, & eaten by the Fowls; which signify'd those who hear the Word of God, & from whose Hearts the Devil comes & takes it away, lest they should Believe & be Saved: Some fell upon Stony-Ground, which not being able to take Root, soon wither at the Sun's appearance; and these are those, who hear the Word with Gladness, but it taking no Root, is discompos'd and lost, at the least Affliction or Persecution which may happen because of the Gospel. The third part of the Seed falls among Thorns, which grows with the good Grain & chokes it; these are those that hear the Word, but the cares and Troubles of the World, &c. render it fruitless. The fourth part falls upon good Ground, which soon springs up, and brings forth Fruit, tho' not all alike; some Grains yielding one Hundred Fold, others One, others Sixty, others Thirty. These Persons are those, whose Hearts are very good, and are Christians indeed.

2. Another Parable he put forth, Mat. 13. saying, *The Kingdom of Heaven is likened to a Man, who sowed good Seed; but while his Men slept, the Enemy came & sowed*

ed Tares among the Wheat; which springing up, was perceiv'd by the Servants, who would have gather'd them up, but he commanded they should grow together till the Harvest, lest they might Root up the Wheat with the Tares, and that then he would gather in the Wheat, and burn the Tares. Another Parable was, That the Kingdom of Heaven was like a Grain of Mustard-seed, which was the least of all Seeds, yet grew to be a great Tree. Another, That the Kingdom of Heaven was like Leaven, a little of which Leaveneth the whole Lump. The first of these He explains, saying, *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; but the Tares are 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 at the End of the World, &c.* The other two Parables of the Grain of Mustard-seed, and the Leaven, are not explained by our Saviour, because the Disciples understood them readily without an Interpreter. The Scope of both is, to signify the Success of the Gospel all over the World, that the

might

might not be discouraged at the little progress it made at present; being but like a Grain of Mustard-seed, which the Naturalists tell us, in the Hot Countries, produceth Branches, that, as 'tis said here, *Birds of the Air come and make Nests therein.* And by naming three Measures of Meal, our Saviour certainly design'd to shew, that at the small number of the Jews that believed in him, but foretold a greater Harvest, and that the Heathen should entertain the Gospel, & the Sound thereof should go to the Ends of the Earth. He then uttered two Parables more, comparing the Kingdom of Heaven to a Treasure hid in a Field, which, when a Man hath found, he hides, and for joy thereof, goeth and selleth all that he hath, and buyeth it. Again, the Kingdom of Heaven is like a Merchant, seeking goodly Pearls: Who when he had found one Pearl of great Price, sold all he had, and bought it. Both these Parables have the same Tendency; namely, to inform us, That Christ & his Grace are of a great and transcendent Value. 2. That under the Gospel, there is a clear Discovery of these Things to the World. 3. That where this Discovery is effectually made to any person, he will part with all he is worth, rather

rather than miss of *Christ*, and his Grace and Glory. The last *Parable* in this Chapter is, the *Kingdom of Heaven is like a Net cast into the Sea, which gather'd of every kind, and the Good were put into Vessels, &c.* The Net is the Word of God, cast into the Sea of the World, gathering in many of every kind, to an outward Profession; but at the Day of Judgment there shall be a perfect Difference between such as receive the Truth in the Love of it, and others: the former shall be taken into Heaven, and the latter thrown into Hell.

3. Another Parable he spake in answer to a Jewish Doctor, who ask'd him, Who are our Neighbours? Christ says, *A Man going from Jerusalem to Jericho, fell among thieves, &c. A Priest coming by, saw him, but pass'd on the other side. A Levite did the same; after this, a Samaritan, that is a Pagan and Idolater, took Compassion on him, bound up his Wounds, putting Oyl and Wine, &c. Our Saviour demanded who of these was his Neighbour; The Doctor was oblig'd to confess, he that had Compassion on him. Go then, saith Christ, do likewise.*

4. Two Brethren having a Controversy
 about an Inheritance, intreat our Sa-
 viour at his gate in so poor a Condition,

our to accord it, who from thence *takes* occasion to warn, to take care of Covetousness, and to assure them that Man's life does not consist in the Abundance of what he possesseth; which he explains by the Parable of a Rich Man, who had so much Corn, that he knew not where to store it, and was busily contriving how to enjoy himself, saying, *Soul, take thine ease, eat, Drink, &c.* And was pulling down his Barns, and building bigger to hold all his Fruit; but at that very Instant God said unto him, *Thou Fool, this Night shall thy Soul be taken away from thee, &c.* Such souls are those that lay up Earthly, and regard Heavenly Riches.

5. The Ramble of the Prodigal Son, is spoken by our Blessed Lord to inform us, that Bowels of Compassion the Father's Mercies expresses to those that Repent and Return to him. The Son sees his Mistris, and leaves his evil Course; he returns to his Father, and gives himself to him.

6. The Parable of *Dives* and *Lazarus*, a lively representation of the miserable condition of a Rich Man. He was cloathed in erple, &c. while *Lazarus*, full of Sores, lay at his gate in so poor a Condition, that

that he begg'd for the Crumbs that fell from the Rich Mans Table; & yet could not obtain so finall a Comfort. At length Lazarus is taken out of the World, whose Soul having been purify'd by Affliction, was, after his Death, carry'd by Angels into Abraham's Bosom. The Rich Man also dy'd, but his Condition after Death was as different from that of Lazarus, it had been during his Life. For being in Torments, he lifted up his Eyes, & saw Lazarus in Abraham's Bosom; of whom he begg'd a drop of Water to cool his Tongue, but Abraham bid him remember that he, in his Life-time, received good Things, but Lazarus evil. He then requests a Messenger might be sent to his Brethren, to warn them to amend their Lives, that they might never come to that Place of Torment; but Abraham said, if they did not hear them, neither would they regard one coming from the Dead.

7. By the Parable of the Pharisee and Publican, who went into the Temple to pray, our Saviour gives us an excellent Instance of what manner of Prayer he approves of, and of what he dislikes. The Pharisee, says he, went into the Temple to pray, and boasted of his good works, while the Publican, who was a sinner, stood at the lower end of the Temple, and dared not lift up his Eyes to Heaven; he smote his Breast, and opened his Mouth to say, God be merciful to me, a sinner. The Publican, saith our Lord, went down to his House justified rather than the other; for whosoever humbleth himself shall be exalted.

8. The Kingdom Heaven, says Christ, is like a Man who went out early in the morning to hire Labourers into his Vineyard, and agreed with them for a Penny a Day. He took in some at the 3d. and others at the 11th. Hour, and in the Evening he gave to each a Penny; they that had wrought all day, murmured at the good Man of the House, that they had no more than those that work'd but one Hour, who answer'd he had done them no wrong, I gave thee what thou agreedst for; Is thy Eye Evil, because I am good? Here is great Comfort & Encouragement for Sinners, to repent & turn to God,

God, tho' they have stay'd to the very end of their Days, yet they shall find Acceptance with him.

9. The Kingdom of Heaven is like a King, who at the Marriage of his Son sent his Servants to invite the Guests; but they made light of it, &c. And when the King heard this, he was wroth, and sent forth his Armies and slew them. He then sent his Servants into the High-way, who so gathered a Number of Persons, both good and bad. The King coming in, saw one that had not a Wedding-Garment, whereupon he immediately order'd him to be bound Hand and Foot, & cast into outer Darkness. For, saith Christ, *many are called, but few are chosen*. By this Parable, our Saviour sets forth the Reprobation & casting off of the Jews, for says he, God sent his Prophets & Wise Men, &c. but they persecuted some, and crucify'd others. He then pronounces so many Woes against them. It also shews the Election of us Gentiles, and that God expects we should come unto him with such Ornaments, as have some Proportion to the Majesty of him that called us.

10. By the Foolish and Wise Virgin Christ shews us, that how good soever

Condition may be, yet shall we be rejected of God, if we have not the Oil of a true and perfect Humility. Which shews, that we are nothing in God's sight, and that it is his Grace that works in us. Our Saviour having finish'd his Parables and Discourses to the People, & there remaining only 2 Days to the Passover, he commanded his Disciples to make Preparation for it; which being done, he declar'd the great Desire he had to celebrate with them. Having eaten the Lamb with them, he so far abas'd himself, that he wash'd his Disciples Feet, and left it for an Example, that every one who will be a Disciple, must follow. being set down with them, and knowing what Judas had said, he said, *Verily, I say unto you, that one of you shall betray me*. At which they were exceeding Sorrowful, and every one began to say unto him, *Lord, is it I?* Our Saviour said, *He that dips his Hand with me in the Dish, shall betray me, &c.* Then Judas said, *Master, is it I?* Jesus answer'd, *Thou hast said*. And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, saying, *Take Eat, this is my Body, &c.* Our Lord distributed it unto them with his own Hands,

Hands, and refused not *Judas* this Favorited, with Grief, came to his Disciples, with the same Patience wherewith he found them fallen Asleep. He came while after suffer'd his perfidious *Salvator* to Awake them with these importation.

After *Judas* had left our dear Redeemer, to execute the Design he had formed with the *Jews*, our Lord made an admirable Discourse to his Disciples, exhorting them to love one another, as he had lov'd them, by which all Men should know they were his Disciples; telling them, he was now going away. *Simon* said, Lord, whither goest thou? He answered, Whither I go thou canst not follow now, but shalt follow afterwards. *Peter* said, he would lay down his Life for his sake; but Christ told him, Satan had desired to winnow him, but he had pray'd for him, and before the Cock Crew, he should deny him Thrice. Having ended his last excellent Sermon, he went to Mount *Olivet* with *Peter*, *James* and *John*, and coming to a place call'd *Gethsemane*, he went into an adjacent Garden to pray there and falling on his Face to the Ground prayed, saying, Father, if it be possible, let this Cup pass from me, yet not as I will, but as thou wilt; which he repeated three times. Our Blessed Lord being exceedingly affected with Grief, came to his Disciples, and found them fallen Asleep. He came to Awake them with these important Words, What, could ye not Watch with me one Hour? Watch and Pray, lest ye enter into Temptation, The Spirit indeed is willing, but the Flesh is weak. He had no sooner speaking to them the third time, but *Judas* appear'd at the Head of a great number of People, & boldly approaching our Saviour, treacherously kiss'd him, saying, Hail, Master, to whom our Lord said, Wherefore comest thou hither? Dost thou betray the Son of Man with a Kiss? After which, he, who heretofore fled when the People would have made him a King, went to meet those who came to take him, asking them, whom they sought? with so powerful a Voice as made them all fall on the Ground. He then surrendered himself to these wicked People, having an Eye to the Power which God had given them. St. *Peter* drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High-Priest; but our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reprehended the Apostle, bidding him put up his Sword, since he wanted

ed not his Arm to deliver him; for if he had not determin'd to drink of this Cup, he could have had the Assistance of Twelve Legions of Angels, but the Scriptures had declared that so it must be. Our Lord being secured in the Hands of the Jews, his Disciples fled, and left him alone with them, who carry'd him before Annas, the Father-in-Law of Caiphas, who was the High-Priest that Year. Annas questioned him about his Disciples and Doctrine; whereto our Saviour reply'd, That he had not Taught in secret, so that he might be informed by every body in that Matter; upon which an Officer struck Jesus on the Face, asking him, whether he became him to answer the High-Priest in that manner? Annas after this, sent him to Caiphas, where the Chief Priests were assembled to form his Accusation, and to suborn false Witnesses upon Occasion, but at length it all dwindled into this, That he said, He would destroy the Temple, and build it up again in three Days. The High-Priest ask'd him, Why he made no Defence? But Jesus Christ still continuing silent, he commanded him, in the Name of the Most High God, to tell him, if he were the Christ: Tho' I should tell you, said Christ,

Christ, that I am He, The High-Priest having heard these Words, rent his Cloaths, and cry'd out, he had spoken Blasphemy, and that there was no need of further Witnesses, and all of them declared that he deserv'd Death. Then the Soldiers abused him, Spitting in his Face, Striking and Buffetting him, saying, Prophecy unto thee, thou Christ, who is he that smote thee. The Night being thus spent, in the Morning they led him to Pilate, where St. Peter, who had followed at a Distance, deny'd him Thrice, not without horrid Oaths and Imprications, saying, He knew not the Man; and immediately the Cock Crew: All happen'd as our Saviour had foretold. Pilate asked the Jews, What he was accus'd of? Who answer'd confusedly, That if he had not been a wicked Man, they would not have brought him before him. Pilate, not being accusom'd to Condemn Men upon such slight Grounds, would have remitted him again into their Hands. Whereupon they produced false Witnesses, who, making no mention of Religion, or the Temple, as they did before to the High-Priest, affirm'd That he was a Seditious Fellow, stirring up the People to Rebellion, and hinder'd them from pay-

ing Tribute to *Cesar*, Calling himself a King. *Pilate* then calling *Jesus*, said unto him, *Art Thou King of the Jews?* *Jesus* reply'd, *My Kingdom was not of this World.* *Pilate* perceiving our Saviour's Innocency, went and told the *Jews*, That he found no Fault in him. The Chief Priests, being the more enrag'd, charg'd him with stirring up the People from *Galilee* to this Place; whereby *Pilate* finding he was a *Galilean*, sent him to *Herod*, having first asked him, Why he did not answer his Accusers? Who making no reply, he astonish'd the Judge with his Silence.

Herod was overjoy'd at the Sight of him, of whom he had heard so many wonderful Things, and hoped to see some Miracles wrought by him: But *Christ* not answering him to the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to *Pilate*; who calling together the Chief Priests, and the Rulers, and the People, told them again, that neither himself nor *Herod* could find any thing against him worthy of Death. But the wicked Priests, and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude,

that they cry'd out all at once, *Away with this Man, release unto us Barrabas, who for Robbery and Murder was condemn'd to Die.* *Pilate* asked them, What they should do with *Jesus*? They all in a Rage cry'd out, *Crucify him, Crucify him:* *Pilate* thinking to assuage their Fury, & to gratify their malicious Spirits, condemn'd our Saviour to be Scourg'd, imagining, that this Punishment might be a means to make him escape Death.

Then *Judas*, when he saw how far the Enemies of our Saviour began to carry their Revenge, came to himself, and considering the Crime he had committed, was seiz'd with Despair, which made him bring back to the *Jews* the Thirty pieces of Silver which he had received of them, telling them, he had Sinned in betraying Innocent Blood, and having thrown his Money into the Temple, went away and hanged himself.

After this the Soldiers of the Governor stripped *Jesus*, putting on him a Purple Robe & a Crown of Thorns, and then in scorn bowed the Knee to him, saying, *Hail King of the Jews* & spit upon him, and smote him on the Head with a Reed; & in this Posture *Pilate* presented him.

to the People, saying, Behold the Man; but the Chief Priests and Officers cry'd out again, Crucifie him, &c. Pilate said, Take ye him and Crucifie him, for I find no Fault in him. The Jews answered, That by their Law he ought to Die; and cunningly insinuated unto Pilate, that he shewed but a small Affection to the Roman Emperor, in taking a Man's Part, who had declared himself a King in Opposition to Caesar. The Governour, who was more careful of his Fortune than to do Justice could not withstand these Words; and observing that the more he strove to save him, the more Tumultuous his Enemies were, he caused Water to be brought, & thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying, he was Innocent of the Blood of that Just Person, let them look to it: To which all the People answer'd, His Blood be upon us and upon our Children. And soon after he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the Jews, and set Barrabbas at Liberty. The Jews having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being

impatient of Delays; and Loading him with his Cross, made him depart out of Jerusalem to go to Mount Calvary, which was the usual Place where Malefactors suffered: But finding our Saviour's Spirit faint under so great a Burden, they compel'd one Simon to carry it after him, attended by the Insulting Shouts of the People that follow'd him. The holy Women that had follow'd Jesus in his Life-time, attended him to his Death, discovering by their Sighs and Tears what a share they had in his Sufferings: And therefore the Son of God speaks only to them, saying, Daughters of Jerusalem, weep not for me, but weep for your selves; for the Time will come, in which it shall be said, Blessed are the Barren, and the Breasts which have not given Suck; then shall they say to the Mountains, Fall on us, and Cover us, &c.

The Crucifixion of our Lord and Saviour J E S U S C H R I S T.

O U R Blessed Lord being come to Mount Calvary (where this great Sacrifice was to be offered, whose Efficacious Virtue was to communicate it self to all Ages) he was first offered Vinegar

mingled with Gall, which he tasted, but would not Drink. At length they strip'd him of his Raiment, (upon which they cast Lots, as it was Prophecy'd by *Isaiah* many Hundred Years before) and nailed him to the Cross between two Thieves, who were led to Execution along with him, that he might the Better pass for an Evil-doer. Our Lord (like a *Sheep* that before the Shearers is Dumb) open'd not his Mouth, unless it were to pray for his Persecutors, saying *Father forgive them, they know not what they do*. But whilst he was thus tenderly affected toward his Enemies, they forbore not insulting over him, shaking their Heads, and saying, *Thou that destroyest the Temple and buildest it in three Days, if thou be the Son of God, come down from the Cross*. Yea, one of the Malefactors that died with him, said, *If thou be Christ, save thy self, and us that suffer with thee*. But the other justified our Saviour's Cause against his Companion, saying, *As for our Part, we suffer justly, whereas our Blessed Lord has done nothing amiss*; and addressing himself to Christ, he intreated him to remember him when he came into his Kingdom; which Request our Saviour graciously granted, and promised he should be that Day with him in Paradise.

Our

Our Saviour seeing the Blessed Virgin standing at the foot of the Cross with St. *John*, he said to his Mother, *Woman, behold thy Son*; and to St. *John* he said, *Behold thy Mother*; about the 6th. Hour there was Darknes over all the Land till the 9th. Hour, at which time *Jesus* cry'd with a loud Voice, saying, *Eloi, Eloi, Lama-abachtani*; That is, *My God, My God, why hast thou forsaken me?* Some of the Spectators said, *He calls for Elias, let us see if he will come and save him*. *Jesus* knowing that he had performed all things, even to the least Circumstance of whatever has been foretold by the Holy Prophets concerning him, for a Conclusion of all, he said, *I thirst*, and having tasted a little *Vinegar*, & cry'd with a loud Voice saying, *Father, into thy Hands I commend my Spirit*, he bowed his Head, and gave up the Ghost.

Now the *Jews*, whose Tempers it was to be scrupulous in things of no Weight, yet forward to commit the most palpable Injustices, thinking it a great Crime to suffer these 3 Crucify'd Bodies to remain on the Cross during the time of the Paslover, they intreated *Pilate* that their Legs might be broken, and that they should be taken

taken

taken down from the Cross, which being granted, they brake those of the other two, but not the Legs of Jesus, because he was dead already; *That the Scripture might be fulfilled, A Bone of him shall not be broken.* But one of the Soldiers with a Spear pierced his Side, and forthwith there came out Blood and Water; and according to another Scripture, they shall look upon him whom they have pierced.

At Night Joseph of Arimathea, a Rich Man, and a secret Disciple of Christ, came boldly to Pilate to beg our Saviour's Body, which he readily assented to; so Joseph together with Nicodemus, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linnen-cloth, they bury'd it in a new Tomb hewn out of a Rock, and roll'd a great Stone to the Door of the Sepulchre.

Altho' our Blessed Lord lay bury'd in the Sepulchre, yet this did not satisfy the Jews, for they were afraid, lest it should be said that he was risen. They therefore went and told Pilate, that this Deceiver while he was living, had said, *After three Days I will rise again.* Therefore they desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal

steal him away, and afterwards say he is risen; which he accordingly granted. The Sepulchre being thus guarded, and the Stone which secur'd it seal'd, there immediately arose a great Earthquake, and the Angel of the Lord descending from Heaven, rolled away the Stone, and sat thereon; his Eyes shining like Lightning, and his Garments were white as Snow. The Guards hereat were struck with Terror, and became as dead Men, therefore they hastened to Jerusalem to declare what had happened. They immediately assembled to consult what to do, and at length came to this Resolution, To give a Sum of Money to those Soldiers, who were to declare to all People, That while they slept, his Disciples came and stole away the Body, telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger.

O Blessed Jesus, King of Heaven and Earth,
How meanly wast thou treated at thy Birth?
A Manger was thy Cradle, and a Stable,
Thy Privy-Chamber, Mary's Knees thy Table.
Thieves were thy Courtiers, and the Cross thy Throne,
Thy Dyer Gall, a Wreath of Thorns thy Crown.
The King of Glory suffer'd this and more,
To make us Kings, who were but Slaves before.

The Resurrection of our Blessed Lord
and Saviour JESUS CHRIST.

THE Resurrection of our Blessed Saviour, being a Matter of the highest Importance, for confirming the Truth of his Doctrine, was exactly foretold both to Jew and Gentile. Mary Magdalen, and Mary the Mother of James and Salome, and certain others, whose Love was the same to Jesus both living and dead, being come early to the Sepulchre to perfume our Saviour's Body With Spices, argued among themselves who should roll away the Stone that shut up the Sepulchre, but were greatly surprised when drawing near they saw it open, and yet more, when they entred in, not finding him whom they sought for. Mary Magdalen ran immediately to tell this to the Apostles, and St. Peter and John being come to the Sepulchre, saw the Linnen Cloths where the Body of Jesus was wrapped, and they were perplexed; for as yet they knew not that the Scripture says, He must rise again from the Dead. So going away amazed, Mary Magdalen tarry'd behind, shedding Tears in the Sepulchre, when 2 Angels

cloath'd

cloath'd in white Raiment, one of which stood at the Head, and the other at the Foot of the place where the Body of Jesus lay, ask'd Mary why she wept? She answer'd, They have taken the Lord out of the Sepulchre, and we know not where they have laid him. And they said, Why seek ye the living among the dead? &c. She turning about, saw Jesus in the shape of a Gardener, who asked her, why she wept? To whom she said, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary, upon which she knew him; and being transported with Joy, ran to embrace his Feet, but he said, Touch me not, for I am not yet ascended to my Father, charging her to go & tell the Disciples what she had seen.

Jesus having appear'd several times for 40 Days after he arose from the Dead; when the time of his Ascension was come, the 11 Disciples went away into Galilee to Mount Olivet, where Christ had appointed them, who appearing to them, they worshipped him, but some doubted: He then declared to them, that he had received all Power both in Heaven & Earth, and sent them to Teach and Baptize all Nati-

Nations promising that he would *be with* them to the end of the World, & would give them Power to cast out Devils, to speak with new Tongues, to take up Serpents, not to be hurt by drinking Poyson, and to recover the Sick by laying their Hands on them. And commanded them not to depart from *Jerusalem*, till he had sent the Promise of the Father to them, and that they were endued with Power from on High, &c. *And it came to pass after the Lord had spoken to them, when he had Blessed them, he was parted from them, and while they beheld, a Cloud received him out of their sight, and he was carried up and received into Heaven. And while they worshipped, and looked stedfastly toward Heaven, as he went up, behold two Men stood by them in white Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.*

To conclude therefore this brief Account of the Birth, Life, Doctrine, Actions, Death, Resurrection and Ascension of our Holy Redeemer; It is hereby manifest, that whatsoever was fore-told by the Holy Prophets, concerning the Messiah,

was punctually fulfilled while Jesus was upon Earth, and we are hereby fully assured that he was the true Messiah, and the Saviour of the World: which is yet more evident by what ensued after his Ascension and Departure out of the World; wherein his Power, Deity, Love, Care & Providence; His perfect accomplishment of all the Promises he made, and finally the fulfilling of all his Prophecies, and the Justification of all his Sermons and Doctrines, upon Earth have been declared and fully manifested, which will appear to be true beyond all contradiction, if we consider the following Particulars. 1. The Protection that Christ afforded to his little Church and Kingdom which he left upon Earth, with the wonderful Increase and Continuation thereof against all the Powers of Earth and Hell. 2. The Acts of the Apostles, Evangelists, Martyrs and Witnesses throughout the World. 3. That the Kingdom of Darkness was subdued by his Death and Resurrection. 4. The terrible Judgments that befel the Enemies of Christ. Lastly, The fulfilling all the Prophecies and Promises which he made to his Apostles, Disciples and Followers, while he was upon Earth.

1. As to the first, St. *Luke* tells us, *Acts* formed his Promise, by sending the Holy Ghost, the Comforter. By whose comfort of our Saviour's Ascension returned back, they received Fortitude and Courage to go forth into the World; they together in Prayer, Supplication and Expectation of what should become of them; the gift of Tongues, that so all People might understand the good tidings the whole City were set against them; of Salvation which they brought; and they themselves were poor innocent People were likewise endued with the Spirit of and divers of them Women. Lands and Wisdom and Illumination in the high-Revenues they had none to maintain them; Mysteries, whereby to conceive and nor Friends at Court to support them and confound their most subtle Adversaries; against their Enemies, the name of Jesus they had also the gift of Prophecy, with was hateful, & whoever spake well of him the power of working such Signs and was counted an Enemy to the State. Some Miracles, as made the World astonished of them possibly were concerned how by these divine Aids they preached with they should sustain themselves, and how much Efficacy, that St. *Peter* converted this feeble Congregation should subvert 3000 Souls in one Day, by one Sermon; For abroad they durst not go for fear of Persecution, and they could not long continue together for want of Necessaries, Roman Emperors began to dread the effect and besides they doubted every Hour to meet thereof, their Adversaries reprehended be seized & hal'd into Prison. And charging them as Traytors and Enemies to in those Distresses they were somewhat comforted with the thoughts of their dear Lord, and the precious Promises he had made at his Departure, yet their present Condition seemed in humane Reason to be very deplorable. But when they had continued ten Days together, Jesus performed it; and their little Flock increased, and

and triumphed over the Tortures, Whips and Swords of the mighty Tyrants of the World, when there was no Temptation of Profit, Pleasure, or Advantage, but on the contrary, Pain, Misery, & the most cruel Deaths attended the same.

Nor did Christ promise his Followers any better Treatment than what they now met withal: For his Sermons were, *Repent ye, for the Kingdom of Heaven is at hand. In this world you shall have Trouble; you shall be as Sheep among Wolves; they shall deliver you up to the Councils, and scourge you in the Synagogues; ye shall be brought before Governors and Kings, and shall be hated of all Men for my Names-sake; if any Man will be my Disciple, let him deny himself, and take up his Cross and follow me, &c.* This was the Entertainment proposed by Jesus, to such as would come and serve under his Banner with exprefs Protestation, that he came not to send Peace, but the Sword, to cause Variance, Strife and Enmity between the nearest Relations: And yet these discouraging Doctrines, so contrary to Man's sensual Appetite, gain'd more Hearts in 40 Years, than ever any Monarch in the World did, by proposing the greatest Profits and Advantage to their Subjects.

2. And this introduceth the second particular; namely, the wonderful things wrought by the Apostles, who being mean, unlearned Fishermen, Tent-makers, &c. were chosen out, and assigned to perform this weighty work of Converting all Nations and Countries, and to confound the Power, Wisdom and Learning of the Rabbis and Doctors of the World; and to govern and Direct all those who should submit to the Laws of their Great Master. Yet these very Men, who of themselves were weak and impotent, received such Wisdom and Understanding after the Descent of the Holy Ghost upon them, that the World stood amazed, that with the best Study they could put to Silence the greatest Philosophers then living, & wrought such strange Miracles in the open View of all men, so that St. Luke says, *Acts 2. came upon every Soul, at the many Signs and Wonders done by the Apostles.*

As for instance, The healing of the Cripple by St. Peter by only bidding him, in the Name of Jesus of Nazareth, rise up & walk! The sudden Death of Ananias and Sapphira, by the Word only of that Apostle; and his being delivered out of Prison by an Angel, the Variety of Languages which

the Apostles spake; the visible descending of the Holy Spirit; the miraculous Conversion of St. Paul; These and many more Super-natural Works, perform'd before a great number of Witnesses, fill'd the People with Wonder and Amazement. The Apostles proceeded to preach the Gospel of Christ thro' all the World, no Danger nor Persecution, no Death it self having power to shake their Constancy; they joyfully lay down their Lives, Confirming their Doctrine with Comfort, Courage, and in Expectation of being Rewarded with Crowns and Kingdoms in another World. Now, as to the Evangelists, who Recorded the Birth, Life, Doctrine, and Death of our Lord, we may observe, that Christ in delivering his Laws and precepts to us, used a different Method from other Law-givers, who to procure the greater Reverence and Authority, wrote their Histories in divers Countries, far distant from each other, yet they exactly agree in most Particulars. They published them when great Numbers were present that had seen the Facts, and many more who endeavoured to contradict them down with their own Hands: as *Lycurgus, Solon*, & others among the *Greeks*; *Numa Pompilius* to the *Romans*, and *Moses* to the *Saracens*. But Jesus to manifest his Divine Power, in directing the Style and Pen of the Evangelists, left nothing written by himself, but passed out of the World where they were publickly known they

published their Gospels in their own Lives as a scandalous Office among the Jews. times, and preached the same things. These writings were received for undoubted Truths by all who lived in that Age; Writings from what they first set down there were a great number of Copies. And lastly they laid down their Lives in Transcribed; which were preserved with the Defence & Justification of what they wrote with the utmost Care and Reverence as Holy had written, which never happened to any Divine Scriptures. They were Read, by any Monarch in the World, for the Command and Expounded by the Fathers & Edict of his Laws or Edicts, Teachers in all Ages since; so that no

Their manner of Writing was sincere. But we have the very same Writings in- without Art or Rhetorical Flourish corrupted, as they were left by their Au- They flatter none, no not Jesus himself, since it was impossible for any Ad- whom they adored; & tho' they confessed necessary to Corrupt so many Copies as him to be their God and Creator, yet they were extant throughout the World, and do not conceal his Infirmities as he was the Fraud not to be discovered.

Man, as his Hunger and Thirst, his Weakness, his Weeping, his Passion of fear, his Holy Evangelists Recorded, the Divine the like. Neither do they omit the Divine Providence Ordained, that a most infinite Number of Witnesses or Martyrs Apostles, and their other Superiors would Sacrifice their Blood for Christ & guilty of. As, how Christ rebuked them for their Doctrines, which never was done for for their dulness of understanding, any Profession or Religion in the World long Instruction; and of their asking him questions, considering all the Circumstances very impertinent Questions; they ask thereof. For tho' some few of the Jews down the unbelief of St. Thomas, the Apostles and ~~Maccabees~~ were injuriously put to the death of St. John, and St. James Son of Zebedee, while they were yet living; with generally more for the resisting their Authority. St. Peter denying his Master; yea, St. Matthias more than out of hatred to their Religion ~~then~~ over himself to be a Publican, which; and as to numbers, 'tis evident that

more Christians suffered in 2 Months for the sake of Christ, than were put to Death of the Jews in 2 Thousand Years before his coming; which is very wonderful considering that the Jewish Religion was no less opposite to Pagan Idolatry than Christianity. But herein Christ's Saying were fulfill'd, *I came not to bring Peace, but the Sword; and again, I send you forth as Sheep among Wolves, &c.* To be Tortured, Massacred and Destroyed: And indeed almost infinite Multitudes of all Conditions, Ages, and of both Sexes, suffered daily for the Testimony of Jesus; being put to Death with such intolerable Torments by the Bloody Tyrants of the Earth as were never before heard of; all which they endured with such invincible Courage & Alacrity, that their very Enemies were convinc'd they were supported by some Divine Power.

And because some Heathens objected that wicked Men might suffer with Cheerfulness as well as Christians, Tertullian in his Apology, thus argues with them. *I acknowledge that some Malefactors may meet Death undauntedly, yet they seldom defend their evil Actions, but rather excuse, deny or conceal them. They tremble when they are*

and hardly acknowledge their Crimes: upon the Rack, and when they are condemned, they lament and grieve, imputing their evil Fortune to Destiny or the Planets. On the contrary the Christian is neither afraid nor ashamed of the Cause for which he suffers, but glories therein. So that nothing can more assure us of the Divine Power and Omnipotency of Jesus, than the invincible Fortitude which is imparted to his Witnesses and Martyrs above all Human Strength or Thoughts. 3. Our Blessed Lord likewise shewed his Omnipotency in silencing of all the Heathen Oracles at his Birth, of which the Pagan Authors took great notice: *Plinius* relates, That the Oracle of Apollo was often heard to complain of the Hebrew Child that was Born, and to say, *Go unto me, Lament with me, for the Hour of giving Answers to those who address'd to my Altars is now taken from me.* And we read that many wicked Spirits begg'd of Christ, when on Earth, not to afflict or torment them. But after his Death upon the Preaching of his Name and Gospel throughout the World, the Oracles which were bounded, in every Country and City were absolutely silenced, so that St. John saith *Christ came into the World to destroy the Work*

Works of the Devil, and left the same Authority to his Disciples and Followers. *Plutarch*, who lived within One hundred Years after Christ, searching diligently into the cause of ceasing of Oracles, concludes, That either there were so many Wise Men in the World, that their Answers might stand for Oracles, or that the Spirits where ~~with~~ they were possessed were by length of time grown Old and Dead. Finally, *Porphyrius*, an earnest Adversary to Christianity, speaks thus of *Æsculapius*, the God of Physick, at a time when *Mesina* in *Sicily* was visited with a dreadful Pestilence. It is no wonder, say he that this City has been so many Years troubled with the Plague, since both *Æsculapius* and all the rest of the Gods are now departed from it by the Christians; for since Men have begun to worship Jesus, we never could expect any Benefit from our Gods. Thus much the Champion of Paganism has Recorded to the Honour of Jesus; and tho' he desires thereby to raise Hatred and Persecution against them, yet his Confession is very remarkable, and confirms what *Plutarch* relates, That about the End of *Tiberius's* Reign, a strange Voice with horrible Screeches and Howlings were heard

in the Grecian Sea, complaining, that their Lord Jesus was dead, which he affirm'd was related to *Tiberius*, and that his Divines and soothsayers being call'd, could yield no reason for the same. But the Christians by computing the time, found that this Accident happen'd exactly at the death of Christ, whereby all the wicked Spirits and Idols upon Earth were overthrown and silenced.

4. And as the Divinity and Omnipotency of our Blessed Lord was manifested in subduing all internal Enemies; so his Justice upon those on Earth is very remarkable: For tho' the Eternal Punishment of the Wicked is reserv'd for the life to come, yet for the manifestation of his God-head at his first Appearance in the World, it was necessary that some of them should be made eminent Examples of Divine Displeasure. Of this Number was *Herod*, called the *Ascalonite*, who after his Persecution of Christ in his Infancy, and the Slaughter of the Infants of *Bethlehem* for his Sake, wore out a miserable Life, in continual Fear of his own Wife and Sons, whom after he had cruelly murdered, he fell into Grief and Despairation, by reason of a loathsome and

incurable Disease, of which he died, hurting the Body, to the Admiration of that he attempted to Stab himself if he had not been prevented by the Standers-by. *Archelaus* his eldest Son, who was a terror to Jesus in his Return from Egypt, being left King by his Father *Herod*, *Augustus* would not confirm the Succession, but of a King made him a Tetrarch, or Governor, of the fourth part only of his Dominions; and afterwards seizing on all his Estate, he was banished into France, where he died miserably. *Herod* called *Antipas*, Brother to *Archelaus* and Tetrarch of Galilee, who put *St. John Baptist* to Death, and scoff'd at our Saviour when he was brought before him, & *Herodias*, his Concubine, before his Passion, was deposed by the Emperor *Caligula* upon the Accusation of *Agrippa* his nearest Kinsman, and contumeliously banish'd into France, and afterward into the Desert Places in Spain, where he and *Herodias* wandring about in great Misery, abandon'd of all Men, ended their wretched Lives; and 'tis Recorded, that her dancing Daughter *Herodias*, who requir'd *St. John Baptist's* Head, being forc'd to pass over a frozen River, the Ice broke, and her Head was cut off thereby, without hurting

all the Spectators, After this, *Herod Agrippa*, who accused *Herod* the Tetrarch, having slain *St. James* and imprison'd *St. Peter*, was in a publick Assembly of the Princes and Nobles of *Casarea*, struck from Heaven with a most horrible Disease, whereby his whole Body putrify'd, and he was eaten with Worms, as we read in *Acts* 12. And *Josephus* affirms the same, and remarks with admiration, that at the time wherein he writ his History, which was about seventy Years after Christ's Passion, the whole Family and Kindred of *Herod*, which he says, was very large, and having several Wives at once, with many Children, Brothers, Sisters, Nephews and Relations, yet they all died miserably within a short time, not one of them remained to keep up the Name or Family, which says he, evidenceth to the World the Folly of Men in placing Confidence in any human Felicity. Neither did the Romans, who had any hand in persecuting Jesus or his Followers, escape better: For *Pontius Pilate*, who pronounced Sentence against our Lord, falling into Disgrace in *Judea*, was sent home to Italy, and there being neglected and

and discountenanced by the Emperor his Master, he fell into Desperation, and killed himself with his own Hands. Yea, of the Roman Emperors themselves, from the Reign of *Tiberius* to *Constantine* the Great, who established the Christian Religion, being about three hundred Years, few or none escap'd Divine Justice; for *Tiberius*, who gave the Christians Liberty, and forbid their being molested, died peaceably in his Bed; but *Caligula*, who in contempt of all Divine Power would be worshipped as a God, was murdered by his own Kindred. And *Nero*, who first persecuted them, after he had put to Death *St. Peter* and *St. Paul* at Rome, and had murdered his own Mother, Brother, Wife, and *Seneca* his Master, was so abhorrid of all, that the Senate condemned him to be put into the Pillory, and to be whip'd to Death; to avoid which shameful end, he slew himself, complaining that he had neither Friend or Enemy to dispatch him. The like Tragical Deaths had the Emperors *Galba*, *Otho*, *Vitellius*, *Domitian*, *Commodus*, *Pertinax*, *Julian*, *Mercinus*, *Antoninus*, *Alexander*, *Decius*, *Gallus*, *Volutianus*, *Emilianus*, *Valerianus*, *Gallienus*, *Cajus*, *Cajanus*, *Maximianus*, *Lacinius* and

and others. But the most eminent Instance of Divine Justice was what befel the whole Nation of the Jews for their barbarous Cruelty to our blessed Saviour at his Death & Passion. And according to the Account given by *Josephus* and others, both Jewish Historians, their intolerable calamities & Miseries, soon after the Ascension of Jesus, can hardly be imagined: First, by *Pilate*, their Governour, and then by *Petronius* under *Caligula*, and several others afterward, which at length inforced them to rebel against the Romans, and occasion'd their utter Ruin and Extirpation by *Titus Vespasian*, with the Burning of their Temple, and Destruction of *Jerusalem*, 110000 of them being slain in the Siege, & 77000 taken prisoners, who were either put to Death, carry'd in Triumph, or sold for Slaves in all Parts of the World. And it is remarkable that this universal Destruction of the Jewish Nation, came upon them at the very same time that they put our Saviour to Death; namely, at the Feast of the Passover, when the whole Nation, out of all Countries and Tribes, were Assembled together, and that by the Hands of the Roman Caesar, for whom they had rejected Jesus, saying, *We have no King but Caesar*. And as they Apprehended Christ upon Mount *Olivet*, *Titus* planted his first Battery for their Destruction upon that Mount. Again, as Jesus was scoff'd at, beaten, and villainously intreated by the Soldiers in *Pilate's* Palace, so were the Jewish Noblemen and Governors abus'd, beaten and crucify'd by the same Soldiers, which cruel Death of Crucifying was practiced upon them soon after Christ's Passion, but never before: And *Josephus* affirms, that five hundred of them suffered this Opprobrious Death in one Day, insomuch, that the place

place they died in would hardly contain so many Crosses, nor could they scarce find Crosses to Execute them upon.

After these Calamities fell upon 'em about 40 Years after our Saviour's Ascension, all which time they continued Obstinate Opposers of his Doctrine, delivered to them by himself and his Disciples, of whom they had slain St. James and St. John, and banished St. Peter, St. Paul, and others. *Lactantius* Relates, that Christ appeared to the two latter, a little before their Martyrdom at Rome, and declared, That within three or four Years after their Death, he would take Revenge on the Jews, by the utter Destruction of Jerusalem, and that Generation; which he says, they revealed to the Christians in Judea; whereupon, saith *Eusebius*, they departed from Jerusalem, not long before the Siege began, to a Town called Pella, beyond Jordan, to which Jesus had directed them, it being under the Government of *Agrippa*, who being at Amity with the Romans, they remained in Peace and Safety, whilst all the rest of Judea was brought to Desolation. *Josephus* adds, that after the Wars were ended, *Titus* sent Sixty thousand Jews as a Present to his Father *Vespasian* at Rome, to be put to Death as he pleased, and affirms, that he saw with his own Eyes, Fifteen Hundred murdered in one Day, by Combat among themselves, and fighting with wild Beasts for the Emperor's Diversion. Others were made Bonfires of in times of Triumph. Others condemned to the Quarries, to dig and hew Stones all their Lives. After this, an innumerable Multitude were destroyed by *Adrian*; who at length sent *Severus* his Lieutenant to extinguish the whole Race of them, who ruined ninety eight Towns and Villages, and slew five hundred and fourscore Thou.

Thousand Jews in one Day; he likewise raised the Walls and ancient Buildings of Jerusalem, so that one stone was not left upon another, and changed the Name of it to *Eliah*, after that of his Master *Adrianus*; and made a Law, that it would be Death for any Jewish Slave ever to return thither, or so much as to look from any high Place toward that Country again. This terrible Judgment fell upon the Jews for the accomplishing their own Demand to have Jesus Crucified, and crying out with one Consent, *Let his Blood be upon us and our Children.*

6. Lastly, as this sufficiently declares the Divinity of our Blessed Lord, so the fulfilling of all his Sayings and Prophecies while upon Earth, is a further Confirmation thereof. How often did he with much Vehemence threaten Woes to the Scribes and Pharisees, telling them, that all the righteous Blood shed upon Earth from that of *Abel* to *Zecharias*, should be avenged upon that Generation; that the Days should come that Jerusalem should be compassed with Armies, and their Enemies should cast a Trench about it, and should lay it even with the Ground, and not leave one Stone upon another, and slay their Children; and they should fall by the Sword, and be led away Captive into all Nations, and Jerusalem should be trodden down of the Gentiles, with many other Particulars.

This occasioned *Phlegon*, an Heathen Historian in the time of the Emperor *Adrian* about one hundred Years after Christ's Death, who took special Notice of all our Saviour's Prophecies, as well about the Destruction of the Jews, as the lamentable Persecutions of the Christians, to write *That never any Man upon Earth predicted so punctually of future Events, as Jesus Christ did.* And this Testimony

mony St. Origen Alledges against *Celsus*, an Heathen Philosopher and Epicure, even the very next Age after the Author writ it, which confirms the Truth thereof.

Many other Instances might be given of our Saviour's Predictions which were punctually fill'd, tho' there was no Reason, nor human Probability thereof: Namely, The foretelling the Manner, Time and Place of his own Death; The Person that should betray him, and his desperate End. The Flight and Fear of his Disciples, tho' they had given such strong Assurances not to forsake him: The three Denials of St. Peter, the time of his own Resurrection and Ascension; the sending of the Holy Ghost, and many other Prophecies and Promises uttered to his Apostles, Disciples and Followers, all which were afterward fully accomplish'd, and were evident Proofs of the Divinity of Jesus.

To conclude; by all that has been said, three things of high Importance have been manifested. 1. That from the Creation there have been Promises in all Times and Ages that a Messiah and Saviour should come into the World, in whom all Nations should be blessed, with the Time, Manner and Circumstances of his Coming, and of his Person, Doctrine, Life, Death, Resurrection and Ascension. 2. That all the Particulars concerning him, set down by the Holy Prophets, were exactly fulfilled in Jesus Christ. 3. That our blessed Saviour gave likewise many other infallible Signs, Manifestations, Demonstrations and Arguments of his Deity and Omnipotent Power after his Ascension into Heaven. By all which Ways, Means and Proofs, and by a thousand more, which might be added, all good Christians may be firmly perswaded of the Truth of

their Religion. Let us all then endeavour to come to the true Knowledge of Jesus Christ, and have a saving Faith in him, and not to be contented only with an outward Profession of Christianity, without the Power thereof, and so find our selves in the number of those miserable Souls, to whom Christ shall say at the great Day, *Depart from me, for I know you not: But may have your Portion among those Holy Souls, to whom our Lord shall give that joyful Welcome, Come Blessed of my Father, inherit the Kingdom prepared you, from the Foundation of the World.*

The Lives, Deaths and Acts Of the HOLY

Evangelists and Apostles

Of our LORD and SAVIOUR

JESUS CHRIST.

Having already given some Account of the Birth, Life, Death, Resurrection and Ascension of our blessed Lord, the true Messiah and Saviour of the World: I may not be improper to add hereunto the Lives of the Holy Evangelists and Apostles, among whom the names of St. Paul and St. Barnabas are likewise inserted, not only because they lived in the Apostles Days, and were joyned with them in the Performance of the same Office as well as St. Mark and St. Luke; but because they were honoured with the Name of Apostles by the Spirit of God in the Holy Scriptures; and tho' they

162 *The Life of St. Matthew,*
they were not call'd to that high Function by Christ
himself in Person when he was upon Earth, yet they
were extraordinarily Commisſion'd to be Apoſtles of Christ,
and deſervedly acquir'd this Title.

The Life of St. Matthew the Apoſtle and
Evangelist, who was ſlain with an Har-
bert in Ethiopia.

ST. Matthew, called alſo Levi, was an Hebrew of the Hebrews, the Son of Alpha a ſervant of Mary, the Kintwoman of the Bleſſed Virgin. He is ſaid to be born either at Capernaum or Nazareth, and was by Profeſſion a Publican, or Collector of the Taxes impoſed upon the Jews by the Roman Emperors, which was accounted by them an Office of Profit as well as Honour; however, it was very ſcandalous among the Jews by reaſon of their Extortions and Abuſes to enrich themſelves, & was thought by the Followers of Chriſt to be unlawful, becauſe they made Men pay for the uſe of thoſe Elements of Air, Earth and Water, which God hath beſtowed upon them freely. Inſomuch that Publicans and Sinners were Synonymous Terms among the Jews, and the Gentiles had a Proverb. *That Publicans and Extortioners and Thieves.* However, this was no hindrance to the Effeſtual Call of Chriſt, who coming from Capernaum, where he had cured a ſick Man of the Pally, St. Mat. 21. 31. and walking by the Sea of Galilee, he obſerved Matthew taking Toll of thoſe that Traffick'd upon the Lake, and calling him to a near Attendance upon him, Matthew made no Delay nor Excuse about ſettling his Accounts, but immediately ſtood up and followed him.

163 *The Life of St. Matthew.*
 He was the firſt of the Evangelists that writ the Goſpel and Hiſtory of our Saviour, at the entreaty of the Jewiſh Converts at Jeruſalem, by the appointment of the Apoſtles, about eight Years after our Saviour's Death, and indeed it was reaſonable, that he who was firſt converted from ſo great and ſcandalous Sins ſhould be the publisher of that Saviour, who came not to call the righteous, but Sinners to Repentance, of which he had ſo early an Experience.
 St. Auſtin obſerves, that this Evangelist is very exact in his Account of the Royal Extraction of our Saviour, and in his deſcribing the Life he led upon Earth, whereas St. John ſoars higher, and immediately declares the Divinity of our Lord. It is affirm'd, that St. Bartholomew carry'd St. Matthew's Goſpel along with him to India, and there left a Copy of it in Hebrew, which he brought to Alexandria, and it was preſerv'd to his time in the Library of Caſarea; which Original being loſt, we have only the Greek Verſion, whoſe Author is unknown, tho' it is attributed both to St. James and St. John. Another Copy was found by the Nizarenies in Berea, in the time of St. Jerom, as he himſelf affirms, adding withal, that he obtained ſome of the Nizarenies to Tranſcribe theirs, and that he afterwards Tranſlated it into Greek and Latin. And another was ſaid to be found in digging up the Grave of St. Barnabas, Anno Dom. 485. being a Tranſcript of the Apoſtle's own Writing. But of all thoſe Copies, we hear not of any now extant. However, the Greek Tranſlation done by St. John and St. James hath been all along generally received as Authentick, and therefore reckoned among the Canonical Books of Holy Scripture. Several other Books are attributed to St. Matthew; as the Hiſtory of the Infancy of Chriſt; His

His Ethiopick Liturgy, and some others; but these are rejected as false and forg'd Writings. Some affirm, he was the Author of one Article in the Creed, which was composed at Jerusalem by the common Consent of the Apostles, which Opinion seems both Ridiculous and Groundless.

After his being Elected to the Apostleship, he continued among them till our Lord's Ascension, and the sending down the Holy Ghost upon them on the Day of Pentecost, and then pursuant to the Command of Christ to his Apostles, To Go and teach all Nations; 'tis said that for about Eight Years he Preach'd up and down India, and Travelled from thence into Ethiopia, Persia, and Arabia, where he Preached the Gospel for some Years, and at last suffered Martyrdom at Alexandria in Ethiopia; but what sort of Death is uncertain; some say, he was slain with an Halbert; others, that he dy'd a Natural Death, having by his Prayers extinguish'd the Fire that was kindled to burn him. St. Chrysostom supposes, that he died about the 70th Year after Christ, when Jerusalem was destroy'd by the Romans, according to our Saviour's Predictions; some will have it, that he was bury'd in Ethiopia; others at Heliopolis in Arabia; one of the first Places where he Preached to the Gentiles.

The Life of St. Mark the Evangelist, who was dragged through the Streets upon the Stones till he expired.

ST. Mark though a Roman by Name, yet certainly believ'd to be of Jewish Parentage, & descended from the Tribe of Levi, and Nephew says, was Sister's Son to St. Peter, tho' some have con-

confounded him with St. John fir-named Mark, the Son of Mary; others with Mark Sister's Son to Barnabas; it is generally allow'd, That he was one of the Seventy Disciples, yet not a Follower of our Saviour, but a later Convert by some of the Apostles; most probably by St. Peter, whose constant Attendant, Interpreter, Amanuensis or Writer, some say he was; for he was sent to Egypt by St. Peter, to plant the Gospel in those parts, and spent his time at Alexandria, where 'tis said he founded a Church, which was the second Episcopal See. And in this City and Parts adjacent he converted great Multitudes, not only to embrace the Christian Religion, but the profession of a more than ordinary strict and religious Life, and are thought by Eusebius, St. Jerome and others, to be the Therapeutae, living about the Merotic Lake, who were Men of a most severe Conversation, and wholly devoted to a studious Solitude.

His Gospel was written by him at the Instance of the Converted Jews at Rome, who press'd him to draw in Writing by way of History what his Master St. Peter had often Preached to them; which done, it was perus'd by St. Peter, ratify'd by his Authority, and publickly read by his Order in their Religious Assemblies. There is some Dispute whether it was written in Greek or Latin. The Romanists, who pretend to the latter, alledge, That his Gospel being principally design'd for the Use of the Converts of Rome, it was necessary to be put into that Language; but as Dr. Croke observes, it was no less proper for St. Mark to write his Gospel in Greek for the Use of the Romans, than that St. Paul should in the same Tongue write his Epistle to that Church; and the Greek being then the modish Language there,

it was probably most spoken by Strangers and Jews, who understood very little *Latin*; and there were very few *Romans* of any Fashion, but understood *Greek*.

St. *Chrysostom* demands, Why our *Saviour* having Twelve Apostles, there were but two of them, namely St. *Matthew* and St. *John*, that undertook to write the Gospel; and that St. *Mark* should write it as well as St. *Luke*, altho' they were only the Disciples of the Apostles, and not Apostles themselves; to which he answers himself, That such holy Men did nothing through a desire of Glory, but guided themselves in all things by the Motions of the Divine Spirit, and by the prospect of the Good of the Church. That likewise in his third Homily upon St. *Mark*, he remarks the Conciseness of St. *Mark's* Style, agreeable to that of St. *Peter*, where he expresses a great deal in a few Words; and that he has follow'd St. *Matthew* in his Historical Acts of our Saviour, yet in some places he epitomizeth him, and in others relates Matters more at large, and with their particular Circumstances. As to the last Chapter of his Gospel, or part of it, which is by some rejected, as disagreeing in some things with the other Gospels, and said to be wanting in all ancient *Greek* Copies, St. *Jerom* does so reconcile them, that he makes them fairly consistent with each other. He writ his Gospel in the third Year of the Reign of the Emperor *Constantine*, and the forty third from the Birth of our Saviour, Ten Years after his Crucifixion; being the only Book left behind him bearing his Name, which was either dictated to him by St. *Peter*, and therefore frequently called St. *Peter's* Gospel, or rather compos'd out of the Account which St. *Peter* usually deliver'd in his Discourses to the People.

St. *Mark* discovers much Zeal and Ardency in the Probagation of the Christian Faith. For after he had by his Ministry Converted Multitudes of both Sexes at *Alexandria* in *Egypt*, to a zealous Profession of the Gospel, he went from thence Westward to the Regions of *Lybia*, *Mumrica*, *Antapolis*, and other Barbarous Countries of *Africa*, where by his Preaching and Miracles he inclined the Minds of those Gentiles to embrace the Gospel of Christ, and confirmed them in their new Faith. He then returned to *Alexandria* to settle the Church, and provide Pastors for them, where notwithstanding the long Stay he there made, with the great Pains he took, the Inhabitants were so much concerned for their old Pagan Idolatry, that it was an occasion of hastening his Martyrdom: For it being about the time of our Saviour, while he was employ'd in the Divine Worship, the great Enemy of God and Man incited the Favourers of Idolatry to make a Trumpet against our Evangelist: It happen'd that the great solemnity of their God *Serapis* being at that time to be Celebrated, the prophane *Egyptians* being rag'd at his Aversion to their Religion, and maintaining another so contrary thereunto, they, to vindicate their Idol, broke into the Place where St. *Mark* was at his Devotions, and tying Cords to his Feet, dragged him on the Ground through the Streets to the Prison, where in the Night he had the Comfort of a Divine Vision. The Rage of the People being not yet satisfy'd they came the next Day early in the Morning, and again dragged him about over the Stones and rough places through the City, to a Place a little out of the Town, called *Baculus*, by which barbarous Usage, his Body was so torn and bruised that he expir'd in their Cruel Hands, and the remainder of

of his Carcass was said to be carry'd to *Venice* tho' *Metaphrastes* relates, That the Fury of the Idolaters did not end with his Murder, but that they burnt his dead Body, whose Soul had burnt with an ardent Devotion for the Glory of God and the Salvation of Mankind, and that the Christians did decently Intomb his Bones and Ashes near the Place where he used to Preach; and that the *Venetians* afterwards removed them from thence to their Capital City, where they are still held in great Veneration, and *St. Mark* is adopted for the Patron and Tutelar Saint of that State. To whose Memory they Erected and Dedicated their Cathedral, one of the stateliest, richest, and most magnificent Churches perhaps in the World. The Learned are not agreed about the time of his Martyrdom. but the most probable Opinion is, That he suffer'd about the end of the Empire of the Tyrant *Nero*, and that he surviv'd the Martyrdom both of *St. Peter* and *St. Paul* a considerable time.

The Life of St. Luke the Evengelift, who was hanged on an Olive-Tree.

ST. *Luke*, without Controversy, was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies of the world, replenish'd with Schools of good Literature, and Eminent Professors of all Arts and Sciences, as also being the Place where the Disciples first took the Name of Christians. Having got a Foundation of Learning in *Antioch*, and other Schools both of *Greece* and *Egypt*, he particularly apply'd himself to the Study of Physick in which he became a great Proficient.

'Tis generally believ'd, *St. Luke* was Converted by *St. Paul* at his first being at *Antioch*, and not *Thebes* in *Greece*, as some write. Others make him a Jewish Profelyte, that is, a *Jew* Converted to Christianity, *Antioch* abounding with *Jews*, who had their Synagogues and Schools of Education therein, and consequently, that he was no follower of Christ in the Flesh, as is apparent by his own Confession in the beginning of his Gospel. However, after his Conversion, he became the constant Companion and Fellow-Labourer with *St. Paul* in the Ministry of the Gospel, whom he accompany'd in all his Dangers, and his several Arraignments at *Jerusalem*, and in his Voyages to *Rome*, continually to serve him in his Necessities, and supplying his Office in those matters which he could not perform by reason of his Imprisonment. And for his Diligence, *St. Paul* calls him his Brother, Fellow-Labourer, and beloved Physician. His Writings which are contain'd in two Books, namely, his Gospel, and his History of *The Acts of the Apostles*, written in Greek for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and conspicuous Style, that they manifest how great a share he had in the Native Genius of *Antioch* his Birth-place, where 'tis thought, the first was written, during his Travels with *St. Paul*, who is suppos'd assisted him in the composing the same, inasmuch, as it has been called *St. Paul's* Gospel, which might seem probable enough, did not *St. Luke* expretly declare, That whatsoever he writ in this Gospel, he received from the Testimony of those who from the beginning had been eye-witnesses of all our Saviour's Works and Transactions. He writ his Gospel about the Year fifty-six; which with the *Acts of the Apostles*, he dedi-

dedicated to *Theophilus*, with the Title of *Most Excellent*, a Person of considerable Honour and Quality, and probably some Magistrate of *Antioch*. Converted and Baptized by himself, to whom he relates the Motive that induc'd him thereto, saying, that several having hastily undertook to write the Evangelical History, he thought himself obliged to do it, after an exact Information from those who had been the Dispersers and Ministers thereof, and especially from *St. Paul*, to hinder the Word of the Gospel from being sophisticated by the mixture of Error and Falshood.

The History of the *Acts of the Apostles* was doubtless writ at *Rome*, when he was there with *St. Paul* in his first Imprisonment. In his Gospel he chiefly insists upon those things which relate to the Sacerdotal Office of Christ, and supplies what seem'd wanting in both the Precedent Gospels of *St. Matthew* and *St. Mark*. In the *Acts of the Apostles*, he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and *St. Paul* especially, of whose Campaigns and most intimate Transactions, *St. Luke* was best able to give a true Account, having been his constant Attendant, and enlarges particularly upon the great Miracles wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection. Some say, he went Eastward, and Preached in *Egypt* and several Parts of *Lybia*. Others that he Planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is altogether as uncertain, whether it were Natural or Violent. Some say, he died in *Egypt*, others in *Greece*, and *Bythinia*. *Nicodemus* writes, that as he was zealously Preaching in *Greece*, the common People seiz'd him, and for want of a Cross, Hang'd or Crucify'd him upon a Tree on an Olive or Walnut-Tree, in the Forty-eighth Year of his Age, being never marry'd.

The Life of St. John the Apostle and Evangelist, who was put into a Caldron of Scalding Oil, and came out unburnt.

St. John was of the Town of *Bethsaida*, the Son of *Zebedee*, and Brother to *St. James*, named *Great*. Some have thought he was the Disciple of *John the Baptist*, who went with *St. Andrew* to *Jesus*. His Conversion is uncertain, but the marvellous Draught of Fishes at Christ's Command made them all Captives to his Doctrine, so that he with his Parents became inseparable Companions, and Attendants of him, leaving his Father and all worldly Concerns to follow him. He was present at the Cure of *Peter's Wife's* Mother, the raising of *Jairus's Daughter*, and the Transfiguration in the Mount with his Brothers. To whom our Saviour committed the Care of the Maintenance of his Mother, the Blessed Virgin; and she, on the other hand, was advised to consider him as her Son, upon which he took her into his House, and gave her all the accommodation his condition afforded.

Jesus Christ, when he called him to the Apostleship, gave him and his Brother, the Name of *Thunder* or *The Sons of Thunder*; to shew the strength and greatness of their Faith, and because they were design'd to publish the Majesty of God through all the World, and indeed, *St. John* might be termed so, he so clearly proving the Divinity of our blessed Lord in most sublime Expressions. *Austin* believed that *Jesus Christ* shew'd him particular Kindness, that he might give the great-

er Authority to those great Truths which he was to declare to Mankind, and St. John deserv'd that Love, not only because he loved Christ above all, but was likewise very Peaceable and Meek, and so like Christ himself; and therefore, when he desired our Saviour to call for Fire from Heaven to destroy the *Samaritans* who would not receive him, it proceeded from a singular Affection to him, and did also his desiring to sit with his Brother James at the Right and Left hand of Christ, he being ambitious of a near Injoyment of him in his Glory, and counting it his chief Happiness to have the Marks of his Favour, as well in the future as the present Life. St. John was sent with St. Peter to find out a convenient Place to Celebrate the Passover in; at which Supper, St. John received a signal Token of his Love, in leaning on his Bosom, as he usually did, saith St. John, when he eat with him; which the Apostle himself mentions several times.

After our Saviour's Resurrection, St. John was the first that gave Peter notice of his Appearance, of which Mary Magdalen informed him, and coming to the Sepulchre, and finding the Linens Cloaths lie wrap'd up by themselves, they both concluded that his Body was stolen, being ignorant as yet, that he was to rise again from the Dead, tho' they were afterwards convinced of it by Christ's frequent Appearing to them. St. John continued at his House at Jerusalem, till the Death of the Virgin Mary, which (as Eusebius saith) was in the Year of our Lord 48. And sometime after took his Journey into Asia, as far as to his Lot, and founded the Churches of Smyrna, Thyatira, Pergamus, Sardis, Philadelphia, &c. From thence 'tis thought he went Eastward, and preached in Parthia, to which People

As said, his first Epistle was directed; Having thus spent many Years, Domitian the Roman Emperor publishing an Edict for the destroying all Christians, our Blessed Apostle was sent bound to Rome by the Proconsul of Asia, as a disturber of the Peace of the Empire, where he was treated with all the Cruelty that brutish Rage could suggest; For the Tyrant commanded him to be thrown into a Caldron of scalding Oil, all in a game, in the Presence of all the Senate; but Jesus Christ, who favoured him above all the Apostles, so preserved him in this danger, that like the Hebrew Children, he felt no harm there, so that he came out more vigorous than before, having the Honour of Martyrdom without suffering the Torments of it, or being left in the power of bloody Men to hurt his precious Life. In this manner was fulfill'd what our Lord had retold, That he should drink of the Cup of his Passion; and hence the Ancients gave him the Title of a Martyr, since he willingly yielded his Body to all its Tortures. But this great Miracle having no Effect upon the obdurate Heart of the ruling Emperor, he was banish'd into the Isle of Patmos which is one of the Isles of the Sporades in the Egean Sea, to be employed in digging in the Mines. In which disconsolate place, being filled with Divine Inspiration, he writ the Book of his Revelations. After the Death of Domitian, who was slain for his Tyranny, the Senate disannulled all his Acts, and St. John returned to Ephesus, under the mild Government of Nerva, and Timothy, the former Bishop being Martyr'd for teaching against the Lewdness and Idolatry of the Heathen Feasts, he continued here, and wrote his Gospel upon this Occasion, as Jerom relates. Cyprianus and Elion, publishing their Heresie,

that Jesus Christ was but a Man, almost all the Bishops of *Asia*, and several others deputed by the Churches, oblig'd St. *John* to defend the Divinity of our Saviour more particularly than the other three Evangelists had done, by whose Entreaties he was at length overcome, and whereas the other Evangelists, do more particularly describe the Actions of our Saviour, which are an admirable Pattern for us. St. *John* rather insists upon Spiritual Truths, which denote the Mystery of the Trinity, the Equality of the Persons, and the Glory of the Life to come: and doth effectually recommend to us the Love of our Brethren. He lived to the beginning of *Trajan's* Reign, being aged about Ninety Eight Years. Some say, he dy'd a Martyr; others believe that he never dy'd from the Words of our Saviour, *What if I say that he stay till I come?* Tho' the Apostle says, he himself never understood it so. *Epiphanius* reports that he observed a very strict way of Living, never cut his Hair, nor bathed himself, nor eat the Flesh of any Creature, and wore only one Coat and a Linnen Garment. By reason of Age, not being able to go to the Christian Assemblies, he was carried thither by his Scholars, St. *Ignatius*, *Polycarpus*, &c. where getting into the Pulpit, he only said, *My Dear Children, love one another*, they being at length wearied to hear no more. He told them, *This is that which our Lord hath commanded, and if we can do this, we need do nothing else*. St. *Augustin* says, that in his time it went for current, that St. *John* was sleeping in his Grave.

Eusebius says, he dy'd sixty Eight Years after the Death of Christ, and was bury'd in the City of *Ephesus*, his Body remaining there is his Sepulchre, waiting with the rest of the Saints for the Resurrection of the last Day.

The Life of St. Peter the Apostle, who was Crucify'd with his Head downward at Rome.

ST. *Peter*, styl'd the Prince of the Apostles, is generally accounted the Son of *Jonah* a Fisherman at *Bethsaida* in the upper *Galilee*, belonging to the Tribe of *Naphtali*, on the Banks of the Sea of *Tiberius*, or Lake of *Gennesareth*. At his Circumcision, he receiv'd the name of *Simon* or *Simeon*, to which our Saviour added that of *Cephus*; which signifies a Stone or Rock, from whence *Peter* became his usual Name: Both he and his younger Brother *Andrew* were from their Childhood brought up in the Fishing-Trade; as were likewise *James* and *John*, the Sons of *Zebedee*, and these four were the first that Jesus receiv'd into the number of his Disciples; wherein we may observe, as is already noted, the vast Difference between the Methods of Divine Providence, and the Ways of the World; for whereas the generality of Mankind admire only outward Pomp and Shew, and pin their Faith upon those of great Fame for Learning and Wisdom; Christ, in the Founding of his Church, made use of the meanest, obscurest, and most Illiterate Persons, to confound, and put to silence the Wisdom of the Philosophers of the World, and thereby propagated the Divine Truths, which neither Human Wit nor Policy was able to withstand. St. *Peter* after his Communication with our Lord for a while, return'd to his Fishing-Trade, but after our Saviour had confirm'd his Doctrine by such a miraculous Draught of Fish, and had strengthened his staggering Faith, he left all and followed him.

After

After our Saviour's Ascension, the Apostles with one Consent return'd to *Jerusalem*, spending their Time in Prayer and other Exercises of Devotion, as we read in the *Acts of the Apostles*, where is likewise an Account of St. Peter's Preaching, Travels and Sufferings; for the remainder of his Life, we must depend upon the Fathers and Ancient Writers of the Church. *Eusebius* assures, that in the time he was at *Antioch*, he there founded a Church, and was the first Bishop thereof; what became of him after his Deliverance from *Herod's* Imprisonment, is not certainly known; some say, he Preach'd at *Byzantium*, now *Constantinople*, and the Countries adjacent; and went thence to *Rome*, in the second Year of the Emperor *Claudius*; That removing thither to Preach to the Gentiles, he was received into the House of one *Pudens* a Roman Senator, newly converted to the Faith, and that in this City he met with *Philo*, surnamed *Judeus*, who became Ambassador to *Rome*, in behalf of the Jews at *Alexandria*, with whom he contracted an intimate Familiarity. Much about this time, *Barnabas* is of Opinion, he writ his first Epistle to the Churches he had planted in *Asia the Less*, Namely, *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. St. *Mark*, as he observes, being with him at the writing of this Epistle in his Journey to *Egypt*, whither he was going to Preach the Gospel, the Jews being Banish'd from *Rome* by *Claudius*, for an Uproar they made there; and so we hear no more of him 'till the latter end of *Nero's* Reign, tho' no doubt but he was on in his Ministry, either in *Sicily*, *Italy*, or *Africa*.

Being returned to *Rome*, he found the Minds of many possess'd with the subtle cheats and devices of *Simon Magus*, so that he was accounted a God, being in high esteem with *Nero* himself, who was

particular favourer of the Magicians, and their diabolical Arts. St. Peter resolving to unmask the Tricks and Delusions of this vile Impostor, a fit occasion presented it self, as it is recorded by *Clement* the Younger, an Author of good Credit, and Contemporary with St. *Ambrose*. There was at this time, saith he, a Young Gentleman near of Kin to the Emperor, for the raising of whom to Life, there was a great Contest between St. Peter and the Magician; the latter challeng'd the Apostle to perform the same, who being strong in Faith, readily accepted thereof, and when *Magus* and the Devil were both baffled, not being able to effect this great Miracle, St. Peter, by the Power of God, restored the Person to Life; the People being enraged to see how the Sorcerer had impos'd upon them, were ready to have stoned him to Death, had not the Apostle's Charity and Generosity rescued him; yet this had little Influence upon him, that a while after he had the Presumption or Folly to enter upon another bold Undertaking, which was, that he would fly up to Heaven; but his Artificial Wings, or his two Invisible Devils, as 'tis said, failing him, he fell to the Ground with such broken Bones and Bruises, as in a few days put an end to all his boasted Forgeries, together with his Life. The unhappy end of this deluded Wretch, instead of bringing St. Peter into greater Favour with the Roman Tyrant, and his Doctrine into higher esteem, did but the more exasperate his obdurate Mind, who regarding the Fallacies of an Impostor, more than the Reality of a Divine Miracle, and resolving to revenge the loss of this great Favourite upon him whom he judg'd the occasion of his Death, he caus'd him to be Apprehended and committed to

to the Mamertine Prison. St. *Ambrose* Reports, That the Christians importuned him to make his Escape from thence for the benefit of the Church, and that being overcome with their Intreaties, he, tho' unwilling, escaped over the Walls of the Prison by Night; but as he pass'd through the Gate, saith the Father, he met with a Person in the Form of Christ his Master, and knowing him, Saluted him, tho' much surprized with these words, Lord, *whither art thou going?* But the Answer he receiv'd was, *I am come to Rome to be Crucify'd a second time.* Which he taking as a Reproof for his Cowardise in fleeing from his Persecutors, apply'd it so home to himself, that he return'd back into the City, and render'd himself to the Keeper of the Prison, where St. *Paul* was also; resolving to suffer with cheerfulness the Death appointed for him.

Here they were kept eight or nine Months in strict Imprisonment, spending their time in all private Acts of Devotion, & as occasion offer'd, Preach'd the Gospel to their Keepers and fellow-Prisoners; of which it is said they converted *Proculus* and *Martirium* the Captains of their Guards, with 47 others.

St. *Peter* having glorify'd God by an holy Life, Zealous in publishing the Gospel, and Constancy in Suffering, he was at length called to his Martyrdom, to honour his Master with dying for him, whose Words were then fulfilled; *When thou shalt be old, thou shalt stretch forth thy Hand, and another shall gird thee, and carry thee where thou wouldst not.* John 21. 18. Nero, partly to revenge the Death of *Simon Magus*, and partly to avoid the Odium which he had brought upon himself for setting Rome on Fire, fell upon the Christians, as the Persons guilty of the Fact, and stirred up

bloody Persecution against them at Rome, and in other Places of the World. And St. *Peter*, together with St. *Paul*) were sentenced to be crucify'd, being the shamefullest Death they could inflict upon Malefactors. But our holy Apostle fearing lest he should seem to affect an equal Glory with his Lord and Master in his suffering, he obtained the Favour, at his earnest request, to be crucify'd with his Head downward. After his Execution, his Body being taken down, was embalm'd after the Jewish manner, and was bury'd in the *Vatican* near the Way call'd *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers deliver. Over his Grave, saith *Isidore*, was built a small Church, upon the Destruction of which by the Tyrant *Heliogabalus*, his Body was remov'd to a Burying place in the *Appian Way* not far from Rome, but by Pope *Cornelius* it was carried back again to the *Vatican*; which after Thirty Years of Obscurity, it was by the Emperor *Constantine the Great*, rais'd to a most magnificent Structure in honour of St. *Peter*, extraordinarily enrich'd and Adorn'd, and every Age since having added to its Splendor, it may justly now be reckon'd one of the Wonders of the World. Thus liv'd and thus dy'd this Venerable Apostle, about the Year of our Lord sixty nine, in the thirteenth or fourteenth of Nero's Reign.

There is a Tradition that he had one Daughter named *Petronilla*, and that his Wife suffered Martyrdom for the Christian Faith long before his Death, by his Encouragement and Admonition; but little Credit is given to these Relations.

The Life of St. Andrew the Apostle, who was ty'd to a Cross, from whence he Preached to the People.

ST. Andrew was a Native of the City of *Bethsaida*, in *Galilee* the Son of a certain Jew named *Jonas* or *John*, and was the Brother of *St. Peter*, yet not so much by Nature as Grace. It is not determin'd which of them was the Eldest, they dwelt together in *Capernaum*, being both of the same Employment, namely, Fishing in the Lake of *Gennesareth*. *St. Epiphanius* believes, that he was one of the Disciples of *St. John the Baptist*, not that he always attended upon him, but went frequently to hear him, and returned to his Business again. Of all the Twelve Apostles, *St. Andrew* is the first mention'd by Name, to have been a Follower and a Disciple of Christ, for being one Day with *John the Baptist*, and hearing him say as Jesus passed by, *That he was the Lamb of God, which taketh away the Sins of the World*. And those who knew the Paschal Lamb to be the Type of the Messiah, that was to be a Sacrifice for the Sins of Mankind; he thereby was fully convinc'd that Jesus was the Christ; and followed him (with another of *John's* Disciples) as the Saviour of the World; and being invited by Jesus to his House, they went and abode with them the remaining part of that Day, (first was about four a Clock in the Afternoon when they met him) and the next Night, hearing his Instructions, and improving their Faith by Conference with him, *Andrew* who was Christ's first Scholar, had no sooner obtained the Knowledge of the Messiah, and was confirmed in that Faith

that Jesus was he, but he met with his Brother *Simon Peter*, and could not forbear imparting the joyful news to him that he had found the Desire of the World, and their long expected Happiness, the Christ who was promised by the Prophets, and carried him immediately to Jesus. After embracing the same Faith with his Brother, he was no sooner come to Christ, but he admitted him to be one of his Disciples.

After our Lord's Ascension, and the Descent of the Holy Ghost upon the Apostles, when they chose among themselves by Lot, what part of the World each of them were to go unto, to preach the Gospel of their Lord and Saviour,

Andrew is said to have had *Scythia*, and the adjacent Regions assigned him for his Province, which he travelled through *Galatia*; publishing the Tydings of Salvation in his journeying to the Gentiles. The first place where he continued any time was *Amyntus*, from whence he went to *Trapezus*, and so from one place to another, till he came to *Nice*, where he resided two years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so through *Propontis*, and by the *Euxine Sea*, to *Heraclea*. At those places where he stay'd any time, he by his Preaching and Miracles, converted a great Number, Baptizing them into the Faith, and ordaining Ministers and Deacons among them. From *Heraclea*, he went to *Amyntus*, from whence the Barbarous Rage which he met with from the People, occasioned him soon to depart. But far worse was his Treatment at *Sinope*, the Birth and Burial Place of the Famous *Mithridates* King of *Pontus*, which being inhabited by Jews, they were so enraged at his Doctrine, that they fell upon him with such Fury, as he was carried out of the City

182 *The Life of St. Andrew.*

City for Dead, but recovering, he return'd thither again, and by the several Miracles that he wrought, brought many of them to a sense of their Errors, who afterwards treated him more Civilly.

At his first coming to this place, he met with his Brother *Peter*, who bore him company for some time. From *Sinope* he returned to *Amisus*, so to *Trapesus* and *Samestia*, the Birth-place of *Lucian*, in his Journey to *Jerusalem*; from whence after some short stay, he is said to return to his *Scythian* Provinces, and at *Schastopolis*, a City on the *Euxine* Shoar, preached to the Inhabitants with success; from whence he removed to *Comanene*, a populous City within the *Byzantine* *Thrace*, whence he went back to *Sinope*, to confirm the Churches he had thereabouts planted, and some say, ordained *Philologus*, one of *St. Paul's* Disciples, Bishop thereof. From thence he journeyed to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*, where he is said to have founded a Church, and ordained *St. Paul's* beloved Disciple *Stachys* Bishop thereof. Being banish'd from this place by the then Governour, he fled to *Amisus*, where he stayed two Years: then Travelling thro' *Thrace*, *Macedon*, *Thessaly*, *Achaia* and *Epirus*, he settled at last at *Patra*, a City of *Achaia*, where he sealed with a resolute Martyrdom the Verity of that Faith which he had Preached both here and in so many other Countries and places. The Book called *The Acts of St. Andrew's Passion*, is said to have been writ by the *Achaian* Presbyters & Deacons who were present at his Execution, which is also mention'd by *Philastrius*, an Author who lived in the Year 380. gives the following Account of the Occasion of his Death.

The Life of St. Andrew. 183

That this blessed Apostle boldly and freely applying himself to *Egeas* Proconsul of *Achaia*, who came to *Patra*, at the time of his being there, he endeavoured to persuade him to renounce his Heathen Superstitions, and Idolatry, and to embrace the Worship of the true God, but instead of being convinced, the Proconsul was so enraged, that he became ten times more hardened in his Pagan Lewdness; and attempted by Persuasions as well as Threats, to draw over this Apostle to Sacrifice to his Gods, and to renounce the Christian Religion, which he had so zealously preached, to save his Life; but when he found him resolved rather to embrace Death, he committed him to Prison, from whence he was delivered by the People with an high Hand, who were some-what mollified by his Doctrine. But being again brought before the Proconsul, and still continuing firm against all his Efforts, he was so incensed, that he proceeded to Sentence him to Death with great Fury, being exceedingly exasperated, because he had Converted to Christianity his Wife *Maximilla*, and his Brother *Stratulus*; his naked Body was then Scourged by seven of the *Lectors* one after another; and afterwards he was condemned not to be hanged to the Cross, but tyed with Cords, to make his Death the more Lingring.

In this Posture he is said to have hung two days, and in that languishing Condition, to have exhorted the People to stand fast in the Faith which he had preached to them. Being dead, his Body was taken down, and by order of the Proconsul's Wife, Embalm'd and decently buried; but in the Year 357, it was removed by *Constantine* the Great to *Constantinople*, and buried in the Church he had built in Honour

184 *The Life of St. James.*

of the Apostles, remaining so incorruptible, as 'tis said, that in *Justinian's* time, many Years after, his Body was found in a Wooden Coffin among the Rubbish, and with great Care Re-erected in the former place. He suffered about the 95th Year after Christ's Birth, under the Persecution of *Domitian*.

The Life of the Apostle St. James the Great, who was Beheaded at Jerusalem.

ST. James Surnamed the Great, either for his Age or some particular Honours bestowed on him by our Lord, or else to distinguish him from St. James the Less, Bishop of *Jerusalem*, was born some say, at *Capernaum*, others at *Bethsaida* in *Galilee*; He, with his Brother St. John the Evangelist, were both the Sons of *Zebedee*, and Mary, Surnamed *Salome*, whom the Gospel reckons among those Religious and Holy Women, who usually accompanied our Lord to Minister to him. It was she that desired of Jesus, that her two Children might sit, the one on the Right Hand, and the other on the Left in his Kingdom, which she imagined would be Temporal, and might recompence the Voluntary Labours stained by her Sons in following him. She was the Daughter of *Cleophas*, Sister, or rather Cousin German to Mary the Mother of our Lord. While St. James was exercising of himself in his Father's Trade in the Sea of *Galilee*, our Saviour passing along the Shoar, seeing him and his Brother in a Ship busie about their Nets, called to them to follow him, and to be his Disciples.

The Life of St. James. 185

promising them to make *them fishers of Men*. This Command they readily obeyed, and not long after were called to the Apostolical Office, and John with Peter, were admitted particularly to be present at several of our Saviour's grand Transactions. They were at the raising of *Jairus's* Daughter, at his Transfiguration; & were Spectators of his bitter Agony in the Garden. How St. James steer'd his course after our Saviour's Ascension, is variously Discoursed. Some say he Preached to the Converted Jews; but the *transish* Writers in General, though without Authentick Proof, affirm, that after the Martyrdom of St. Stephen, having Preached and Planted the Gospel up and down *Judea* and *Samaria*, he travelled into the Western parts of the World; meaning *Spain* and the *British* Isles, but more especially the former; yet whether he were a Traveller thither, or that his Ministry was continued to *Judea* and the Parts thereabout; certain 'tis, that at *Jerusalem* we have the last Account of him, it being the place where not many years after Christ's Death, he tasted the Cup of his Saviour's Passion, the first of all the Apostles.

The manner of his Sufferings was thus: *Herod Agrippa*, the Son of *Aristobolus*, and Grandson to *Herod the Great*, being made King of *Judea*, came down from *Rome* to his Government, and being desirous at his first entrance into the Kingdom, to ingratiate himself with the Jews, who mortally hated the Christians as they did their Master, he fell upon them, and would gladly have brought them to the same end; and St. James being the main Pillar of the rising Church, whose great Zeal in Preaching the Gospel had made him very odious, he resolv'd to ruine it at one blow by falling upon him and beheading him.

186 *The Life of St. James.*

him; so that his Zeal for Jesus Christ and his Truth, which raised him above all earthly things, was the cause of his Ruin in this Life, but the acquirement of Eternal Glory in that to come.

St. *Clemens of Alexandria* relates a Memorable Story which he received by Tradition from the Christians of his time; That the Officer who apprehended and brought him before the Judges, seeing his undaunted Courage in bearing Testimony to the truth of the Gospel, he himself became a Christian, and owning the Faith of Jesus, was condemned to be beheaded with the Apostle; as they were led together to Execution, he begged Pardon of St. *James* for taking him; who pausing a little to consider whether he should pardon, or acknowledge him for a Christian, who was not Baptized, God immediately revealed it to him by his Spirit, that Martyrdom supplies the want of Baptism, whereupon he embraced and kissed him, saying, *Live with thee*, and so they were Martyred together.

As to the Miraculous Passage of his Interment in *Spain*, we can only relate what is recorded by a Monk of the Abby of *La Fleury* in *France*, but will not vouch for the Truth thereof: That when *Crispion* was by the Apostles at *Jerusalem* design'd for *Spain* with the Ordination of Bishop, he with others his Assistants carried along with them the Body and Relicks of this Apostle in a Ship without Oars or Pilot. They landed at a Port in *Spain*, where after the Appearance of an extraordinary Light from Heaven, the Body was on a sudden taken from them and conveyed to the place of his Interment.

Being extremely troubled at so great a Loss, at their earnest Prayers, an Angel appear'd and directed

The Life of St. James. 187

directed them to a place about Twelve Miles from the Sea, which being within the Jurisdiction of a Noble Woman, named *Luparia*, they desired leave to bury the Bones of the Apostle in her Territory, which she, being a begotted Pagan, denied with Contempt, Indignation and Curles. But upon their second Address, after their having destroyed a terrible Dragon that cruelly harassed all the Country thereabout, and other Miracles, she was so convinced of the Truth of the Doctrine they preached to her, that she became a Christian, and turned all the Idol Temples into Churches of Religious Worship; and willingly permitted them to inter the Relicks of the Apostle.

From hence 'tis said the Bones were removed to *Compostella*, to which multitudes of Pilgrims resort Yearly. *Boninus* says, *This is the great Storehouse of Miracles lying open to the whole World.* But this Relation is not inserted as Canonical, having no other Proofs but the *Roman* Legends, to which little Credit ought to be given.

The Death of St. *James* happened about Ten or Eleven Years after that of Christ. But the Divine Vengeance closely pursued *Herod* for shedding the Innocent Blood of this Holy Apostle; for going from *Jerusalem* to *Cæsarea*, as *Josephus* relates, to Celebrate Sports in Honour of *Cæsar*, his Patron and Benefactor, he rid one day to see the shows, cloathed in such rich Robes of Gold and Silver, that by the Reflexion of the Sun they dazzled the Eyes of the numerous Spectators; and making an elegant Oration to them, his Flatterers extolled it as the Voice of God, and not Man.

Herod, proud of such Encomiums, did not rebuke them, but was willing to believe himself more than a Man. But the Almighty, who can allow no Rival, seeing this Arrogancy in an

Enemy of his Gospel immediately smote him by his Angel with an incurable Distemper, and he was devour'd of Worms, and so died.

The Life of St. Philip the Apostle, who was hanged up against a Pillar.

OF this Apostle there is not much Recorded in Holy Writ, but that he was born at *Bethsaida*, a Town upon the Bank of the Lake *Gennesareth*. Who his Father was, is not deliver'd, but is generally believ'd to be also a Fisherman. He was a marry'd Man, and had several Daughters, and tho' the Cares of a Family engag'd him in Temporal Affairs, yet like a truly Pious Man, his main Care was for his Soul. He made it his daily Business to read the Law and the Prophets, by which means he soon came to the Knowledge of the true Messiah, the Hope of *Israel*. For the Day after Jesus Christ left the place where John was Baptizing, he went into *Galilee*, where he met Philip, and commanded him to follow him; he, whether instructed the Day before by Peter and Andrew, who were of the same Town, or whether he believed the Testimony of St. John the Baptist, who often declar'd openly, That Jesus was the Lamb of God, that takes away the Sins of the World, presently obeyed this Call. *Clement Alexandrinus* says, he first desired to bury his Father, who was just then dead; but Christ reply'd, Let the Dead bury the Dead denying him to go about a Business that so many others could do, when he was called to so great a work as Preaching the Gospel, and attending upon the Son of God.

Philip being receiv'd into the Number of Christ's Disciples immediately endeavour'd to make others

So too, and *Nathaniel*, a Pious and Religious Man, being of his Acquaintance, who he knew would be joyful to hear News of the Messiah, he ran instantly to him, assuring him, that he had found him whom *Moses* and the Prophets had fore-told should be the Saviour of the World, which was Jesus of *Nazareth* the Son of *Joseph*, and the A-pointed of God; *Nathaniel* being prepossess'd by the Principles of the Jewish Teachers, much doubted whether he was the Christ, because he had been Taught, that no good thing could come out of *Nazareth*. Philip was not discourag'd at this Incredulous Answer of his Friend; he only desir'd him to come and see Jesus, and by observing his Actions and Discourses, he would be fully satisfy'd that he was the Messiah. *Nathaniel* could not deny this reasonable Request, and going to him, Christ at his first Approach, salutes him by the Name of an *Israelite* indeed, in whom there was no Guile, and tells him that he saw him under the Fig-tree before Philip called him. *Nathaniel* surpriz'd at the Saying of Jesus, which declared him to be an all-seeing God, the true power of all hearts, gave up himself to the faith, and saith Rabbi, or Master, Thou art the Son of God, thou art the King of *Israel*. Then did Philip begin to convert others, before time could discover his own Conversion.

The Ancient Fathers are of Opinion, that St. Philip ever after this became a close Attendant upon our Saviour, and never left him. So that 'tis probable he was with Christ at the Marriage in *Cana of Galilee*, which Jesus and his Disciples were invited to three Days after. And the next Year when Christ chose Twelve of his Disciples to be Witnesses of his Miracles and Doctrines, and to employ'd in great Services under him, whom he

he called Apostles, *Philip* was made one of them. After this, Jesus desirous to Feed the Five thousand Men that followed him out of Zeal, far from their own Homes, he, to try *Philip's* Faith, ask'd him, Where they should get Food sufficient for so great a Company; *Philip* considering more the Number of the Guests, than the hospitable Power of his Master, who had so lately turn'd Water into Wine, and could as easily turn Stones or Trees into Bread, betrayed his weakness of Faith, saying, *Two hundred penny-worth of Bread is not sufficient that every one should take a little*, signifying almost the impossibility of the thing; having, perhaps, not so much Money among them all, or if they had, could not procure Bread in such a Desert Place as that was. We read also that *Philip* having told *Andrew* a little before Christ's last Passover, that certain Gentiles, who were come up to *Jerusalem* to worship at the Feast, having heard much of Jesus's Miracles and Preaching, were very desirous to see him. *Andrew* told Jesus of it. Some suppose, they were Gentiles of *Decapolis Syrophenicia*, and other bordering Countries which joyning to *Bethsaida*; these People might have some Acquaintance with *Philip*, who was a Native, and a long Inhabitant there.

In the last Supper that Christ Celebrated with his Disciples, he told them for their Comfort, that he went to his Father to prepare Mansions for 'em, and at length to receive them to himself. *Philip* using the Liberty which Christ allow'd his Disciples, presently said, *Lord, shew us the Father, and it sufficeth us*; We will never be troubled at whatever may befall us, but rest content with his Love to us, and Care over us. Jesus reply'd smartly, *Have I been so long time with you, and yet hast thou not known me Philip? who have convers'd*

with

with you so long, seen my Miracles, and heard my Doctrine; For he that hath seen me, hath seen the Father: And therefore the Question was impertinent.

We have only probable Conjectures to what part of the World St. *Philip's* Lot fell; some write that *Upper Asia* was his Province, where he discharged his Apostolical Function successfully for many Years, after which he betook himself to *Hierapolis*, a Rich and Populous City of *Phrygia*; where finding the People besotted to the Adoration of a great Serpent or Dragon, partly by the Destruction thereof, which he procured by his earnest Prayers to Heaven, and partly by representing to them the stupidity of their idolatry, he drew great Numbers to imbrace the True Faith, which the Magistrates took so heinously, that they apprehended him, and having first Scourg'd him, he was either Crucify'd, or as some say, Hanged up by the Neck against a Pillar. It is added, That at his Execution the Ground where the People stood sunk under them, which when they seem'd to confess to be a Judgment upon them for their Sins, it suddenly stopp'd.

His dead Body being taken down was decently bury'd by his Sister *Marianne*, his constant Companion in his Travels, and St. *Bartholomew* his fellow-sufferer, but not executed at this time; being nailed to the Cross, such a suddain Fear possess'd the People, that they left him.

Some Authors say, he had two Daughters, St. *Hermione*, who was Martyred under *Adrian* and *Entichica*, who, they say, Converted many Virgins to the Faith, but on what Grounds we know not.

*The Life of St. Bartholomew the Apostle,
who was Flea'd alive by the Command of
a Barbarous King.*

THAT St. Bartholomew was one of the Twelve Apostles, is not to be doubted, tho' mentioned by a different Name, some are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Tholomeus*, as St. Peter is called *Bar-jonas*; but whether he was the same Person or no, 'tis more than probable that he agreed in that great Character which our Saviour gives *Nathaniel*, That he was an Israelite indeed, in whom was no Guile; because Christ among all his Disciples, made choice of him for that great Office of an Apostle. The place allotted him in the Catalogue of the Apostles, answers exactly to the calling of *Nathaniel*, which was just after *Philip*; and we can hardly imagine that our Blessed Lord should omit a Person so worthy of the Apostleship, both for the Integrity of his Life, and his early Conversion to the Faith in him; yet can no certain Conclusion be drawn from all this, that either *Bartholomew* or *Nathaniel*, were the same Person, or that *Nathaniel* was an Apostle.

That St. *Bartholomew* was of *Cana* in *Galilee*, the Evangelists Record, and his Trade probably a Fisherman. He is scarce mention'd in the Holy Gospel, as to any thing said of done by him: He was contented with a silent Piety and humble Faith; and manag'd his Station soberly and prudently among the Apostolical Quire, in which we find him after our Lord's Ascension, joining with the holy assembly of Christians, devoutly

busily praying & praising of God. And this is all that the Scripture speaks concerning him. After the holy Spirit descended upon them, it is probable, that he had, a part in converting the world, but what Province was by divine appointment allotted to him, is no where certainly related. *Eusebius* says, that he Preached in the Country formerly call'd *India*, now *Arabia Felix*, and laid the first Foundation of the Christian Church there; and that St. *Pantenus*, a famous Stoical Philosopher, being converted to Christianity, was extremely zealous in promoting the Faith; to which end he took a Journey into *India* two Years after, where he found the Gospel of St. *Matthew* written in *Hebrew*, and left among them by St. *Bartholomew*, to be an Improvement of the Faith he had taught them; however it were as to his remote Travels, yet he was at *Herapolis* with St. *Philip*, where he narrowly escaped Martyrdom, from whence he went to *Lyconia*, where he preached with Success. His last and fatal Removal, and where he was put to Death, was *Athensopolis*, a City in *Armenia*, or rather *Cilicia*, for seeking to reclaim the Inhabitants from their gross Superstitions, he was laid hold on by the Magistracy, they not enduring he should go about to alter the Establish'd Religion, by the Command of the Barbarous King of that Country, he was Flea'd alive. Yet his Friends had Liberty to bury his body, which is said to be remov'd to several places, first to *Dimas* a City on the Borders of *Asia*, next to *Liparis*, out of the *Ionian* Islands near *Sicily*, where a stately Church was built in the Honour of him. From whence some report he was Translated to *Beuentum*, others to *Rome*, where he now rests in the Church of St. *Bartholomew* in the Isle of *Tiber*. But I shall not pursue it

194 *The Life of St. Thomas*

it any further, leaving that meritorious Work to those who account it a great piece of Religion to trace our Relicks and dead Bones, with as little Success many times as Profit. Upon this Apostle was fathered a spurious Gospel by certain Hereticks for countenancing their own Opinions.

The Life of St. Thomas the Apostle, who was run through with Lances.

OF the Birth and Parentage of this Apostle we have no account; only we find in Scripture that his Surname was *Dydymus*, which in Greek signifies a Twin, and *Thannia*, from whence *Thomas* is the same in Hebrew. *Eusebius* says, he was also called *Judas*, was a Jew, and probably a Galilean. Another affirms him born of mean Parents, and brought up a Fisherman; but withal, well instructed in the Knowledge of the Scriptures. It is probable that he was an early Disciple, because in the second Year of Jesus's Ministry, he was judged, by him that knew all Things, a fit Person, for his soundness of Faith and sufficiency of Knowledge, to be chosen one of his Apostles. His slowness of Belief in the manner of our Saviour's Resurrection, of which he would not be convinced 'till he had put his Hand into his Side, and his Fingers into the prints of the Nails, St. Gregory says, was more profitable to the Church, than the other Disciples Faith; because he thereby gave Jesus Christ an occasion to demonstrate, that the Resurrection of the Body is real by the most sensible Evidences of his Truth and Feeling; tho' he was afterward ashamed of his Incredulity, and cry'd out, *My Lord, and my God*; I acknowledge and believe that thou art my very Lord

The Life of St. Thomas 195

Lord and Master, whom I followed and heard on Earth, and an Omniscient God: Jesus approving his Faith said, he had done well, because he had seen and believed, but that they do better, whose Faith is so strong, as having not seen yet believe.

After the Ascension of our Saviour, and the Descent of the Holy Ghost upon the Apostles, whereby they were furnished with Abilities to Preach the Gospel, St. Thomas was allotted to *Parthia*, as St. Origen reports, which then contained all *Persia*, and was so powerful an Empire that they durst contend with the Roman Grandure; wherein were the *Medes*, *Persians*, *Carmanians*, *Hyracians*, *Bastrians* and *Magi*; and some write, that St. Thomas being come among the last, some of whose Countrymen came to worship Jesus at his birth in *Bethlehem*, he converted and baptized many of 'em, whom he after sent abroad to Preach the Gospel in those large and populous Countries; it is also said, that he Preached in *Ethiopia*, and the *East-Indies*, as far as *Sumatra*, anciently *Topramene*, and the Country of the *Brachmans*. The Portugals since their Travelling into those Parts, give an Account, that the Christians whom they found there, have a Tradition, That St. Thomas came to *Socatra*, thence to *Gangamora*, and so forward, and having made some Progress there in his Return came to the Kingdom of *Cormandel*, and at *Malabar* begun a Church for his Converts, but was hinder'd by the Idolatrous Priests, whose profit was too great to part with their *Diana*, 'till *Ingamo*, the Prince of the Country, being convinced by the Miracles he wrought, not only suffered the Work to go on, but embraced the Faith, and by his Example, Multitudes of the people did the like.

196 *The Life of St. Thomas*

St. *Chrysostome* says, that St. *Thomas*, though at first the most weak and incredulous, thro' Christ's Condescension to him, became the most ardent and invincible of all the Apostles, Travelling through most Parts of the World, and doing his Duty in the midst of barbarous Nations, without any Care of his own Security or Life. St. *Augustine* speaks in several Places, of a Story of a Man that gave him a Box on the Ear, who being cursed by him was afterwards torn in pieces by a Lion. His Zeal for the Gospel of Christ hastened his Martyrdom; for the *Brachmans* doubting to lose their Trade by the introducing a new Religion, resolved to dispatch him. And knowing that he used daily to resort to a certain Tomb or Monument, to exercise his private Devotions they went thither with some Armed Men, and finding him intent at Prayer, they poured upon him a shower of Darts and Stones, and then run him through with Lances. His Body was taken up by his Disciples, and decently bury'd in the Church he had built, which afterwards became a magnificent Structure. Some affirm, it was removed to *Elisa* in *Mesopotamia*, but the Christians in those Parts deny it. The Donative given by King *Sapores*, for building the Church, was inscribed on Brass Tablets, which are said to have been brought to Don *Alphonso*, Viceroy of *India* under *John III.* King of *Portugal*; the Inscription being interpreted to him by a learned Jew. It is likewise reported, That there was a Cross found in the Chappel of St. *Thomas* at *Malabar*, on which was an Inscription interpreted by a learned *Bramin*; containing all the Passages concerning this Apostle, from his coming to *Malabar*, to his Death in that place; and for Confirmation of what hath been said, the *Portugals* at their Arrival in those parts, found

great

The Life of St. James the Less. 197

great Numbers of People, who call'd themselves *Thomas's* Christians, being very poor, and their Churches mean and plain, without any Pictures, or Images of Saints, or any other Representation but that of the Cross. They are under an High-Priest or Patriarch, to whom all the Christians of the East are subject who hath his Seat at *Musul*. They have several unusual Rites and Customs amongst them. It is computed that St. *Thomas* suffered Martyrdom about the Year of Christ 66.

The Life of St. James the Less, whose Brains were beat out with a Fuller's Club.

THIS Apostle was most probably the Son of *Joseph*, Husband to the blessed Virgin, by his former Wife, who is recorded to be the Daughter of *Aggi*, Brother to *Zecharias*, Father to St. *John the Baptist*, whence he might well be reputed our Lord's Brother, since he himself was reckon'd the Son of *Alpheus*. It may be thought that *Joseph* was so called, as being of a particular Sect among the Jews, called *Alpheus*; and that it was common among the Jews to have more Names than one. *James* had his Surname of *Less*, from the Stature of his Body, because he was a second *Zachary*, and to distinguish him from *James* the Son of *Zebedee*, who was of great Height and Bulk, and was therefore called *Major*. But he got himself a more admirable Name (by his extraordinary Holiness, incomparable Faith, and exalted Wisdom) which was *James the Just*, by which he is still known over all the World.

After the Resurrection of our Lord, he appeared to him in particular, as is recorded by St. Paul, 1 Cor. 15. 7. *After that he was seen of James, &c.* which is generally understood of this Apostle. St. Jerom from the Nazarenes Hebrew Gospel, in which are several Passages not found in the Evangelists, relates, That St. James, after he had drunk the Cup at the Institution of the last Supper, made a solemn Vow, That he would not eat any Bread again, till he saw the Lord risen from the Dead. And that Christ as soon as he was risen appear'd to him, and commanded Bread to be set before him, took it, brake it, blessed it, and gave to James, saying, *Eat thy Bread, my Brother, for the Son of Man is truly risen from among them that sleep.* After our Saviour's Ascension, he is said to be chosen Bishop of Jerusalem by the Apostles: And that the more careful he was in the Administration of his Office, the more inflamed was the Malice of the Jews against him, especially since they could not have their Will upon St. Paul, by reason Festus the Governour allow'd of his Appeal to Cæsar; they therefore resolv'd to dispatch James before the Arrival of Albinus the New Governour, to which end Annas the High-Priest, of the Sect of the Sadducees, (the most cruel of all the Jewish Factions) suddenly calls a Council; before which the Apostle, with others, being summon'd, they are Arraign'd and Condemn'd as Infringers of the Law; but fearing to proceed with Violence against him, lest they should enrage the People, among whom were many Converts, the Sadducees and Pharisees, who were subtle Dissemblers, came to him with specious Pretences, saying, *That knowing him to be a just Man, they doubted not but he would join with them in rectifying the false Opinions*

The Life of St. James the Less. 199
the People had conceived, that Jesus was the true Messiah; and so going up with him to the Pinnacle of the Temple, that he might be seen and heard of all, they thus accosted him:

Tell us, O Justus, since the People are so generally seduced with the Doctrine of Jesus, who was Crucified, what is thy Opinion of the Crucified Jesus, To which the Apostle with a loud Voice answered, Why do you enquire after Jesus the Son of God? He sits in Heaven, on the Right Hand of the Father on High, and will come again in the Clouds of Heaven. Hereupon the People below openly proclaim'd Glory to Jesus, Hosiannah to the Son of David.

The Learned Politicians thus disappointed, cry'd out that Justus himself was become an Impostor and Deceiver, and in a Rage threw him down from the Temple, which sorely bruised him, tho' he miraculously escaped Death; and having recovered Strength enough to get upon his Knees, he prayed for these his malicious Enemies, wherewith they being the more enraged, resolv'd to dispatch him with Stones, but one more mercifully cruel than the rest, to put an end to his Sufferings, beat out his Brains with a Fuller's Club. This untimely and barbarous Death of St. James fell out the eighty sixth Year of his Age, and Twenty four Years after the Ascension of our blessed Lord. He was buried in the place of his Martyrdom, near the Temple, where a Monument was erected, which remained a long time after; yet some affirm, he was interr'd in Mount Olivet in a Tomb which he built for himself, and where he had caused Zacharias and Old Simeon to be entombed.

There is generally received as Authentick, only one Epistle of his, supposed to be written by

200 *The Life of St. Simon.*

by him a little before his Martyrdom, as having some Passages relating to the approaching Destruction of the Jewish Nation: It is directed to the Jewish Converts dispers'd up and down in the Eastern Countries, to comfort them in their sufferings, and to confirm them in their Faith against the *Großicks*, and many other Erroneous Opinions.

The Life of St. Simon the Apostle, who was Crucify'd in Persia.

IT is generally granted, that *Joseph* the Husband of the Virgin *Mary*, had four Sons by his first Marriage, one of which was named *Simon*; but that this was the same *Simon* is not evident from any substantial Authority: Some, because he is called *Simon the Canaanite* in the Catalogue of the Apostles, will have him to be of *Canana* in *Galilee*, where he lived, and first received the Faith, because it is evident all the Apostles were *Galileans*, and our Saviour did often Condescend thereabout; and in that very Town did the first Miracle he ever wrought; and *Nicephorus* seems to believe, that it was at the Marriage of *Simon* that he turned Water into Wine: Whereas, in truth, he was surnam'd the *Canaanite* rather from his Temper, which probably was hot and sprightly, than from his Country; *Canaanite* being in *Hebrew* what *Zelotes* is in *Greek*, which signifies Zeal; or else from a particular Sect among the Jews called *Zelotes*: But they hugely mistake, who will have him to be the same Person with *Simon*, the Son of Cle-

The Life of St. Simon. 201

phus, who is said to be Successor in the Church of *Jerusalem* to *James the Just*

There is very little spoken of *Simon* in the Gospel, more than that he was so eminent for his Faith and Charity, that our blessed Lord chose him into the number of his Twelve Apostles, whom he intended should be chief Ministers and Witnesses of the Truths they had heard of him, and of the miraculous Actions they saw done by him.

Some are of Opinion, that before his Conversion he was one of the Sect of the *Zealots*, who according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cochi*, took upon them the power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the time of *Mattathias*, (from whence issued the Family of the *Maccabees*) and continued among the Jews till our Saviour's time, who himself, in imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money Changers. He was very zealous for the Honour of his Masters, and lookt upon all Christ's Enemies as really his own, how near soever they were to him in any natural Relation, and shewed a very serious and pious Indignation towards those who professed Religion and the Faith of Christ with their Mouths, but dishonour'd that same Profession by their irregular and vicious Lives, as many of the first Christians really did.

After our Lord's Passion, *St. Simon* continued with the other Apostles and Disciples of Christ at *Jerusalem*; joyning in Worship and Communion with them, and did not leave that City till they had received the Holy Ghost upon the Feast

Feast of *Pentecost*; from which time being furnish'd with all necessary Gifts and Graces for the Ministry, they began to exercise it in all parts of the World, whither the Holy Spirit and their own Prudence guided them. He is said to have preach'd the Gospel in *Egypt*, *Cyrene*, and several parts in *Africa*; and that leaving those Countries, he went into *Lybia*, and *Mauritania*, & there exalted the Glory of Christ, not only by Preaching, but by a great number of Miracles which he wrought there. And lastly, that he came over to the Western Islands, and particularly to this Isle of *Great Britain*, and having Converted and Baptized great Multitudes to the Faith, and undergone a World of Troubles, Difficulties and Persecutions, he was put to Death by the Infidels and buried there; being Crucify'd as his Saviour had been; and upon that Account welcomed his Death with incredible Joy and Courage: This Account is given by *Nicephorus*, though *Bede*, and other Authors in their Martyrologies say, That *St. Simon* suffered a glorious Death by the Idolatrous Priests at *Suan*, a City in *Persia*, but where this is situated our Geographers do not mention, unless it should be the place where the *Suan*, a People mention'd by *Pliny* and *Ptolomy*, dwelt, which they say, was *Colchis*, and may agree with the Relation given us in the false History of *St. Andrew*, that in the *Cimmerian Bosphorus* there is a Tomb in a Grotto under Ground, with an Inscription, That *Simon the Zealot, or Cananite was buried there*: Yet this is all but Conjecture, and uncertain Proof, God having been pleased to conceal from us the Holy Actions and Lives of many of his choicest Servants, that we may content our selves to have our Religious Actions

ons known to God only, and not, like the *Scribes* and *Pharisees*, love the Praise of Men.

The Life of St. Jude the Apostle, who was shot to Death with Arrows.

ST. Jude or *Judas*, otherwise called *Thaddæus* or *Lebbæus*, which Names were given him by the Traytor, or else to signify the Wisdom and Zeal wherewith he was endued; for *St. Jerom* says, that *Thaddæus* denotes a Person zealous in praising God, and *Lebbæus*, a Man of Wit & Understanding; from whence *Jude*, as well as *Simon* is termed a Zealot by the Ancient Fathers, who say he was famous for Zeal. He was Brother of *James the Just*, and consequently one of the Sons of *Joseph*, (Husband to the blessed Virgin) by a former Wife, *Judas* being the Name of one of four which he had, and is therefore call'd the Brother of our Lord. He was a marry'd Man, and had Children by his Wife nam'd *Mana*. He was chosen an Apostle in the Year of Christ 31, a little after the Passover; and afterwards constantly attended upon our Saviour's Person and Ministry, and was probably more eminently zealous for the Faith of Christ than others.

After the Resurrection and Ascension of our Lord he remained at *Jerusalem*, with the rest of the Apostles, worshipping God, and was present when they received the Gift of the Holy Ghost, of which he received a Portion suitable to his Place and Office. The Epistle bearing his Name, is placed the last of those seven which are call'd *Catholic*. It hath no particular Inscription as the other

fix, but is supposed to be chiefly design'd for the Christian *Jews* in their several Dispersions (as *St. Peter's* Epistles are.) He says, that at first he design'd to Write of the Common Salvation, and to confirm them in it; but finding the Doctrine of Christ attack'd on every side, he thought it more necessary to appear in Defence of the Faith once delivered to the Saints; and to oppose the False Teachers that endeavoured to corrupt it, by which he means the *Nicaitans*, *Gnosticks*, the Followers of *Simon Magus*, and other Hereticks, who thought Faith without Works was sufficient for their Salvation.

Some of the Ancients have doubted, whether this Epistle was Canonical Scripture, because the Apocryphal Book of *Baruch* is cited therein: But *Iulius* tells us, that in his time most Churches read it publicly; and 'tis evident before the end of the Fourth Age, it was acknowledg'd in the Council of *Lacedæmon*, and *Carthage*, and by the most eminent Fathers, to *Alexander*, *Chief* of *Jerusalem*, & others, to be Canonical; and *St. Origen* says, it contains in a few Lines many Words full of Divine Power and Grace. *St. Jerom* relates, that *St. Jude* was sent by the rest of the Apostles to *Abdus* King of *Assyria*; tho' *Eusebius* affirms, that *St. Thaddeus*, who went thither was one of the Seventy Disciples: But the modern *Greeks* and *Latins* are bold to assert, that *St. Jude* preached in *Assyria*, and throughout all *Mesopotamia*, completing the Work of God which *St. Thaddeus* had begun. That he established the Faith in *Assyria* the Greater, and that those People have still a Tradition that he died in their Country. Others say he was buried in *Perzia* with *St. Simon*. It is also related, that some of the Apostles, who preached the Gospel, did also labour in Husbandry,

dry to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to their new Converts, and by that means encouraging them to embrace the Faith of Christ, and that *Jude* was one of these. He liv'd 'till about the Year of Christ 62, which was a little after the Destruction of *Jerusalem*. Some Authors relate that he dy'd at *Berytus*; but others say, that travelling into *Perzia*, after having had good Success in his Ministry for many Years, at last for inveighing against the superstitious Rites of the *Magi*, he was, by their Suggestion and Contrivance put to a most cruel Death; which, 'tis said, was by being ty'd to a Stake, and shot to Death with Arrows, which made him long a dying. His Feast is Celebrated with *St. Simon's*, *Octob. 28*. His Body is said to be in *St. Peter's* Church in *Rome*, and a Gospel is attributed to him; but both have little Credit given to them.

Eusebius reports, That *St. Jude* had two Grand-Children which were Christians, who having about Forty Acres of Land, Till'd it with their own Hands, thereby maintaining their Families, and paying the Heavy Taxes laid upon the Jews by *Domitian*. This Emperor in the Year of Christ 95, rais'd a second Persecution against the Church, and commanded that all the Posterity of *David* should be put to Death; he, like *Herod*, fearing Christ should come, and take away his Kingdom, because the Christians magnify'd his Power and Greatness so much, calling him their Lord and King. Hereupon these two Men were accus'd to *Domitian* as of the Posterity of *David*, and near akin to Christ: Being brought before him, he enquired of them concerning the Condition of their Ancestors; and also about the *Messias* and his Kingdom, to which they answered particularly,

with much sincerity and freedom; him, their Father was a labouring Man, and that the Messiah was a King in Heaven, and not upon Earth, where his Kingdom should not appear 'till the End of the World, when he should come in his Glory to judge the Living and the Dead. Demitrian hereupon despis'd their Poverty, and judging them innocent Persons, set them at Liberty; and Tertullian says, he immediately ceased any further Persecutions of the Christians. Those two Persons were afterward much honour'd and esteemed, as the Kindred of Jesus Christ, and as Martyrs; which Title the Church gave to all who had born publick Testimony to the Truth, though they did not suffer Death for the same.

The Life of St. Matthias the Apostle, who was stoned to Death.

OF the Parentage and Birth-place of this Apostle, we have no Account in Scripture or elsewhere, farther than that he was a Jew; for our Saviour being sent only to the lost Sheep of the House of Israel admitted none to be his Disciples but true Israelites; he certainly became an early Convert to Christianity, otherwise he could not have been sufficiently qualify'd for that great Office to which he was afterwards elected; and indeed St. Peter in effect tells us, *Acts* 1. 22. 23. that he was one of those Disciples who had been a Continual Hearer and Attendant upon Christ, all the Time of his Ministry, after he had been Baptiz'd by John in Jordan, till his Death and Ascension. He was Elected into the Apostolick Office

Office after our Lord's Ascension, by the rest of the Apostles, in the room of Judas, who being seized with Despair for betraying his good Master, the Lord of Life, hanged himself, and thereby made a Vacancy in the College of the Apostles. After the Dispersion of the Apostles to the several Countries allotted them for Preaching of the Gospel, Matthias having spent some time in Judea, is fabled of him that from thence he went into Macedonia, where he escaped the Effects of a poisonous Cup given him on an Experiment; and that to evidence the Truth of his Doctrine he cured 150 Persons who had drank of the same Cup before. It is more evident that he Travelled Eastward, and at length came to Ethiopia: In his Travels he met with many Troubles and Difficulties, and fell among a sort of barbarous and untractable People; however, he by the Power of Truth converted many of them to the Faith of Christ. An ancient Martyrology relates, that he was apprehended for a Blasphemer by the Jews, and by them stoned to Death. For having by his Doctrine and Miracles in Palestine converted a great Number to Christianity, Annas the Younger, High-Priest to the Jews, having put James the Less to Death, apprehended Matthias at the same time in Galilee, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing Jesus of Nazareth to be the true Messiah, he condemn'd him to be Ston'd, and the Sentence was immediately executed. Some Authors say, that his Body having been kept a long time at Jerusalem, was Translated thence by Helena, the Mother of Constantine the Great, to Rome, where some parts of his Corps are shew'd at this Day with great Veneration. Others report, that they were brought to Treves in Germany.

Clement *Alexander* relates this Saying of his:
 • That we ought to mortify and subdue the Flesh,
 • and maintain a continual Opposition to it,
 • granting it nothing, whereby its irregular and
 • sensual Desires may be gratify'd; but that we
 • should on the contrary continually Nourish and
 • Fortify our Souls with Faith & Divine Know-
 • ledge.

*The Life of St. Paul the Apostle, who was
 Beheaded by the Command of Nero, the
 Roman Tyrant.*

ST. Paul, though he was not one of the Twelve Apostles, yet for his great Eminency in the Ministry of the Gospel had justly that Honour conferred upon him. He was Born at Tarsus, of an Ancient Jewish Family, of the Tribe of Benjamin in Judaea, and had his Education in that City, which was then a more flourishing Academy than Athens and Alexandria. In the Schools of Tarsus he was Educated from his Childhood in all the Polite Learning of the Ancients; yet at the same time he was brought up to a manual Trade, as even the Learnedest of their Rabbis were. It being a Maxim among the Jews, *That he who taught not, was a Trade, made for a Thief.* For Learning of Old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind, so that the Rabbis were demonstrated from their Trades, as *Rabbi Jussab* the Baker, *Rabbi Juchan* the Shoemaker, and *Iam* was a Tent-maker, and being a great Proficient under Gamaliel, he became a strict Professor of the

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Sect of the *Pharisees*, who were generally great Applauders of their own Sanctity, and Despisers of all others, as Reprobates, and unworthy of their Society; and our Apostle was too deeply infected with the Genius of this Fiery Sect; so that when the Blood of the Martyr Stephen was shed, I (saith he with Sorrow after his Conversion) was standing by, and consenting unto his Death, and kept the Rayment of them that slew him. Nay, of all the Apparitors and Inquisitors, approved by the Sanhedrim to execute their Warrants upon these Upstart Hereticks, as they called them, who Preached against the Law of Moses and the Tradition of the Fathers, he was the Man that strove to be the forwardest. In this Zeal, as he was in the way to Damascus to execute his Office, with some other Zealots, breathing out Vengeance and Destruction against the Innocent Christians; and on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement; and at the same time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecutest thou me?* To which, as amazed as he was, he answered, *Lord who art thou?* The Voice replied, *I am Jesus whom thou persecutest.* He again ask'd, *Lord what wilt thou have me to do?* Upon which he was bid to rise, and go to Damascus, and there expect what should further be revealed to him; rising from the Ground, he found he was blind, and continued three Days Fasting, and probably he had then the Celestial Vision mentioned by him, wherein he heard and saw things past Utterance; and had those Divine Revelations which gave him occasion to say, that the Gospel which he preached he was not taught by Man, but he had it revealed to him by Jesus Christ. After three Days *Ananias*, one of the Se-

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venty Disciples, came to him by the Command of the Lord, and having laid Hands upon him, his Sight was restored to him and the Gift of the Holy Ghost conferred on him; presently after he was Baptized, and made a Member of the Church, to the great Joy of the rest of the Disciples, that he should become not only a Professor, but a Preacher of that Faith, which he so lately was a bitter Persecutor of. He afterwards grew more Eminent for his Preaching, Epistles, Travels and Persecutions than any one of the Apostles; all which are at large declared in the *Acts of the Apostles*, and his several Epistles, and are briefly summ'd up by himself, 2 Cor. 11. against the Reproaches of some Teachers which envied him, saying; 'Are they Hebrews? So am I. Are they the Seed of Abraham? So am I. Are they Ministers of Christ? I am more. In Labours more abundant; in Stripes above measure; in Prisons more frequent; in Deaths often. Of the Jews Five times received I Forty Stripes save one. Thrice was I beaten with Rods; once was I Stoned. Thrice I suffered Shipwreck; a Night and a Day have I been in the Deep. In journeying often, in Perils of Waters, in Perils of Robbers, in Perils by my own Country-men, in the Perils of the City, in Perils in the Wilderness, in Perils in the Sea, in Perils among False Brethren. In Weariness and Painfulness, in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness.

Having in these and many other instances served God & his Church in the Gospel of his Son; about the ninth Year of *Nero*, he suffered Martyrdom; and tho' being a Roman Citizen, he ought to have had the Privilege of being Try'd by the Roman Law; yet *Nero*, a Person whom Lewdness and

and Debauchery had made seven times more a Pagan than any Custom or Education could have done, had so implacable an Hatred against Christians, that he would endure no Apology on this Behalf. Long had this blessed Apostle desired to be dissolved, and to be with Christ, as being a more preferable Portion; but he waited God's Appointment, and *June 29.* in the Year of Christ 66, being of a great Age, he embraced Death as a welcome Guest, just at the same Hour as it was foretold him; he was beheaded at *Aqua Salvæ*, and enterr'd at *Via Ostiensis*, three Miles from *Rome*, where *Constantine the Great* afterward built a sumptuous Church.

The Life of St. Barnabas the Apostle of the Gentiles, who was Stoned by the Jews at Salamis.

THIS Apostle was of the Tribe of *Levi*, and became a Disciple of Christ in his lifetime, and is said to be the chief of the 70 Disciples: he had an Estate in the Isle of *Cyprus*, and after our Lord's Ascension, seeing the Necessities of the Church required it, he sold it, and brought the whole Price of it to the Apostles, to be dispos'd by them as they should think fit, to the most Indigent and Wanting, all the Christians at that time doing the like, none of them keeping their Plenty to themselves; but imparted whatever they had to their indigent Brethren, having all things in common; but *Barnabas* is particularly remarkable as the most eminent

212 *The Life of St. Barnabas.*

nent Example, because his Estate being much larger than any of the rest, he gave the first Example of Charity and Bounty to the Church. He was first named *Jose* or *Joseph*, and the name of *Barnabas* signifies the Son of Consolation, was given him by the Apostles, because he had a singular Gift, and special Art in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous, and inclinable to pardon, yet withal of a very Awful, and Majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled his Abode at *Jerusalem*, whither St. *Paul* coming three Years after his Conversion, the Apostles would not admit him into their Society; having heard of his fierce Zeal against the Christians, whose very Name was a Terror to them. But *Barnabas* having a greater Confidence of his Sincerity, knowing him to be a good Man, brought him to the informing them that he was satisfy'd, he was fully reclaim'd from his persecuting and misguided Zeal, being converted by Christ himself, who appeared to him in the Way as he went to *Damascus*, and reprov'd his Madness, and ordered *Ananias* to instruct him in his Mysteries of Christianity. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into their Communion, where he exercised his Ministry for some time, asserting to the Jews, that Jesus was the Messiah; by which he so much incensed the *Jerusalem* Jews in a Disputation with them, that they contrived to put him to Death. About Five Years after some Christian Jews, who were driven from *Jerusalem* by the Persecution raised about St. *Stephen*, went down to *Antioch*, and Preached the Gospel to the Jews of that City, Converting ma-

The Life of St. Barnabas. 213

ny, not only of them, but even of the Heathen to the Faith, by their Preaching and Miracles. The Apostles at *Jerusalem* gladly hearing of the Conversion of so great a City; yet being sensible that the Ministers of it were neither of their most holy nor knowing Men, but such as their Zeal had put upon so good a Work, sent down *Barnabas* to *Antioch*, to set things in order, who upon his coming, beheld with Joy the great Success of the Gospel among them, and by exhorting them to persevere in the Faith & Doctrines of Christ with a pure Heart, he increased the number of Believers.

St. *Barnabas* was a Prophet and Teacher, to whom the Council of the Apostles give this Commendation, That he was a Man who had hazarded his Life for the Name of the Lord Jesus, and had entirely given up himself to the Labour of Preaching the Gospel. He afterwards fetch'd *Paul* to *Antioch* to help forward the Conversion of that City. He, with *Paul*, carry'd the Alms of the Christians of *Antioch* to *Jerusalem*. They are sent to Preach to the Gentiles, and upon some difference about Circumcision are separated, but were afterward fully reconciled: After which St. *Paul* took *Silas* along with him, and went into Syria and Cilicia to Confirm the Churches; and *Barnabas* took *Marc*, & sailed to Cyprus; they retaining their Christian Charity and Love both to one another, and to the Souls of the Brethren, tho' they were into distant Regions one from another: This is all the Scripture mentions of St. *Barnabas*. Other Authors say, he continued to his Lives End in Cyprus, but Preached the Gospel in other Places; that he return'd to St. *Paul* again, and was sent by him to *Com* along with *Timotheus*. But however that be, 'tis clear, that St. *Paul* speaks of him as his

214 *The Life of St. Barnabas.*

Companion, and Fellow-Labourer in the Gospel still, and as very dear to one another. If it be the Author of the Epistle that now goes under his Name, he must have lived 'till after the Destruction of Jerusalem, which was in the Year of Christ 70. He is said to have suffer'd Martyrdom, being stoned to Death by the Jews at Salamis, and to have been bury'd within a quarter of a Mile of that City. Some have attributed to him a Gospel full of Fables; the Acts of *Barnabas*, which bear the Name of *John Mark* his Cousin, is of the same kind, being stuff'd with Forgeries and Impertinencies.

FINIS.

*John Pinner
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